

**REFERENCE USED IN THE ENGLISH TRANSLATION OF
SURAH AN NISA BY M. MARMADUKE PICKTHALL AND
ABDULLAH YUSUF ALI**

THESIS

**By
Evi Zuli Setyorini
NIM: 04320089**



**ENGLISH LETTER AND LANGUAGE DEPARTMENT
HUMANITIES AND CULTURE FACULTY
THE STATE ISLAMIC UNIVERSITY OF MALANG
2008**

**REFERENCE USED IN THE ENGLISH TRANSLATION OF
SURAH AN NISA BY M. MARMADUKE PITCKHALL AND
ABDULLAH YUSUF ALI**

Presented to
State Islamic University of Malang
In Partial Fulfillment of the Requirement
for Degree of *Sarjana Sastra* (S.S)

By
Evi Zuli Setyorini
NIM: 04320089



**ENGLISH LETTER AND LANGUAGE DEPARTMENT
HUMANITIES AND CULTURE FACULTY
THE STATE ISLAMIC UNIVERSITY OF MALANG
2008**

APPROVAL SHEET

This is to certify that The Sarjana's thesis of entitled "Reference used in the English Translation of Surah An Nisa by M. Marmaduke Pitckhall and Abdullah Yusuf Ali" has been approved by the thesis advisor for the approval by the board examiners.

Malang, September 20, 2008

Approved by
Advisor

Acknowledged By
Head of English Language Letters
And Language Department

Drs.Langgeng Budianto, M.Pd.
NIP. 150 327 259

Dra.Hj.Syafiyah, MA.
NIP. 150 246 406

Faculty of Humanities and Culture
State Islamic University of Malang
(UIN) Malang
Dean,

Dr. H. Dimjati Ahmadin, M.Pd.
NIP. 150 035 072

THESIS LEGITIMATION

This is to certify that the Sarjana's thesis of Evi Zuli Setyorini has been approved by the Board Examiners as the requirement for the degree of Sarjana In English Letters and Language Department, faculty of Humanities and Culture at State Islamic University of Malang.

Malang, September, 2008

The Board Examiners		Signature
1. <u>Dr. H Dimjati Ahmadin, M.Pd</u> NIP. 150 035 172	(Main examiner)
2. <u>Dra. Hj. Meinarni susilowati, M.Ed</u> NIP. 150 295 492	(Chair)
3. <u>Langgeng Budianto, M.Pd.</u> NIP. 150 325 259	(Advisor)

Approved by
The Dean of
Faculty of Humanities and culture

Dr. H. Dimjati Ahmadin, M.Pd
NIP. 150 035 072

MOTTO

By time

Truly a man into a loss

Except for the faithfully people and have been
devoting

And giving advice each other

In order to obey the truth and always be
patient

(Al- Ashr)

DEDICATION

This thesis is dedicated to:
My beloved Mother and My beloved father
also of my family and friends

Acknowledgement

Bismillahirrohmanirrohim

Praise to Allah SWT, who has given the writer guidance and bless in finishing this thesis entitled *Reference used in the English Translation of Surah An Nisa By Marmaduke Pitckhall and Abdullah Yusuf Ali*. Shalawat and Salam are also delivered to the prophet Muhammad SAW who has brought Islam as Rohmatan lil Alamin.

First of all, the writer would like to express the sincere gratitude to all persons whose assistance has given a great deal in writing this thesis.

1. My sincere gratitude goes to the Rector of UIN Malang Prof. Dr. H. Imam Suprayogo, The Dean of Humanities and Culture Faculty Dr. H. Dimiyati Ahmadin, M. Pd. The head of English Department Dra. Hj. Syafiyah, MA., who had allowed me to conduct this thesis without any big trouble and all English lectures for being so kind, and generous in leading.
2. My sincere gratitude also goes to Mr. Langgeng Budianto, M.Pd. The advisor, who has conscientiously guided me throughout the entire process of thesis writing. I apologized if I make you busier.
3. My greatest thank goes to my Father and Mother also all of my beloved family for the greatest love, pray and support. I dedicated all to you. I love you all.
4. Bpk. Suryanto and Family also my roommate M' fahim, my boardinghouse mate M'Zu, M'Nopha, Dian (almh) and dek Rina. Thank you very much for care and love. I find my new family in Malang.

5. The Big Family of Indonesian Moslem Student Movement (PMII), especially board Ibnu Aqil. Thank you for everything.
6. The Big Family of TAAT Qurrota A'yun, who has given me a lot of experience that never I got before.
7. All of my friends in English Department 2004. Thank you for a sweet friendship and unforgettable memories. And all person whom I can not mention one by one, Thank you very much.

The writer realizes that her thesis is still not perfect; she still opens the critic and suggestion and hopes that it would be useful for those who want to increase their knowledge.

The Writer

Evi Zuli Setyorini

ABSTRACT

Setyorini, Evi zuli. 2008. *Reference Used in the English Translation Of Surah An Nisa by Marmaduke Pitckhall and Abdullah Yusuf Ali*. Thesis. English Letters and Language Department, Faculty of Humanities and Culture. The State Islamic University of Malang
Advisor : Mr. Langgeng Budianto, M.Pd.

Key Words: Reference, Translation, Surah An Nisa, Marmaduke Pitckhall, Abdullah Yusuf Ali.

In the process of communication or in understanding a text there will be many possibilities of misunderstanding and misinterpreting of the meaning of language we used. Therefore, the theory of discourse analysis is important to use in order to minimize miscommunication between the speaker and the reader or the writer and reader. This thesis is focuses on the theory of reference that is used by Marmaduke Pitckhall and Abdullah Yusuf Ali in translating surah An Nisa. This research aims to know the difference and also similarities between reference used by Marmaduke Pitckhall and Abdullah Yusuf Ali in translating Surah An Nisa. The researchers chose the English translation of Surah An Nisa By Marmaduke Pitckhall and Abdullah Yusuf Ali since both translators are very famous translators and their translation of some surah in Alqur'an is the most widely known and used in the world.

This study uses a descriptive qualitative research design since the data of this research are in the form of word and not statically. In this case, the researcher describes the English translation by Marmaduke Pitckhall and Abdullah Yusuf Ali by using theory of reference that is purposed by Hasan and Haliday.

From the analysis, the researcher finds some difference and similarities between Pitckhall and Yusuf Ali in using reference. The similarities that occur in both translations as follow: First, the most dominant reference that occurs in the English translation is personal reference. Second, in both translations nominal demonstrative *the* also frequently occurs. In the using comparative, both translators use the comparison in the term of quality and expressed in the epithet element in the nominal group by comparative adjective and adverb.

Then, the difference between Pitckhall and Yusuf Ali in using reference also found in the three type of reference. The personal reference that is used by Pitckhall to refers the God are the plural pronoun *We* and the pronoun *He* that usually used for the third singular male. In kontras, Yusuf Ali uses pronoun *We* and also *Its*, which usually used for something or someone with no definite sex. The different also happen in the using of demonstrative reference, where there are some demonstratives only occurs in one translation. In another words, on the other translation it is omitted. In the comparative reference the researcher mostly found the form of superlative degree in Yusuf Ali's translation.

Finally, this research is expected to give contribution to the study of discourse analysis, especially to the analysis of cohesion. It can be a teaching media for the English teacher in teaching discourse marker since in this research many example of reference is available. This research is also expected to show

how wonderful al qur'an and enable to minimize misinterpreting of the English translation of Surah An Nisa since the function of reference is to link and to connect the subject within the text and it deals with semantic relation.

In addition, it can be reference for the next researchers who are interested in analyzing cohesion. However, the researcher suggests the next researcher to analyze the other aspect of cohesion, which has not been covered in this study.

Table of Contents

Cover		i
Approval Sheet		ii
Legitimation Sheet		iii
Motto		iv
Dedication		v
Acknowledgements		vi
Abstract		viii
Table of Contents		ix
List of Appendixes		x
Chapter I	Introduction	
	1.1 Background of the study.....	1
	1.2 Statement of the problem	5
	1.3 Objective of the study.....	5
	1.4 Scope and limitation	5
	1.5 significance of the study.....	6
	1.6 Definition of key term.....	6
Chapter II	Review of Related Literature	
	2.1 Cohesion	8
	2.1.1 The Meaning of Cohesion.....	8
	2.1.2 The Function of Cohesion.....	9
	2.1.3 Cohesive devices	9
	2.2 Reference.....	10
	2.2.1 Exophoric and endhophoric reference	11
	2.2.1.1 Exophoric reference.....	11
	2.2.1.2 Endhophoric reference	12
	2.2.2 Type of reference.....	13
	2.2.2.1 Personal Reference.....	14
	2.2.2.2 Demonstrative Reference.....	17
	2.2.2.3 Comparative Reference.....	19

2.4 Biography of Marmaduke Pitckhall	21
2.5 Biography of Abdullah Yusuf Ali.....	22
2.6 Previous Studies.....	23
Chapter III Research Method	
3.1 Research Design.....	25
3.2 Data and Data Source.....	25
3.3 Data Collection.....	26
3.4 Research instrument.....	26
3.5 Data Analysis	26
Chapter IV Finding and Discussion	
4.1 Data Description.....	27
4.2 Finding and Discussion.....	129
4.2.1 The similarities between Marmaduke Pitckhall and Abdullah Yusuf Ali in using reference.....	130
4.2.2 The similarities between Marmaduke Pitckhall and Abdullah Yusuf Ali in using reference.....	131
4.2.3. Implication of the Finding.....	132
Chapter V Conclusion and Suggestion	
5.1 Conclusion.....	133
5.2 Suggestion.....	134
Bibliography	
Appendixes	

List of appendixes:

1. English Translation of Surah An Nisa by M. Marmaduke Pickthall.
2. English Translation of Surah An Nisa by Abdullah Yusuf Ali
3. Summary of Data Presentation
4. Evidence of Thesis Consultation
5. Certificate of Authorship of the Thesis
6. Curriculum Vitae

CHAPTER I

INTRODUCTION

This chapter presents the background of the study, the statement of the problem, objective of the study, scope and limitation of the study, significance of the study, and the definition of the key term.

1.1 Background of the Study

Human is social creature, they cannot live alone and cannot be separated with society. In the social life they need to communicate with others person to transform any information and messages.

In the process of communication there will be many possibilities of misunderstanding or misinterpreting of the meaning of language we used. The theory of reference can be used to reduce misunderstanding and misinterpreting between the speaker and the hearer or the writer and the reader.

Reference is the relation between an element of the text and something else by reference to which it is interpreted in the given instance.¹ According to wikipedia, the free encyclopedia, reference is a relation between object in which one object designates, or acts as a means by which to connect or link to another subject. An object that is named by a reference, or to which the reference point is called referent.

Yule said that “in traditional semantic view of reference in one in which the relationship of reference is taken to hold between expressions in a text and

¹ Halliday and Hasan, *Cohesion in English*, Longman, New York, 1976 p: 308

entities in the world and that of co-reference between expressions in different part of a text”.²

As general rule, reference items may be exoporic (situational); and if endhoporic (textual), they may be anaphoric and cataphoric. Reference is also divided into three types, such as; personal reference, demonstrative reference also comparatives reference.³

There are some researchers conduct a study related to the theory of reference. Rohman (2004) in his thesis entitles “Cohesion Devise Used in Time Advertisement” mention that reference is the grammatical cohesion that is frequently used and it almost occurs in each advertisement. Then, Muslimah (2007) in her thesis entitle “An Analysis on Cohesion in Short Poetries of Robert Frost” found that personal reference is the most dominant that the other to make brief the language of poems. In addition, the second of cohesive devise mostly used is demonstrative reference while the others are rare. More specify, in her book *Approach to Discourse* Deborah Schiffrin gives a sample analysis of reference sequence in narrative. She mentions that some personal reference such as: *they* and *he* are ambiguous.

Different from the previous studies, in this research the researcher wants to focus on the theory of reference, and she analyzes the type of reference, which is used in the English translation of Surah An Nisa. As we know that Al-qur’an is a glorious work, which is used as a fundamental view for every Moslem in doing

² Gillian Brown and George Yule, *Discourse Analysis*, Cambride university press, Sydney, 1989 p: 204

³ Opcit; 1976 p: 37

their activities. Beside that Al-qur'an has a perfect arrangement word and word choice, more over; it is more attractive than a literary work. As Allah said in the al Qur'an:

This is the Book; in it is guidance sure, without doubt, to those who fear Allah (Al – Baqarah : 2)

To understand the meaning and message, the Qur'an has been translated in many languages. Although there are some words that cannot be translated as Pickhall said that:

The Qur'an cannot be translated.... the book is here rendered almost literally and every effort has been made to choose befitting language. But the result is not the Glorious al Qur'an that inimitable symphony, the very sounds of which move men to tears and ecstasy. It is only an attempt to present the meaning of Qur'an and peradventure something of the charm in English. It can never take the place of the Qur'an in Arabic, nor is it meant to do so...⁴

Surah An Nisa is one surah in Al Qur'an that contains of some Islamic laws, histories, and believes. The Surah is called An Nisa because in this Surah the position of woman whether before and after Islam coming is explained. If we compare with another surah in Al Qur'an, An Nisa is the second largest after Surah Al Baqarah. In this research Surah a Nisa is chosen because many examples of reference can be found there.

The types of reference that is used in the English translation of surah An Nisa', such as: personal reference like: *your own wealth, find them* etc., demonstrative reference *like; those, that* etc., also comparative reference for example: *Allah is knower, the most merciful* etc. Beside that, the use of anaphora and cathopora in that translation is also attractive to be studied.

⁴ www user survey retrieved on January 5th 2008 from <http://www.renaissance.com.pk/jambore96.html>.

In this research the researcher used the English translation of Surah An Nisa by Marmaduke Pickhall and Abdullah Yusuf Ali since both translators are very famous translators and their translation of some surah in Alqur'an is the most widely known and used in the world.

Although the English translation of surah An nisa by both Pickthall and Yusuf Ali is similar, the researchers finds some differences there. One of the differences found in both translations is about the use of reference.

The differences of the translations appear caused by the different background of both translators. Marmaduke Pickhall is a British translator and before being a Moslem, he was a Christian. On the other hand, Yusuf Ali has got a religious education since he was a child, and he can recite the entire Qur'an from memory. Different from Pickhall Yusuf Ali was born in Bombay, India.

