ANAPHORIC AND CATAPHORIC REFERENCES IN SURAH AN-NISA OF HOLY QURAN TRANSLATION BY ABDULLAH YUSUF ALI

Thesis

Submitted as Partial Fulfillment of the Requirements

for the Bachelor Degree in English Department

Faculty of Arts and Humanities

State Islamic University of Sunan Ampel Surabaya



By:

Amelia Dwi Lestari

Reg. Number: A73215027

English Department

Faculty of Arts and Humanities

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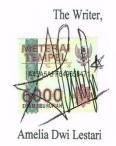
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VI

APPROVAL SHEET

ANAPHORIC AND CATAPHORIC REFERENCES IN SURAH AN-NISA OF HOLY QUR'AN TRANSLATION BY ABDULLAH YUSUF ALI

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2019

VĨĨ

ABSTRACT

Lestari, Amelia Dwi. 2019. Anaphoric and Cataphoric References in Surah An-Nisa of Holy Quran Translation by Abbdullah Yusuf Ali. English Department, Faculty of Arts and Humanities, State Islamic University of Sunan Ampel Surabaya.

The Advisor : Dr. A. Dzo'ul Milal, M. Pd

Key Terms : Reference, Anaphoric Reference, Cataphoric Reference

The research focused on the referring expression of Holy Quran translation in Surah An-Nisa which is translated by Abdullah Yusuf Ali. The purposes of research are discovered the referring expression of anaphoric and cataphoric references which is used in Holy Quran translation of Surah An-Nisa and its meaning. Researcher took the data verses 1 - 88 in Holy Quran translation of Surah An-Nisa which is translated by Abdullah Yusuf Ali. Abdullah Yusuf Ali is the most popular translator which his translation is often used as a reference because its meaning is closed to Arabic. In reviewed the data, researcher used pragmatic approach by George Yule (1996) those are anaphoric and cataphoric references.

The research applied qualitative approach because the research did not deal with numeric data. In data collecting technique, researcher used library method which the data is acquired from several documentations. Then, the researcher used descriptive qualitative method as analyzing the data which researcher searched the data, collected the data, analyzed and classified the data, interpreted it, then drew a conclusion.

The finding of research showed that anaphoric reference is most found, then cataphoric reference is the second most found and the last is zero anaphora. It also showed that one pronoun had different meanings and functions. Otherwise, there are several different pronouns that had same meaning. Then, it can be found many repetitions such as a pronoun and its meaning happened in several verses. It can be concluded that the verses are related each other.

INTISARI

Lestari, Amelia Dwi. 2019. Anaphoric and Cataphoric References in Surah An-Nisa of Holy Quran Translation by Abdullah Yusuf Ali. English Department, Faculty of Arts and Humanities, State Islamic University of Sunan Ampel Surabaya.

Pembimbing : Dr. A. Dzo'ul Milal, M. Pd

Kata kunci : Reference, Anaphoric Reference, Cataphoric Reference

Penelitian ini berfokus pada ekspresi rujukan dari terjemahan Al-Qur'an dalam Surah An-Nisa yang diterjemahkan oleh Abdullah Yusuf Ali. Tujuan dari penelitian ini adalah untuk menemukan ungkapan rujukan dari anafora dan katafora yang digunakan dalam terjemahan Al-Qur'an pada Surah An-Nisa beserta makna dari rujukan tersebut. Peneliti mengambil data dari ayat 1 – 88 dalam terjemahan Al Qur'an Surah An-Nisa yang diterjemahkan oleh Abdullah Yusuf Ali. Abdullah Yusuf Ali adalah penerjemah paling populer yang sering digunakan sebagai referensi karena terjemahannya yang mendekati dengan bahasa Arab. Dalam mengkaji data, peneliti menggunakan dua pendekatan pragmatis oleh George Yule (1996) yaitu referensi anaforis dan kataforis.

Penelitian ini menggunakan pendekatan kualitatif karena penelitian ini tidak berurusan dengan data numerik. Dalam teknik pengumpulan data, peneliti menggunakan metode perpustakaan yang datanya diperoleh dari beberapa dokumentasi. Kemudian, peneliti menggunakan metode deskriptif kualitatif dalam menganalisis data yang peneliti lakukan mencari data, mengumpulkan data, menganalisis dan mengklasifikasikan data, menafsirkannya, lalu menarik kesimpulan.

Temuan penelitian menunjukkan bahwa referensi anaforis paling banyak ditemukan, kemudian referensi kataforis adalah kedua yang paling banyak ditemukan dan terakhir adalah nol anafora. Hal ini juga menunjukkan satu kata ganti memiliki arti dan fungsi yang berbeda. Sebaliknya, ada beberapa kata ganti yang berbeda yang memiliki makna sama. Kemudian, dapat ditemukan banyak pengulangan seperti sebuah kata ganti beserta artinya yang terjadi dalam beberapa ayat. Dapat disimpulkan bahwa ayat-ayat tersebut saling terkait.

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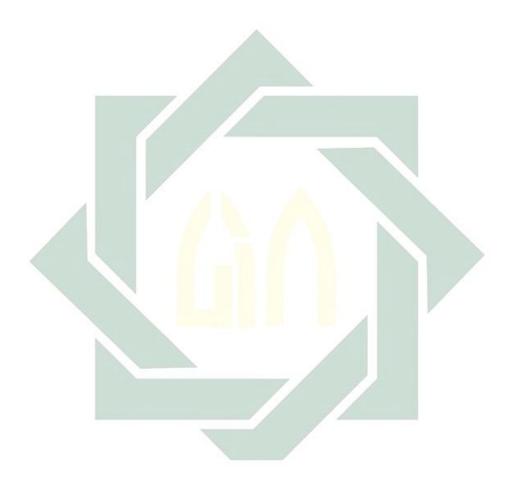
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CHAPTER I

INTRODUCTION

This chapter describes the introduction of this research those are the background of research, research problems, research objectives, significances of research, scope and limitation of research, and definition of key terms.

1.1 Background of research

Humans communicate with each other using language. Without language as a communication tool, people have difficulty interacted with each other. According to Keraf (2005: 1) there are two terms of language. First thought of language means communication between members of society in the form of sound symbols those are produced by human speech. The second thought of language is a communication system that uses arbitrary vocal (speech sound).

Every human being in this world has communicated with each other to fulfill his or her own needs. DeVito (1989: 61) states the meaning of communication that is the way of preceding information from a speaker to a hearer, through a channel such as speech sound. It can be concluded that achieving the goal of communication, at least, requires two parties those are sender and receiver. Successful communication can be reached if both of the speaker and the hearer are able to convey the information. In order to understand the meaning intended by the speaker, the hearer must develop the context of their communication. DeVito (2002: 134) states there are two sorts of communication such as non-verbal and verbal communication. Verbal communication is communicated by speaking and then non-verbal communication is communicated with a gesture or without words. Verbal communication can be said spoken language which is a sequence of sounds such as conversation, speech, storytelling, discussion, radio, television, broadcast, and etc. While non-verbal communication can be called written language that is a sequence of letters such as novels, newspapers, magazines, books, journals, articles, etc.

Meanwhile, a proper text is one of non-verbal communication where must pay attention to the relationship between the sentences to other sentences depend on forms and grammatical conventions (De Beaugrande & Dressler, 1981: 3). De Beaugrande and Dressler also indicate that text is a communicative event which should be associated with a standard textual and non-communicative events are assumed as non-texts or it called spoken communication.

This means that there are several ways to study a text, one of them using the referring expression approach. It can be taken in other spoken forms such as conversation, speech and so on, as well as in the form of written such as newspaper, magazine and so on. Quirk (1985: 142) indicates that text applies both orally or writing that is a semantic and pragmatic unit, but the sentences of text are considered as a grammatical unit.

Semantics describe the meaning of words or texts and categorize the languages and rules that are used to interact (Kreidler, 1998: 13), whereas pragmatic is the study of the relationship between language and context in grammar or encoded in the structure and language comprehension (Levinson, 1983: 9). Thus, both oral and written texts are closely related to the semantic meaning or pragmatic meaning, whereas sentences are related to grammatically structure. In communication, people use referring expression in order to introduce a specific entity and establish the topic, also to shift another topic as pragmatic proceeds, whether in spoken or written text.

Referring Expression is an expression used when speaking that referred to anything from a person (or a series of things or people that are clearly defined)which is used with particular reference in mind (Hurford, 2007: 37). Someone expressed referring expression using a pronoun that is one of the less informative pragmatic forms and must be received by the listener's interpretation through the surrounding context (Emily & Elsi, 2014: 2). Hearers did not provide enough information on their own to identify a referent and they are frequently used in a language without difficulty. Two approaches that used to identify what information of hearers or readers used to interpret pronouns are anaphora and cataphora. The linguistic phenomenon of anaphora and cataphora has been the concerned of today's linguists.

Certainly, the text consists of anaphora and cataphora. Anaphora focuses on introducing truly the same entities that are turned by antecedents (Yule, 1996: 37). Yule (1996: 22) also says that anaphoric reference or anaphora is the subsequent reference for reference that has introduced. Levinson (1983: 67) states in his book that the use of anaphora is where some term take as a reference to the same entity (or class objects) that some of the prior terms in the discourse are chosen. Laure (2012: 1) says anaphora is typically said to be endophoric that has antecedents which are text segments. From the definition above, it can be concluded that basically, anaphora is a phenomenon of repetition of an entity (antecedent) by the speaker (anaphor) which shows back to that entity.

Cataphoric reference is looking forward in the text to know the particles which are referring to that pronoun (Halliday and Hasan, 1976: 17). Brown and Yule (1983: 192) define cataphoric reference as the meaning of a pronoun by looking forward in its interpretation text. Yule (1996: 38) himself states that cataphoric reference is a reference which has not been introduced earlier in the sentence. However, the pronoun still refers to the reference mentioned in the following word. In addition, cataphoric reference as the reader or listener must expect to draw further into the text in order to identify the elements that are the reference to reference items (Nunan, 1993: 22). That is to say, the cataphoric reference refers to any reference that indicates the information that will be presented later in the text.

There are many prior researchers who analyzed anaphora and cataphora such as articles from Emily & Elsi (2014), and Laure (2012) also thesis of Huang (2000).

Emily and Elsi (2014) examined anaphoric and cataphoric references in the Italian language which entitled "*Looking Back and Looking Forward: Anaphora and Cataphora in Italian*". Their data used Italian pronouns and grammatical properties. They observed two research problems investigating the human language processing mechanism that understood the different types of linguistic expressions, especially null and overt pronouns in Italian. The result of their articles found that strong grammatical principle (Binding Theory) was powerful enough to block the processing effects and found that how the different components of language processing interacted. There are two claims of their research, first is explored the interplay between processing biases (i.e., the active search mechanism) and linguistic, specific-form referential biases (i.e., preference for preceding subject vs. object). The second clarified specific-form biases of null and overt pronouns, also the existing findings are mixed. Twenty-four native speakers of Italian participated in a web-based questionnaire that made using Qualtrics. In addition, Emily and Elsi did not limit the age of participants, so the accuracy of the result was doubtful. Second, the purpose of Emily and Elsi's research can be seen that they compared this research with prior research, but a lot of previous researches were described by Emily and Elsi in their article, such as unfocused on overcoming the shortcomings of prior research which would be refined by present research.

Laure (2012) observed the definition and theoretical implications of nominal anaphora, entitled "*Anaphora'*, *Anaphor'*, and *Antecedent'* in Nominal Anaphora: Definitions and Theoretical Implications". Her paper gave an overview of the meanings that is obtained by these words in various theoretical frameworks, more specifically in one domain which is the noun phrase. The aim was to make the theoretical implications of these choices, for a better understanding, ultimately mechanisms that worked in processing anaphora. Three theoretical approaches are examined in turn: Binding Theory, textual anaphora, and cognitive pragmatic definition. The object of her research that is her own sentences and analyzed it based on the various approaches which she used. The writer drew diagrams for several approaches and exposed the shortcomings of some approaches, to provide her research was very accurate, reliable and flawless. In fact, her paper is lacked of examples in each approach, so that readers did not understand well about the various approaches to review anaphora. It would make the reader less interest to read the research. As a result of her research in sentences, binding limits selection, and processing on purely syntactic grounds that Binding Theory isolated the type of expression category and termed anaphors, which is inbound contexts, also the selection between groups was compulsory. Anaphora is interpreted as a relational phenomenon in which the reflections are not bound by their bound nature.

Huang (2000) decided to build a frame work of theoretical assumptions and broaden the horizons of typological, entitled "*Anaphora: A Cross-Linguistic Study*". Huang drew on data from about 550 languages that are genetically and structurally diverse, far more than just an overview of system typological anaphoric. His research is purely syntactic and pragmatic analyses of (NP and VP) anaphora that are theoretically and empirically inadequate. First, Huang discussed Chomsky's binding conditions and showed that these did not apply in various languages. Huang listed universal tendencies, in addition to the scale implications for this kind of long-distance reflexive complement and some specific language properties. He argued that generative analyses did not sufficient to account for the data. Within this framework, meaning can be broadly divided into what is said and what is implicated. It seemed counter-intuitive to say that reference tasked the result of implicative identifying. Huang's account might not be perfect, but the research on the topic was very impressive and it provided convincing evidence for the proposed typological differences between languages syntax and pragmatic. This research set the standard for any account of anaphora in syntactic or pragmatic that will be measured in the future.

In prior researches, authors analyzed about cataphoric and anaphoric references in language by taking the data from observations, questionnaire and documentation. However, in this present study, the author tries to make a different angle of documentation data which would analyze text in the field of Holy Quran translation, which is translated by Abdullah Yusuf Ali. Thahar (2012) says that Abdullah Yusuf Ali is a well-known translator who has translated Holy Quran from the Arabic language into English and his translation is often used by people in this world as the reference because his translation is easily understood by everyone and its meaning is closely related to the Arabic. He was actively involved in public services advocating British rule, contributed seriously to the field of education and Islamic scholarship (Ahmadiyya,1954: 35–36).His works were *The Times Literary Supplement* (it explains about how important for him to act), *The Holy Quran, The Holy Qur'an – Text, Translation and Commentary, The Meaning of The Holy Qur'an*, etc (Sherif, 1994: 173-179).

The Qur'an is a holy book of the Islamic world and it is one of the law sources of Islamic, cultural and political. For Muslims, the Holy Quran contains the only Word of Allah (God) revealed to the prophet Muhammad through the angel Gabriel. God's revelations are regulated in 114 *Surahs* which are divided into several verses. People who read and learned the Holy Quran continuously these are a form of worship to Allah (Islam House, 2006: 2-4).

Translation means the process of changing the original written text into spoken native language and written text in a variety of verbal languages (Munday, 2008: 5).While translating original text into written text, the translator must consider several elements such as equivalent meanings. In order to get the equivalent meanings in the Arabic into English translation, there are several ways to consider for Arabic and English that have different grammatical structures. Verspoor and Sauter (2000: 88-112) state that there are eight-word classes in English, namely nouns, verbs, adjectives, adverbs, pronouns, numerals and articles, connectors, and interjections. Therefore, this research will analyze more about the word class of pronouns in Holy Quran translation with anaphoric and cataphoric references as an approaches. The purpose of Holy Quran translation into some languages is to understand its message.

As explained above about the Holy Quran, it has 114 chapters and 30 parts with different title and meaning. Some of them explained about a woman and one of them is Surah An – Nisa, the fourth surah. Surah An – Nisa is one of the longest *surahs* in the Holy Quran, it consists of 176 verses which is Madaniyah surah. This Surah consists of some legal verses, according to Khallaf (1996: 40), the kinds of law in the Holy Quran are divided into three parts those are faith, moral, and charitable law. Khallaf (1996: 40) also classifies the charitable law into two kinds. The first kind of charitable law is the law of worship such as fasting,

praying, zakat, pilgrimage, etc. Second kind of charitable law those are contract, justice, financing, punishment, etc. Therefore, there are some lessons from this surah which are interested to be studied.

Legal verses in Surah An – Nisa are found frequently, according to Hasan (2006: 1-320), the most legal verses found is in Surah Al – Baqarah which consisted of seventy-one legal verses. Then, Surah An – Nisa is the second which consisted of forty-five legal verses. This research focused on Surah An – Nisa because of its contents of legal verses which is explained more about women than other Surah in the Holy Quran. One of the evidence of Allah and Islam that Surah An – Nisa is very glorifying of the woman, the evidence as follows:

خِفْتُمَ أَلَّا نُقَسِطُوا فِي ٱلْمِنَكَى <mark>فَأ</mark>َنكِحُوا مَاط<mark>َابَ لَكُم مِّنَ ٱلنِّسَآءِ مَثْنَى</mark> وَثُلَنتَ وَرُبَعَ فَإِنْ خِفْنُمُ أَلَا نُعَدِلُوا فَوَحِدةً أَوْمَا مَلَكَتَ أَيْمَنْ كُمْ ذَالِكَ أَدْنَى

"If you fear that you shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if you fear that you shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice" (Surah An - Nisa: 3).