Due to the fact that the function of reference is to make the meaning of language clear, it is very important to study about reference. Therefore, the researcher intended to conduct a study entitle **“Reference Used in the English Translation of Surah An Nisa by M. Marmaduke Pickthall and Abdullah Yusuf Ali.”**

1.2 Statement of the Problems

Based on the background of the study in the preceding discussion, the research problems are formulated as follows:

- 1) What are the similarities between reference used in the English translation of surah An-Nisa by M. Marmaduke Pickhall and Abdullah Yusuf Ali?
- 2) What are the differences between reference used in the English translation of surah An-Nisa by M. Marmaduke Pickhall and Abdullah Yusuf Ali?

1.3 Objective of the Study

In relation to the previous statement of the problems, the objectives of this study are formulated as follows:

- 1) To identify the similarities between the references used in English translation of surah An-Nisa by M. Marmaduke Pickhall and Abdullah Yusuf Ali.
- 2) To identify the differences between the references used in English translation of surah An-Nisa by M. Marmaduke Pickhall and Abdullah Yusuf Ali.

1.4 Scope and Limitation

To have a deeper explanation, the researcher limits her study only about a kind of cohesive devise that is reference, which is used by M.Marmaduke Pickthall and Abdullah Yusuf Ali in translating surah An-nisa'. The researcher uses the theory of cohesive devise, which is purposed by Hasan and Haliday.

1.5. Significance of the Study

The results of this study are expected to give benefit both theoretically and practically. Theoretically, the result of this research can provide important application of discourse analysis. Since the function of reference that is to link or to connect subject within the text and it deals with semantic relation, the analysis of reference that is conducted in this study has enable us to minimize misinterpreting the English translation of surah An Nisa.

As practical significance, the result of this study is expected to enrich the information for the people who study linguistics especially in discourse analysis. This research provides more empirical data on the types of references, its functions and how to use it in real use of language. Besides, it also expected to be one of references for other researchers who are interested to analyze and describe the use of reference in written and spoken discourse.

1.6 Definition of the Key Term

In order to avoid misinterpretation in this study, the researcher gives brief definition for certain terms related to the topic.

1. Reference

Reference is the act of referring to a preceding or following element, deals with a semantic relation.

2. Personal Reference

Personal reference is reference by means of function the speech situation, though the category of person

3. Demonstrative Reference

Demonstrative reference is a reference by means of location, on a scale of proximity. It is essentially a form of verbal pointing

4. Comparative Reference

Comparative reference is indirect reference by means of identity or similarity, e.g. same, equal, more, otherwise, fewer, less, etc

5. Surah An Nisa

Surah An Nisa is the second largest surah in Al Qur'an that contains of some Islamic law, history, and believes also mention the position of woman whether before and after Islam coming.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter discusses the theory of related literature, such as: the meaning of cohesion, the function of cohesion, exophoric and endhoporic reference, the kind of reference, the biography of Marmaduke Pitckall, the biography of Abdullah Yusuf Ali, surah An Nisa and also previous study.

2.1 Cohesion

2.1.1 The Meaning of Cohesion

A text is best thought of not as grammatical unit at all, but rather than as unit of different kind: a semantic unit. Therefore, the expression of the semantic unity of the text lies in the cohesion among the sentences of which it is composed. The primary determinant of whether sets of sentence do or do not constitute a text depends on cohesive relation within and between the sentences.⁵

Some linguists have been describing the definition of cohesion. According to wikipedia, the free encyclopedia, cohesion is the grammatical and lexical relationship within a text or sentence. Cohesion can be defined as the links that hold a text together and give it meaning. Hasan and haliday has describes that cohesion is a semantic relation between an element in the text and some other element that is crucial to the interpretation of it. This other

⁵ Haliday and Hasan (in Gillian brown and George Yule) *Discourse Analysis*, Cambridge university press, Sydney, 1989 p: 191

element is also to be found in the text is no way determined by the grammatical structure.⁶

The concept of cohesion is semantic is one; it refers to relations of meaning that exist within the text, and that define it as the text. Like other semantic relationships, cohesion is expressed through the strata organization of language. Language can be explained as a multiple coding system comprising three levels of coding of strata: the semantic (meaning), the lexogrammatical (forms), and the phonological and orthographic (expression), meanings are realized (coded) as forms, and forms are realized in turn (recoded) as expression.⁷

The general meaning of cohesion is embodied in the concept of text. It is role in providing 'texture' cohesion helps to create text.⁸

2.1.2 The Function of Cohesion

The sentence of a text, however, are related to each other both substantively and by cohesion; and it is a characteristic of a text that the sequence of the sentences cannot be disturbed without destroying or radically altering the meaning.

Besides to distinguish text from 'non-text' and interrelates the substantive meanings of the text with each other, cohesion has others functions. First, is to add an idea or fact: again, also, beside, furthermore, in addition etc. Second, is to establish a time/chronological order: first, next, then, before, after, meanwhile, etc. The third function is to establish a spatial order: here, there, etc. The fifth is to tie together several reasons and show cause and effect

6. Haliday and Hasan. *Cohesion in English*, Longman, New York, 1976 p: 8

⁷ Ibid p: 5

⁸ Ibid p: 298

relationship: because, for, since, due to, etc. And the last function is to restrict, to contradict, to show contrast: although, however, nevertheless, etc.

2.1.3 Cohesive devices

Cohesive devices are the tools of cohesion to create unity of meaning within the text, cohesive devices are in the form of words, utterances, phrases that exist in the text to correlate one element to other element.

Cohesive devices are certain words or phrases and their location within the discourse will activate a set of assumptions as to the meaning of what has gone before hand or will generate a set of expectation to what may follow. So that, word or phrases can create links across the boundaries or mere fragment or can chain related items together.⁹

From the explanation above, it can be concluded that cohesive devices are words, utterances, or phrases that their meaning are dependent on the other words, utterances, or phrases either precede or follow them. Their meaning are related each other and unified whole.

According to Hasan and Halliday's theory, cohesive device is divided into two types: they are grammatical cohesion and lexical cohesion. Grammatical cohesion consist of four kinds such as: reference, substitution, ellipsis, and conjunction, whereas lexical cohesion consist of two kinds such as: reiteration and collocation.¹⁰

⁹ Milliwad (in Muslimah), *An Analysis on Cohesion in Short Poetries of Robert Frost*, unpublished, UIN Malang , 2007. p :13

¹⁰ opcit p: 37

2.2 Reference

Reference is the relationship between an element of the text and something else by reference to which it is interpreted in the given instance. It is a kind of grammatical cohesive device, which is proposed by Ruqaiya Hasan and M.A.K. Halliday. Reference is potentially cohesive relating because the thing that serves as source of the interpretation may itself be an element of text.¹¹

2.2.1 Exophoric and Endophoric Reference

2.2.1.1 Exophoric Reference

Exophora is not simply a synonym for referential meaning. An exophoric item, however, is one that does not name anything; it signals that reference must be made to the context of situation. Exophoric reference is also called by situational reference, since in exophoric reference the interpretation lies outside the text and in the context of situation.

Exophora is reference to something extra linguistic, and contrasts with endophora. To special words or grammatical marking in exophora are used to make reference to something in the context of utterance of speaker.¹²

For example: *“Did the gardener water those plants?”* It is quite possible that “those” refer back to the preceding text, to some mention of those particular plants in the discussion. But, it is also possible that it refers to the environment in which the dialogue is taking place to the “context of situation” as it is called

¹¹ *ibid* p: 309

¹² WWW user survey, Retrieved on January 5th from <http://wikipedia/freeencyclopedia/exophora>

where the plants in question are present and can be pointed if necessary. The interpretation would be “*those plants there, in front of us*”

Exophoric reference is less common in speech but can be used to describe generic or abstract situations in writing. It occurs when the writer chooses not to introduce a character (or group of characters) but instead refers to them by a generic word such as “everyone”. The prefix “exo” means “outside” and the writer will never identify the persons or events referred to this manner.¹³

2.2.1.2 Endophoric Reference

Different with exophoric reference, Endophora instructs the hearer/reader to look inside the text to find what is being referred to. It is also called textual reference.¹⁴

In linguistics, endophora is a term that means an expression that refers to something intra-linguistic (in the same text). For example: let’s say we are given “*I saw Sally yesterday, she was lying on the beach*”. Here “she” is an endophoric expression because it refers to something already mentioned in the text (Sally)

Endophora can be broken into two kinds that are Anaphora and cataphora.

2.2.1.2.1 Anaphora

Anaphora is the most common type of reference, used unknowingly in everyday conversation and writing. It occurs when the writer refers back to

¹³ Ibid

¹⁴ Gillian Brown and George Yule. *Discourse Analysis*, Cambridge university press, Sydney, 1989 p: 192

someone or something that has been previously identified, to avoid repetition. For example:

- 1) **Yusuf Ali** is a popular translator. **His** work is most widely known and used in the world. (*His refers back to Yusuf Ali*)
- 2) Look at to the **Sun**. **It's** going down quickly. (*It's refers back to the sun*)

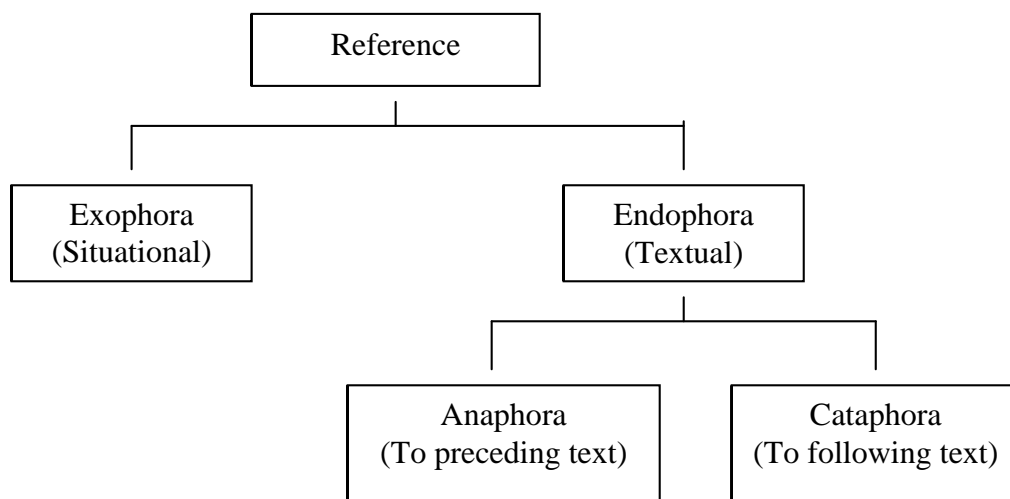
2.2.1.2.2 Cataphora

Different with Anaphora, Cataphora is less common in speech. However, it can be used for dramatic effect in writing. It occurs when the audience is introduced to someone as an abstract, before later learning his or her name

For example:

- 1) Here **he** comes, our award-winning host...it's **John Doe**. (*He refers forward to John Doe*)
- 2) **It's** going down quickly, the **sun** (*It refers forward to the sun*)

Table 1: Exophoric and Anaphoric reference



From the table above can be concluded that there are two ways in using reference. First, it is called exophoric reference, which the reference lies outside the text. The second is endhoporic reference, where the reference lies within the text. Endhoporic is divided into two kinds that are Anaphora and Cataphora. It is called anaphora when the pronoun is used in the preceding text, and it is called cataphora if the pronoun is used in the following text.

2.2.2 Type of Reference

According to Haliday and Hasan, reference has three types; they are personal reference, demonstrative reference, and comparative reference. Below are the descriptions of reference types.

2.2.2.1 Personal Reference

Personal reference is reference by means of function the speech situation, though the category of person.¹⁵ (See table 2)

Table 2: Personal Reference

a. Existential	Possessive	
b. Head	Modifier	
c. Noun (pronoun)	Determiner	
d. I, me	Mine	My
e. You	Yours	Your
f. We, Us	Ours	Our
g. He, Him	His	His
h. She, her	Hers	Her
i. They, Them	Theirs	Their

¹⁵ Haliday and Hasan, *Cohesion in English*, Longman, London, 1976 p:43

j. It	(Its)	Its
k. One		One's

- a. Semantic category
- b. Grammatical function
- c. Class
- d. Speaker (only)
- e. Addressee(s), with/without other person(s)
- f. Speaker and other person(s)
- g. Other person, male
- h. Other person, female
- i. Other persons; objects
- j. Object; passage of text
- k. Generalized person

The category of personal reference includes the three classes, such as: Personal pronouns, possessive determiner (possessive adjective), and possessive pronoun. (See Table 3 and 4)

Table 3: The Category of Personal Pronoun

Personal pronoun	Singular		Plural	
	Subject	Object	Subject	Object
First person	I	Me	We	Us
Second person	You	You	You	You
Third person	He/she/it	Him/her/it	They	Them

According to Thomson and Martinet in their book *Practical English Grammar*, the use of personal pronoun as subject and object, such as: **you** and

it present no difficulty as they have the same form for the subject and object. For example: *Did you see the snake? Yes I saw it and it saw me.* Than, they also describe that first and third person forms (other than it): *I, she, he, we, they* can be subject of a verb, for example: *I saw her.* Me, him, her, us, them can be direct objects of a verb, for example: *Ann gave me a book.* Also object of a preposition, for example: *I go to the market with him.* You as subject can be used: *can you camp in the forest?* As an object, you are the normal pronoun: *They used you for looking offences.*

Thomson and martinet also stated that the pronoun *it* can be used in some situation such as: to refer a thing or an animal whose sex we do not know, and sometimes of a baby or small child, to express time, distance, weather, and temperature, to represent a previously mentioned phrase, clause or verb, to be a subject for impersonal verbs, and also used with plural noun.

Table 4: The Category of Possessive Adjective and Possessive Pronoun

Possessive Pronoun	
Possessive adjective	Possessive pronoun
My	Mine
your	yours
his	his
her	hers
our	ours
your	yours
their	theirs

Possessive adjectives in English refer to the possessor and not to the thing possessed. Everything that a man or boy possessed in *his* thing, woman and or girl possessed in *her* thing, animals or things possessed in *its* thing. But, if the sex of the animal is known, *his/her* would often be used, and if there is more than one possessor, *their* is used. In a sentence, possessive adjective is used before noun. For example: *This is my book*. On the other hand, possessive pronoun is used after noun. For example: *This book is mine*.

Based on Longman Grammar book, the distributions of individual possessive pronoun are very rare compared with personal pronoun. First and second person possessive pronoun are by far the most common forms, especially in conversation and in the third person singular, masculine forms outnumber feminine ones.

2.2.2.2 Demonstrative Reference

Demonstrative reference is a reference by means of location, on a scale of proximity.¹⁶ It is essentially a form of verbal pointing. (See table 5)

Table 5: The System of Demonstrative Reference

Neutral	Selective				
The		Participant		Circumstance	
		Singular	Plural	Place	Time
	Near	This	These	Here	Now
	Far	That	Those	There	Then

¹⁶ Ibid p: 57

The use of nominal demonstratives (*these, these, that, those, and the*) refer to the location of something, typically some entity-person or object-that is participating in the process; they therefore occur as element within the nominal group.

The adverbial demonstrative *here, there, now, and then* refer to the location of the process in space of time, and they normally so directly, not via the location of a process; hence they typically function as adjunct in the clause, not as element within the nominal group.

2.2.2.2.1. Near and not near “this/these versus that/those”

Both “this” and “that” regularly refer anaphoric ally to something that has been said before. In dialogue there is some tendency for speaker to use “this” to refer to something he himself has said and “that” refer to something said by his interlocutor.

For example: I like the lion, and I like polar bear. This is my favorite.

- Those are my favorite too.

In general “this” distinction follows the expected pattern:” This/that” refer to count singular or mass nouns, and” these/ those” to count plural.

2.2.2.2.2. Head and modifier

A demonstrative as modifier (demonstrative adjectives) may refer without restriction to any class of noun. A demonstrative as head (demonstrative pronoun) on the other hand, while it can refer freely to non-

humans, is highly restricted in its reference to human nouns; it cannot refer to a human referent except in the special environment of an equities clause.

2.2.2.2.3. The use of “the”

Since the use of “the” is sometime complicated, it will be explained broad. Thomson and martinet in their book *Practical English Grammar* give such explanation about the use of “the”.

First, *the* is used before certain proper name of seas, rivers, group of islands, chains of mountains, plural names of countries, deserts, also regions. For example: the Netherlands. Second, *the* is used before names consisting of noun + of + noun, for example: the united stated of America. Third, *the* is used before names consisting of adjectives + noun (provided the adjective is not east, west, etc) for example: the high street. Fourth, *the* is used before other proper names consisting of adjectives + noun or noun + of + noun: the National Gallery, the Tower of London. *The* + singular names + clause/phrase can be used to distinguish one person from another of the same name. For example: We have two Mr. Smiths. Which do you want? I want the Mr. Who signed this letter.

2.2.2.3 Comparative Reference

Comparative reference is indirect reference by means of identity or similarity, e.g. same, equal, more, otherwise, fewer, less, etc¹⁷ (see table 6)

¹⁷ Ibid p: 76

Table 6: The Use of Comparative Reference

a. Modifier: Deictic/Epithet	Sub modifier/ Adjuct
b. Adjective	Adverb
c. Same identical equal similar additional	Identically similarly likewise so such
d. Other different else	Differently otherwise
e. Better, more etc (comparative adjectives and quantifier)	So more less equally

- a. Grammatical function
- b. Class
- c. Identity general similarity
- d. Difference (*ie* non-identity or similarity)
- e. Particular comparison

2.2.2.3.1 General Comparison

General comparison is meant comparison that is simply in term of likeness and unlikeness, without respect to any particular property: two things may be the same, similar or different. ¹⁸ General comparison is expressed by a certain class of adjectives and adverb. The adjective function in the nominal group either as Deictic or as Epithet; it will be seen that this has different meanings.

¹⁸ Ibid p: 77

2.2.2.3.2. Particular comparison

Particular comparison means comparison that is in respect of quantity or quality. It is also expressed by means of adjectives or adverb, not of a special class, but ordinary adjectives and adverbs in some comparative form.¹⁹

If the comparison is in term of quantity, it is expressed in the numerative element in the structure of the nominal group; either by a comparative quantifier or by an adverb of comparison sub modifying a quantifier.

If the comparison is in the terms of quality, it is expressed in either of two ways that are: In the epithet element in the nominal group, either by a comparative adjective (e.g.: easier, more difficult, etc) or by an adverb of comparison sub modifying an adjectives (e.g.: so difficult) and as adjunct in the clause, either by a comparative adverb (e.g. *faster* in *Cambridge rowed faster*) or by an adverb of comparison sub modifying an adjectives (e.g.: *as* in *she sang as sweetly*).

2.3. Sura An Nisa

Sura is an Arabic term, which literally meaning is something enclosed or surrounded by a fence or wall.²⁰ The term is commonly used to mean a chapter of the Qur'an, each of which is traditionally ordered roughly in order of decreasing length. Each Sura is named for a word or name mentioned in an ayah (section).

¹⁹ Ibid

²⁰ WWW user survey Retrieved on April 28th, 2008 from <http://wikipedia/freeencyclopedia/suraannisa>

Sura An Nisa (the woman) is the fourth chapter of the Qur'an, with 176 verses. It is Madinan sura. It is the second longest chapter in the Qur'an after Al-Baqara and was recited after sura Almumtahina.²¹

It was named sura An Nisa as it deals extensively with woman and their rights and obligations compared to any chapter. As its name suggests, it deals extensively with matters relating to women and their rights and obligations, outlining the requirements of modesty, including the verse traditionally interpreted to require wearing of *hijab* (veil). Besides that it also describes a variety of other legal and ethical matters, such as inheritance law, marriage, and orphans, deals with matters relating to Madinan politics, in particular tensions with the Hypocrites (the party of Abdullah ibn Ubayy) and Jews.

2.4 The Biography of M. Marmaduke Pickthall

Muhammad Marmaduke Pickthall is a British translator and Koranic translator, whose translations are very popular and widely known and used in the world.

Marmaduke was born in 1875 in London, to an Anglican clergyman, and spent his formative years in rural Suffolk. He was contemporary of Winston Churchill at Harrow, the famous private school.

During intervals from living a sedentary life in Suffolk, Pickthall traveled extensively in the Arab world and Turkey. In 1917, Pickthall reverted to Islam and soon became a leader among emerging groups of British Muslims.²²

²¹ Ibid.

The mission of translating the Qur'an had preoccupied Pickthall's mind since he reverted to Islam. He saw that there was an obligation for all Muslims to know the Qur'an intimately. Pickthall maintained that the Qur'an being the word of Allah could not be translated.²³

Besides a koranic translator, Marmaduke also has written some book. One of the books "*Law of freedom on a platform*" has become a masterpiece. It had been the manifesto of the Digger movement, the most radical offshoot of leveler Protestantism. This book is deeply shaped the soul of the young Pitckhall, winstanley outlined what was to become the essence of Christian socialism. Pickthall returned to England in early 1935, and died a year later on may 19 at St. Ives.

2.5 The Biography of Abdullah Yusuf Ali

Abdullah Yusuf Ali is best known to English-speaking Muslims as the man who produced a translation and commentary of the noble *Qur'an*. Just as well. Yusuf Ali has a great intellect and wide interest.²⁴ His personal and public lives do not leave a very favorable impression, as this biography so eloquently shows.

Ali was born in Bombay, India to a wealthy merchant family. As a child, Ali received a religious education and eventually, could recite the entire Qur'an from

²² Abu Ali Hadhrami. *Marmaduke pickthall: A servant of Islam*. Retrieved on April, 28th 2008 from [Http:// www.cyberistan.org/islamic/pickthall.htm](http://www.cyberistan.org/islamic/pickthall.htm)

²³ Ibid.

²⁴ MA. Sherif. *Searching for Solace: A Biography of Abdullah Yusuf Ali -- Translator of the Qur'an*, Islamic Book Trust, Kuala Lumpur, Malaysia. 1994. p: 314 Retrieved on January 5th,2008 from <http://www.renaissance.com.pk/jabore96.html>

memory. He spoke both Arabic and English fluently. He studied English literature and studied at several European universities, including the University of Leeds. He concentrated his efforts on Qur'an and studied the Qur'anic commentaries beginning with those written in the early days of Islamic history.

Among numerous English translations, Marmaduke Pickthall's and Yusuf Ali's are the most widely known and used in the world²⁵. Yusuf Ali started work on his translation in 1934 and completed it some four years later. Today, tens of publishers have reprinted his translation, some even taking the liberty of changing it without acknowledging that changes have been made.

Similar with Pickthall, Yusuf Ali also has been written some books. His best-known book is "*The Holy Qur'an: Text, translation and commentary*". It has been written in 1934 and published on 1938. While on promote his translation, Ali helped to open the Al Rashid mosque, the first mosque in North America, in Edmonton, Alberta, Canada in Desember 1938.

Ali was an outspoken supporter of the Indian contribution to the Allied effort in World War I. He was a respected intellectual in India and Sir Muhammad Iqbal recruited him to be the principal of Islamia College in Lahore, Pakistan.²⁶ Later in life, he again went to England where he died in London. He died on December 10th, 1953.

²⁵ WWW user survey retrieved on January 5th, 2008 from. http://wikipedia/free_encyclopedia/abdullahyusufali

²⁶ opcit, 1994

2.6. Previous study

There are some researchers conduct a study related to the theory of reference. Rohman (2004) in his thesis entitles “Cohesion Devise Used in Time Advertisement” mention that reference is the grammatical cohesion that is frequently used and it almost occurs in each advertisement. Then, Muslimah (2007) in her thesis entitle “An Analysis on Cohesion in Short Poetries of Robert Frost” found that personal reference is the most dominant that the other to make brief the language of poems. In addition, the second of cohesive devise mostly used is demonstrative reference while the others are rare. More specify, in her book *Approach to Discourse* Deborah Schiffrin gives a sample analysis of reference sequence in narrative. She mentions that some personal reference such as: *they* and *he* are ambiguous.

Different from the previous studies, in this research the researcher wants to focus on the theory of reference, and she analyzes the type of reference, which is used in the English translation of Surah An Nisa.

CHAPTER III

RESEARCH METHOD

This chapter presents the research design, data and data sources, data collection, research instrument, and data analysis.

3.1 Research Design

The data of this research are in the form of words. Therefore, the researcher used descriptive-qualitative method to answer the research problem. As stated by Mulyana that data of qualitative research is in the form of words than numbers.²⁷ The theory of reference that is discussed in this research is categorized as discourse analysis study. To find out the reference of the obtained utterance, the main data of this research are described descriptively based on reference theory, which is purposed by Hasan and Haliday.

3.2 Data and Data Sources

The main data of this research is the English translation of Surah An Nisa by Marmaduke Pickhall and Abdullah Yusuf Ali. It is chosen after selecting some surah in the Qur'an.

The data sources of this research is an official website of British Muslim Heritage, where the hold content of English translation of surah an Nisa by Marmaduke Pitkhal and Abdullah Yusuf Ali is available.

3.4.1 Research Instrument

²⁷ Dedi Mulyana. *Metodology penelitian*. PT remaja Rospakarya. Bandung. 2004. p:15

In this research, the researcher uses human instrument since she herself becomes the research instrument, who directly participates in collecting and interpreting the data.

3.5 Triangulation

Denzim identified several types of triangulation, below are there types of triangulation. First, data sources triangulation; it involves the coverage of data from the multiple data sources. Second, methodological triangulation: it involves the coverage of multiple data collection procedures, and third, investigation triangulation it involves multiple research in an investigation.²

In this study, the does the triangulation in order achieve a perfect result. There are two steps done by the researcher to strength the data and finding of this research. First, triangulation with data sources by checking the analysis to discuss data in the English translations of surah An Nisa by Marmaduke Pitckhall and Abdullah Yusuf Ali. Second, the researcher has done methodological triangulation by interviewing the informants. The first informant is Ida Amaliah Fitriani, S.S. She is someone who expert in linguistic and the Head master of Elementary School of *Qurrota A'yun* bilingual and fullday school Malang. The second informant is Mayung Setianing Tyas, S.S, S. Pd, the dual degree Sarjana who has been conducted discourse analysis study. Then it is also called as methodological triangulation because the researcher reads the text of the English translation of Surah an Nisa and interviews the informant in collecting data.

² Lexi J Moleong. *Metodologi Penelitian Kualitative* edisi revisi PT. Remaja Rosdakarya: Bandung 2005 p: 331

3.5 Data Analysis

This research tries to analyze the data and theoretical source. In this case, the theory employed is theory of cohesive devise especially about reference. The process of data analysis in this study is listed bellow:

First, the major of analysis activity is data display. In this step, the data are organized. Then, the identification of reference is done. In the next step the discussion and interperetation of similarities and different between Pitckhall and Yusuf Ali in using reference is made. Finally, in the last step of analysis is conclusion drawing and verification, which is made on the basis of the reseach discussion.

CHAPTER IV

FINDING AND DISCUSSION

In this chapter, the data analysis is done in accordance with the formulated research question. The researcher analyzed the data based on the theory of reference that is proposed by Hasan and Haliday in 1976. The data are selected by using reference theory to understand the text communicatively and clearly. As the next part, the discussion and interpretation are done.

4.1 Data Description

The first step of the analysis is the description and identification of the reference stated in the English translation of Surah An Nisa by Marmaduke Pitckhall and Abdullah Yusuf Ali. It has been basically discussed in the chapter III.

In this discussion, the researcher describes and identifies the similarities and difference between Pitckhall and Yusuf Ali in using reference. The similarity that is found in each verse is marked by **bold** type, and the difference is marked by underline.

The 1st Verse

The translation of surah An Nisa By Marmaduke Pitckhall

O mankind! Be careful of **your** duty to your Lord Who created **you** from a single soul and from it created its mate and from **them** twain hath spread abroad a multitude of men and women. Be careful of **your** duty toward Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bare you). Lo! Allah hath been a watcher over **you**.

The translation of surah An Nisa By Abdullah Yusuf Ali

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**

The similarities between two translations above are about the use of personal pronoun *you*, and possessive adjective *your*. *You* is a pronoun that can be used to refer plural and singular subject or object, and in this verse it is used to refer the reader. Since the reference is interpret something outside the text, it can be called as exophoric reference. Another similarity found in this verse is the uses of *them*, a plural pronoun which addressed to the man and the woman. Then, the difference occurs when Pithckall uses possessive *its* (neutral) and Yusuf Ali use possessive *His* (third person singular). The possessives *its* and *His* are used to refer the Lord.

The 2nd Verse

The translation of surah An Nisa By Marmaduke Pithckhall

Give unto orphans **their** wealth. Exchange not the good for the bad (in **your** management thereof) nor absorb their wealth into **your** own wealth. Lo! that would be a great sin.

The translation of surah An Nisa By Abdullah Yusuf Ali

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.

In this verse both translators uses similar pronoun *you* and similar possessive *your* and *their*. *You* is indicating the second pronoun whether plural or singular and it refers to the reader. Similar with *you*, the pronoun *your* uses to refer the reader. Since the reader is not included in text, the personal reference can be categorized as exophoric reference. Then, the pronoun *their* in this verse is show third person plural and it addressed to the orphans, and categorized as anaphoric reference since the orphan has been mentioned in the beginning.