According to Al – Mahali and Al – Suyuti (2017: 1), this verse explains about men marry two or more women, but if they cannot be fair to women, then they marry only one woman. Related to the content of Surah An – Nisa which in some verses consists of legal verses, the writer considered the legal verses in Surah An – Nisa is chosen to be analyzed by understanding the justice or the rule, hopefully, it makes the social life in good condition. In conclusion, the equivalent meaning in legal verses of Surah An - Nisa is important to be studied, in order to understand its meaning.

This paper utilized the approach that labeled as anaphoric and cataphoric references which are the pragmatic theory and then it is related to referring expression. The researcher would investigate the types of anaphoric and cataphoric references, then the meaning of referring expression that is used in verses 1 - 88 of Holy Quran translation in Surah An – Nisa.

The significance of this research is to enrich the knowledge of anaphora and cataphora, particularly in assessing the references of anaphora and cataphora in Surah An – Nisa. The writer hopes this research can give references, not only for the further researchers but also for the Muslims reader to get understanding more about the stylistic of Holy Quran, which is known through its anaphora and cataphora. Then, this research gives many benefits to the students of the English department in conducting research of anaphora and cataphora in Holy Quran translation.

Overall, based on the explanation above, the writer tended to analyze anaphora and cataphora approaches of referring expression, entitled: *Anaphoric and Cataphoric References in Surah An-Nisa of Holy Qur'an Translation by Abdullah Yusuf Ali.*

1.2 Research Problems

There are some statements of problems:

 What are the pronouns of anaphoric and cataphoric references in Surah An-Nisa?

2. What are the meanings of referring expressions in Surah An-Nisa?

1.3 Research Objectives

There are some objectives of the research:

- To identify the pronouns that used anaphoric and cataphoric references in Holy Quran translation of Surah An – Nisa.
- 2. To explain the meanings of referring expression in Holy Quran translation of Surah An-Nisa which used anaphoric and cataphoric references.

1.4 Significances of research

The researcher hopes for the reader to get a well understanding of language that used in the Holy Quran translation, especially in Surah An – Nisa. Also, it can develop knowledge about anaphoric and cataphoric references for students of the English Department. The researcher expects this study is helpful to the other researchers or students who are interested in doing further studies related to this research. Beside that can give new knowledge about the structures of the word in the Holy Quran.

1.5 Scope and Limitations

The scope of this study is the writer focuses on analyzing anaphora and cataphora theories of reference in the Holy Quran. Besides that, the writer selects the Holy Quran translation of Surah An – Nisa which has been translated by Abdullah Yusuf Ali. Furthermore, the researcher only focuses on verses 1 - 88 of Surah An – Nisa, because the verse meets all types of anaphoric and cataphoric reference.

1.6 Definition of Key Terms

According to the American Heritage Dictionary, reference is a very complicated concept and it is beyond the scope of this work to present a complete fine-grained classification of its types. It characterizes the particular kinds of anaphora and cataphora theories. Anaphora is a phenomenon of repetition of an entity (antecedent) by the speaker (anaphor) which shows back to that entity (Yule, 1996: 37). Cataphoric reference is contrasted with an anaphoric reference which is the meaning of referring expression has never shown before in a sentence that will be mentioned in the next sentence (Yule, 1996: 38). Abdullah Yusuf Ali's translation of Surah An-Nisa is Qur'anic English translation which tells about the hassle of the Messengers to spreading Islam religion. Surah An – Nisa is the fourth Surah in the Holy Quran that more explains about the woman than other Surah (Akhun, 2007: 109).

CHAPTER II

REVIEW OF LITERATURE

These related theories are the basic in collecting and analyzing any information related to anaphora and cataphora theories in the Holy Quran translation text of Surah An-Nisa. In this part, the writer would like to review the theories related to the topic of the study. These theories include the concept of pragmatic, reference, anaphora, cataphora, text, translation, Holy Quran, Surah An-Nisa, and Abdullah Yusuf Ali.

2.1 Pragmatics

Most of the utterances are expressed in some the indirect ways that created difficulties for its hearers or readers. The readers or hearers might not catch the hidden or intended meaning that is produced by a speaker or they might willfully ignore it because of the difficulties, whereas the intended meaning in the utterance is the main matter to understand it. The study of words meaning is referred by the speaker called pragmatic. Leech (1993: 3) indicates that pragmatics discusses meaning, this means also pragmatic is involved in the study of meaning what is communicated by a speaker or writer and the way of reader or listener will interpret the utterances.

Successful communication can happen when the people understand each other correctly, that is corresponded to what the speaker intended meaning and the hearer understanding. Pragmatics is about how the listener interprets the speaker utterances and the speaker produces interpretable utterances (Griffiths, 2006: 21). Pragmatics also concerned with the study of meaning as communicated by the speaker or writer and it is interpreted by a listener or reader. Words themselves do not refer to anything but people's thought that refers to something (Yule, 1996: 17). It can also be said that the exact meaning of people utterances are what people mean rather than what words or phrases might mean.

2.2 Reference

Lyons (1968: 404) indicates the relationship of word and thing same as the relationship of word references which refers to anything. Brown and Yule (1983: 28) state that references are treated as actions to the speaker or written part. So it could say, reference is an action used by the speaker or writer to use language that allows listener or reader to identify something. According to Halliday and Hassan (1976: 31), reference is the specific nature of information marked for retrieval. This means, reference is an action referring to the previous element or the following element.

- 1) A: my uncle's coming home from Canada on Sunday. He's due in.
- 2) B: how long has <u>he</u> been away for or has just been away?
- 3) A: Oh no they lived in Canada, he was married to my mother's sister. Well, she's been dead for a number of years now.

In the following conversational fragment, speaker A (1) uses the expressions **he** that refers to "my uncle". While speaker B (2) uses the expression **he** too and its meaning was same. Then speaker A (3) uses three expressions those are **they** refers to "my uncle" and "my mother's sister", **he** refers to "my uncle" and **she**

refers to "my mother's sister". References here are actions where the speaker, or listener, or user of linguistic can identify the purposes of communication.

2.3 Anaphora

Anaphora is the used of expressions whose interpretations depend on other expressions in context. The second or subsequent expression is anaphor and the initial expression is the antecedent (Yule, 1996: 22). According to Halliday and Hasan (1976: 51), anaphora provides links with the previous section of the text. Brown and Yule (1983: 192) state that anaphoric reference is looking back in the text for reader interpretation. Another definition is made by Nunan (1993: 22), anaphoric references designates the reader or listener backwards to the entity, process, or situation mentioned earlier. For example of anaphora in sentences:

- 4) Susan dropped <u>the plate</u>. It shattered loudly.
- 5) <u>The music stopped</u>, and <u>that upset everyone</u>.
- 6) <u>A man said something to a woman and they started laughing</u>

In data (4) pronouns **it** refers to "the plate", in data (5) pronouns **that** refers to "the music stopped", while in data (6) **they** refers to "a man and a woman". The expressions of "the plate" in data (4), "the music stopped" in data (5), "a man and a woman" in data (6) as antecedents because those are known as the initial expression. While the expressions of **it** in data (4), **that** in data (5), **they** in data (6) as anaphor because those are known as second or subsequent expression. The example above is anaphoric reference as already known that anaphora is a phenomenon of repetition of an entity (antecedent) by the speaker (anaphor) which shows back to that entity.

2.3.1 Zero Anaphora

Yule (1996: 23) indicates, if there is no linguistic expression in a text whereas it is needed to identify an entity then it is called zero anaphora or ellipsis. Zero anaphora can be called situational ellipsis which the interpretation of situational ellipsis is not dependent in linguistic contexts, but in out of linguistic contexts (Quirk, Greenbaum, Leech, & Svartvik, 1985: 142). The use of zero anaphora means to maintain the listener's reference that will able to infer the speaker's intent. Example of zero anaphora in a procedure text:

- 7) Peel an onion and slice it
- 8) Drop the slices into hot oil
- 9) Cook for three minutes

In data (7) pronouns **it** refers to "an onion", in data (8) the expression of "the slices" relates with "an onion" in data (7), while in data (9) there is no expression then it is called zero anaphora. In data (9), the speaker expects that the listener can interpret the missing expression from previous steps in which "peeled onions" are cooked for three minutes, and then the expression of "peeled onions" is zero anaphora.

2.4 Cataphora

Cataphoric reference is looked forward in the text to know the particles which are referred to that pronoun (Halliday and Hasan, 1976: 17). Brown and Yule (1983: 192) define cataphoric reference as the meaning of a pronoun by looking forward in its interpretation text. Yule (1996: 38) himself states that cataphoric reference is a reference which has not been introduced earlier in the sentence. In addition, Nunan (1993: 22) identifies cataphoric reference so that readers or listeners look further into the text to identify elements which refer to the referring expression. It can be concluded, cataphoric reference refers to any reference that points forward to information which will be presented later in the text. Cataphoric reference is contrasted with an anaphoric reference which the information has never shown before in a sentence, but it still referred to a reference in the next sentence. Example of cataphora in a sentence:

- 10) <u>A little girl, Jessica</u> was playing on the swings.
- 11) Finding the right <u>gadget</u> was a real hassle. I finally settled with <u>a digital</u> <u>camera</u>.
- 12) If you want some, here's some parmesan cheese.

In data (10) the expression of "a little girl" refers to "Jessica", in data (11)the expression of "gadget" refers to "a digital camera", while in data (12) the expression of "some" refers to "parmesan cheese". The expressions of "a little girl" in data (10), "gadget" in data (11), "some" in data (12) are cataphors because those are known as preceding expression. The expressions of "Jessica" in data (10), "a digital camera" in data (11), "pamesan cheese" in data (12) are post-antecedent because those are later expression. The example above is cataphoric reference as already known that the using of referring expression before the specified words.

2.5 Text

Brown and Yule (1983: 190) indicate about the text that is the verbal record of the communicative event. It can be told that text deals with words in order to permanently store information which obtains from speaking, also text is be able to speak. According to Halliday and Hasan (1976: 1), text uses to refer any part of the spoken or written, whatever its length as to form a unified whole. A text may be spoken or written, prose or verse, dialogue or monologue, a single proverb to whole play, because text is unit of language in use.

Quirk (1985: 142) indicates that semantic and pragmatic texts apply both orally or in writing, but the sentences of text are considered as grammatical unit. So, it means that text is unit of language used, it is not lexicon-grammatical unit such as a clause or sentence and it is not determined by size. A text does not consist of sentences but it is realized or encoded in sentences.

2.6 Translation

Catford (1969: 20) states that translation is the substitution of textual material in a language (source language) with equivalent textual material in other languages (target language). In translating a text, the translator must require an understanding of syntactic, systematic, and pragmatic also processing of source language analysis. Translators always face the risk of accidentally slipping language styles and idiom of source language into the target language. On the other hand, the infiltration of language styles and idioms can enrich the target language with the appearance of absorption words. So that way, translators are involved significantly in the process of language formation and development.

Also, translation means the process of changing the original written text into spoken native language and written text in a variety of verbal languages (Munday, 2008: 5). While translating original text into written text, the translator must consider several elements such as equivalent meanings. In order to get the equivalent meanings in the Arabic translation into English, there are several ways to consider for Arabic and English have different grammatical structures. Verspoor and Sauter (2000: 88-112) state there are eight-word classes in English, namely nouns, verbs, adjectives, adverbs, pronouns, numerals and articles, connectors, and interjections.

2.7 Holy Quran

The Arabic word *Quran* can be interpreted as read, recite and literature' (IslamHouse, 2014: 3). Whereas, the term of Holy Quran is a Muslims Holy Book containing the words of Allah (God) that revealed in Arabic to the Prophet Muhammad and if a Muslim read it, then it is worth as worship to Allah. The Holy Quran serves as a guideline for all mankind in order to achieve happiness of living in the world and the hereafter. As a rule of life then, the content of Holy Quran is divided into three those are *aqeedah*, worship, and *Shari'a* principles.

Al-Quran consists of 114 chapters that have different lengths. Every chapter of the Holy Quran is called *surah* in Arabic and every phrase of the surah is called *aaya* or it can be called sign (IslamHouse, 2014: 3). Because of every surah has a different length, then the Holy Quran is divided by scholars into thirty parts and it is called *juz* in Arabic. This was done since the first century after the death of the Prophet Muhammad.

Holy Quran has a style and its functions are to strengthen the message, persuade and dissuade. One of a stylistic feature in the Holy Quran that Allah speaks to his Prophet, he often uses **We** that is the first person of Majesty to represent Allah (Haleem, 2014: 1). Another stylistic feature in the Holy Quran are using grammatical shift to one personal pronoun to another and the tense of verbs.

2.8 Surah An-Nisa

Surah An-Nisa is the longest after Surah Al-Baqarah and it was revealed to the Prophet after the conquest of Mecca but some of it was revealed when Hudaibiya agreement. Then, Surah An-Nisa is classified as Surah Al-Madaniyya (Sayyid Qutb, 1982: 225). The verses 1-28 of Surah An-Nisa contain about inheritance and protection of the orphans rights. It can be seen that the verses came down to the Prophet after the Battle of Uhud, where seventy Muslims were martyred. At that time, Al-Madina Al-Munawwara was faced with the problems of inheritance, protection of rights, widows, and orphans who left by Muslims.

According to Jalaluddin As-Suyuti (1854: 173), this Surah was called Surah An-Nisa because its verses deal with issues concerning women. Therefore, it also is known as Surah An-Nisa Al-Kubra (Shaltut, 1990: 323). Surah An-Nisa consists of 176 verses, there are 24 verses relating with women's issues, those are verses 1, 3, 4, 7, 11, 12, 15, 19, 20, 22, 23, 24, 25, 32, 34, 35, 36, 75, 124, 127, 128, 129, 130, and 176. The other verses also related to women issues but those are less specific than those mentioned before (Adnan, 2004: 75).

2.9 Abdullah Yusuf Ali

Abdullah Yusuf Ali is Indian people who were born on 14 April 1872, he died on 10 December 1953 at the age of 81 years. He became famous because of his book entitled '*The Holy Qur'an: Text, Translation and Commentary*' that is published in 1934-1937 (Maulana, 2008: 25). The book became the most reference books in the Muslim world, especially in the English language which is the most extensive book circulating in the 20th century. He was also a Muslim

scholar who translated the Qur'an in English. His Qur'anic translation is the most widely used English translation today. This is proof of Yusuf Ali Abdullah's ability in translation and interpretation of the Arabic in the Holy Quran as well as the disclosure in English.

Abdullah Yusuf Ali became the protector of Osmaniyah University founded in 1918, and he attracted many scholars from all India (Gau, 2010: 5). He attended many activities in translation agency textbooks and scientific literature from English into Urdu. Abdullah Yusuf Ali also works as a lawyer, with both of his professions and his ability of speech can make him a stage man who always appears in public. In addition, he also has the ability to write and research which is quite productive.

CHAPTER III

RESEARCH METHODS

This chapter explains the way of processing the research. There are five parts in the chapter those are research design, data collection, data and data sources, instruments technique of data collection and data analysis.

3.1 Research Design

The writer applied a qualitative approach because it did not deal with numeric data, but the descriptive data. Neuman states that qualitative data obtain in the form of photos, written words, phrases, or symbol that describes or represents people, actions, and events in social life (Neuman, 2012: 44). In addition, qualitative research is a method that the object does not change before or after conducting the research (Ratna, 2010: 95).

In this research, the writer used library method, the library method is a method of research whose the data is from some documentation such as books, articles, journals, dictionary, etc (Ratna, 2010: 196). This research used a descriptive analysis method. Surakhmad states that descriptive analysis method is a type of research using the technique of searching, collecting, classifying, analyzing the data, interpreting and drawing a conclusion. The conclusion in a descriptive method will conduct without generalizing (Surakhmad, 1994: 139). In addition, descriptive analysis is a method that explained and analyzed the data (Ratna, 2010: 336).

From some explanations above, the researcher tried to describe the reference in Quranic translation text of verses 1 - 88 in Surah An – Nisa. Therefore, the researcher collected the data, analyzed, interpreted it, and drew a conclusion about the kinds of reference, the function of reference and the meaning of reference in those verses. In order to indicate the meaning of reference, the researcher explained in detail about the referring expression in Surah An – Nisa to see the compatibility in every verse.

3.2 Data Collection

This part provided the data and data source, the instrument and techniques of data collection.

3.2.1 Data and Data Sources

Data is something related with the research which in order to find out. In this research, the source of data is Quranic translation text of Surah An-Nisa which has been translated into English by Abdullah Yusuf Ali which focused on verses 1 - 88. From the source of data, the researcher analyzed the data that used anaphora and cataphora theories of reference. The researcher took the data from http://theonlyguran.com/guran/An-Nisaa/English Abdullah Yusuf Ali/ website.



Picture 3.1: The Only Quran website

3.2.2 Instruments

The instrument of this research used human instruments. It meant the researcher would be the instrument. The writer read Quranic translation text of Surah An-Nisa which has been translated by Abdullah Yusuf Ali in verses 1 - 88. Then the writer collected the data, identified, classified, described, analyzed and found the research problems. However, the researcher also needed some supporting tools such as laptop and internet to help the researcher collected the data.