The 3rd verse

The translation of surah An Nisa By Marmaduke Pitckhall

And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to **you**, two or three or four; and if ye fear that ye cannot do justice (to so many) **then** one (only) or (the captives) that your right hands possess. Thus it is **more** likely that ye will not do injustice.

The translation of surah An Nisa By Abdullah Yusuf Ali

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.

Beside personal reference *you* and *your*, which addressed to the reader, in this verse both translators used demonstrative reference. Demonstrative *then* is used to refer the process in space and time. Besides that comparative reference in the form of quality that is *more* is also appear. In the 3rd verse, the researcher does not find any different between Pitckhall and Yusuf Ali in using reference.

The 4th verse

The translation of surah An Nisa By Marmaduke Pitckhall

And give unto the women (whom ye marry) free gift of **their** marriage portions; but if **they** of their own accord remit unto you a part thereof, then ye are welcome to absorb it (in your wealth).

The translation of surah An Nisa By Abdullah Yusuf Ali

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.

Although both Yusuf Ali and Pitckhall have different in translating some words, in this verse they used the same personal reference *they* and *their* to refer the woman. *They* is a plural subject that used to refer the third person. Similar with *they* the personal reference is also used for the third plural person, but it

functions as possessive determiner. The personal reference, which is used in both translations also called as anaphoric reference since the pronoun in both translations refers back to someone that has been previously identified (the woman). Then, the difference appears in using demonstrative reference. Pithckall used demonstrative *then* to show process in space and time. On the other hand, the demonstrative did not occur in Yusuf Ali's translation

The 5th verse

The translation of surah An Nisa By Marmaduke Pithckhall

Give not unto the foolish (what is in) your (keeping of their) wealth, which Allah hath given you to maintain; but feed and clothe them from it, and speak kindly unto **them**.

The translation of surah An Nisa By Abdullah Yusuf Ali

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.

The difference of both translations above is about the using of personal pronoun *it*, which only occurs in Pithckhall translation; in the words *clothe them from it*. The pronoun *it* in this verse is refers back to the *wealth*. Besides the difference, in this verse the researcher also found a similarity , where both Pithckall and Yusuf Ali only used a personal reference *them*, which show a direct object of a verb and it is refer to the woman. Since all of pronoun is refers back to the preceding sentence it can be categorized as anaphoric reference.

The 6th verse

The translation of surah An Nisa By Marmaduke Pithckhall

Prove **orphans** till **they** reach the marriageable age; then, if ye find **them** of sound judgment, deliver over unto **them their** fortune; and devour it not by squandering and in haste lest they should grow up Whoso (of the guardians) is rich, let him abstain generously (from taking of the property of orphans); and whoso is poor let **him** take thereof in reason (for his guardianship). And when ye deliver up **their**

fortune unto orphans, have (the transaction) witnessed in **their** presence. Allah sufficeth as a Reckoner

The translation of surah An Nisa By Abdullah Yusuf Ali

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.

In the sixth verse, anaphoric personal reference is occurs in both translations. The pronoun *they* refer back to the *orphans*. Besides that, to refer *the orphans* both Pitchkall and Yusuf Ali also used pronoun *them* which show a direct object of verb, and possessive determiner *their* since the possessor (orphans) is more than one. Then, in the next sentence we also can find another anaphoric personal reference. The pronoun *him* which show direct object of the third person singular is used to refer the *guardian*.

The 7th Verse

The translation of surah An Nisa By Marmaduke Pitchhall

Unto the men (of a family) belonged a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much - a legal share.

The translation of surah An Nisa By Abdullah Yusuf Ali

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

In this verse we cannot find any personal reference. However the word *near* (in Pitchkall translation) and *nearest* (in Yusuf Ali translation) show a demonstrative reference, which show a location, on a scale of proximity. The demonstrative reference shows a difference between Yusuf Ali and Pitchhall in translating this verse. Suffix *-est* in the word *nearest* show superlative comparison and it is not used by Pitchkall in his translation

The 8th verse

The translation of surah An Nisa By Marmaduke Pitckhall

And when kinsfolk and orphans and the needy are present at the division (of the heritage), bestow on **them** there from and speak kindly unto **them**

The translation of surah An Nisa By Abdullah Yusuf Ali

But if at the time of division other relatives, or orphans or poor, are present, feed **them** out of the (property), and speak to **them** words of kindness and justice.

In this verse both translation also used similar pronoun *them*, which is addressed to the orphans. The pronoun *them* in this verse used as an object of preposition; *unto them, to them*. Personal reference that occurs in the 8th verse can be categorized as anaphoric reference since it refers back to the subject, which already mention before.

The 9th Verse

The translation of surah An Nisa By Marmaduke Pitckhall

And let those fear (in their behavior toward orphans) who if **they** left behind **them** weak offspring would be afraid for them. So let **them** mind **their** duty to Allah, and speak justly.

The translation of surah An Nisa By Abdullah Yusuf Ali

Let those (disposing of an estate) have the same fear in their minds as **they** would have for **their** own if **they** had left a helpless family behind: Let **them** fear Allah, and speak words of appropriate (comfort).

The pronoun *they*, which show subject of the third person plural is used by both translators to refer *those (disposing of an estate)*. Besides the pronoun *them* is also used as a direct object of verb. Similar with the verse before, the personal reference that in occurs in the 9th verse can be called as anaphoric reference.

The 10th Verse

The translation of surah An Nisa By Marmaduke Pitckhall

Lo! Those who devour the wealth of orphans wrongfully, **they** do but swallow fire into **their** bellies, and **they** will be exposed to burning flame.

The translation of surah An Nisa By Abdullah Yusuf Ali

Those who unjustly eat up the property of orphans, eat up a Fire into **their** own bodies: **They** will soon be enduring a Blazing Fire!

Similar with Pitckhall's translation, in Yusuf Ali's translation we can find an anaphoric personal reference. The pronoun *they*, which indicate the third person plural refers back to *those who unjustly eat up the property of orphan*.

The 11th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Allah chargeth **you** concerning (the provision for) **your** children: to the male the equivalent of the portion of two females, and if there be women more than two, **then** theirs is two-thirds of the inheritance, and if there be one (only) then the half. And to each of his parents a sixth of the inheritance, if he have a son; and if he have no son and his parents are his heirs, then to his mother appertaineth the third; and if **he** have brethren, then to his mother appertaineth the sixth, **after** any legacy he may have bequeathed, or debt (hath been paid). **Your** parents and **your** children: Ye know not which of **them** is nearer unto you in usefulness. It is an injunction from Allah. Lo! Allah is Knower, Wise.

The translation of surah An Nisa By Abdullah Yusuf Ali

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, All-wise.

The pronoun *you* that is used in both translations is addressed to the reader. It shows the similarities between both translators. Since the pronoun *you* refers to something or someone outside the text, it can be categorized as exophoric reference. Besides personal reference, both translators also used demonstrative adjective *after* that is show the process in space or time. However, the differences occurs when Pitckhall used possessive determiner *his*, which usually used to refer other person, male. On the other hand, Yusuf Ali used demonstrative *the*, which is

usually used to refer something definite but it is still general. Another different appears when they used comparative reference. Although both translators used comparative, they have different form. A superlative comparison that is marked by suffix *-est* (in the word *nearest*) is only used Pitckhall's translation. And in his translation, Yusuf Ali used suffix-*er* (*nearer*).

The 12th verse

The translation of surah An Nisa By Marmaduke Pitckhall

And unto **you** belongeth a half of that which **your** wives leave, if **they** have no child; but if **they** have a child then unto **you** the fourth of that which **they** leave, **after** any legacy they may have bequeathed, or debt (they may have contracted, hath been paid). And unto them belongeth the fourth of that which ye leave if ye have no child, but if ye have a child then the eighth of that which ye leave, after any legacy ye may have bequeathed, or debt (ye may have contracted, hath been paid). And if a man or a woman have a distant heir (having left neither parent nor child), and he (or she) have a brother or a sister (only on the mother's side) then to each of them twain (the brother and the sister) the sixth, and if they be more than two, then they shall be sharers in the third, after any legacy that may have been bequeathed or debt (contracted) not injuring (the heirs by willing away more than a third of the heritage) hath been

The translation of surah An Nisa By Abdullah Yusuf Ali

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.

Similar with the others verses, personal reference *you* and *your* in this verse is addressed to the reader and can be called as exophoric reference since the reference lies outside the text. Then, the other personal reference found in this translation such as: *they*, *she*, and *he*. The pronoun *they* is addressed to *the wife* and it is used in both translation. But, the third singular pronoun *he* and *she* is only

used in Pitckhall's translation. Because the pronoun *they*, *she*, *he*, and *they* is refers back to the subject in the sentence before, all of them can be called as anaphoric reference. Another different occurs in the last sentence of this verse, where the comparative reference is only found in Yusuf Ali translation. The comparative, which occurs in Yusuf Ali's translation, is the word *most forbearing*

The 13th verse

The translation of surah An Nisa By Marmaduke Pitckhall

These are the limits (imposed by) Allah. Whoso obeyeth Allah and **His** messenger, He will make him enter Gardens underneath which rivers flow, where such will dwell for ever. That will be the great success.

The translation of surah An Nisa By Abdullah Yusuf Ali

Those are limits set by Allah. those who obey Allah and **His** Messenger will be admitted to Gardens with rivers flowing beneath, to abide therein (for ever) and that will be the supreme achievement

Possessive determiner *His* in this verse is used by Pitckhall and Yusuf Ali to refer the God (Allah). Therefore, it uses capital letter (H). The different between Pitckhall and Yusuf Ali appears when the researcher found the pronoun *He and him* are only appear in Pitckhall translation. In another word, in Yusuf's translation it is omitted. Different from pronoun *He* that is addressed to the God, the pronoun *him* is addressed to the massager. Therefore it is not written in capital letter. The personal reference that is found in the 13th verse can be categorized as anaphoric reference since the reference lies within the text and refers back to the subject in the preceding sentence.

The 14th Verse

The translation of surah An Nisa By Marmaduke Pitckhall

And whoso disobey Allah and **His** messenger and transgress **His** limits, He will make him enter Fire, where **he** will dwell for ever; his will be a shameful doom

The translation of surah An Nisa By Abdullah Yusuf Ali

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.

Not different with the verse before, in 14th verse both translations used the pronoun *His* and *He*, which is addressed to the God. The different between two translations also appear in the uses of pronoun *he and him* (third singular), which is only used by Pitckhall to refer *someone who disobeyed Allah and the messenger*. In contrast, to refer someone who disobeyed Allah and the messenger Yusuf Ali used the plural subject *they*. Since all of personal reference in 14th verse lies within the text and refers back to subject in the sentence before, all of them can be categorized as anaphoric reference.

The 15th verse

The translation of surah An Nisa By Marmaduke Pitckhall

As for those of **your** women who are guilty of lewdness, call to witness four of **you** against **them**. And if they testify (to the truth of the allegation) then confine them to the houses until death take **them** or (until) Allah appoint for them a way (through new legislation).

The translation of surah An Nisa By Abdullah Yusuf Ali

If any of **your** women are guilty of lewdness, Take the evidence of four (Reliable) witnesses from amongst **you** against **them**; and if **they** testify, confine **them** to houses until death do claim them, or Allah ordain for **them** some (other) way.

Similar with the verses before, in the 15th verse the personal reference is mostly occurs. The personal reference that is occurs such as: *you* and *your* that is addressed to the reader, *them* that is addressed to the women *who are guilty of lewdness*, and *they*, an anaphoric personal reference that is addressed to *four person who witness*. The different between Pitckhall and Yusuf Ali in translating 15th verse is in the using of demonstrative reference, which only occurs in

Pitckhall's translation. The demonstrative that occurs is *then* that is show the process in space of time.

The 16th verse

The translation of surah An Nisa By Marmaduke Pitckhall

And as for the two of **you** who are guilty thereof, punish **them** both. And if **they** repent and improve, then let **them** be. Lo! Allah is ever relenting, Merciful.

The translation of surah An Nisa By Abdullah Yusuf Ali

If two men among **you** are guilty of lewdness, punish **them** both. If **they** repent and amend, leave **them** alone; for Allah is Oft-returning, Most Merciful.

Besides the pronoun *you* that is addressed to the reader, *them* and *they* is also used to refer to *two of you who are guilty*. Those pronouns are used by both translators. Since the pronoun refers back to the subject before, we can call it as anaphoric reference. Then, in last sentence we can see the different between two translations, where the superlative reference that is marked by *–most* (Most merciful) only used in Yusuf Ali's translation.

The 17th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Forgiveness is only incumbent on Allah toward those who do evil in ignorance (and) then turn quickly (in repentance) to Allah. These are they toward whom Allah relenteth. Allah is ever Knower, Wise.

The translation of surah An Nisa By Abdullah Yusuf Ali

Allah accepts the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy: For Allah is full of knowledge and wisdom.

Similar with the 16th verse, the different between Yusuf Ali and Pitckhall in translating this surah appears in comparative reference they used. A degree of comparison is only found in Pitckhall translation. The comparison that use is marked by the suffix *–er* (*Knower*), which has similar meaning with *more*. The superlative is presupposed to the God (Allah)

The 18th Verse

The translation of surah An Nisa By Marmaduke Pitckhall

The forgiveness is not for those who do ill-deeds until, when death attendant upon one of **them**, **he** saith: Lo! **I** repent now; nor yet for those who die while **they** are disbelievers. For such **We** have prepared a painful doom.

The translation of surah An Nisa By Abdullah Yusuf Ali

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**.

In this verse, the similarities between Yusuf Ali's and Pitckhall translation appear when they use pronoun *he, I, We, and them*. *He and I* refer to *those who continue to do evil*. Although both pronouns refer to same object, it has different function. *He* means the third singular person and *I* show the first singular. Then, the pronoun *We* (with capital letter) is addressed to Allah. Some pronouns that have mentioned is in the form of exophora and endhophora. The pronoun that can be called as exophora is the first plural object *We* since it refers to something outside the text and depend on the context of situation. The others pronoun that is *He and I* can be categorized as endhoporic anaphoric since the reference lies within the text and refer back to the subject in the preceding sentence. The difference appear when both translations used comparative reference. The comparison is only used in Yusuf Ali's translation. The comparison used is superlative degree with the world *most* as the marker.

The 19th Verse

The translation of surah An Nisa By Marmaduke Pitckhall

O ye who believe! It is not lawful for you forcibly to inherit the women (of your deceased kinsmen), nor (that) ye should put constraint upon **them** that ye may take away a part of that which ye have given **them**, unless **they** be guilty of flagrant lewdness. But consort with **them** in kindness, for if ye hate **them** it may happen **that** ye hate a thing wherein Allah hath placed much good.