3.2.3 Techniques of Data Collection

In this research, the researcher used document analysis as the techniques of data collection because this research used a library method. The data took from Quranic translation text of Surah An-Nisa in verses 1 - 88, the researcher took the data through the Quran's translation website. In collecting the data, the researcher did some steps as the following:

a. Researcher opened the Google browser. Then the researcher typed 'the only Qur'an' on keyword, and chose The Only Quran website.

Google	the only guran	\$ Q	III O 🧃	
	All Videos Images News Maps	More Settings Tools	SafeSearch (
	About 83.000,000 vesuits (2.51 seconds)			
	The Only Quran			
		rain Saotation, Over 9000 Hadths from Sahih Hadth		
	Recite Quran in Arabic with Recite Quran in Arabic with Transisteration, 21 Transiston in	Surah Ya-Sin Quca, Surah Ya-Sin, Arabic, English Transiteration, Ayat 1		
	More results from theonlyguren com a			
	the only goals. • You'll Cale High Seary summarizes transponder Hand-You'll Cale States (Seary Cale States) Mar / Cale States and you and you for the States (Seary States) Company in My Cale States) Company in My Cale States			
	Quran in English. Clear and Easy to R https://www.clearquran.com/ * Perhaps the Best Quran English Translation. Clear. the Original. In Modern English. Read. Listen. Search	Accurate, Easy to Understand. Most FadMul to		
	Videos			
		THE ALL AND A DESCRIPTION OF		

b. Next, the researcher chose surah "An – Nisa" which is the fourth surah.

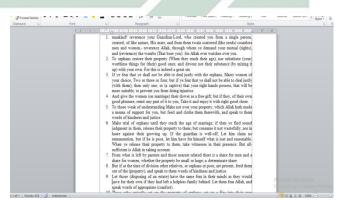


Picture 3.3: The Only Quran website

c. In the translation column, the researcher chose the English translation of

Picture 3.4: Surah An-Nisa on The Only Quran website

- d. Then, the researcher only copied the translation of Surah An-Nisa in
 - verses 1 88 which is translated by Abdullah Yusuf Ali.



Picture 3.5: the data source

3.3 Data analysis

In analyzing the data, the researcher applied descriptive analysis method. The writer would do several steps to analyze the data. In data analysis, the writer answered two problems using several steps, those are classified the referring expression of anaphoric and cataphoric references in each verse and explained the meaning of its referring expressions.

a. Identify

The researcher identified the referring expression of anaphoric and cataphoric reference in verses 1 - 88 of Surah An-Nisa by coding. Identification included five focuses of research those are anaphora, antecedent, cataphor, post antecedent, and zero anaphor. The researcher decided different coding to every focus category, as follows:

	No	Font style	Category			
	1	(A)	Anaphor			
	2	(Ant)	Antecedent			
	3	(C)	Cataphor			
	4	(PA)	Post antecedent			
	5	(ZA)	Zero anaphor			
Table 3.1: various coding						

In addition, the researcher also gave color to every focus category in order to make it easier to classify and to know the length of sentences that are used anaphoric and cataphoric references, those are red for anaphor, orange for antecedent, green for cataphor, blue for post antecedent, and black for zero anaphora.

b. Classify

The researcher classified the pronouns of anaphoric and cataphoric references in each verse by applying to code to the data.



Picture 3.6: the data source after coding process

Then, the researcher made a table to classify every category in reference





Picture 3.7: the data of anaphoric reference



Picture 3.8: the data of cataphoric reference

NO	Zero Anaphora		
NO		ipsis	Verses
1	Created (ZO), of like nature	You	1
2	(ZO) take not the least bit of it back	You	20
3	(ZO) no wise covet those things	You	32
4	(ZO) seek not against them	You	34
5	(ZO) join not any partners	You	36
6	(ZO) have no faith in Allah	You	38
7	(ZO) Approach not prayers	You	43
8	(ZO) what Allah hath revealed	You	61
9	(ZO) take not friends	You	89
10	(ZO) slacken not in following up the enemy	You	204
11	(ZO) be not (used) as an advocate	You	105
12	(ZO) Contend not on behalf	You	107
13	(ZO) turn not away	You	129
14	(ZO) to leave her	You	129
15	(ZO) stand out firmly	You	135
16	(ZO) Follow not the lusts	You	135
17	(ZO) Take not for friends	You	144
18	(ZO) Enter the gate	You	154
19	(ZO) Transgress not in the	You	154

Picture 3.9: the data of zero anaphora

c. Discussion

After all, data has been collected and classified, the next step is to discuss. In this step, the researcher provided a detailed explanation of its analysis which the meaning of referring expressions.

d. Conclusion

In the final step of analyzing data, the researcher gave the last explanation to conclude the results of the research which included two research problems in the research, those are pronouns of anaphoric and cataphoric references and the meanings of pronouns that are used in Holy Quran translation of Surah An-Nisa translated by Abdullah Yusuf Ali.

CHAPTER IV

FINDINGS AND DISCUSSIONS

In this chapter, the researcher divided into two parts those are findings and discussions of anaphoric and cataphoric references. First is classified the pronouns of anaphoric and cataphoric references in Holy Qur'an translation of Surah An-Nisa which is translated by Abdullah Yusuf Ali and its meaning of referring expressions in Holy Qur'an translation of Surah An-Nisa which is translated by Abdullah Yusuf Ali and its meaning of referring expressions in Holy Qur'an translation of Surah An-Nisa which is translated by Abdullah Yusuf Ali. Second is a discussion about the significance of this research.

4.1 Findings

In this the research, researcher analyzed in Holy Qur'an translation of Surah An-Nisa which is translated by Abdullah Yusuf Ali verses 1 - 88. The researcher identified the types of anaphoric reference and cataphoric reference by codification. Then, the researcher made a table to classify the types of referring expression and each type consisted of 3 columns. The tables made researcher easier to classify of referring expression in Surah An-Nisa. In the table of anaphoric reference, those are antecedent, anaphor, and verses, in the table of zero anaphora those are two columns of ellipsis and verses, while in the table of cataphoric reference those are cataphor, post antecedent, and verses. The column of verse here is to provide where the type is it. It is can be seen in the appendix page. In this section, the researcher only gave a brief table of anaphoric reference, zero anaphora, and cataphoric reference. The researcher put the tables of each category without a column of verse. Then, the researcher provided a detailed explanation about the pronouns and the meaning of pronoun that found in Holy Qur'an translation of Surah An-Nisa which is translated by Abdullah Yusuf Ali. In addition, the researcher gave a verse of each pronoun.

4.1.1 Anaphoric reference

Anaphoric reference is the most found in Holy Qur'an translation of Surah An-Nisa which is translated by Abdullah Yusuf Ali. Anaphoric reference saw backward a sentence to find the reference of pronoun, the following expression is anaphor and the initial expression is antecedent. Furthermore, there are several pronouns of anaphoric reference that is used in the Holy Quran translation of Surah An-Nisa which is translated by Abdullah Yusuf Ali verses 1 - 88, as follows:

				1 1			
Pronouns of anaphoric reference in Holy Quran translation of Surah An-Nisa							
No		No		No		No	
1	You	8	That	15	Her	22	Himself
2	Your	9	They	16	Ι	23	Our
3	He	10	This	17	Whose	24	Its
4	Their	11	It	18	Those	25	Yourselves
5	Who	12	Which	19	We		
6	His	13	Him	20	Us		
7	Them	14	What	21	Themselves		

 Table 4.1: pronouns of anaphoric reference

The table showed that there are twenty-five pronouns of anaphoric reference found in Holy Qur'an translation of Surah An-Nisa which is translated by Abdullah Yusuf Ali. As the researcher said before, every pronoun in Surah AnNisa had meaning more than one, but some of the pronouns also had one meaning, as follows:

1) You

You is a personal pronoun that refers to a person or object in a sentence ("*Pronouns*", 2011). Personal pronoun divides into two categories those are nominative and objective personal pronoun. Meanwhile, the pronoun **you** includes nominative personal pronouns that can be the subject of the sentence. In addition, **you** can refer to a person or more than one person. From the context of a sentence, it can be seen whether **you** is singular or plural. Personal pronoun of **you** shows a person, its number, gender, and has same subject and object forms.

In this section, the pronoun **you** of anaphoric reference had five meanings, those are "mankind, man, Hypocrites, Believe, Lord" that found in Holy Quran translation of Surah An-Nisa verses 1 - 88. For example, the pronoun **you** which is referred to as "mankind" in verse 1 of Surah An-Nisa:

يَتَأَيُّهَا ٱلنَّاسُ ٱتَّقُوا رَبَّكُمُ ٱلَّذِى خَلَقَكُمُ مِّن نَّفْسٍ وَبِعِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَسَنَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآةً وَٱتَّقُوا ٱللَّهَ ٱلَّذِي تَسَآءَ لُونَ بِهِ وَٱلْأَرْحَامَ إِنّ ٱللهَ كَانَ عَلَيْكُمُ رَقِيبًا ()

"O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women;- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you." (Surah An-Nisa: 1).

This verse indicates that Allah says to mankind that the first connection of mankind is Allah who created mankind from a single person (Al-Mahalli and AlSuyuti, 2017: 1).Meanwhile, in the sentence "reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you", Allah reminds mankind again to obey Allah, if mankind still does not obedient, then Allah must remind people again and again. It can be said the pronoun **you** is referred to as "mankind" that already explained above the pronoun **you** referred to a person. Also, it can be seen in the function of the word that the word "mankind" is a subject, whereas the pronoun **you** is a nominative personal pronoun that can be the subject of the sentence. In this verse, there are four pronouns of **you** and based on meaning of this verse those are referred to as "mankind", such as in the following sentence; "who created you from a single person"; "through whom ye demand your mutual (rights)"; and "(That bore you)". The word "mankind" mentioned before pronoun **you**, in order to find out the meaning of pronoun **you** that must look back at the previous sentence.

2) Your

Your is possessive pronoun that indicates ownership or belongs to someone ("*Pronouns*", 2011). Possessive pronoun divides into two categories those are possessive pronoun and determiner. The possessive determiner or adjective is a pronoun before the noun, while the possessive pronoun is a pronoun in a place of a noun or the noun is replaced by pronoun. In this section, the pronoun **your** had three different meanings those are "Believe, mankind, and man" that found in Holy Quran translation of Surah An-Nisa verses 1 - 88. For example, the pronoun **your** which is referred to as "Believe" in verses 71 of Surah An-Nisa:

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمُ فَأَنفِرُوا ثُبَاتٍ أَوِٱنفِرُوا

"O ye who believe! Take your precautions, and either go forth in parties or go forth all together." (Surah An-Nisa: 71).

This verse indicates that Allah warns believers to aware of their enemies and faces them in a groups or alone (Al-Mahalli and Al-Suyuti, 2017: 14). It can be concluded that the word "precautions' possessived by the word "believe". Whereas in the phrase "Take your precautions", it can be seen that the pronoun **your** here is the possessive determiner because it is placed before the noun. Also it is known that pronoun **your** is definitely related with **ye** or **you** as its subject pronoun and the meaning of pronoun **ye** is "Believe", it can be seen on the explanation before. Then, the pronoun **your** is referred to as "believe" in this verse. The word "believe" has mentioned in the previous verse,

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُوا لَاتَأْكُلُوا أَمُوَ لَكُم بَيْنَكُ بِٱلْبَطِلِ إِلَّا أَن تَكُونَ تِجَهَرَةً عَن تَرَاضٍ مِّنكُمُّ وَلَا نَقْتُلُوٓأ أَنفُسَكُمُ إِنَّ ٱللَّهَ كَانَ بِكُمُ رَحِيمًا (")

"O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will: Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful!" (Surah An-Nisa: 29).

It is before pronoun **your** in verse 71.In order to find out the meaning of pronoun **your** that must look back at the previous verse, especially in the phrase "O ye who believe!".

3) He

He is a personal pronoun that refers to a person or object in a sentence ("*Pronouns*", 2011). Personal pronoun divides into two categories those are nominative and objective personal pronoun. **He** includes the nominative personal pronouns that can be the subject of the sentence. In addition, the place of the nominative personal pronoun is before a verb to show who is doing the verb. Personal pronoun of **he** shows a person, its number, gender, and has a different subject and object forms.

In this section, pronoun **he** had five meanings that found in Holy Quran translation of Surah An-Nisa verses 1 - 88, those are "mankind, the guardian, Allah, The Evil One, and who fighteth". For example, the pronoun **he** which is referred to as "mankind" in verse 80 of Surah An-Nisa:

مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ وَمَن تَوَلَّى فَمَآ أَرْسَلْنَكَ عَلَيْهِم

Anyone who believes to the Prophet that can be said he also believes in Allah, and if there is someone who does not believe then Allah will give him a punishment (Al-Mahalli and Al-Suyuti, 2017: 15-16). It can be concluded that the verse commanded human to believe in Allah. In the sentence "He who obeys the Messenger", it can be seen that the pronoun **he** is a nominative personal pronoun that can be the subject. Also the pronoun he is placed before the verb to show who

[&]quot;He who obeys the Messenger, obeys Allah: But if any turn away, We have not sent thee to watch over their (evil deeds)" (Surah An-Nisa: 80).

did the verb. Then the pronoun **he** is referred to as "mankind". Meanwhile, the word "mankind" already mentioned in previous verse,

مَّآأَصَابَكَمِنُ حَسَنَةٍ فَمَنَٱللَّهِ وَمَآأَصَابَكَمِن سَيِّنَةٍ فَمِن نَّفْسِكَ وَأَرْسَلُنَكَ لِلنَّاسِ رَسُولًا وَكَفَى بِٱللَّهِ شَهِيدًا (٧)

"Whatever good, (O man!) happens to thee, is from Allah; but whatever evil happens to thee, is from thy (own) soul. and We have sent thee as a messenger to (instruct) mankind. And enough is Allah for a witness" (Surah An-Nisa: 79).

In the sentence "We have sent thee as a messenger to (instruct) mankind", the Prophet Muhammad is sent by Allah to mankind as his Messenger (Al-Mahalli and Al-Suyuti, 2017: 15).It can be said that the verse 79 is related to verse 80. Accordingly, in order to find out the meaning of pronoun **he** must look back at the previous verse.

4) Their

Their is the possessive pronoun that indicates ownership or belongs to someone ("*Pronouns*", 2011). The possessive pronoun divides into two categories those are possessive pronouns and determiners. The possessive determiner or adjective is a pronoun before the noun, while the possessive pronoun is a pronoun in a place of a noun or the noun is replaced by pronoun. In addition, the pronoun **their** is a plural third person pronoun, and the subject form of **their** is **they**, while the object form is **them**. In this section, the pronoun **their** had many different meanings, such as the following:

Pronoun	Meanings		
	Those who are niggardly	Daughters	Those who reject
Their	Those who unjustly	Wives	Orphans
	Those who believe	Every one	Hypocrites

	People of Abraham	Jews	Man		
	Those (disposing of and estate)	Mankind	Women		
Table 4.2: meanings of pronoun "their"					

It could be seen on the pronoun **their** had fifteen meanings that found in Holy Quran translation of Surah An-Nisa verses 1 - 88, those are "those who are niggardly, orphans, women, those (disposing of an estate), those who unjustly, daughters, wives, every one, Jews, man, people of Abraham, those who reject, those who believe, Hypocrites". For example, the pronoun **their** which is referred to as "those who are niggardly" in verse 38 of Surah An-Nisa:

وَٱلَّذِينَ يُنفِقُونَ أَمْوَلَهُمْ رِئَآءَ ٱلنَّاسِ وَلَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْآخِرُّ وَمَن يَكُنِ ٱل<mark>شَ</mark>يْطَنُ لَهُ <mark>قَر</mark>ِينَا فَسَاَءَ قَرِينًا ^{(٢}

"Not those who spend of their substance, to be seen of men, but have no faith in Allah and the Last Day: If any take the Evil One for their intimate, what a dreadful intimate he is!" (Surah An-Nisa: 38).

People who spend their money in Allah's way with arrogant in order to be praised and people who worship to Satan that is very bad deeds (Al-Mahalli and Al-Suyuti, 2017: 9). It can be concluded that the word "substance" possessive by the pronoun **their**. The pronoun **their** in this verse is people who spent their money and they are "niggardly". It already explained in the previous verse,

"(Nor) those who are niggardly or enjoin niggardliness on others, or hide the bounties which Allah hath bestowed on them" (Surah An-Nisa: 37).

It is indicated about the behaviors of niggardly who enjoyed their own wealth and showed to others when giving alms (Al-Mahalli and Al-Suyuti, 2017: 9). Then, it can be concluded that the pronoun **their** is referred to as "those who are niggardly". It can be known that the function of the word in the phrases "spend of their substance" and "the Evil One for their intimate" in verses 38 that the pronoun **their** is a possessive determiner because of its placed before the noun. Then, the two pronouns of **their** are referred to as "those who are niggardly" in verses 37. In order to know the meaning of pronoun **their** must look back at the previous verse.

5) Who

Who is relative pronoun that refers to nouns or other pronouns in order to clarify information in a sentence ("*Pronouns*", 2011). In addition, the pronoun who is the interrogative pronoun that refers to a question, also it uses primarily to refer to the people or collective human nouns and sometimes to animals, but it does not use to refer things. Also, the pronoun who uses to introduce the defining and non-defining relative clauses. It can act as the subject or the object of the relative clause and uses as the complement of a preposition. In this section, the pronoun who had many different meanings, such as the following:

Pronoun	Meanings				
	Guardian-Lord	The prophets	Believers/believe		
Who	Neighbours	The witnesses	Allah		
	Jews	The righteous	Men		
Table 4 3. meanings of pronoun "who"					

Table 4.3: meanings of pronoun "who"

It could be seen on pronoun **who** had nine meanings that found in Holy Quran translation of Surah An-Nisa verses 1 - 88, those are "Guardian-Lord, neighbours, Jews, Allah, the Prophets, the witnesses, the righteous, men, Believers". For example, the pronoun **who** which is referred to as "believe" in verse 29 of Surah An-Nisa:

"O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will: Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful!" (Surah An-Nisa: 29).

According to Al-Mahalli and Al-Suyuti (2017: 8) that Allah warns to the believers do not earn money through usury and do not hurt himself because it would be punished by Allah. Meanwhile, in the phrase "O ye who believe!", that can be seen in the function of word that the pronoun **who** referred to another pronoun that is **you**. It already explained before that the pronoun **you** is referred to as "believe", then the pronoun **who** is appeared between them to clarify an information of the sentence and it is known from the message of the verse that the word "believe" is the main subject. Also, it is known that pronoun **who** is referred to as "believe". The word "believe" already mentioned in the previous verse

"O ye who believe! Ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may Take away part of the dower ye have given them,-except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and Allah brings about through it a great deal of good." (Surah An-Nisa: 19),

Then, in order to know the meaning of pronoun **who** must look back at the previous verses in the phrase "O ye who believe!".

6) His

His is possessive pronoun that indicates the ownership or belongs to someone else in a sentence ("*Pronouns*", 2011). The possessive pronoun divides into two categories those are possessive pronouns and determiners. The possessive determiner or adjective is a pronoun before the noun, while the possessive pronoun is a pronoun in a place of a noun or the noun is replaced by pronoun. In this section, the pronoun **his** had eight meanings that found in Holy Quran translation of Surah An-Nisa verses 1 - 88, and those are "single person, Allah, men, people, mankind, Satan, one and Christ Jesus". For example, the pronoun **his** which is referred to as "single person" in verse 1 of Surah An-Nisa:

يَّنَأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُمُ مِّن نَّفْسِ وَحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَتَّ مِنْهُمَا رِجَالاً كَثِيراً وَنِسَاَء⁵ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِى تَسَآءَ لُونَ بِهِ وَٱلْأَرْحَامَ^{[1}]نَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ()

"O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women;- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you" (Surah An-Nisa: 1).

In the sentence "created you from a single person, created, of like nature, His mate", according to Al-Mahalli and Al-Suyuti (2017: 1) that Allah has created men of one then created his wife those are Adam and Hawa. The word "single person" supposed as Adam and the word "his mate" supposed as Hawa. Adam and Hawa is a couple, then the possessive pronoun of **his** is referred to Adam or "single person" because of the word "his mate" is belonged to "single person". Meanwhile, the word "single person" already mentioned before the pronoun **his**, in order to know the meaning of pronoun **his** must look back at the previous sentence.

7) Them

Themis a personal pronoun that refers to a person or object in a sentence ("*Pronouns*", 2011). Sometimes, pronoun them refers to particular groups of people, things, and animal. Also, it refers to institutions or authorities, and groups of people in general. Personal pronoun divides into two categories those are nominative and objective personal pronoun. Them includes objective personal pronoun that can be the object of the sentence. In addition, the place of pronoun

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them is in all other positions whether after a verb or after a preposition. **Them** is an object form of **they**. In this section, the pronoun **them** had many different meanings. Such as the following:

Pronoun	Meanings				
	Those who continue to do evil	Those who resist			
	The Messenger, or to those charged with authority Two me				
	Those weak of understanding People of Abra				
Them	Other relatives, or orphans or poor Those who d				
	Those (disposing of an estate)	Hypocrites			
	Those who die rejecting Faith	Jews			
	Single person and his mate	Men			
		Women			

Table4.4: meanings of pronoun "them"

It could be seen on pronoun "them" had fifteen meanings that found in Holy Quran translation of Surah An-Nisa verses 1 – 88, those are "those who continue to do evil, those who resist, the Messenger or to those charged with authority, two men, those weak of understanding, people of Abraham, other relatives or orphans or poor, those who do evil, those (disposing of an estate), Hypocrites, those who die rejecting, faith, Jews, single person and his mate, men, women". For example, the pronoun **them** which is referred to as "single person and his mate" in verse 1 of Surah An-Nisa:

يَّتَأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُمُ مِّن نَّفْسٍ وَحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَتَّ مِنْهُمَا رِجَالاً كَثِيراً وَنِسَاَءَ ۖ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِى تَسَآءَ لُونَ بِهِ وَٱلْأَرْحَامَ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمُ رَقِيبًا ()

"O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women;- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you" (Surah An-Nisa: 1).

In the sentence "from them twain scattered (like seeds) countless men and women". It already explained earlier about this verse which concerned about the Adam and Hawa couple, and then they have a large number of children, both men and women (Al-Mahalli and Al-Suyuti, 2017: 1).It can be concluded that the pronoun **them** is referred to as "single person and his mate", also it can be seen in the function of word that the word **them** is an object of the sentence and in the sentence "who created you from a single person, created, of like nature, His mate and from them twain scattered (like seeds) countless men and women" that the function of the words "single person" and "his mate" are an object. Meanwhile, the pronoun **them** is objective personal pronouns that acted as an object of the sentence also it referred to an object in a sentence. The word "single person and his mate" already mentioned before the pronoun **them**, in order to know the meaning of pronoun **them** must look back at the previous sentence.

8) That

That is a relative pronoun that refers to a noun or another pronoun in order to clarify information in the sentence, whether it forms a subject, an object or complements a relative clause ("*Pronouns*", 2011). It appears after a noun to help clarify the sentence or gives extra information. In addition, that is also the demonstrative pronouns that use to identify a noun (without following a noun) and answers the question, and then it is placed before a verb or replaced the noun. The pronoun that uses to refer something that is far and the plural form of that is **those**. In this section, the pronoun **that** had many different meanings, such as the following:

Pronoun	Meanings			
	Wombs	Punishment		
That	Fear	Kill (or destroy)		
That	Only one or (a captive)	Believe		
	Inheritance			
Table 4.5, meanings of mean own "the st"				

Table 4.5: meanings of pronoun "that"

It could be seen on pronoun **that** had seven meanings that found in Holy Quran translation of Surah An-Nisa verses 1 - 88, those are "wombs, fear, only one or (a captive), inheritance, punishment, kill (or destroy), and Believe". For example, the pronoun **that** which is referred to as "wombs" in verse 1 of Surah An-Nisa:

يَتَأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَق<mark>َكُمُ مِّن نَفْسٍ وَ</mark>بِعِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَتَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۖ وَٱتَّقُوا ٱللَّهَ ٱلَّذِى نَسَاءَ لُونَ بِهِ وَٱلْأَرْحَامَ إِنّ ٱللهَكَانَعَلَيْكُمُ رَقِيبًا

"O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women;- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you" (Surah An-Nisa: 1).

In the sentence "(reverence) the wombs (That bore you)", it indicates that Allah gives an order to the believers to obey the womb that gives birth to them (Al-Mahalli and Al-Suyuti, 2017: 1). It can be seen on the function of a word that the word "wombs" is a noun so that it is referred to the pronoun **that**. **That** here is a relative pronoun that referred to a noun in order to clarify information and it formed as a relative clause. It can be concluded that the pronoun **that** is referred to as "wombs". Meanwhile, the word "wombs" already mentioned before the pronoun **that**, in order to find out the meaning of pronoun **that** must look back at the previous sentence.

9) They

They is a personal pronoun that refers to a particular person or noun in the sentence ("*Pronouns*", 2011).Sometimes, the pronoun they refers to particular groups of people, things, and animal. Also, it refers to institutions or authorities, and groups of people in general. Personal pronoun divides into two categories those are nominative and objective personal pronoun. They includes nominative personal pronouns that can be the subject of the sentence. In addition, the place of the nominative personal pronoun is before a verb to show who is doing the verb. They is a subject form of them. In this section, the pronoun they had many different meanings. Such as the following:

Pronoun	Meanings	
	Those who disobey Allah and His Messenger and transgress	Orphans
	Four (Reliable) witnesses	Women
	People	Wives
They	The Messenger, or to those charged with authority	More than two
	Those (disposing of an estate)	Men
	People of Abraham	Those who unjustly
	Hypocrites	Those who resist
		Jews

Table 4.6: meanings of pronoun "they"

It could be seen on pronoun **they** had fifteen meanings that found in Holy Quran translation of Surah An-Nisa verses 1 - 88, those are "those who disobey Allah and His Messenger and transgress, four (Reliable) witnesses, orphans, women, those (disposing of an estate), those who unjustly, wives, more than two, men, those who resist, Jews, people of Abraham, Hypocrites, people, the Messenger or to those charged with authority". For example, the pronoun **they** which is referred to as "those who disobey Allah and His Messenger and transgress" in verse 14 of Surah An-Nisa:

وَمَنِ يَعْصِ ٱللَّهَ وَرَشُولَهُ وَيَتَعَدَّ حُدُودَهُ بَدُخِلُهُ نَارًا خَلِدًا فِيهَا وَلَهُ، عَذَابٍ شَهِينٌ (1)

"But those who disobey Allah and His Messenger and transgress His limits will be admitted to a Fire, to abide therein: And they shall have a humiliating punishment" (Surah An-Nisa: 14).

People who associated partners with Allah, the Prophet, and His rules would be punished (Al-Mahalli and Al-Suyuti, 2017: 4). It can be seen in the function of the word that the word "those who disobey Allah and His Messenger and transgress His limits" is a plural subject, meanwhile the pronoun **they** is a subject for the next sentence, then the pronoun **they** is a nominative personal pronoun that can be a subject of the sentence also referred to a group of people. The function of the pronoun **they** is showed who did the verb, it can be known from the message of the verse that the subject is "those who disobey Allah and His Messenger and transgress His limits". It can be concluded that the pronoun **they** is referred to as "those who disobey Allah and His Messenger and transgress His limits". The word "those who disobey Allah and His Messenger and transgress His limits". The word "those who disobey Allah and His Messenger and transgress His limits" already mentioned before the pronoun **they**, in order to find out the meaning of pronoun **they** must look back at the previous sentence.

10) This

This is relative pronoun that refers to a noun or another pronoun in order to clarify information in the sentence, whether it forms a subject, an object or complements a relative clause ("*Pronouns*", 2011). It appears after a noun to help clarify the sentence or gives extra information. In addition, this is also the demonstrative pronouns that use to identify a noun (without following a noun) and answers the question, and then it is placed before a verb or replaced the noun. The pronoun this refers to something near and the plural form of this is these. In this section, the pronoun this had one meaning that found in Holy Quran translation of Surah An-Nisa verses 1 - 88, that is "substance". The pronoun this which is referred to as "substance" in verse 2 of Surah An-Nisa:

ۅؘٵؾؙۘۅ۠ٵؙڷؽٮؘٚؽڹٙٲڡؘۅؘڵۿ۪ؖؖ ۅٙڵٵؾؘڹ<mark>ڐ</mark>ڷۅ۠ٵٛٱ<mark>ڂ</mark>ؘۑؚؾ<mark>ؘٵ۪ڶڟۜؾؚۣ</mark>ؚؚؖۜۅؘڵٵؘٝػؙڵۅٞٵ۫ٲڡ۫ۅؘۿؙؗؠٞٳڮٙ ٲڡ۫ۅؘڵؚػٛؗؠٝۧٳ۪۫ڹؘٙهؙۥػؘٵڹؘحُۅڹۜٵڮؚٙڽڒؘۘٳ۞

"To orphans restore their property (When they reach their age), nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin" (Surah An-Nisa: 2).

Based on the context of this verse is talked about people who eat up the property of orphans then they got a great sin (Al-Mahalli and Al-Suyuti, 2017: 1). It can be seen on the function of the word in the phrase "and devour not their substance" that the word "substance" is a noun and the pronoun **this** is a demonstrative pronouns that used to identify a noun. The noun in this verse is "substance", because of "substance" is a main expression of this verse, then it is referred to the pronoun **this**. Also, the pronoun **this** here used to identify a noun without following a noun. Meanwhile, in order to find out the meaning of pronoun

this must look back at the previous sentence, because of the word "substance" already mentioned before the pronoun **this**.

11) It

It is a personal pronoun that refers to a particular person or noun in the sentence ("*Pronouns*", 2011). Personal pronoun divides into two categories those are nominative and objective personal pronoun. It includes nominative personal pronouns that can be the subject of the sentence. In addition, the place of the nominative personal pronoun is before a verb to show who is doing the verb. Personal pronoun of it refers to things, weather, time, countries, vehicles, machines, and has the same subject and object forms. In this section, the pronoun it had many different meanings, such as the following:

Pronoun		Mean	ings	
	Dower	Dislike	Anything	Bounty
It 📐	Property	Cast	Sacrifice	Qur'an
	Inheritance	Good	Matter	
Table 4.7: meanings of pronoun "it"				

It could be seen on pronoun **it** had eleven meanings that found in Holy Quran translation of Surah An-Nisa verses 1 - 88, those are "dower, property, inheritance, dislike, cast, good, anything, sacrifice, bounty, Qur'an, matter". For example, the pronoun **it** which is referred to as "dower" in verse 4 of Surah An-Nisa:

ۅؘٵؾٛۅؙٱٱڶڹؚۜڛؘٱءَ صَدُقَنِهِنَّ نِحُلَةً فَإِن طِبْنَ لَكُمْ عَن شَىءٍ مِّنْهُ نَفْسًافَكُلُوهُ هَنِيتَ اَتَرِيتَ الْ

"And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, Take it and enjoy it with right good cheer" (Surah An-Nisa: 4).

According to Al-Mahalli and Al-Suyuti (2017: 1), this verse discusses about a dower. It can be seen in the function of the word in the sentence "give the women (on marriage) their dower" that the word "dower" is a noun. Then, it can be said that the pronoun **it** is referred to as "dower". Because of the pronoun **it** is a personal pronoun that is referred to the thing, also the word "dower" is a main expression of this verse. In this verse there are two pronouns of **it** and all of them are referred to as "dower". Meanwhile, the word "dower" already mentioned before the pronoun **it**, in order to find out the meaning of pronoun **it** must look back at the previous sentence.

12) Which

Which is a relative pronoun that refers to a noun or another pronoun in order to clarify information in the sentence ("*Pronouns*", 2011). The pronoun which in a relative clause refers to animals and things, also it introduces defining and non-defining relative clauses. The pronoun which that introduces relative clause when it refers to a whole sentence or clause. Which can be as the subject or the object of the relative clause, and complement of a preposition. It can be put before the relative pronoun (formal) or at the end of the relative clause (informal).

In this section, pronoun **which** had five meanings that found in Holy Quran translation of Surah An-Nisa verses 1 - 88, those are "property, the bounties, teaching, deeds, day of Judgment". For example, the pronoun **which** which is referred to as "property" in verse 5 of Surah An-Nisa:

وَلَا تُؤْتُوا ٱلشَّفَهَاءَ أَمَوَ لَكُمُ ٱلَّتِي جَعَلَ ٱللَهُ لَكُمْ قِيامًا وَٱرْزُقُوهُمْ فِبها وَٱكْسُوهُمُ وَقُولُوالْهُمُ فَوَلُوا لَهُمْ فَوَلَامَعُمُوفًا ٢

"To those weak of understanding Make not over your property, which Allah hath made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice" (Surah An-Nisa: 5).

This verse indicates that the orphan's property is on you (guardian) to support your and orphans life before it was handed to orphans, when you take care of them, give their assets in the form of goods and advise them (Al-Mahalli and Al-Suyuti, 2017: 1-2). In the sentence "To those weak of understanding Make not over your property, which Allah hath made a means of support for you", It can be seen on the function of the word that the word "property" here is a noun, then it can be said that the pronoun which is referred to as "property". Because of the pronoun which here is introduced as the relative clause in order to clarify the information of the whole verse and the main expression of this verse is "property". It is already explained before that the pronoun which is a relative pronoun that referred to a noun. Meanwhile, the word "property" already mentioned before the pronoun which, in order to find out the meaning of pronoun which must look back at the previous sentence.