The translation of surah An Nisa By Abdullah Yusuf Ali

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.

Anaphoric Personal reference in this verse also occurs mostly. The pronoun *them and they* is used by Pitckhall and Yusuf Ali to refer to the *woman*. *Them* is show a direct object and used for the third plural, and *they* can be used as a subject of verb. The others reference (demonstrative and comparative) is not used in both translation.

The 20th Verse

The translation of surah An Nisa By Marmaduke Pitckhall

And if ye wish to exchange one wife for another and ye have given unto one of **them** a sum of money (however great), take nothing from it. Would ye take it by the way of calumny and open wrong?

The translation of surah An Nisa By Abdullah Yusuf Ali

But if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower, Take not the least bit of it back: Would ye take it by slander and manifest wrong?

In this verse, we can see one of differences between reference used in the Pitckhall's translation and Yusuf Ali's translation. The pronoun *them*, which refer to the wife is only can be found in Pitckhall translation. This reference is categorized as anaphoric reference.

The 21st verse

The translation of surah An Nisa By Marmaduke Pitckhall

How can ye take it (back) after one of **you** hath gone in unto the other, and **they** have taken a strong pledge from **you** ?

The translation of surah An Nisa By Abdullah Yusuf Ali

And how could ye take it when ye have gone in unto each other, and **they** have Taken from **you** a solemn covenant?

You is a personal pronoun that usually used for the second person whether singular or plural. In this verse the pronoun *you* is included in exophoric personal reference and it refers to the reader. *They* is the second reference that is found in this verse. *They* is usually used for the third person plural and this verse it refers to the wife and categorized as anaphoric reference. In this verse the researcher did not find any difference between Pitckhall and Yusuf Ali in using reference.

The 22nd verse

The translation of surah An Nisa By Marmaduke Pitckhall

And marry not those women whom **your** fathers married, except what hath already happened (of that nature) in **the past**. Lo! it was ever lewdness and abomination, and an evil way.

The translation of surah An Nisa By Abdullah Yusuf Ali

And marry not women whom **your** fathers married,- except what is **past**: It was shameful and odious,- an abominable custom indeed.

Possessive determiner *Your* in this translations is addressed to the reader. As I mentions before that possessive pronoun *your* is used for the second person whether plural or singular. The personal pronoun is used by both translators and it is show similarities between them. However, the difference also occurs when in the next sentence there is demonstrative reference. Demonstrative *the* that is followed by the adjective is only used by pickhall and not by Yusuf Ali.

The 23rd verse

The translation of surah An Nisa By Marmaduke Pitckhall

Forbidden unto **you** are **your** mothers, and **your** daughters, and **your** sisters, and **your** father's sisters, and **your** mother's sisters, and **your** brother's daughters and **your** sister's daughters, and **your** foster-mothers, and your foster-sisters, and **your** mothers-in-law, and **your** step-daughters who are under **your** protection (born) of **your** women unto whom ye have gone in - but if ye have not gone in unto them, then it is no sin for you (to marry their daughters) - and the wives of **your** sons who (spring) from **your** own loins. And (it is forbidden unto you) that ye should have two sisters together, except what hath already happened (of that nature) in the past. Lo! Allah is ever Forgiving, Merciful

The translation of surah An Nisa By Abdullah Yusuf Ali

Prohibited to **you** (For marriage) are:- **Your** mothers, daughters, sisters; father's sisters, Mother's sisters; brother's daughters, sister's daughters; foster-mothers (Who gave you suck), foster-sisters; **your** wives' mothers; **your** step-daughters under **your** guardianship, born of your wives to whom ye have gone in,- no prohibition if ye have not gone in;- (Those who have been) wives of your sons proceeding from **your** loins; and two sisters in wedlock at one and the same time, except for what is past; for Allah is Oft-forgiving, Most Merciful;-

In this verse, the researcher found the possessive determiner *your* that in used many times and all of them is refers to the reader. The possessive *your* is relevant with the pronoun *you*, which also refers to the reader. Both *you* and *your* are used by both translator. But, the different is in parallel sentence. In parallel sentence Yusuf Ali only use it once and Pitchhall use it many times. The other different can be found in the comparative reference that is used in the last sentence of this verse. The superlative comparison that is written in term of quality (Most merciful) is only found in Pitchkall translation.

The 24th verse

The translation of surah An Nisa By Marmaduke Pitchhall

And all married women (are forbidden unto you) save those (captives) whom **your** right hands possess. It is a decree of Allah for **you**. Lawful unto **you** are all beyond those mentioned, so that ye seek **them** with **your** wealth in honest wedlock, not debauchery. And those of whom ye seek content (by marrying them), give unto **them their** portions as a duty. And there is no sin for **you** in what ye do by mutual agreement after the duty (hath been done). Lo! Allah is ever Knower, Wise.

The translation of surah An Nisa By Abdullah Yusuf Ali

Also (prohibited are) women already married, except those whom **your** right hands possess: Thus hath Allah ordained (Prohibitions) against **you**: Except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property,- desiring chastity, not lust, seeing that ye derive benefit from **them**, give **them their** dowers (at least) as prescribed; but if, after a dower is prescribed, agree Mutually (to vary it), there is no blame on you, and Allah is All-knowing, All-wise.

Like in the others verses, many personal reference that is used in this verse is addressed to the reader. To refers the reader both translators use pronoun *you* and possessive *your*. Both personal references uses for the second person whether singular or plural. Than, the pronoun *them* and possessive *their* also used to refer the woman and it is also categorized as anaphoric reference. *Them* and *there is* used for third person plural. Although, both Pitckhall and Yusuf Ali have similarities in using personal reference, in this verse they have different in using comparative reference. The comparative form with suffix *-er*, in the word *knower* only found in Pitckhall translation. On the other hand, Yusuf Ali used the words *All-knowing*. Both *knower* and *All-knowing* shows that Allah is know everything.

The 25th verse

The translation of surah An Nisa By Marmaduke Pitckhall

And whoso is not able to afford to marry free, believing women let **them** marry from the believing maids whom **your** right hands possess. Allah knower best (concerning) your faith. Ye (proceed) one from another; so wed **them** by permission of their folk, and give unto **them their** portions in kindness, **they** being honest, not debauched nor of loose conduct. And if when **they** are honorably married **they** commit lewdness **they** shall incur the half of the punishment (prescribed) for free women (in that case). This is for **him** among you who feared to commit sin. But to have patience would be **better** for **you**. Allah is Forgiving, Merciful.

The translation of surah An Nisa By Abdullah Yusuf Ali

f 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 practice self-restraint. And Allah is Oft-forgiving, Most Merciful.

Some kinds of personal reference are used in these translations. The personal reference used such as: pronoun *you* and possessive *your* that refers to

the reader, *they*, *them*, and *their*, which show the plural subject and object and refers to *the woman in the right hand possess*. In the beginner sentence of this verse, the researcher found the pronoun *them* which refer to *whose did not able to afford to marry free, believing women*, and that is only occurs in Pitckhall translations. Others different between Pitckhall and Yusuf Ali in translating this verse is appears, when they used comparative reference. The first comparative occurs in the word *knower* that only occurs in Pitckhall translation. In contrast, Yufus Ali uses the word *full knowledge*. The second comparison found in the word *most merciful*, the word *most* shown a superlative degree. The superlative degree (most) only occurs in Yusuf Ali translation. On the other hand, in his translation, Pitckhall uses the word *Merciful*. Another comparative reference found is in the word *better*. The word *better* is categorized as irregular comparison. It is taken from the word *good* + *--er*. Different from two comparative mentions before, this comparative are occurs in both Pitckhall and Yusuf Ali translation.

The 26th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Allah would explain to **you** and guide **you** by the examples of those who were before **you**, and would turn to **you** in mercy. Allah is Knower, Wise.

The translation of surah An Nisa By Abdullah Yusuf Ali

Allah doth wish to make clear to **you** and to show **you** the ordinances of those before you; **and** (**He** doth wish to) turn to you (In Mercy): And Allah is All-knowing, All-wise.

The personal pronoun *you* in this verse is also addressed to the reader and categorized as exophoric reference since the reader do not mention in the text. The pronoun *you* uses by Pitckhall and Yusuf Ali. But, the pronoun *He* that is shown a

singular object is only seen in the Yusuf Ali's translation it refers to the God (Allah). The personal pronoun *He* can be categorized as anaphoric reference since it refers back the subject in the beginning sentence. In the last sentence of this verse the researchers also found another different between two translators. Although, the meaning *All-knowing* (in Yusuf Ali) and *knower* (in Pitckhall) is quite same, it is written in different form. The comparative form is only found In Pitckhall translation, in which the comparison is marked by the suffix *-er*.

The 27th verse

The translation of surah An Nisa By Marmaduke Pitckhall

And Allah would turn to **you** in mercy; but those who follow vain desires would have **you** go tremendously astray.

The translation of surah An Nisa By Abdullah Yusuf Ali

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.

Personal reference is the only reference that occurs in this verse. The personal reference found such as: *You* that is functions as an object of preposition and addressed to the reader, *their* which show a plural possessor and addressed to *anyone who follow vain desire*, and *Him* with capital letter that is show a singular possessor and refers to the God (Allah). The personal reference that occurs in both translation is only pronoun *you*. Whereas, the others (*their* and *Him*) only occurs in Yusuf Ali's translation. The pronoun *you* can be called as exophoric reference and *their* and *Him* are categorized as anaphoric reference.

The 28th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Allah would make the burden light for **you**, for man was created weak

The translation of surah An Nisa By Abdullah Yusuf Ali

Allah doth wish to lighten **your** (difficulties): For man was created Weak (in flesh)

The similarities between Pitckhall and Yusuf Ali in translating this verse is both of them only used a personal reference. However, both translators use different pronoun. In his translation Pitckhall uses pronoun *you* and Yusuf Ali uses possessive *your*. Although, both personal references refer to the reader, it has different function. *You* can be used as object of preposition or a verb and *your* is a kind possessive pronoun

The 29th verse

The translation of surah An Nisa By Marmaduke Pitckhall

O ye who believe! Squander not **your** wealth among yourselves in vanity, except it be a trade by mutual consent, and kill not one another. Lo! Allah is ever Merciful unto you.

The translation of surah An Nisa By Abdullah Yusuf Ali

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!

One of the similarities between Pitckhall in Yusuf Ali in using reference can be seen in 29th verse. Both translators uses same pronoun *you* and same possessive determiner *your* and like the verses before it is addressed to the reader or it can be called as exohoric reference since the reader lies outside the text. Besides similarities, the researcher also found a different. It can be seen in the last sentence of this verse, where a superlative comparison that marked by the word *most* only occurs in Yusuf Ali's translation.

The 30th Verse

The translation of surah An Nisa By Marmaduke Pitckhall

Whoso doeth that through aggression and injustice, **We** shall cast **him** into Fire, and that is ever easy for Allah.

The translation of surah An Nisa By Abdullah Yusuf Ali

If any do that in rancour and injustice,- soon shall **We** cast **them** into the Fire: And easy it is for Allah.

Personal pronoun *We* (with capital letter) in this verse is used both Pitckhall and Yusuf Ali in refer the God and can be called as exophoric reference since the word God (Allah) do not occurs in the text. Then, to refer *someone who injustice* Pitckhall and Yusuf Ali used different pronoun. Pitckhall used pronoun *him* which is show the third singular person and Yusuf Ali used pronoun *them* that is shown the third plural. Although it is in different form both *him* and *them* can be categorized as anaphoric reference since it refers back to the subject in the preceding.

The 31st verse

The translation of surah An Nisa By Marmaduke Pitckhall

If ye avoid the great (things) which ye are forbidden, **We** will remit from **you your** evil deeds and make **you** enter at a noble gate.

The translation of surah An Nisa By Abdullah Yusuf Ali

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.

Personal pronoun *We* and *You* that is used in this translation show the similarities between Pitckhall and Yusuf Ali. *We* is a pronoun that is used as subject of verb for the first person plural and in this verse, it refers to the God. *You* is refer to the reader and its function is a object of verb. Both the pronoun *We* and *You* that is occurs in the 31st verse can be categorized as exophoric reference since both of them refers to something outside the text. In this verse both translations also have different in using reference. It is proven in using possessive *your* which only used in Pitckhall translation.

The 32nd verse

The translation of surah An Nisa By Marmaduke Pitckhall

And covet not the thing in which Allah hath made some of you excel others. Unto men a fortune from that which they have earned, and unto women a fortune from

that which they have earned. (Envy not one another) but ask Allah of **His** bounty. Lo! Allah is ever Knower of all things.

The translation of surah An Nisa By Abdullah Yusuf Ali

And in no wise covet those things in which Allah Hath bestowed **His** gifts More freely on some of you than on others: To men is allotted what they earn, and to women what they earn: But ask Allah of **His** bounty. For Allah hath full knowledge of all things

In this verse, the researcher found similar possessive determiner *His* which used by both translators and it is addressed to Allah. Because the words Allah has mentioned before, we can categorized the pronoun *His* as anaphoric reference. Then, the comparative in the last sentence (*knower*), which is used in Pitckhall translation and *full knowledge* in Yusuf Ali translation show a different. Suffix – *er* in the word *knower* show a comparison degree in term of quality. And although the word *full* show the power of Allah, it is not written in comparative form.

The 33rd verse

The translation of surah An Nisa By Marmaduke Pitckhall

And unto each **We** have appointed heirs of that which parents and near kindred leave; and as for those with whom **your** right hands have made a covenant, give them **their** due. Lo! Allah is ever Witness over all things.

The translation of surah An Nisa By Abdullah Yusuf Ali

To (benefit) every one, **We** have appointed shares and heirs to property left by parents and relatives. To those, also, to whom **your** right hand was pledged, give **their** due portion. For truly Allah is witness to all things.

The similarities between Pitckhall and Yusuf Ali in translating this verse are there is no demonstrative and comparative in both translations. The kind of reference that is appears in this verse is only personal reference. First, is *We* in the words *we have appointed* that is refer to the God (Allah) and categorized as exophoric reference. The second is possessive determiner *your*, which addressed to the reader and also called as exophoric reference. The last is possessive

determiner *their* that is addressed to *whom your right hand was pledged* and it can be categorized as anaphoric reference. A little different occur in the word *give them their due* (in Pitckhall) and *give their due portion* (in Yusuf Ali). From those sentences we know that in Pitckhall's translation the pronoun *them* is omitted.

The 34th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Men are in charge of women, because Allah hath made the one of **them** to excel the other, and because **they** spend of **their** property (for the support of women). So good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish **them** and banish them to beds apart, and scourge **them**. Then if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted, Great.