13) Him

Him is a personal pronoun that refers to a particular person or noun in the sentence (*"Pronouns"*). Personal pronoun divides into two categories those are nominative and objective personal pronoun. **Him** includes objective personal pronoun that can be the object of the sentence. In addition, the place of pronoun

him is in all other positions whether after a verb or after a preposition. Personal pronoun of **him** is singular third person pronoun, masculine forms and the subject form of **him** is **he**.

In this section, pronoun **him** had three different meanings that found in Holy Quran translation of Surah An-Nisa verses 1 - 88, those are "the guardian, Allah, and who sell the life". For example, the pronoun **him** which is referred to as "the guardian" in verse 6 of Surah An-Nisa:

وَٱبْنَكُواْ ٱلَّيْنَكُمَى حَتَّى إِذَا بَلَغُواْ ٱلنِّكَاحَ فَإِنَّ ءَانَسَتُم مِّنَّهُمُ رُشَدًا فُ أَمْوَلَهُمٌ وَلَا تَأْكُلُوها إِ<mark>سُر</mark>َافًا وَبِدَارًا أَن يَكْبُرُواْ وَمَن كَانَ غَنِ ٱسْتَعْفِفُ ۖ وَمَن كَانَ فَق<mark>ِي</mark>رًا فَل<mark>ْيَأ</mark>ُ كُلُ بِٱلْمَعْ<mark>و</mark>فِ فَإِذَا دَفَعَتُهُ ذُواْ عَلَيْهِمْ وَكَفَى بِٱللَّ<mark>هِ</mark> حَسِيبًا ﴿

"Make trial of orphans until they reach the age of marriage; if then ye find sound judgment in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is well-off, Let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable. When ye release their property to them, take witnesses in their presence: But all-sufficient is Allah in taking account" (Surah An-Nisa: 6).

This verse indicates to guardian to test the orphans, if they are responsible enough then give their property rights. Allah also warns to the wealthy guardians do not take the property rights of the orphans, meanwhile for the poor guardians allow to take the property rights of the orphans as their wages (Al-Mahalli and Al-Suyuti, 2017: 2).In the sentence "If the guardian is well-off, Let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable", it can be seen in the function of the word that the word "the guardian" is a person. Also, it is known that the subject pronoun form of **him** is **he**. Based on the explanation before about the meaning of pronoun **he** is "the guardian" in this verse so that the word "the guardian" also referred to the pronoun **him**. Meanwhile, the word "the guardian" already mentioned before the pronoun **him**, in order to find out the meaning of pronoun **him** must look back at the previous sentence.

14) What

What is interrogative pronoun that uses only in reference to a question ("*Pronouns*", 2011). It is often appeared at the beginning of a question. In addition, the pronoun what also refers to things to specifying something and emphasizes something surprising or remarkable. In this section, the pronoun what had five meanings that found in Holy Quran translation of Surah An-Nisa verses 1 - 88, those are "property, wedlock, dowers, people of the Book, confirming". For example, the pronoun what which is referred to as "property" in verse 6 of Surah An-Nisa:

وَٱبْنَالُواْٱلْيَنَمَى حَتَى إِذَا بَلَغُواْ ٱلنِّكَاحَ فَإِنْ ءَانَسَتُم مِّنَهُمُ رُشَدًا فَٱدْفَعُوَا إِلَيْهِمْ أَمْوَهُمٌ وَلَا تَأْكُلُوها إِسْرَافَا وَبِدَارًا أَن يَكْبُرُواْ وَمَن كَانَ غَنِيَّا فَلْيَسَتَعْفِفُ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلُ بِٱلْمَعْرُوفِ فَإِذَا دَفَعَتْمُ إِلَيْهِمْ أَمُوَهَمُمْ فَأَشَهِدُواْ عَلَيْهِمْ وَكَفَى بِٱللَّهِ حَسِيبًا ()

"Make trial of orphans until they reach the age of marriage; if then ye find sound judgment in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is well-off, Let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable. When ye release their property to them, take witnesses in their presence: But all-sufficient is Allah in taking account" (Surah An-Nisa: 6).

In the sentence "If the guardian is well-off, Let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable", according to Al-Mahalli and Al-Suyuti (2017: 2) that this verse allows the poor guardian to take the orphan's property as his reward. It can be said that the pronoun **what** is referred to as "property", because of the pronoun **what** here referred to the things in order to specifying something and emphasized the word "property" as the main expression of this verse. Also, it can be seen in the function of the word that the word "property" here is a noun. Meanwhile, the word "property" is already mentioned before the pronoun **what**, in order to find out the meaning of pronoun **what** must look back at the previous sentence.

15) Her

Her is possessive pronoun that indicates the ownership or belongs to someone else in the sentence ("*Pronouns*", 2011). Possessive pronoun divides into two categories those are possessive pronouns and determiners. The possessive determiner or adjective is a pronoun before the noun, while the possessive pronoun is a pronoun in a place of a noun or the noun is replaced by pronoun. In addition, the pronoun **her** is a singular third person pronoun, the feminine form, and the subject form of **her** is **she**.

In this section, pronoun her had two different meanings that found in Holy Quran translation of Surah An-Nisa verses 1 - 88, those are "daughter and women". For example, the pronoun **her** which is referred to as "daughter" in verse 11 of Surah An-Nisa:

"Allah (thus) directs you as regards your Children's (Inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of the inheritance to each, if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased Left brothers (or sisters) the mother has a sixth. (The distribution in all cases ('s) after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah; and Allah is All-knowing, Al-wise" (Surah An-Nisa: 11).

According to Al-Mahalli and Al-Suyuti (2017: 3), that this verse talks about the distribution of property to children which is left by their parents. Meanwhile, in the sentence "if only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half" indicates the distribution of inheritance to daughter is only half of the inheritance, then the word "daughter" here is an owner of inheritance. It can be seen on the function of the word in the sentence that the pronoun **her** is a singular form of feminime, then it referred to one "daughter", also the pronoun **her** is s possessive pronoun. It can be concluded that the pronoun **her** is referred to as "daughter" and the word "daughter" is already mentioned before the pronoun **her**, in order to find out the meaning of pronoun **her** must look back at the previous sentence.

16) I

I is a personal pronoun that refers to a particular person or noun in the sentence ("*Pronouns*", 2011). Personal pronoun divides into two categories those are nominative and objective personal pronoun. The pronoun **I** includes nominative personal pronouns that can be the subject of the sentence. In addition, the place of the nominative personal pronoun is before a verb to show who is doing the verb. Sometimes, the pronoun **I** refers to the speaker or writer and the object form of **I** is **me**. The number of the pronoun **I** is singular.

In this section, the pronoun I had two different meanings that found in Holy Quran translation of Surah An-Nisa verses 1 - 88, those are "one of them and Believe". For example, the pronoun I which is referred to as "one of them" in verse 18 of Surah An-Nisa:

وَلَيْسَتِ ٱلتَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ ٱلسَّيِّ اتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ إِنِي تُبَتُ ٱلْحَنَ وَلَا ٱلَّذِينَ يَمُوتُونَ وَهُمَ حَفَّارُ أَوْلَبَهِكَ أَعْتَدْنَا هُمْ عَذَابًا إَلِي مَا ())

"Of no effect is the repentance of those who continue to do evil, until death faces one of them, and he says, "Now have I repented indeed;" nor of those who die rejecting Faith: for them have We prepared a punishment most grievous" (Surah An-Nisa: 18).

According to Al-Mahalli and Al-Suyuti (2017: 5) that in this verse Allah commands people who do evil to repent immediately because their repentance will not be accepted when they have felt the pain of death. In the sentence "Of no effect is the repentance of those who continue to do evil, until death faces one of them, and he says, "Now have I repented indeed"", it can be seen in the function of the word that the word "one of them" is a singular form and him as the speaker of "one of them" in the verse. It can be concluded that the word "one of them" is referred to the pronoun **I**, because of the pronoun **I** is a nominative personal pronoun that referred to a singular first person. Meanwhile, in order to find out the meaning of pronoun **I** must look back at the previous sentence because the word "one of them" already mentioned before the pronoun **I**.

17) Whose

Whose is relative pronoun that refers to a noun or another pronoun in order to clarify information in the sentence ("*Pronouns*", 2011). Whose as a relative pronoun to indicate possession by people and animals, also it uses for things. The place of whose before a noun in a sentence that is instead of a possessive expression in defining and non-defining clause. When it appeared after a noun to clarify the sentence or gave extra information. While the pronoun whose and a noun in the sentence is the complement of a preposition, a preposition can be put before the relative pronoun (formal) or the end of the relative clause (informal). In this section, the pronoun **whose** had two different meanings that found in Holy Quran translation of Surah An-Nisa verses 1 - 88,those are "women, men; women; and children". For example, the pronoun **whose** which is referred to as "women" in verse 34 of Surah An-Nisa:

"Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance): For Allah is Most High, great (above you all)" (Surah An-Nisa: 34).

According to Al-Mahalli and Al-Suyuti (2017: 8 - 9) that men is the head and the breadwinner of family while women maintain their honor as a wife. If there is a wife who does not take care of her honor, then her husband has the right to punish her with the punishment that is already mentioned in this verse. It can be concluded that the word "women" is a main expression of this verse, in the sentence "As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first)".It can be seen in the function of the word in the sentence that the word "women" is a noun so that the pronoun **whose** is referred to as "women". Because of the pronoun **whose** appeared after a noun, which is used to clarify the sentence and referred to a noun. Meanwhile, the word "women" already mentioned before the pronoun **whose**, in order to find out the meaning of pronoun **whose** must look back at the previous sentence.

18) Those

Those is demonstrative pronoun that refers to nouns in a sentence ("*Pronouns*", 2011). The demonstrative pronoun uses to show the relative distance between the speaker and the noun, while **those** referred to something that is far. There are two kinds of demonstrative those are demonstrative pronoun and adjective. The demonstrative adjective needs to be the same form as the noun and it is placed before a noun or qualifies the noun. While the demonstrative pronoun places before a verb or replaces the noun. The pronoun **those** is a plural form of **that**.

In this section, the pronoun **those** had only one meaning that found in Holy Quran translation of Surah An-Nisa verses 1 - 88, that is "parents; kinsfolk; orphans" in verse 36 of Surah An-Nisa:

"Serve Allah, and join not any partners with Him; and do good- to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hands possess: For Allah loveth not the arrogant, the vainglorious" (Surah An-Nisa: 36).

According to Al-Mahalli and Al-Suyuti (2017: 9) that do good to the parents by filing and being gentle to relatives, orphans, poor people, neighbors who have blood ties or not and Allah does not like arrogant people. In the sentence "do good- to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers", it can be seen in the function of the word in the sentence that the word "parents, kinsfolk, orphans" is a noun, then the demonstrative pronoun **those** is referred to it. Because of the pronoun **those** is replaced the noun, also referred to the noun. In order to find out the meaning of pronoun **those** must look back at the previous sentence because the word "parents, kinsfolk, orphans" already mentioned before the pronoun **those**.

19) We

We is a personal pronoun that refers to a particular person or object in the sentence ("*Pronouns*", 2011). Personal pronoun divides into two categories those are nominative and objective personal pronoun. The pronoun we includes

nominative personal pronouns that can be the subject of the sentence. In addition, the place of the nominative personal pronoun is before a verb to show who is doing the verb. The pronoun **we** refers to groups of people but it includes the speaker. The object form of **we** is **us** and it shows a plural first person. In this section, pronoun **we** had two different meanings that found Holy Quran translation of Surah An-Nisa verses 1 - 88, those are "Jews and Hypocrites". For example, the pronoun **we** which is referred to as "Jews" in verse 46 of Surah An-Nisa:

مِّنَ ٱلَّذِينَ هَادُوا يُحَرِّفُونَ ٱلْكَلِمَ عَن مَّوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَٱسْمَعْ غَيْرَمُسْ<mark>مَعِ وَرَ</mark>عِن<mark>َا لَيَّا بِأَلْسِ</mark>نَبْهِمْ وَطَعْنَا فِي ٱلدِّينِ وَلَوۡ أَنَّهُمۡ قَالُوا سَمِعۡنَا وَأَطَعۡنَا وَٱسۡمَعۡ وَٱنْظُرْبَا لَكَانَ خَيۡرًا لَهُمۡ وَٱقۡوَمَ وَلَئِكِن لَّعَنَّهُمُ ٱللَّهُ بِكُفَرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا (1)

"Of the Jews there are those who displace words from their (right) places, and say: "We hear and we disobey"; and "Hear what is not Heard"; and "Ra'ina"; with a twist of their tongues and a slander to Faith. If only they had said: "What hear and we obey"; and "Do hear"; and "Do look at us"; it would have been better for them, and more proper; but Allah hath cursed them for their Unbelief; and but few of them will believe" (Surah An-Nisa: 46).

According to Al-Mahalli and Al-Suyuti (2017: 11) that the Jews always disobey to the Prophet. It already known that "Jews" is a plural form for groups people and in the sentence "say: "We hear and we disobey"", they who said it as a speaker. So that the pronoun **we** here is referred to as "Jews". There are three pronouns of **we** and all of it referred to as "Jews". Because of the pronoun **we** referred to groups of people and it included the speaker who said some statement

in this verse. Meanwhile, the word "Jews" already mentioned before pronoun **we**, in order to find out the meaning of pronoun **we** must look back at the previous sentence.

20) Us

Us is a personal pronoun that refers to a person or object in a sentence ("*Pronouns*", 2011). Personal pronoun divides into two categories those are nominative and objective personal pronoun. Us includes objective personal pronoun that can be the object of the sentence. The pronoun us refers to groups of people but it includes the speaker. The subject form of us is we and it shows a plural first person. In this section, the pronoun us had four different meanings that found in Holy Quran translation of Surah An-Nisa verses 1 - 88, those are "Jews, Believe, men, women, and children". For example, the pronoun us which is referred to as "Jews" in verse 46 of Surah An-Nisa:

مِّنَ ٱلَّذِينَ هَادُواْ يُحَرِّفُونَ ٱلْكَلِمَ عَن مَّوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَٱسْمَعْ غَيْرَ مُسْمَعٍ وَرَعِنَا لَيَّأْ إِأَلْسِنَنِهِمْ وَطَعْنَا فِي ٱلَّدِينَ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأُسْمَعْ وَٱنْظُرْنَا لَكَانَ خَيْرًا لَحُمْ وَأَقْوَمَ وَلَكِن لَّعَنَّهُمُ ٱللَّهُ بِكُفُرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا (1)

"Of the Jews there are those who displace words from their (right) places, and say: "We hear and we disobey"; and "Hear what is not Heard"; and "Ra'ina"; with a twist of their tongues and a slander to Faith. If only they had said: "What hear and we obey"; and "Do hear"; and "Do look at us"; it would have been better for them, and more proper; but Allah hath cursed them for their Unbelief; and but few of them will believe" (Surah An-Nisa: 46). In the sentence "If only they had said: "hat hear and we obey"; and "Do hear"; and "Do look at us", according to Al-Mahalli and Al-Suyuti(2017: 11) that if the Jews say they will obey what is commanded and they ask to be noticed. It can be concluded that the pronoun **us** is referred to as "Jews". Because of the pronoun **us** referred to groups of people and it included the speaker who said some statement in this verse. Also, it is known that the subject form of pronoun **us** is **we**, it already explained before the meaning of pronoun **we** is "Jews". Meanwhile, the word "Jews" is already mentioned before the pronoun **us**, in order to know the meaning of pronoun **us** that must look back at the previous sentence.

21) Themselves

Themselves is a reflexive pronoun that refers back to subject or clause that receives the action of the verb in the sentence or it can be said when the subject or object of the verb refers to the same person or thing ("*Pronouns*", 2011). Reflexive pronoun precedes after an adverb, adjective, pronoun, or noun in which is referred and the ending with -self or –selves. Also, it shows to emphasize the subject with a noun or pronoun. It often uses to mean alone or without any help. Sometimes, the reflexive pronoun indicates a personal pronoun for politeness, but it does not as the subject of a clause. In this section, the pronoun **themselves** had two different meanings that found in Holy Quran translation of Surah An-Nisa verses 1 - 88, those are "those who claim sanctity, and men". For example, the pronoun **themselves** which is referred to as "those who claim sanctity" in verse 49 of Surah An-Nisa:

أَلَمْ تَرَإِلَى ٱلَّذِينَ يُزَكُّونَ أَنفُكَهُمْ بَلِ ٱللَّهُ يُزَكِّي مَن يَشَآءُ وَلَا يُظْلَمُونَ

"Hast thou not turned Thy vision to those who claim sanctity for themselves? Nay-but Allah Doth sanctify whom He pleaseth. But never will they fail to receive justice in the least little thing" (Surah An-Nisa: 49).

Allah said that there were Jews who claimed that they were messengers from Allah directly (Al-Mahalli and Al-Suyuti, 2017: 11). In the sentence "Hast thou not turned Thy vision to those who claim sanctity for themselves?", can be seen in the function of the reflexive pronoun **themselves** is referred to as "those who claim sanctity" because of the pronoun **themselves** is a reflexive pronoun that referred back to the subject which is received the action of the verb, also the word "those who claim sanctity" is received an action from the verb "turned". Meanwhile, the word "those who claim sanctity" is mentioned before the pronoun **themselves**, in order to find out the meaning of pronoun **themselves** must look back at the previous sentence.