The translation of surah An Nisa By Abdullah Yusuf Ali

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).

Personal reference that is used by both translators in the 34th verse is similar. First is the use of personal pronoun *them*, which is used as an object and show the third person plural. The pronoun refers to the woman and since it refers back to the sentence before it is categorized as anaphoric reference. The second personal reference is *they*, which show the third singular and used as subject of verb. The pronoun *they* here refer back to the woman or also can be called as anaphoric reference. The comparative reference that is used in this verse is shows the different between Pitckhall's and Yusuf Ali's translation, where the

superlative degree only occurs in Yusuf Ali's translations. The superlative degree used is marked by the word *most*.

The 35th verse

The translation of surah An Nisa By Marmaduke Pitckhall

And if ye fear a breach between **them** twain (the man and wife), appoint an arbiter from **his** folk and an arbiter from **her** folk. If **they** desire amendment Allah will make **them** of one mind. Lo! Allah is ever Knower, Aware.

The translation of surah An Nisa By Abdullah Yusuf Ali

If ye fear a breach between **them** twain, appoint (two) arbiters, one from **his** family and the other from **hers**; if **they** wish for peace, Allah will cause **their** reconciliation: For Allah hath full knowledge, and is acquainted with all things.

Similar with others verses, in the 35th verse reference mostly used is personal reference. The first personal reference that is occurred is possessive determiner *them*, which to refer the *twain (the man and wife)*. Then, the others reference used are *his*, which addressed to the man, *her* to the wife, and *they* that refers back to the twain. Because those pronouns in this verse refer back to the subject that already mentioned before, it also called as anaphoric reference. Besides the similarities of reference used, in this verse the researcher also found a different. Similar with the verse before, the different between Yusuf Ali and Pitckhall in using reference occurs in the using of comparative reference. The form of comparative only occurs in Pitckhall translation and it is marked by suffix *-er*. In other hand, Yusuf Ali uses the word *full knowledge*.

The 36th verse

The translation of surah An Nisa By Marmaduke Pitckhall

And serve Allah. Ascribe no thing as partner unto **Him**. (Show) kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin (unto you) and the neighbour who is not of kin, and the fellow-traveller and the wayfarer and (the slaves) whom **your** right hands possess. Lo! Allah loveth not such as are proud and boastful,

The translation of surah An Nisa By Abdullah Yusuf Ali

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;-

In the 36th verse, the researcher only found personal reference. The first personal reference found is in the form of personal pronoun *His* that is addressed to the God (Allah) and categorized as anaphoric reference. The second is possessive determiner *your*, which refers to the reader and categorized as exophoric reference since it refers to someone outside the text. Similar with the verse before, in the 36th verse both translators are using same reference.

The 37th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Who hoard **their** wealth and enjoin avarice on others, and hide that which Allah hath bestowed upon **them** of **His** bounty. For disbelievers **We** prepare a shameful doom;

The translation of surah An Nisa By Abdullah Yusuf Ali

(Nor) those who are niggardly or enjoin niggardliness on others, or hide the bounties which Allah hath bestowed on them; for **We** have prepared, for those who resist Faith, a punishment that steeps **them** in contempt;-

Personal reference *We* and *them* are used both Pitckhall and Yusuf Ali in their translations. *Them* is a personal pronoun which is used to refer someone niggardly and *We* (with capital letter) is show the power of God or it refers to the God. Besides those references, the researcher found another personal reference that is placed in the first sentence of Pitckhall's translation but not in Yusuf Ali's translation. The possessive *their* , which is omitted in Yusuf Ali's translation is used when the possessor is more than one or plural, and it also refers to *someone niggardly*. Because the pronoun *We* refers to something outside the text it can be

called as exophoric reference. In contrast, the pronoun *them* can be categorized as anaphoric reference.

The 38th verse

The translation of surah An Nisa By Marmaduke Pitckhall

And (also) those who spend **their** wealth in order to be seen of men, and believe not in Allah or **the Last Day**. Whoso takes Satan for a comrade, a bad comrade hath **he**.

The translation of surah An Nisa By Abdullah Yusuf Ali

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!

The possessive determiner *their* which is used in this translation refers to *those who spend the wealth* and it is used by both Pitckhall and Yusuf Ali. Besides that, the pronoun *he* that is found in the last sentence is also used in this translations. That pronoun is used for the third person singular and it is refers to *whose takes Satan for a comrade*. Both personal pronouns can be categorized as anaphoric reference since it refers back to the subject that already mentioned before. Demonstrative reference which marked by the word *the* in the word *The last day* is used in both translations. Pitckhall and Yusuf Ali used demonstrative *the* because it is followed by the adjective (last) and the pronoun (day).

The 39th verse

The translation of surah An Nisa By Marmaduke Pitckhall

What have **they** (to fear) if **they** believe in Allah and **the Last Day** and spend (aright) of that which Allah hath bestowed upon them, when Allah is ever Aware of **them** (and all they do)?

The translation of surah An Nisa By Abdullah Yusuf Ali

And what burden Were it on them if **they** had faith in Allah and in **the Last Day**, and they spent out of what Allah hath given them for sustenance? For Allah hath full knowledge of **them**.

Not different with the verse before, in this verse both translation also used demonstrative *the*, which followed by adjective (Last) and noun (day). The demonstrative in the word *the lat day* shows a location on a scale of proximity. Besides demonstrative, in both translations the researcher also found personal pronoun *them* that functions as an object of verb for the third person plural. It refers to *anyone who believes in Allah* and can be categorized as anaphoric reference.

The 40th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Lo! Allah wronged not even of the weight of an ant; and if there is a good deed, **He** will double it and will give (the doer) from **His** presence an immense reward.

The translation of surah An Nisa By Abdullah Yusuf Ali

Allah is never unjust in the least degree: If there is any good (done), **He** doublet it, and give from **His** own presence a great reward.

Two personal references *His* and *He*, which found in the 40th verse, are addressed to the God. Those pronouns are used for the third person singular and means that Allah is singular. *He* is functions as subject of verb and *His* is function as possessive determiner. Because the pronoun is placed after the word Allah, this reference categorized as anaphoric reference.

The 41st verse

The translation of surah An Nisa By Marmaduke Pitckhall

But how (will it be with **them**) when **We** bring of every people a witness, and **We** bring thee (O Muhammad) a witness against these?

The translation of surah An Nisa By Abdullah Yusuf Ali

How then if **We** brought from each people a witness, and **We** brought thee as a witness against these people!

The pronoun *We* in this verse is used by both translators refers to the God (Allah). Therefore, it begins with capital letter (W). The capital letter used to

differentiate between the God and Its creature. The pronoun *We* in the 41st verse can be called as anaphoric reference. The difference on using reference in this verse is shown in the pronoun *them* that only used by Pitckhall. The pronoun refers to the verses before that is *someone who disbelieve in Allah*. This pronoun also categorized as anaphoric reference.

The 42nd verse

The translation of surah An Nisa By Marmaduke Pitckhall

On that day those who disbelieved and disobeyed **the messenger** will wish that **they** were level with the ground, and they can hide no fact from Allah.

The translation of surah An Nisa By Abdullah Yusuf Ali

On that day those who reject Faith and disobey **the apostle** will wish that the earth Were made one with **them**: But never will they hide a single fact from Allah.

The demonstrative reference which marked by nominal demonstrative *the* is used both translators. The demonstrative is used before a noun like *the messagers* (in Pitckhall) and *the apostle* (in Yusuf Ali). Besides the demonstrative reference, both translators also use personal reference. But, the reference they used is different. Pitckhall used pronoun *they*, which functions as subject of verb and Yusuf Ali uses pronoun *them*, which functions as object of preposition. Both pronouns are used to refer *someone who disbelieved and disobey the messenger or the apostle* and categorized as anaphoric reference.

The 43rd verse

The translation of surah An Nisa By Marmaduke Pitckhall

O ye who believe! Draw not near unto prayer when ye are drunken, till ye know that which ye utter, nor when ye are polluted, save when journeying upon the road, till ye have bathed. And if ye be ill, or on a journey, or one of you cometh from the closet, or ye have touched women, and ye find not water, then go to high clean soil and rub **your** faces and **your** hands (therewith). Lo! Allah is Benign, Forgiving

The translation of surah An Nisa By Abdullah Yusuf Ali

O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say,- nor in a state of ceremonial impurity (Except when travelling on the road), until after washing your whole body. If ye are ill, or on a journey, or one of **you** cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith **your** faces and hands. For Allah doth blot out sins and forgive again and again.

In the 43rd verse, the researcher only found a type of reference that is personal reference. Personal reference, which occurs in this verse is the pronoun *your*. The pronoun *your* refers back to *someone who believe* and can be categorized as anaphoric reference.

The 44th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Seest thou not those unto whom a portion of the Scripture hath been given, how **they** purchase error, and seek to make **you** (Muslims) err from the right way ?

The translation of surah An Nisa By Abdullah Yusuf Ali

Hast thou not turned Thy vision to those who were given a portion of the Book? **they** traffic in error, and wish that ye should lose the right path.

The subject of the third person plural *they* which is used in this verse refers back to *whom were given a portion of the book*. In another words, the reference which used by both translators in this verse is categorized as anaphoric reference.

The 45th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Allah knower best (who are) your enemies. Allah is sufficient as a Guardian, and Allah is sufficient as a Supporter.

The translation of surah An Nisa By Abdullah Yusuf Ali

But Allah hath full knowledge of your enemies: Allah is enough for a protector, and Allah is enough for a Helper.

In 45th verse, both Pitckhall and Yusuf Ali use a word that shows the power of Allah. However, it is written in different way. Pitckall uses comparative

–er and it is categorized as comparative reference. In contrast, Yusuf Ali uses the word *full* which the meaning is not quite different.

The 46th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Some of those who are Jews change words from **their** context and say: "**We** hear and disobey; hear thou as one who heareth not" and "Listen to **us!**" distorting with **their** tongues and slandering religion. If **they** had said: "**We** hear and **we** obey: hear thou, and look at us" it had been better for **them**, and more upright. But Allah hath cursed **them** for **their** disbelief, so **they** believe not, save a few.

The translation of surah An Nisa By Abdullah Yusuf Ali

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.

In the 46th verse, some of personal pronoun are found. The personal pronoun such as: *We* and *us* which refers to the God (Allah), *they*, *their*, and *them* which addressed to the *Jews*. *We* is pronoun, which uses before the verb and *us* is uses as object of preposition. Both *they*, *their*, and *them* uses for the the third person plural. However, it has different in function. *They* fuctions as subject of verb, *their* is a possessive form, and *them* functions as an object of preposition. In this verse, the researcher did not find any different between both translators in using reference. All of references found in the 46th verse are categorized as anaphoric reference since it refers back to the subject that already mentioned before.

The 47th verse

The translation of surah An Nisa By Marmaduke Pitckhall

O ye unto whom **the Scripture** hath been given! Believe in what **We** have revealed confirming that which ye possess, before **We** destroy countenances so as to confound **them**, or curse **them** as **We** cursed the Sabbath-breakers (of old time). **The commandment** of Allah is always executed.

The translation of surah An Nisa By Abdullah Yusuf Ali

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.

In this verse, the researcher found two type of reference. The first type is demonstrative and the second is personal reference. The demonstrative reference used in this verse marked by nominal demonstrative *the*, which followed by noun like; *the Scripture* and *the commandment* (in Pitckhall) and *the Book* and *the Sabbath-breakers* (in Yusuf Ali). The personal reference used in this verse such as: *We* that refers to the God (Allah) and categorized as exophoric reference, *you* that refers to someone *who believe in Allah* and can be called as anaphric reference, and the last is *them*, which refers to the verse before that is the *Jews* and can be called as anaphoric reference.

The 48th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Lo! Allah forgiveth not that a partner should be ascribed unto **Him**. **He** forgiveth (all) save that to whom **He** will. Whoso ascribeth partners to Allah, he hath indeed invented a tremendous sin.

The translation of surah An Nisa By Abdullah Yusuf Ali

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.

Similar with the 47th verse, this verse is also has two type of reference. First is personal reference *He* and *Him*, with the first letter is written in capital letter and used to refer to the God (Allah). *He* functions as subject of verb and *Him* is function as an object of preposition. Because *Allah* is already mentioned in the beginning of the text, the personal pronoun *He* and *Him* can be called as anaphoric reference. The second reference used in this verse is comparative

reference. But, it only occurs in Yusuf Ali's translation. The comparative used in Yusuf Ali translation marked by the word *most* which show a superlative comparison.

The 49th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Hast thou not seen those who praise themselves for purity ? Nay, Allah purifieth whom **He** will, and **they** will not be wronged even **the hair upon a date- stone**.

The translation of surah An Nisa By Abdullah Yusuf Ali

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**.

The personal reference and demonstrative reference are two type of reference, which occurs in this verse and used in both translations. The personal that is occurs are *He* and *they*. *He* is a personal reference which used for the third singular person and in this verse it refers to the God (Allah). *They* is also categorized as personal reference and it refers to *who praise themselves for purify*. Both personal references are categorized as anaphoric reference. The demonstrative reference that occurs can be seen in the last sentence of this verse. The personal is marked by article *the* and followed by noun.

The 50th verse

The translation of surah An Nisa By Marmaduke Pitckhall

See, how **they** invent lies about Allah! That of itself is flagrant sin.

The translation of surah An Nisa By Abdullah Yusuf Ali

Behold! how **they** invent a lie against Allah. but that by itself is a manifest sin!

This verse is sorter that the others, and only a type of reference that is used. The only one pronoun that found in this verse is *they*, which refer to *anyone who lies about Allah*. *They* is categorized as personal reference since it functions as subject of verb and used for the third person plural.

The 51st verse

The translation of surah An Nisa By Marmaduke Pitckhall

Hast thou not seen those unto whom a portion of **the Scripture** hath been given, how **they** believe in idols and false deities, and how **they** say of those (idolaters) who disbelieve: "These are more rightly guided than those who believe" ?

The translation of surah An Nisa By Abdullah Yusuf Ali

Hast thou not turned Thy vision to those who were given a portion of **the Book**? **they** believe in sorcery and Evil, and say to the Unbelievers that **they** are better guided in the (right) way Than the believers!

The scripture (in Pitckhall) and *the Book* (In Yusuf Ali) are words that can be categorized as demonstrative reference. It can be called as demonstrative reference since there is a demonstrative marker in that words that is *the*. Beside similar in using demonstrative reference, in this verse they also uses same personal pronoun. The personal pronoun used is *they* which functions as a subject of verb. The personal *they* is used to refer *those who were given a portion of the Scripture or the Book* and categorized as anaphoric reference.