22) Himself

Himself is a reflexive pronoun that refers back to subject or clause that receives the action of the verb in the sentence or it can be said when the subject or object of the verb refers to the same person or thing (*"Pronouns"*, 2011). Reflexive pronoun precedes after an adverb, adjective, pronoun, or noun in which is referred and the ending with -self or –selves. Also, it shows to emphasize the subject with a noun or pronoun. It often uses to mean alone or without any help. Sometimes, the reflexive pronoun indicates a personal pronoun for politeness, but

it does not as the subject of a clause. In this section, the pronoun **himself**, it had one meaning that found in Holy Quran translation of Surah An-Nisa verses 1 - 88, that is "the guardian", for example in verse 6 of Surah An-Nisa:

"Make trial of orphans until they reach the age of marriage; if then ye find sound judgment in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is well-off, Let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable. When ye release their property to them, take witnesses in their presence: But all-sufficient is Allah in taking account" (Surah An-Nisa: 6).

As explained before about this verse the meaning of the pronoun **him** is "the guardian". In the sentence "If the guardian is well-off, Let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable", it can be said that the pronoun **himself** is referred with "the guardian" because of the pronoun **himself** is the reflexive pronoun of **him**. Also, it emphasized the subject "the guardian" with a noun. Meanwhile, the word "the guardian" is mentioned before the reflexive pronoun **himself**, in order to find out the meaning of pronoun **himself** must look back at the previous sentence.

23) Our

Our is a possessive pronoun that shows ownership or belongs to someone ("*Pronouns*", 2011). Possessive pronoun divides into two categories those are possessive pronouns and determiners. The possessive determiner is a pronoun before the noun, while the possessive pronoun is a pronoun in a place of a noun. In addition, the pronoun **our** is a plural first-person pronoun, and the personal pronoun form of **our** is **we**. In this section, pronoun **our** had only one meaning that found In Holy Quran translation of Surah An-Nisa verses 1 - 88, that is "Believe", for example in verse⁷⁷ of Surah An-Nisa:

"Hast thou not turned Thy vision to those who were told to hold back their hands (from fight) but establish regular prayers and spend in regular charity? When (at length) the order for fighting was issued to them, behold! a section of them feared men as - or even more than - they should have feared Allah: They said: "Our Lord! Why hast Thou ordered us to fight? Wouldst Thou not Grant us respite to our (natural) term, near (enough)?" Say: "Short is the enjoyment of this world: the Hereafter is the best for those who do right: Never will ye be dealt with unjustly in the very least!" (Surah An-Nisa: 77).

According to Al-Mahalli and Al-Suyuti(2017: 15) that Allah forbids believers to fight the unbelievers before the time arrived. When the believers oblige to fight them, but the believers are afraid then they ask Allah to delay the time of war. So that Allah answers that life in the world was only temporary. In the sentence "They said: "Our Lord! Why hast Thou ordered us to fight? Wouldst Thou not Grant us respite to our (natural) term, near (enough)?"", it can be seen in the context of the sentence that the pronoun **our** here referred to "believe". The word "believe" is referred to the pronoun **our** that meant a plural first-person and it placed before the noun. Also the pronoun of **they** is a speaker or another pronoun form of pronoun **our** in this verse, it already explained before that the meaning of pronoun **they** is "believe". It already mentioned in the previous verse,

ٱلَّذِينَءَامَنُوا يُقَائِلُونَ فِي سَبِيلِ ٱللَّهِ وَٱلَّذِينَ كَفَرُوا يُقَائِلُونَ فِي سَبِيل ٱلطَّنغُوتِ فَقَ^نِنِلُوَا أَوْلِيَآءَ ٱلشَ<mark>َي</mark>ُطَنِّ إِنَّ كَيْدَ<mark>ٱ</mark>لشَّيْطَنِ كَانَ ضَعِيفًا ﴿

"Those who believe fight in the cause of Allah, and those who reject Faith Fight in the cause of Evil: So fight ye against the friends of Satan: feeble indeed is the cunning of Satan" (Surah An-Nisa: 76)

In the sentence "Those who believe fight in the cause of Allah". The word "those who believe" meant "believe", it can be said that these two verses are related to each other. In order to find out the meaning of pronoun **our** must look back at the previous verse, because of the word "believe" is mentioned before the pronoun **our**.

24) Its

Its is a possessive pronoun that shows ownership or belongs to someone ("*Pronouns*", 2011). Possessive pronoun divides into two categories those are possessive pronouns and determiners. The possessive determiner is a pronoun before the noun, while the possessive pronoun is a pronoun in a place of a noun. In addition, the pronoun **its** is a singular third-person pronoun, and the personal

pronoun form of **its** is **it**. In this section, pronoun **its** had only one meaning that found in Holy Quran translation of Surah An-Nisa verses 1 - 88, that is "evil cause", for example in verse 85 of Surah An-Nisa:

"Whoever recommends and helps a good cause becomes a partner therein: And whoever recommends and helps an evil cause, shares in its burden: And Allah hath power over all things" (Surah An-Nisa: 85).

According to Al-Mahalli and Al-Suyuti (2017: 16) if there is believer who reminiscent of good then he will get good too but if he reminds in matters of evil then he will also bear its sin. In the sentence "whoever recommends and helps an evil cause, shares in its burden", it can be seen in the context of the sentence that the meaning of pronoun **its** is "evil cause", because of the pronoun **its** is in a place of noun and the function of word in this verse that "its burden" is noun. Also the pronoun **its** belonged to the word "evil cause as explained before, because the word "burden" is possessived by "evil cause". Meanwhile, the word "evil cause" is mentioned before pronoun **its**, in order to find out the meaning of pronoun **its** must look back at the previous sentence.

25) Yourselves

Yourselves is a reflexive pronoun that refers back to subject or clause that receives the action of the verb in the sentence or it can be said when the subject or object of the verb refers to the same person or thing ("*Pronouns*", 2011). Reflexive pronoun mentions after an adverb, adjective, pronoun, or noun in which

is referred and the ending with -self or –selves. Also, it shows to emphasize the subject with a noun or pronoun. It often uses to mean 'alone or 'without any help'. Sometimes, the reflexive pronoun indicates a personal pronoun for politeness, but it does not as the subject of a clause. In this section, pronoun **yourselves** had only one meaning that found in Holy Quran translation of Surah An-Nisa verses 1 - 88, that is "Believe", for example in verse29 of Surah An-Nisa:

"O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will: Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful!" (Surah An-Nisa: 29).

This verse showed that believers prohibit from earning money by eating profit from other people's property and Allah loves you, so He forbade believers to hurt themselves (Al-Mahalli and Al-Suyuti, 2017: 8). It can be concluded that the pronoun **yourselves** is referred to as "believe", because of the pronoun **yourselves** referred to the subject of this verse that is "believe", also it emphasized the subject. Also, the subject form of pronoun **yourselves** is **you**, it already explained before the meaning of pronoun **you** is "believe". Meanwhile, the word "believe" is mentioned before in the sentence "ye who believe". So that to find out the meaning of pronoun **yourselves** must look back at the previous sentence.

4.1.2 Zero anaphora

Zero anaphora is one part of anaphoric reference but it had different functions. Zero anaphora or ellipsis is the absence of pronoun in a text. Zero anaphora is least found in Surah An-Nisa which is translated by Abdullah Yusuf Ali verses 1 - 88. Furthermore, there are several pronouns of zero anaphora that is used in Surah An-Nisa, as follows:

Pronouns of zero anaphora in Holy Quran translation of Surah An-Nisa						
You We						
Who	Anybody					
They It						

Table 4.8: pronouns of zero anaphora

It showed that there are six pronouns in Holy Qur'an translation of Surah An-Nisa which is translated by Abdullah Yusuf Ali verses 1 - 88 that used zero anaphora, those are **you**, who, they, we, anybody, and it. Each missing pronoun occurs in several verses and there was only one verse, such as the following:

1) You

The definition of the pronoun **you** already explained in anaphoric reference. In this section, pronoun **you** that found in Holy Quran translation of Surah An-Nisa verses 1 - 88 which happened in verses 1, 20, 32, 34, 36, 38, 43, 61, for example in verse 1 of Surah An-Nisa:

يَتَأَيُّهَا ٱلنَّاسُ ٱتَقُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُمُ مِّن نَّفَسٍ وَحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَتَّ مِنْهُمَا رِجَالاً كَثِيراً وَنِسَاَءَ ۖ وَٱتَقُواْ ٱللَّهَ ٱلَّذِى تَسَآءَ لُونَ بِهِ وَٱلْأَرْحَامَ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمُ رَقِيبًا () "O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women;- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you" (Surah An-Nisa: 1).

According to Al-Mahalli and Al-Suyuti (2017: 1), in this verse, Allah tells us that He created humans from one person like Adam and created his partner like Hawa. Also, this verse indicates that Allah says to mankind that the first connection of mankind is Allah who created mankind from a single person. From the context of the sentence, it can be understood the meaning of this verse without knowing that there was missing a pronoun. The sentence that was missing a pronoun is "created (ZA), of like nature", it can be concluded from the explained above about this verse that the missing pronoun is **you**.

2) Who

The definition of the pronoun **who** already explained in anaphoric reference. In this section, the pronoun **who** that found in Holy Quran translation of Surah An-Nisa verses 1 - 88 which happened in verses 5, 23, 30, 36, 38, 59, 60, 80, for example in verse 5 of Surah An-Nisa:

"To those weak of understanding Make not over your property, which Allah hath made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice" (Surah An-Nisa: 5).

This verse shows that do not leave the orphan's property to wasteful people (Al-Mahalli and Al-Suyuti, 2017: 1), from the context of the sentence that can be understood the meaning of this verse without knowing that there were missing

pronouns. The sentence that was missing a pronoun is "those (ZA) weak of understanding", it can be seen this word was ungrammatical so that to be an appropriate word in grammatical, it must be added pronoun **who**.

3) They

The definition of the pronoun **they** already explained in anaphoric reference. In this section, pronoun **they** that found in Holy Quran translation of Surah An-Nisa verses 1 - 88 which happened in verses 5 and 25, for example in verse 5 of Surah An-Nisa:

وَلَا تُؤْتُوا ٱلشَّفَهَاءَ أَمَوَ لَكُمُ ٱلَّت<mark>ِي جَعَلَ ٱ</mark>للَّهُ **لَكُمُ قِ**يَامًا وَٱرْزُقُوهُمْ فِبِهَا وَٱكْسُوهُمْ وَقُولُوالْكُمْ قَوْلُا مَعْرُوفًا ()

"To those weak of understanding Make not over your property, which Allah hath made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice" (Surah An-Nisa: 5).

The explanation of this verse can be seen on the above, and then the sentence that was missing a pronoun is "Make (ZA) not over your property". The missing pronoun of this word is **they**, as can be seen in the context of the verse and the subject of the sentence. The subject of the sentence is "those weak of understanding" that is plural form then the other plural form which is appropriated for this word is **they**.

4) We

The definition of the pronoun **we** already explained in anaphoric reference. In this section, pronoun **we** that found in Holy Quran translation of Surah An-Nisa verses 1 - 88 which happened on verse 46 of Surah An-Nisa:

"Of the Jews there are those who displace words from their (right) places, and say: "We hear and we disobey"; and "Hear what is not Heard"; and "Ra'ina"; with a twist of their tongues and a slander to Faith. If only they had said: "What hear and we obey"; and "Do hear"; and "Do look at us"; it would have been better for them, and more proper; but Allah hath cursed them for their Unbelief; and but few of them will believe." (Surah An-Nisa: 46).

According to Al-Mahalli and Al-Suyuti (2017: 11) if only the Jews said they would follow orders from the Prophet and would listen to advise, from the context of the sentence that can be understood the meaning of this verse without knowing that there was missing a pronoun. The word that was missing a pronoun is "What (ZA) hear", it can be seen this word was ungrammatical so that to be an appropriate word in grammatical, it must be added pronoun **we**.

5) Anybody

Anybody is an indefinite pronoun that refers to a person, thing or place that does not specify or known (Pronouns, 2011: 3). The indefinite pronoun also identifies a general group of people or things. There is no set position for where an indefinite pronoun will appear in the sentence. The indefinite can be used to create sentences that are almost abstract. In this section, pronoun **anybody** that found in Holy Quran translation of Surah An-Nisa verses 1 - 88 which happened on verse 48 of Surah An-Nisa:

إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ وَمَن يُشْرِكُ بِٱللَّهِ فَقَدِ ٱفْتَرَىٓ إِثْمًا عَظِيمًا ٢

"Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with Allah is to devise a sin Most heinous indeed" (Surah An-Nisa: 48).

This verse showed that Allah will forgive the believer who He wanted and for anyone who associated partners with Allah then he would get a great sin (Al-Mahalli and Al-Suyuti, 2017: 11). From the explanation about the verse that can be understood without knowing there was missing a pronoun. The word that was missing a pronoun is "(ZA) to set up partners", it can be seen this word was ungrammatical so that to be an appropriate word in grammatical, it must be added pronoun **anybody**.

6) It

The definition of the pronoun **it** already explained in anaphoric reference. In this section, pronoun **it** that found in Holy Quran translation of Surah An-Nisa verses 1 - 88 which happened in verses 22, 63, 66, 70, for example in verse 22 of Surah An-Nisa:

وَلَا نُنكِحُوا مَا نَكُمَ ءَابَ آؤُكُم مِّن ٱلنِّسَآءِ إِلَّا مَاقَد سَلَفَ إِنَّهُ حَكَانَ فَنَحِشَةً وَمَقْتَاوَ سَاءَ سَبِيلًا (")

"And marry not women whom your fathers married,- except what is past: It was shameful and odious,- an abominable custom indeed" (Surah An-Nisa: 22).

This verse discussed marriage in which married a woman who had been married by your father, it is a bad thing that made Allah mad (Al-Mahalli and AlSuyuti, 2017: 6).From the explanation about the verse that can be understood without knowing there was missing pronoun. The word that was missing a pronoun is "(ZA) an abominable", it can be seen this word was ungrammatical so that to be an appropriate word in grammatical, it must be added pronoun **it** and gave to be "was" for an addition.

4.1.3 Cataphoric reference

Cataphoric reference is the second most found after anaphoric reference in surah An-Nisa. Cataphoric reference is contrasted with anaphoric reference which is the meaning of referring expression has never shown before in a sentence that will be mentioned in the next sentence. Furthermore, there are several pronouns of cataphoric reference that is used in Surah An-Nisa, as follows:

	Pronouns of cataphoric reference								
No		No		No		No		No	
1	What	4	That	7	It	10	You	13	Which
2	Those	5	Whom	8	Who	11	They	14	These
3	Whose	6	This	9	Them	12	Him		
	Table 4.9: pronouns of cataphoric reference								

 Table 4.9: pronouns of cataphoric reference

It showed that there are fourteen pronouns in Holy Qur'an translation of Surah An-Nisa which is translated by Abdullah Yusuf Ali that used cataphoric references, those are **what**, **those**, **whose**, **that**, **whom**, **this**, **it**, **who**, **them**, **you**, **they**, **him**, **which**, **these**. Every pronoun had many different meanings and there was only one meaning, such as the following:

1) What

The definition of the pronoun **what** already explained in anaphoric reference. In this section, the pronoun **what** had many different meanings, such as following:

Pronoun	Meanings of pronoun				
	Property	A dreadful intimate	Told	Bounty	
What	Leave	Burden	Fellowship	Possess	
	Earn	Sustenance	Come		
Table 4.10: meanings of pronoun "what"					

It could be seen on pronoun **what** had eleven meanings that found in Holy Quran translation of Surah An-Nisa verses 1 – 88, those are "property, leave, earn, possess, a dreadful intimate, burden, sustenance, bounty, told, fellowship, come". For example, the pronoun **what** which is referred to as "property" in verse 7 of Surah An-Nisa:

لِلرِّجَالِ نَصِيبٌ مِّمَّاتَرَكَ ٱلْوَالِدَانِ وَٱلْأَقْرَبُونَ وَلِلنِّسَآءِ نَصِيبُ مِّمَّاتَرَكَ ٱلْوَالِدَانِ وَٱلْأَقْرَبُونِ مِ<mark>مَ</mark>اقَلَ<mark>مِنْهُ أَوْكَثُرُ نَصِ</mark>يبَامَ فَرُوضًا ٧

"From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large,-a determinate share" (Surah An-Nisa: 7).

According to Al-Mahalli and Al-Suyuti (2017: 2) that the inheritance of parents and relatives who die, there would be a part for women and men. In the sentence "From what is left by parents", it can be said that the meaning of pronoun **what** is an inheritance, but based on the context of this verse the pronoun **what** is referred to as "property". Because of the pronoun **what** here is to emphasize "property" as the main expression of this verse, also the pronoun **what** referred to the thing. Meanwhile, the word "property" already mentioned in the forward sentence. So, in order to find out the meaning of pronoun **what** must see the next sentence after the pronoun is mentioned.