The 52nd verse

The translation of surah An Nisa By Marmaduke Pitckhall

Those are **they** whom Allah hath cursed, and he whom Allah hath cursed, thou (O Muhammad) wilt find for **him** no helper.

The translation of surah An Nisa By Abdullah Yusuf Ali

They are (men) whom Allah hath cursed: And those whom Allah Hath cursed, thou wilt find, have no one to help.

The similarity between two translators in translating this verse is both of them are only uses the personal reference. However, there is a pronoun which only appears in Pitckhall's translation or it is not occur in Yusuf Ali's translation. That pronoun is *him*, which functions as an object of preposition and uses to refer *Muhammad*. The pronoun that is uses by both translators is *they* which refer to the verse before that is those *who were given a portion of the Scripture or the Book*.

All of personal pronouns found in this translation are called as anaphoric reference.

The 53rd verse

The translation of surah An Nisa By Marmaduke Pitckhall

Or have **they** even a share in **the Sovereignty**? Then in that case, **they** would not give mankind even the speck on a date-stone.

The translation of surah An Nisa By Abdullah Yusuf Ali

Have **they** a share in dominion or power? Behold, **they** give not a farthing to **their** fellow-men?

The words *the Sovereignty*, which can be categorized as demonstrative, only be seen in Pitckhall translation. In another words, only Pitckhall that is used demonstrative reference in this verse. However, both of them use personal reference. Personal reference that is used in both translations is pronoun *they* that refers to the verse before that is *whom Allah hath cursed* and categorized as anaphoric reference. Then, the possessive determiner *their* only occurs in Yusuf Ali's translation. Similar with the personal pronoun *they*, possessive determiner *their* refers to *whom Allah hath cursed*.

The 54th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Or are **they** jealous of mankind because of that which Allah of **His** bounty hath bestowed upon **them** ? For **We** bestowed upon the house of Abraham (of old) **the Scripture** and wisdom, and **We** bestowed on **them** a mighty kingdom

The translation of surah An Nisa By Abdullah Yusuf Ali

Or do **they** envy mankind for what Allah hath given **them** of **his** bounty? but **We** had already given the people of Abraham **the Book** and Wisdom, and conferred upon **them** a great kingdom.

Not different with the verse before, in this verse both translators use two type of reference. First is the personal and the demonstrative reference. The personal reference used, such as: the plural subject *they* and the plural object *them*

that is refers to *whom Allah hath cursed*. Since the pronoun refers back to the verse before, it categorized as anaphoric reference. The others personal reference found are possessive determiner *His* and plural subject *We* that refers to the God (Allah). Since it refers to someone or something outside the text and in the context of situation, *His* and *We* called as exophoric reference.

The 55th verse

The translation of surah An Nisa By Marmaduke Pitckhall

And of **them** were (some) who believed therein and of **them** were (some) who turned away from it. Hell is sufficient for **(their)** burning.

The translation of surah An Nisa By Abdullah Yusuf Ali

Some of **them** believed, and some of **them** averted **their** faces from **him**: And enough is Hell for a burning fire.

In this verse, the researcher found some similarities and difference between Yusuf Ali and Pitckhall in using reference. The similarities are both of them use personal reference *them* and possessive *their* to refer *people of Abraham*. The difference between two translators is found in the using of pronoun *him* and *it*. Both pronouns are uses to show an object of verb and it refers to the God, although it usually uses in difference function. *Him* is usually uses for other person, male, and *It* is usually used to refer a thing whose sex we do not known.

The 56th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Lo! Those who disbelieve **Our** revelations, **We** shall expose them to **the Fire**. As often as **their** skins are consumed **We** shall exchange **them** for fresh skins that **they** may taste the torment. Lo! Allah is ever Mighty, Wise.

The translation of surah An Nisa By Abdullah Yusuf Ali

Those who reject **our** Signs, **We** shall soon cast into **the Fire**: as often as **their** skins are roasted through, **We** shall change **them** for fresh skins, that **they** may taste the penalty: for Allah is Exalted in Power, Wise.

The possessive *Our* and the plural subject *We* , which occur in this verse is refer to our God (Allah). Than, the plural subject *they*, the possessive *their* and the plural object *them* are addressed to *anyone whose disbelieve or reject the God Signs*. Besides personal reference, the researcher did not find another type of reference in both translations.

The 57th verse

The translation of surah An Nisa By Marmaduke Pitckhall

And as for those who believe and do good works, **We** shall make **them** enter Gardens underneath which rivers flow - to dwell therein for ever; there for **them** are pure companions - and **We** shall make **them** enter plenteous shade.

The translation of surah An Nisa By Abdullah Yusuf Ali

But those who believe and do deeds of righteousness, **We** shall soon admit to Gardens, with rivers flowing beneath,- their eternal home: Therein shall **they** have companions pure and holy: **We** shall admit **them** to shades, cool and ever deepening

Not different with the 56th verse, in this verse the researcher found plural pronoun *We* that uses to refer the God, plural subject *they* and plural object *them*, which refers back to *those who believe and do good works*. Both translations can be called as anaphoric reference since the pronoun refers back to the subject that already mentioned before.

The 58th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Lo! Allah commanded **you** that ye restore deposits to **their** owners, and, if ye judge between mankind, that ye judge justly. Lo! comely is this which Allah admonishes **you**. Lo! Allah is ever Hearer, Seer.

The translation of surah An Nisa By Abdullah Yusuf Ali

Allah doth command **you** to render back your Trusts to those to whom **they** are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which **He** giveth you! For Allah is He Who heareth and seeth all things.

Similarities between Pitckhall and Yusuf Ali in translating this verse is both of them are use plural and singular subject *you* that is addressed to the reader, and plural subject *they* and possessive *their* that is used to refer to the *owner*. Because the pronoun *you* refers to something or someone outside the text, it is categorized as exophoric reference. Then, the different between two translators is on the uses of singular subject *He* that only appears in Yusuf Ali's translation and the comparative reference that is marked by the suffix *-er* (Hearer and Seer), which only appear in Pitckhall's translation.

The 59th verse

The translation of surah An Nisa By Marmaduke Pitckhall

O ye who believe! Obey Allah, and obey **the messenger** and those of **you** who are in authority; and if ye have a dispute concerning any matter, refer it to Allah and **the messenger** if ye are (in truth) believers in Allah and **the Last Day**. That is better and more seemly in **the end**.

The translation of surah An Nisa By Abdullah Yusuf Ali

O ye who believe! Obey Allah, and obey **the Messenger**, and those charged with authority among **you**. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the **Last Day**: That is best, and most suitable for final determination.

There are some similarities and difference between Pitckhall and Yusuf Ali in using reference found in the 58th verse. The similarities is both translators use demonstrative reference, whereas the nominal demonstrative *the* is followed by noun. Like in the words: *the messenger*, *the last day*, *etc*. Another similarity found in the using of pronoun *you*, which refers to the reader and show an exophoric reference. The pronoun *His*, in the words *His messenger* that only occurs in Yusuf Ali's translation show a different between two translators. The pronoun *His* that is only occurs in yusuf Ali's translation can be called as anaphoric reference since it refers back to the word Allah.

The 60th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Hast thou not seen those who pretend that **they** believe in that which is revealed unto thee and that which was revealed before thee, how **they** would go for judgment (in **their** disputes) to false deities when **they** have been ordered to abjure **them**? Satan would mislead **them** far astray.

The translation of surah An Nisa By Abdullah Yusuf Ali

Hast thou not turned Thy vision to those who declare that **they** believe in the revelations that have come to thee and to those before thee? **Their** (real) wish is to resort together for judgment (in **their** disputes) to the Evil One, though they were ordered to reject **him**. But Satan's wish is to lead **them** astray far away (from the right).

Some personal reference that is occur in this verse such as: *their, they, and them* which refers to *anyone who declare that they believe in the revelations that have come to thee*, and also *him* that can be seen only on Yusuf Ali translation.

Similar with demonstrative reference, the comparative reference did not appear in this verse.

The 61st verse

The translation of surah An Nisa By Marmaduke Pitckhall

And when **it** is said unto **them**: Come unto that which Allah hath revealed and unto **the messenger**, thou seest **the hypocrites** turn from thee with aversion.

The translation of surah An Nisa By Abdullah Yusuf Ali

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.

In the 61st the researcher found a cataphoric reference, where the pronoun *it* refers forward to the sentence *Come to what Allah hath revealed, and to the Messenger*. In this verse, the researcher also found the pronoun *them* that is refer to the verse before that is *anyone who declares that they believe in the revelations that have come to thee*. Another reference found is demonstrative reference, which marked by nominal demonstrative *the* and followed by noun.

The 62nd verse

The translation of surah An Nisa By Marmaduke Pitckhall

How would it be if a misfortune smote **them** because of that which **their** own hands have sent before (**them**) ? Then would **they** come unto thee, swearing by Allah that **they** were seeking naught but harmony and kindness.

The translation of surah An Nisa By Abdullah Yusuf Ali

How then, when **they** are seized by misfortune, because of the deeds which **they** hands have sent forth? Then **their** come to thee, swearing by Allah. "**We** meant no more than good-will and conciliation!"

The personal reference, which is show a plural pronoun, is used in both translations. The first plural pronoun found in this verse is the subject *they*, the object *them*, and possessive *their*. The third personal reference is used to refer *the hypocrites* that has already mentioned in the verse before. Therefore, it categorized as anaphoric reference. The second plural pronoun in this verse is plural subject *We* that refers to the God (Allah) and used only in Yusuf Ali's translation. The pronoun *We* also categorized as anaphoric reference.

The 63rd verse

The translation of surah An Nisa By Marmaduke Pitckhall

Those are **they**, the secrets of whose hearts Allah knoweth. So oppose **them** and admonish **them**, and address **them** in plain terms about **their** souls.

The translation of surah An Nisa By Abdullah Yusuf Ali

Those men,-(Allah) knows what is in **their** hearts; so keep clear of **them**, but admonish **them**, and speak to **them** a word to reach **their** very souls.

This verse is not difference with the verse before since the type of reference that is used is only personal reference, and all them are show a plural pronoun. Continuing the verses before, in this verse they are some pronoun which refers to *the hypocrites*. The pronoun that refers to *the hypocrites* such as: the subject *they*, the object *them* and the possessive *their*.

The 64th verse

The translation of surah An Nisa By Marmaduke Pitckhall

We sent no messenger save that he should be obeyed by Allah's leave. And if, when **they** had wronged themselves, **they** had but come unto thee and asked forgiveness of Allah, and asked forgiveness of **the messenger**, **they** would have found Allah Forgiving, Merciful.

The translation of surah An Nisa By Abdullah Yusuf Ali

We sent not an apostle, but to be obeyed, in accordance with the will of Allah. If they had only, when **they** were unjust to themselves, come unto thee and asked Allah's forgiveness, and **the Messenger** had asked forgiveness for **them**, **they** would have found Allah indeed Oft-returning, Most Merciful.

In this verse, three type of reference is used. The first is personal reference that all of them are categorized as plural pronoun such as: *they* and *them* that refers to *the hypocrites* and *We* that refers to the God (Allah). The second reference that appears in this verse is demonstrative reference. The demonstrative is marked by nominal demonstrative *the* and than followed by noun, like in the words *the Messenger*. The last reference that occurs is comparative reference. However, it only occurs in Yusuf Ali's translation. The comparative form is marked by the word *most* and it is show a superlative degree.

The 65th verse

The translation of surah An Nisa By Marmaduke Pitckhall

But nay, by thy Lord, **they** will not believe (in truth) until **they** make thee judge of what is in dispute between **them** and find within themselves no dislike of that which thou decidest, and submit with full submission.

The translation of surah An Nisa By Abdullah Yusuf Ali

But no, by the Lord, **they** can have no (real) Faith, until **they** make thee judge in all disputes between **them**, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction.

Similar with the verses before, the plural pronoun is also appears in this verse. But, in this verse the plural pronoun only refers one subject. The subject *they* and object *them* are used to refer to *the Messengers*. Since *the messenger*

already mention in the verse before, the personal pronoun called as anaphoric reference. Different from Pitckhall's translation, in Yusuf Ali translation the researcher found a comparative reference. The suffix-*est* is show a superlative degree.

The 66th verse

The translation of surah An Nisa By Marmaduke Pitckhall

And if **We** had decreed for **them**: Lay down **your** lives or go forth from **your** dwellings, but few of **them** would have done **it**; though if **they** did what **they** are exhorted to do it would be better for **them**, and more strengthening;

The translation of surah An Nisa By Abdullah Yusuf Ali

If **We** had ordered **them** to sacrifice **their** lives or to leave **their** homes, very few of **them** would have done **it**: But if **they** had done what **they** were (actually) told, it would have been best for **them**, and would have gone farthest to strengthen **their** (faith);

The similarities between Pitckhall and Yusuf Ali in translating this verse is both of them use plural and singular pronoun. The plural pronoun such as: *We* that refers to the God (Allah), *them*, *their*, and *they* that is refers to *the Messengers*, and the pronoun *it*, which refers to *Lay down your lives or go forth from your dwellings*. Then, the pronoun *you* that refers to the readers can be used for singular or plural subject. The different between Pitckahall and Yusuf Ali is in the using of demonstrative reference. The demonstrative can not be found in Yusuf Ali's translation but only on Pitckall translation. The comparison (better) is categorized as irregular comparison. It is taken from the word *good* and followed by suffix *-er* and it becomes *better*.

The 67th verse

The translation of surah An Nisa By Marmaduke Pitckhall

And then **We** should bestow upon **them** from **Our** presence an immense reward

The translation of surah An Nisa By Abdullah Yusuf Ali

And **We** should then have given **them** from **our** presence a great reward;

Some reference that is used in this translation is categorized as personal reference. The personal reference occurs in this translation such as: the first plural subject *We* and the first object *Our*, which refers to the God (Allah) and called as exophoric reference. Another personal reference found in the 67th verse is third plural object *them* that refers to *the Messengers*. Since the pronoun refers back to subject in verse before, this kind of reference can be called as anaphoric reference.

The 68th verse

The translation of surah An Nisa By Marmaduke Pitckhall

And should guide **them** unto a straight path.

The translation of surah An Nisa By Abdullah Yusuf Ali

And **We** should have shown **them** the Straight Way

Each verse of some surah in Alqur'an is related each other. It is also happen in sura An Nisa. This verse for example, the pronoun that occurs are plural pronoun *We*, which refers to the God (Allah), and the third plural object *them* that refers to *the Messengers* and have already mention in the verses before or it categorized as anaphoric reference.

The 69th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Whoso obeyeth Allah and **the messenger**, **they** are with those unto whom Allah hath shown favour, of **the prophets** and **the saints** and **the martyrs** and **the righteous**. The best of company are **they**!