2) Those

The definition of the pronoun **those** already explained in anaphoric reference. In this section, the pronoun **those** had many different meanings, as follows:

Pronoun	Meanings of pronoun						
	Grace	Faith	Lusts	Signs	Limits		
Those	Disposing of an estate	Words	Things	Men	Fight		
	Right hands	Wives	Women				
Table 4.11: meanings of pronoun "those"							

It could be seen on pronoun **those** had thirteen meanings that found in Holy Quran translation of Surah An-Nisa verses 1 - 88, those are "grace, disposing of an estate, limits, fight, faith, words, wives, right hands, lusts, things, women, signs, men". For example, the pronoun **those** which is referred to as "grace" in verse 69 of Surah An-Nisa:

"All who obey Allah and the messenger are in the company of those on whom is the Grace of Allah,- of the prophets (who teach), the sincere (lovers of Truth), the witnesses (who testify), and the Righteous (who do good): Ah! what a beautiful fellowship!" (Surah An-Nisa: 69).

According to Al-Mahalli and Al-Suyuti(2017: 14) that people who obey Allah and the Messenger, and then they will get Grace from Allah. In the sentence "those on whom is the Grace of Allah", it can be seen from the function of the word "grace" is a noun, so that it is referred to as the pronoun **those**. Because of the pronoun **those** same form as the noun and it called demonstrative adjective. In order to find out the meaning of pronoun **those** must see the next word after the pronoun is mentioned.

3) Whose

The definition of the pronoun **whose** already explained in anaphoric reference. In this section, the pronoun **whose** had three different meanings that found in Holy Quran translation of Surah An-Nisa verses 1 - 88, those are "inheritance, Allah, people". For example, the pronoun **whose** which is referred to as "inheritance" in verse 12 of Surah An-Nisa:

وَلَحْمُ نِصُفُ مَاتَكُ أَزُوَجُحُمُ إِن أَوْ رَكُن لَهُ بَرِي وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَحْمُ ٱلرُّبُحُ مِمَّاتَرَكَنَ مِنْ بَعَدِ وَصِيبَةٍ يُوصِيب بِهَآأَوْ دَيْنٌ وَلَهُرَبُ ٱلرُّبُعُ مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌّ فَإِن كَانَ لَكُمْ وَلَدٌّ فَلَهُنَّ ٱلثُّمُنُ مِمَّاتَرَكَتْهُمْ مِّنْ بَعَدٍ وَصِيَّةٍ تُوْصُون بِهِآ أَوْدَيْنُّ وَإِنَّاكَ رَجُلُ يُوَرَثُ كَلَةً أَوِ ٱمْرَأَةٌ وَلَهُ وَأَخْرُأَوْ أُخُتُ فَلِكُلِّ وَحِدٍ مِّنْهُمَا ٱلشُّدُسُ فَإِن كَانُوا أَحْتُ رَمِن ذَلِكَ فَهُمْ شُرَكَاء فِي ٱلثُّلُثِ مِنْ بَعَدِ وَصِيَّةٍ يُوْصَى بِهَا أَوْ دَيْن غَيْرَ مُضَكَآرٍ وَحِسِيَّةُ مِّنَ ٱللَّهِ وَٱللَّهُ عَلِيهُ حَلِيهُ أَسْ

"In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get

an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies and debts; so that no loss is caused (to any one). Thus is it ordained by Allah; and Allah is All-knowing, Most Forbearing" (Surah An-Nisa: 12).

According to Al-Mahalli and Al-Suyuti (2017: 4) that this verse discusses about inheritance for a husband who is left by his wife and inheritance for a brother or sister who has been left by a husband or wife who has no descendants. In the sentence "If the man or woman whose inheritance is in question", it can be seen in the function of the word "inheritance" is a noun. It can be concluded that the pronoun **whose** is referred to as "inheritance". Because of the pronoun **whose** is possession by people and it referred to a noun, also the word "inheritance" is a main expression of this verse. The place of a pronoun **whose** is before a noun, then it called relative pronoun. In order to find out the meaning of pronoun **whose** must see the next word after the pronoun is mentioned.

4) That

The definition of the pronoun **that** already explained in anaphoric reference. In this section, the pronoun **that** had three different meanings that found in Holy Quran translation of Surah An-Nisa verses 1 - 88, those are "right hands possess, thing, contempt". For example, the pronoun **that** which is referred to as "right hands possess" in verse 3 of Surah An-Nisa:

"If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice" (Surah An-Nisa: 3).

As it is known this verse talked about right hand possesses, that married a slave who is closed to you if you could not be fair and set them free (Al-Mahalli and Al-Suyuti, 2017: 1). In the sentence "or (a captive) that your right hands possess", it can be seen in the function of the word "right hands possess" is a noun. in the sentence "then only one, or (a captive) that your right hands possess", the pronoun **that** is referred to noun in order to clarify information and it called relative pronoun. It can be concluded that the pronoun **that** is referred to as "right hands possess". In order to find out the meaning of pronoun **that** must see the next sentence after the pronoun is mentioned. Meanwhile, there are four pronouns of **that** in this verse, but only one pronoun **that** which is referred to as "right hands possess"

5) Whom

Whom is a relative pronoun that refers to a noun or another pronoun in order to clarify information in the sentence, whether it forms a subject, an object or complements a relative clause ("*Pronouns*", 2011). The pronoun **whom** often uses to refer an object, while it refers to the person as the object of the verb for

formal styles. The pronoun **whom** places with a preposition commonly, also it can use as the complement of a preposition but it puts after a preposition. In this section, pronoun **whom** had five different meanings that found in Holy Quran translation of Surah An-Nisa verses 1 - 88, those are "mankind, your right hands, pleaseth, Allah, they". For example, the pronoun **whom** which is referred to as "mankind" in verse 1 of Surah An-Nisa:

يَتَأَيُّهَا ٱلنَّاسُ ٱتَقُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُمُ مِّن نَّفْسِ وَبِعِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَتَّ مِنْهُمَا رِجَالاً كَثِيراً وَنِسَاَءً وَٱتَّقُواْ ٱللَّهَ ٱلَّذِى تَسَآءَ لُونَ بِهِ وَٱلْأَرْحَامَ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمُ رَقِيبًا ()

"O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women;- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you." (Surah An-Nisa: 1).

The meaning of this verse already explained before. Meanwhile, in the sentence "reverence Allah, through whom ye demand your mutual (rights)", it can be seen in the function of the pronoun **whom** is referred to another pronoun that is**you** and the pronoun **you** is referred to as "mankind"that already explained before in anaphoric reference. It can be said that the pronoun **whom** is referred to as "mankind". It already known from explaining above that the pronoun **whom** is a relative pronoun that referred to another pronoun in order to clarify information of the verse, also the word "mankind" is a main expression of the verse. Then, in order to find out the meaning of the pronoun **whom** must see the next word after the pronoun is mentioned.

6) This

The definition of the pronoun **this** already explained in anaphoric reference. In this section, the pronoun **this** had two different meanings that found in Holy Quran translation of Surah An-Nisa verses 1 - 88, those are "permission and world". For example, the pronoun **this** which is referred to as "permission" in verse 25 of Surah An-Nisa:

وَمَن لَمَ يَسْتَطِعْ مِنكُم طُولًا أَن يَنكِح ٱلْمُحْصَنَتِ ٱلْمُؤْمِنَتِ فَمِن مَّا مَلَكَتَ أَيْمَنْكُم مِّن فَنُيَتِكُم ٱلْمُؤْمِنَتِ فَ وَٱللَّهُ أَعْلَمُ بِإِيمَنِكُم تَعَضَكُم مِّن بَعَضٍ فَأَنكِحُوهُنَّ بِإِذْن اَهْلِهِنَ وَءَاتُوهُ تَ أَجُورَهُنَ بِٱلْمَعُرُفِ مُحْصَنَتِ غَيْر مُسَفِحَتِ وَلَا مُتَخِذَ تِ أَخُورَهُنَ بِٱلْمَعُرُفِ مُحْصَنَتِ غَيْر مُسَفِحَتِ وَلَا مُتَخِذَ تِ أَخُورَهُنَ بِٱلْمَعُرُفِ مُحْصَنَتِ عَيْر بِفَحِشَةِ فَعَلَيْنَ نِصْفُ مَاعَلَ ٱلْمُحْصَنَتِ مِن ٱلْعَذَابِ نَوْلِكَ لِمَنْ خَشِي ٱلْعَنتَ مِنكُم أُواَن تَصْبِرُواْ خَيْرُ لَكُم أَوَالَهُ عَفُورُ رَحِيمُ أَنْ

"If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess: And Allah hath full knowledge about your faith. Ye are one from another: Wed them with the leave of their owners, and give them their dowers, according to what is reasonable: They should be chaste, not lustful, nor taking paramours: when they are taken in wedlock, if they fall into shame, their punishment is half that for free women. This (permission) is for those among you who fear sin; but it is better for you that ye practise self-restraint. And Allah is Oft-forgiving, Most Merciful" (Surah An-Nisa: 25).

According to Al-Mahalli and Al-Suyuti (2017: 7) that this verse discusses about the rules of Islam in marrying a woman who is a slave. If there is a woman slave to do adultery, in this verse has been explained how to give her punishment. It can be seen in the context of the sentence" this (permission) is for those among you" that the pronoun **this** is definitely referred to word "permission". It already known from explaining before that the pronoun **this** here is a demonstrative pronoun that used to identify the noun or replaced the noun. Then, in order to find out the meaning of the pronoun **this** must see the next word after the pronoun is mentioned.

7)

It

The definition of the pronoun **it** already explained in anaphoric reference. In this section, the pronoun **it** had only one meaning meanings that found in Holy Quran translation of Surah An-Nisa verses 1 - 88, which is "self-restraint", for example in verse 25 of Surah An-Nisa:

"If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess: And Allah hath full knowledge about your faith. Ye are one from another: Wed them with the leave of their owners, and give them their dowers, according to what is reasonable: They should be chaste, not lustful, nor taking paramours: when they are taken in wedlock, if they fall into shame, their punishment is half that for free women. This (permission) is for those among you who fear sin; but it is better for you that ye practise self-restraint. And Allah is Oft-forgiving, Most Merciful" (Surah An-Nisa: 25).

The message of this verse already explained before. In the sentence "but it is better for you that ye practise self-restraint", it can be seen in the context of the sentence that the word "self-restraint" is a noun, while the pronoun **it** is referred to a noun. it can be seen in the context of the sentence that Allah commanded believer to resist their lust. So that, the pronoun **it** is referred to as "self-restraint", if wanted to find out the meaning of pronoun **it** must see forward after the pronoun is mentioned at the text.

8) Who

The definition of the pronoun **who** already explained in anaphoric reference. In this section, the pronoun **who** had two different meanings that found in Holy Quran translation of Surah An-Nisa verses 1 - 88, those are **their** and "believe". For example, the pronoun **who** which is referred to as **their** in verses 27 of Surah An-Nisa:

وَٱللَّهُ يُرِيدُأَن يَتُوبَ عَلَيْكُمُ وَيُرِيدُ ٱلَّذِينَ يَتَّبِعُونَ ٱلشَّهَوَرَتِ أَن يَمَد

"Allah doth wish to Turn to you, but the wish of those who follow their lusts is that ye should turn away (from Him),- far, far away" (Surah An-Nisa: 27).

People who followed their desires that wanted you to be one of them (Al-Mahalli and Al-Suyuti, 2017: 8). In the sentence "those who follow their lusts", the pronoun **who** is clarified the information of the sentence and it referred to another pronoun or person, then it is called a relative pronoun. It is already known that the pronoun **their** is a plural third person pronoun. Also, this verse talked about the things to do for people who followed their lusts. So that the pronoun **who** is referred to **their** which is another pronoun, if wanted to find out the meaning of pronoun **who** must see forward after the pronoun is mentioned at the text.

9) Them

The definition of the pronoun **them** already explained in anaphoric reference. In this section, the pronoun **them** had only one meaning that found in

Holy Quran translation of Surah An-Nisa verses 1 - 88, which is "Hypocrites", for example in verse 61 of Surah An-Nisa:

"When it is said to them: "Come to what Allah hath revealed, and to the Messenger": Thou seest the Hypocrites avert their faces from thee in disgust" (Surah An-Nisa: 61).

Hypocrites will turn their faces away from the Qur'an which Allah has sent down through the Messenger (Al-Mahalli and Al-Suyuti, 2017: 13). It can be seen from the message of the verse that believer talked to hypocrites. In the sentence "When it is said to them", it can be concluded that the pronoun **them** here is referred to "Hypocrites" which is an object. Because of the pronoun **them** is an objective personal pronoun that acted to be the object of the sentence and it placed after verb. In order to find out the meaning of the pronoun **them** must see forward after the pronoun is mentioned at the text.

10) You

The definition of the pronoun **you** already explained in anaphoric reference. In this section, the pronoun **you** had three meanings that found in Holy Quran translation of Surah An-Nisa verses 1 - 88, those are "people of the Book, Prophet, and Believe". For example, the pronoun **you** which is referred to "people of the Book" in verse 47 of Surah An-Nisa:

"O ye People of the Book! believe in what We have (now) revealed, confirming what was (already) with you, before We change the face and fame of some (of you) beyond all recognition, and turn them hindwards, or curse them as We cursed the Sabbath-breakers, for the decision of Allah Must be carried out" (Surah An-Nisa: 47).

According to Al-Mahalli and Al-Suyuti (2017: 11), that Allah commands to the people of the Book which worship to the Holy Quran because the Holy Quran is a complement of the deficiencies in the Book. People who do not worship the Holy Quran will get a punishment from Allah. It can be concluded that Allah told something to people of the Book and it is clearly shown by the structure of verse that the pronoun **you** is referred to "people of the Book" which is the subject of the sentence. It can be seen in the phrase "O ye People of the Book!", also it is already known that the pronoun **you** is a nominative personal pronoun which is acted as the subject of the sentence and it referred to person, it placed before the verb to show who did the verb. There are three pronouns of **you** and all of it referred to as "people of the Book". Then, in order to find out the meaning of pronoun **you** must see forward after the pronoun is mentioned at the text.

11) They

The definition of the pronoun **they** already explained in anaphoric reference. In this section, the pronoun **they** had only one meaning that found in Holy Quran translation of Surah An-Nisa verses 1 - 88, which is "men", for example in verse 52 of Surah An-Nisa:

أُوْلَبَيِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ ۖ وَمَن يَلْعَنِ ٱللَّهُ فَلَن تَجِدَ لَهُ وَنَصِيرًا ()

"They are (men) whom Allah hath cursed: And those whom Allah Hath cursed, thou wilt find, have no one to help" (Surah An-Nisa: 52).

According to Al-Mahalli and Al-Suyuti (2017: 12)that people who have been cursed by Allah will not be able to receive help and protection from the punishment that is given by Allah. In the sentence "They are (men) whom Allah hath cursed", it is known from the function of the word that the pronoun "men" as an object and it indicated a person. Also, it already explained before that the pronoun **they** is nominative personal pronoun which acted as the subject of the sentence and it referred to groups of people, it placed before the verb to show who did the verb. It can be concluded that the pronoun **they** is referred to as "men" and "men" here is the main expression of the verse. In order to find out the meaning of pronoun **they** must see forward after the pronoun is mentioned at the text.

12) Him

The definition of the pronoun **him** already explained in anaphoric reference. In this section, the pronoun **him** had only one meaning that found in Holy Quran translation of Surah An-Nisa verses 1 - 88, which is "who fighteth", for example in verse 74 of Surah An-Nisa:

"Let those fight in the cause of Allah Who sell the life of this world for the hereafter. To him who fighteth in the cause of Allah,- whether he is slain or gets victory - Soon shall We give him a reward of great (value)" (Surah An-Nisa: 74).

In the sentence "To him who fighteth in the cause of Allah", it can be seen in the context of the sentence that the pronoun **him** is placed after the main expression, while the main expression here is "who fighteth". According to Al-Mahalli and Al-Suyuti (2017: 14) that Allah gave a reward for people who fought in Allah's way. It can be concluded that the pronoun **him** referred to as "who fighteth". From the sentence "To him who fighteth in the cause of Allah", it definitely showed that **him** is directly referred to "who fighteth". Also, it already explained before on the anaphoric reference about the meaning of pronoun **he** here is "who fighteth", the pronoun **him** must see forward after the pronoun is mentioned at the text. Meanwhile, there are two pronouns of **him** those are referred to as "who fighteth".

13) Which

The definition of the pronoun **which** already explained in anaphoric reference. In this section, the pronoun **which** had two meanings that found in Holy Quran translation of Surah An-Nisa verses 1 - 88, those are "forbidden and

His gift". For example, the pronoun **which** which is referred to as "forbidden" in verse 31 of Surah An-Nisa:

"If ye (but) eschew the most heinous of the things which ye are forbidden to do, We shall expel out of you all the evil in you, and admit you to a gate of great honour" (Surah An-Nisa: 31).

In the sentence "the most heinous of the things which ye are forbidden to do", it can be seen on the structure of the verse that the pronoun **which** is placed before the main expression, while the main expression here is "forbidden". According to Al-Mahalli and Al-Suyuti (2017: 8) that Allah forbids believer from doing bad things, it can be concluded that the main expression is "forbidden" which is noun and it referred to the pronoun **which**, while the function of the pronoun **which** is used to refer a noun. Because of the pronoun **which** is a relative pronoun that referred to a noun to clarify information in the sentence. Then, in order to find out the meaning of pronoun **which** must see forward after the pronoun is mentioned at the text.

14) These

These is demonstrative pronoun that refers to a noun in the sentence ("*Pronouns*", 2011). The demonstrative pronoun uses to show the relative distance between the speaker and the noun, while **these** referred to something near. There are two kinds of demonstrative those are demonstrative pronoun and adjective. The demonstrative adjective needs to be the same form as the noun and

it is placed before a noun or qualifies the noun. While the demonstrative pronoun places before a verb or replaces the noun. In this section, the pronoun **these** had two meanings that found in Holy Quran translation of Surah An-Nisa verses 1 - 88, those are "people and portions". For example, the pronoun **these** which is referred to as "people" in verse 41 of Surah An-Nisa:

فَكَيْفَ إِذَاجِتْنَامِن كُلِّ أُمَّتِمٍ بِشَهِيدٍ وَجِتْنَا بِكَ عَلَىٰ هَتَؤُلَاَ ِ شَهِيدًا (¹⁰)

"How then if We brought from each people a witness, and We brought thee as a witness against these people!" (Surah An-Nisa: 41).

According to Al-Mahalli and Al-Suyuti (2017: 10) this verse explains that there are some people who will be witnesses of the deeds of the unbelievers, those who know it and the prophet Muhammad. It can be seen on the context of the verse, people here as witnesses of the deeds of unbelievers. In the sentence "We brought thee as a witness against these people!", it can be seen on the structure of the verse that the pronoun **these** is placed before the main expression, while the main expression here is "people" which is a noun. It can be concluded the pronoun **these** referred to "people". It is already explained above that the pronoun **these** is a demonstrative pronoun that used to show the distance between the speaker and the noun. Then, In order to find out the meaning of pronoun **these** must see forward after the pronoun is mentioned at the text.

4.2 Discussion

In this research, the researcher analyzed anaphoric and cataphoric references in Holy Quran translation of Surah An-Nisa which is translated by Abdullah Yusuf Ali. This research identified types of anaphoric reference and cataphoric reference of pragmatic approach by George Yule those are an anaphoric reference, zero anaphora and cataphoric reference that used in Holy Quran translation of Surah An-Nisa which is translated by Abdullah Yusuf Ali and the meaning of pronouns that used in it. The researcher took the data source from *The Only Quran Website*, then researcher limited the data source which is only focused in verses 1 – 88 because these data sources had met the types of anaphoric reference and cataphoric reference. The results of the research stated that anaphoric reference is must found, then cataphoric reference, and last is zero anaphora.

The researcher identified Holy Quran translation of Surah An-Nisa to find the types of anaphoric reference and cataphoric reference by codification. Then, the researcher classified the data source of each type with a table those are an anaphoric reference, zero anaphora, and cataphoric reference. In the table of anaphoric reference, those are antecedent and anaphor, in the table of zero anaphora is the only ellipsis, while in the table of cataphoric reference those post antecedent and cataphor. Researcher included a table in chapter 4 of the finding section.

The result of anaphoric reference indicated that the user of same pronouns is mostly found in different verses but the same pronouns have different meanings. A pronoun could have five or more different meanings, however, it is also only had one meaning in a small amount. The result also showed that there are different pronouns but had the same meaning. The result of cataphoric reference is also same as an anaphoric reference, the differences between them are cataphoric reference rarely used in Holy Quran translation of Surah An-Nisa. Whereas, the result of zero anaphora indicated that many similar pronouns are disappeared in different verses. The same missing pronouns could be found in five or more different verses. However, there is only one pronoun found in one verse.

To solve the second of research problems, the researcher gave a detailed explanation of each pronoun found in Holy Quran translation of Surah An-Nisa. In one verse, there are many pronouns could be found. The researcher could even find approximately 4 pronouns because the length of each verse is different. Three categories of referring expressions could be found in one verse only if the verse is long. The researcher identified Holy Quran translation of Surah An-Nisa sequentially because all verses are related to each other. Therefore, the researcher took the data source of verses sequentially from verses 1 - 88. From this data source, there are a lot of repetitions on using same pronouns with its meanings in different verses.

The purpose of this research is related to previous research that had been explained in the first chapter. The previous researches that had been mentioned before those are Emily and Elsi (2014) examined anaphoric and cataphoric references in Italian language which entitled "*Looking Back and Looking Forward: Anaphora and Cataphora in Italian*"; Laure (2012) observed the definition and theoretical implications of nominal anaphora, entitled "*Anaphora', 'Anaphor', and 'Antecedent' in Nominal Anaphora: Definitions and Theoretical Implications*"; and Huang (2000) reviewed a framework of theoretical

assumptions and broaden the horizons of typological, entitled "Anaphora: A Cross-Linguistic Study".

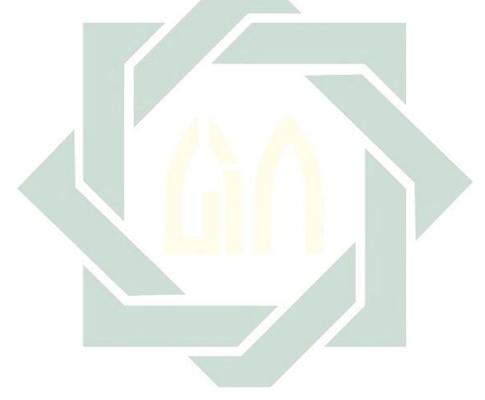
Therefore, the researcher wanted to make a new perspective that is examined anaphoric and cataphoric references in the text and it is not only ordinary text but the Holy Books of Muslims, namely the Holy Quran. In addition, the researcher chose the Holy Quran translation by Abdullah Yusuf Ali because his translation is widely used as a reference and it is closely related to Arabic.

Researcher hoped with the present research that people who Muslims or non-Muslims can understand the meaning of Holy Quran translation easily, especially Surah An-Nisa. For the existence of this present research with great expectations of researcher could also attract the interest of Muslims to learn the Holy Quran deeply, and then non-Muslims to be interested into the Islamic religion and learned the knowledge of the world and hereafter that had been described detail in the Holy Quran. The purposes of Surah An-Nisa itself that people no longer looked down on women because Islam kept the rights of women and established the degree of women in property, law, marriage, etc. Beside that in Surah An-Nisa also explained that Allah gave severe punishments for people who do evil intentionally and Allah would give great gifts to people who obey Allah. Allah also told the things that are forbidden in the religion of Islam and that all of them are commanded by Allah for the good of himself as well as people around him.

This research is the first research that applied at the Islamic University of Sunan Ampel Surabaya in the English Department. Another purpose of this

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research, that students of the English Department are interested in using the approach especially in referring expression. Other reasons for this research that the students knew that the Holy Quran had a stylistic sentence which could be investigated using the approach in the Department of English as well. Besides that, it also can be concluded that the Holy Quran used an anaphoric and cataphoric reference to the structure of the text.



CHAPTER V

CONCLUSION AND SUGGESTION

This chapter is the section of research closing. This chapter consists of two parts those are conclusions and suggestions. The first part indicates a brief description of the findings in the fourth chapter. Then the second part indicates a suggestion of the researcher to the present research.

5.1 Conclusions

It can be concluded from the fourth chapter in findings and discussion, the research discusses the types of anaphoric reference and cataphoric reference that used in Holy Quran translation of Surah An-Nisa which is translated by Abdullah Yusuf Ali. Researcher focuses the research in verses 1 – 88 of Surah An-Nisa that based on the verse order. Researcher uses a pragmatic approach by George Yule (1996) of anaphoric and cataphoric references those are an anaphoric reference, zero anaphora, and cataphoric reference.

On the first research problem of the research, the researcher found 45 pronouns of anaphoric reference, zero anaphora and cataphoric reference in Holy Quran translation of Surah An-Nisa which is translated by Abdullah Yusuf Ali. The most found in Surah An-Nisa verses 1 - 88 is an anaphoric reference. The number of pronouns in anaphoric reference is 25 pronouns. Then the second type is a cataphoric reference that is 14 pronouns. The number of the pronoun in cataphoric reference is nearly half of the anaphoric reference. Meanwhile, the rare

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type found in Surah An-Nisa is zero anaphora. The number of zero anaphora's pronoun is 6 pronouns which are less than half of cataphoric reference's pronouns.

On the second the research problems of the research, researcher found 196 pronoun's meanings of anaphoric reference, zero anaphora and cataphoric reference in Holy Quran translation of Surah An-Nisa which is translated by Abdullah Yusuf Ali. From the previous paragraph, anaphoric reference is the most found that had 120 meanings of pronouns. Then, the second is cataphoric reference had 50 meanings of pronouns. The number of meaning in cataphoric reference is less than a half of anaphoric reference While, the last is zero anaphora had 14 data. The number of data in zero anaphora is very low from anaphoric and cataphoric references.

In addition, the researcher found so many that one pronoun had more than one meaning and only a few of pronoun that had one meaning. The researcher also found that two different pronouns had the same meaning. Every pronoun and its meaning are found in many different verses. Then, it can be concluded that examined Surah An-Nisa verses 1 - 88 already knew almost all the meaning of pronouns that used in Holy Quran translation of Surah An-Nisa which is translated by Abdullah Yusuf Ali.

5.2 Suggestions

The current research has been reviewed referring expression in pragmatic approach by George Yule (1996) that is anaphoric and cataphoric reference in Holy Quran translation of Surah An-Nisa which is translated by Abdullah Yusuf Ali verses 1 - 88. For the next research, researcher suggests to the new researcher to retrieve data from the video that still uses referring expression theory. The researcher suggests using video in the form of conversations such as movies, cartoons, talk shows, music videos, etc. In addition, a new researcher can choose whose approach will be used to examine the new data. Because of the research that uses referring expression theory with data of video is very rarely used.



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APPENDICES

NO	Anaphoric Reference in Holy Quran translation of Surah An-Nisa					
	Anaphor	Antecedent	Verses 1 – 88			
			1, 2, 3, 4, 5, 6, 11, 12, 15, 16, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 31, 32, 33, 34, 35,			
1		Mankind	36 , 43, 44, 45, 49, 51, 52, 58,			
			36, 43, 44, 45, 49, 51, 52, 58, 59, 60, 61, 64, 65, 75, 77, 80,			
	You		84, 86, 87, 88			
2		Man	79			
3		Hypocrites	83			
4		Believe	71, 72, 73, 77, 81			
5		Lord	75,77			
6		Believe	71, 81			
<mark>7</mark>	Your	Mankind	1, 77			
8		Man	<mark>79</mark>			
<mark>9</mark>		Mankind	80			
<mark>10</mark>		The guardian	6			
11	He	Allah	26, 40, 48,49, 58, 87			
12		The Evil One	38			
<mark>13</mark>		Who fighteth	74			
<mark>14</mark>		Those who are niggardly	38			
<mark>15</mark>		Mankind	80			
<mark>16</mark>		Orphans	2, 6			
<mark>17</mark>		Women	4, 19, 20, 21, 24, 25, 32, 34, 35			
<mark>18</mark>		Those (disposing of an estate)	9			
<mark>19</mark>		Those who unjustly	10			
20	Their	Daughters	11			
21	Inen	Wives	12			
<mark>22</mark>		Every one	33			
<mark>23</mark>		Jews	46			
<mark>24</mark>		Man	35, 53, 63, 65, 66			
<mark>25</mark>		People of Abraham	55			
<mark>26</mark>		Those who reject	56			
<mark>27</mark>		Those who believe	60			
<mark>28</mark>		Hypocrites	62, 77, 81, 88			
<mark>29</mark>		Believe/ Believers	29, 43, 59, 71			
<mark>30</mark>		Guardian-Lord	1			
31	Who	Neighbours	36			
<mark>32</mark>		Jews	46			
<mark>33</mark>		Allah	58			

2.1	-		60
<mark>34</mark>		the prophets	69
<mark>35</mark>		The witnesses	69
<mark>36</mark>		The righteous	69
37		Men	72
<mark>38</mark>		Single person	1
<mark>39</mark>	His	Allah	32, 40, 54, 59
<mark>40</mark>		Men	35
<mark>41</mark>		Single person and his	1
41		mate	1
<mark>42</mark>		Women	3, 15, 19, 20, 24, 25, 34
<mark>43</mark>		Those weak of	5
<mark>43</mark>	-	understanding	5
<mark>44</mark>		Other relatives, or	8
<mark>44</mark>		orphans or poor	0
<mark>45</mark>		Those (disposing of an	9
<mark>43</mark>		estate)	9
<mark>46</mark>		Two men	16
<mark>47</mark>		Those who do evil	17
<mark>48</mark>		Those who continue to	18
<mark>40</mark>	Them	do evil	18
40		Those who die rejecting	19
<mark>49</mark>		Faith	18
50		Those who are niggardly	37
51		Those who resist	37, 39, 42, 56
52		Jews	46
52			54, 63, 64, 65, 66, 67, 68, 72, 7,
<mark>53</mark>		Men	77
<mark>54</mark>		People of Abraham	54, 55
55		Hypocrites	78, 81, 83, 88
		The Messenger, or to	
<mark>56</mark>		those charged with	83
		authority	
57		Wombs	1
<mark>58</mark>		Fear	3
<u>59</u>		Only one or (a captive)	3
60		Inheritance	11
61	That	Abide therein	13
62		Punishment	25
63		Kill (or destroy)	30
64		Believe	59
		Those who disobey	
		Allah and His	
<mark>65</mark>	They	Messenger and	14, 42, 56
		transgress	
66		Four (Reliable)	15
~~			

65, 66,
<u>65, 66,</u>
65, 66,
65, 66,
<u>65, 66,</u>
65, 66,

		children	
<mark>108</mark>	Those	Parents, kinsfolk, orphans	36
<u>109</u>	We	Jews	46
<mark>110</mark>	we	Hypocrites	62
111		Jews	46
112	Us	Believe	77
113	US	Men	72, 75
<mark>114</mark>		Women, Children	75
<mark>115</mark>	Themselves	Those who claim sanctity	49
<mark>116</mark>		Men	64
<mark>117</mark>	Yourselves	Believe	29, 43, 59
<mark>118</mark>	Himself	The guardian	6
<mark>119</mark>	Our	Hypocrites	77
<u>120</u>	Its	Evil cause	85

NO	Cataphorie	c Reference in Holy Qura	n translation of Surah An-Nisa
NO	Cataphor	Post-Antecedent	Verses 1 – 88
1		Property	7
2 <		Leave	12
3		Earn	32
<mark>4</mark>		Possess	36
<mark>5</mark>		A dreadful intimate	38
6	What What	Burden	39
7		Sustenance	39
8		Bounty	54
9		Told	66
10		Fellowship	69
11		Come	78
12		Grace	69
13		Disposing of an estate	9
14		Limits	13
15		Fight	76
<mark>16</mark>		Faith	76
<mark>17</mark>		Words .	46
<mark>18</mark>	Those	Wives	23
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NO	Zero Anaphora in Holy Quran translation of Surah An-Nisa				
NO	Ellipsis	Verses 1 – 88			
1	Created (ZA), of like nature		1		
2	(ZA) take not the least bit of it back		20		
3	(ZA) no wise covet those things		32		
<mark>4</mark>	(ZA) seek not against them	You	34		
5	(ZA) join not any partners	TOU	<mark>36</mark>		
6	(ZA) have no faith in Allah (ZA) Approach not prayers		38		
7			43		
8	(ZA) what Allah hath revealed		<mark>61</mark>		
9	(ZA) weak of understanding		5		
10	(ZA) born of your wives		23		
11	(ZA) do that in rancour		30		
12	(ZA) in need	Who	<mark>36</mark>		
13	(ZA) take the Evil One	<u>wno</u>	38		
14	(ZA) charged with authority		<mark>59</mark>		
15	(ZA) before thee?		60		
<mark>16</mark>	(ZA) turn away		80		
17	(ZA) not over your property	They	5		

<mark>18</mark>	(ZA) have no one to help		<mark>52</mark>
<mark>19</mark>	(ZA) hear and we obey	We	<mark>46</mark>
<mark>20</mark>	(ZA) to set up partners	Anybody	<mark>48</mark>
21	(ZA) an abominable custom indeed		22
22	(ZA) clear of them		63
23	(ZA) would have gone farthest	It	66
<mark>24</mark>	(ZA) is the bounty from Allah	<u>n</u>	<mark>70</mark>
<mark>25</mark>	(ZA) is from Allah		<mark>79</mark>
<mark>26</mark>	(ZA) is from thy (own) soul		<mark>79</mark>