The translation of surah An Nisa By Abdullah Yusuf Ali

All who obey Allah and **the apostle** 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!

Different from the verses before, the reference that mostly occurs in this verse is demonstrative reference. All of demonstrative found in this verse are use nominal demonstrative *the* and followed by noun, like: *the apostle or the*

messenger, the prophets etc. The demonstrative reference is used by both translators. Besides demonstrative, the researcher also found a pronoun *they* that is categorized as personal reference. The pronoun *they* refers back to *the messenger*. However, the personal reference is only occurs in Pitckhall translation.

The 70th verse

The translation of surah An Nisa By Marmaduke Pitckhall

That is bounty from Allah, and Allah sufficeth as Knower.

The translation of surah An Nisa By Abdullah Yusuf Ali

Such is the bounty from Allah. And sufficient is it that Allah knoweth all

In this verse, the researcher found some differences between Pitckhall and Yusuf Ali in using reference. First is about the using of demonstrative. In Pitckhall's translation there is no demonstrative used. In another words the researcher only found it in Yusuf Ali's translation. The demonstrative found in the word *the bounty*. It can be called demonstrative because there nominal demonstrative *the*. The second different is about the using of comparative reference, where the comparison degree is only occurs in Pitckall translation. The comparison use the suffix *-er*, which the meaning is similar with *more*. The last different found is in the using of personal reference that only occurs in Yusuf Ali translation. The personal reference found is the pronoun *it* that can be used to refer a thing or an animal whose sex we do not know. In this verse the pronoun used to refers *the bounty*, and it can be called as anaphoric reference.

The 71st verse

The translation of surah An Nisa By Marmaduke Pitckhall

O ye who believe! Take **your** precautions, then advance the proven ones, or advance all together.

The translation of surah An Nisa By Abdullah Yusuf Ali

O ye who believe! Take **your** precautions, and either go forth in parties or go forth all together.

Different with the verse before, in this verse the researcher did not find differences between Yusuf Ali and Pitckhall in using reference. Both translators only used a personal reference that is possessive *your*, which can be used in singular and plural subject. The possessive is addressed to *anyone who believes in Allah* and categorized as anaphoric reference.

The 72nd verse

The translation of surah An Nisa By Marmaduke Pitckhall

Lo! among **you** there is he who loitereth; and if disaster overtook **you, he** would say: Allah hath been gracious unto me since I was not present with **them**.

The translation of surah An Nisa By Abdullah Yusuf Ali

There are certainly among **you** men who would tarry behind: If a misfortune befalls **you**, they say: "(Allah) did favour us in that we were not present among **them**."

Some kinds of pronouns is occurs in this verse. The pronoun such as: *you* that refers to *anyone who believe in Allah*, *he* that refers back to *someone who loiters*, *us* (in yusuf Ali) and *me* (in Pitckhall) that also refers to *someone who loiters*, and the last is the plural object *them* that refers to *the others person who not loiters*. Besides personal reference in this verse there is no others reference used.

The 73rd verse

The translation of surah An Nisa By Marmaduke Pitckhall

And if a bounty from Allah befell **you**, he would surely cry, as if there had been no love between **you** and **him**: Oh, would that I had been with **them**, then should I have achieved a great success!

The translation of surah An Nisa By Abdullah Yusuf Ali

But if good fortune comes to **you** from Allah, **they** would be sure to say - as if there had never been Ties of affection between **you** and **them** - "Oh! I wish I had been with **them**; a fine thing should I then have made of it!"

This verse is similar with the verses before, where the reference that occurs is only personal reference. The personal reference used such as: *you* that refers to the reader and called as exophoric reference, plural subject *they* and plural object *them* that refers to *anyone who have good fortune*, and the last is the pronoun *it* that only be seen in Yusuf Ali's translation and it refers back to the *fortune*.

The 74th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Let those fight in the way of Allah who sell **the life** of **this world** for **the other**. Whoso fighteth in **the way** of Allah, be **he** slain or be **he** victorious, on **him** **We** shall bestow a vast reward.

The translation of surah An Nisa By Abdullah Yusuf Ali

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).

In the 74th verse two type of reference is found. The first is demonstrative reference and the other is personal reference. The demonstrative occurs in the word *this* (this world) and *the* (the life, the hereafter, the other). The personal reference that occurs is the pronoun *he*, *him* and *We*. The personal pronoun *he* and *him* categorized as anaphoric reference since it refers back to someone who already stated before. Both pronouns are refer to *those fight in the way of Allah*. Then, the personal reference *We* is called as exphoric since it refers to Allah that is not mentioned in the text.

The 75th verse

The translation of surah An Nisa By Marmaduke Pitckhall

How should ye not fight for **the cause of Allah** and of **the feeble** among men and of **the women** and **the children** who are crying: **Our** Lord! Bring **us** forth from out this town of which the people are oppressors! Oh, give us from thy presence some protecting friend! Oh, give **us** from Thy presence some defender!

The translation of surah An Nisa By Abdullah Yusuf Ali

And why should ye not fight in **the cause of Allah** and of those who, being weak, are ill-treated (and oppressed)?- Men, women, and children, whose cry is: "**Our** Lord! Rescue **us** from this town, whose people are oppressors; and raise for **us** from thee one who will protect; and raise for **us** from thee one who will help!"

Similar with 74th verse, in the 75th verse the researcher found two types of reference. The first reference found is demonstrative reference which marked by nominal demonstrative *the* and the second is personal reference. The personal references that occurs in the 75th verse are *Our* and *us* that is used to refer *men, women, and children*. Because it refers back to someone stated before, the personal reference found in this verse called as anaphoric reference.

The 76th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Those who believe do battle for **the cause** of Allah; and **those** who disbelieve do battle for the cause of idols. So fight **the minions of the devil**. Lo! **the minions of the devil** s ever weak.

The translation of surah An Nisa By Abdullah Yusuf Ali

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**.

In the 76th verse the researcher only found a type of reference. The reference that occurs is demonstrative reference. It can be seen in the words *the cause, the minions of the devil, the friends* and *the cunning of Satan*. Besides that nominal demonstrative *those* is also categorized as demonstrative reference. *Those*

is usually used to refer the location of something, typically some entity-person or object-that is participating in the process; they therefore occur as element within the nominal group.

The 77th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Hast thou not seen **those** unto whom it was said: Withhold your hands, establish worship and pay the poordue, but when fighting was prescribed for **them** behold! a party of **them** fear mankind even as their fear of Allah or with greater fear, and say: **Our** Lord! Why hast Thou ordained fighting for **us** ? If only Thou wouldst give **us** respite yet a while! Say (unto them, O Muhammad): The comfort of **this** world is scant; the Hereafter will be better for him who wardeth off (evil); and ye will not be wronged the down upon a date-stone.

The translation of surah An Nisa By Abdullah Yusuf Ali

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!

In the 77th verse the researcher found similarities and difference between Yusuf Ali and Pitckhall in using reference. The similarities found in the using of nominal demonstrative *this* and *those*. Another similarities is the using of personal reference *them* and *our*, which refers to *the hypocrites*. Then, the different found in the using of personal reference *their* and *your*. The possessive determiner *their* is used by Pitckhall and *your* is used by Yusuf Ali. However, both possessive determiners refer to same object that is *the hypocrites*.

The 78th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Where so ever ye may be, death will overtake **you**, even though ye were in lofty towers. Yet if a happy thing befalleth **them** **they** say: **This** is from Allah; and if an evil thing befalleth them **they** say: **This** is of thy doing (O Muhammad). Say (unto

them): All is from Allah. What is amiss with **these** people that they come not nigh to understand a happening ?

The translation of surah An Nisa By Abdullah Yusuf Ali

"Wherever ye are, death will find **you** out, even if ye are in towers built up strong and high!" If some good befalls **them**, **they** say, "**This** is from Allah.; but if evil, they say, "**This** is from thee" (O Prophet). Say: "All things are from Allah." But what hath come to **these** people that they fail to understand a single fact?

In the 78th verse the researcher also found two type of reference in both translations. The type of reference occurs in this verse are demonstrative and personal reference. The personal reference such us *you*, *them* and *they*. The demonstrative such as: *this* and *these*. Both *you*, *them* and *they* is used to refer *the hypocrites (who fear to fight)*. Then, the demonstrative *this* is used to refer *some good* and the demonstrative *these* refers to *the evil*.

The 79th verse

The translation of surah an Nisa by Marmaduke Pitckhall

Whatever of good befalleth thee (O man) it is from Allah, and whatever of ill befalleth thee it is from thyself. **We** have sent thee (Muhammad) as a messenger unto mankind and Allah is sufficient as Witness.

The translation of surah An Nisa By Abdullah Yusuf Ali

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 an apostle to (instruct) mankind. And enough is Allah for a witness.

The different between Pitckhall and Yusuf Ali in translating this verse occurs in the using of pronoun *it* that only used in Pitckhall's translation. *It* is a pronoun that can be uses as subject and object, and uses for the third person singular. The pronoun *it* that is uses in Pitckhall translation refers back to *good*. Therefore, it can be categorized as anaphoric reference. Besides the different, the researcher also found a similarity between Pitckhall and Yusuf ali in using

reference. The similarity found is in the using of pronoun *We* (with capital letter), which used to refer the God. Different from the reference before, this reference called as exophoric reference since the interpretation lies outside the text and in the context of situation.

The 80th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Whoso obeyeth **the messenger** hath obeyed Allah, and whoso turneth away: **We** have not sent thee as a warder over them.

The translation of surah An Nisa By Abdullah Yusuf Ali

He, who obeys **the Messenger**, obeys Allah. But if any turn away, **We** have not sent thee to watch over their (evil deeds).

In this verse both Yusuf Ali and Pitckhall are used demonstrative and personal references. Demonstrative reference used in both Pitckhall's and Yusuf Ali's translations are marked by article *the*. The first personal reference that is used in both translations is *We* (with capital letter) and it is interpreted something outside the text or what we called by exophoric reference. In this case, the pronoun refers to the God. The second personal reference that is found is written in different form. In Pitckhall's translation the personal reference used is in the form of personal pronoun *them*. On the other hand, Yusuf Ali uses possessive determiner *their*. Both *them* and *their* in those translations refers back to the *evil or who disobey the messenger and Allah*, or it is categorized as anaphoric reference.

The 81st verse

The translation of surah An Nisa By Marmaduke Pitckhall

And **they** say: (It is) obedience; but when **they** have gone forth from thee a party of **them** spend the night in planning other than what thou sayest. Allah recordeth what they plan by night. So oppose **them** and put thy trust in Allah. Allah is sufficient as Trustee.

The translation of surah An Nisa By Abdullah Yusuf Ali

They have "Obedience" on their lips; but when **they** leave thee, a section of **them** Meditate all night on things very different from what thou tellest them. But Allah records their nightly (plots): So keep clear of **them** and put thy trust in Allah, and enough is Allah as a disposer of affairs.

In the 81st verse, the researcher only found a type of reference that is personal reference. The personal references that occur in both translations are the plural subject *they* and the plural object *them*. Both personal pronouns *they* and *them* are refer to *the hypocrites (who fear to fight)* that already stated in the verse before.

The 82nd verse

The translation of surah An Nisa By Marmaduke Pitckhall

Will **they** not then ponder on the Qur'an ? If **it** had been from other than Allah **they** would have found therein much incongruity.

The translation of surah An Nisa By Abdullah Yusuf Ali

Do **they** not consider the Qur'an (with care)? Had **it** been from other Than Allah, **they** would surely have found therein Much discrepancy.

Similar with the verse before, in the 82nd verse, personal reference is the only type of reference occurs in both translations. The personal reference found such as: the third plural subject *they* and the third singular subject *it*. The personal pronoun *they* called as anaphoric reference since it refers to someone that already stated in the verse before that is the *hypocrites (who fear to fight)*. Then, the pronoun *it* also called as anaphoric reference since *it* refers back to *the Qur'an*.

The 83rd verse

The translation of surah An Nisa By Marmaduke Pitckhall

And if any tidings, whether of safety or fear, come unto **them**, **they** noise it abroad, whereas if they had referred it to **the messenger** and to such of them as

are in authority, those among them who are able to think out the matter would have known it. If it had not been for the grace of Allah upon **you** and His mercy ye would have followed Satan, save a few (of you).

The translation of surah An Nisa By Abdullah Yusuf Ali

When there comes to **them** some matter touching (Public) safety or fear, **they** divulge it. If they had only referred it to **the Messenger**, or to those charged with authority among **them**, the proper investigators would have Tested it from **them** (direct). Were it not for the Grace and Mercy of Allah unto **you**, all but a few of **you** would have fallen into the clutches of Satan.

In the 83rd verse the researcher found a different also similarities between Pitckhall and Yusuf Ali in using reference. The similarities occurs in the using of demonstrative *the* in the words *the messenger*, and personal pronouns *they*, *them*, and *you*. The different between Pitckhall and Yusuf Ali in using reference occurs in the using of the pronoun *His* in the words *His mercy* , which only found in Pitckhall's translation.

The 84th verse

The translation of surah An Nisa By Marmaduke Pitckhall

So fight (O Muhammad) in the way of Allah Thou art not taxed (with the responsibility for anyone) except thyself - and urge on the believers. Peradventure Allah will restrain the might of those who disbelieve. Allah is stronger in might and stronger in inflicting punishment.

The translation of surah An Nisa By Abdullah Yusuf Ali

Then fight in Allah.s cause - Thou art held responsible only for thyself - and rouse the believers. It may be that Allah will restrain the fury of the Unbelievers; for Allah is the strongest in might and in punishment.

The comparative reference that is used by both Pitckhall and Yusuf Ali in this verse is written in different form. In Pitckhall's translation the comparative used is marked by the suffix *-er* (*sronger*) and in Yusuf Ali translation is in the form of superlative degree, which marked by the suffix *-est* (*strongest*).

The 85th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Whoso interveneth in a good cause will have the reward thereof, and whoso interveneth in an evil cause will bear the consequence thereof. Allah overseeth all things.

The translation of surah An Nisa By Abdullah Yusuf Ali

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.

In the 85th verse, the researcher only found the reference in Ali translation.

The reference found is in the form of personal pronoun *its* that refer anaphorically to *who recommends and helps a good cause*

The 86th verse

The translation of surah An Nisa By Marmaduke Pitckhall

When ye are greeted with a greeting, greet ye with a better than it or return it. Lo! Allah taketh count of all things.

The translation of surah An Nisa By Abdullah Yusuf Ali

When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy. Allah takes careful account of all things.

In the 86th verse, a comparative reference is found in both Pitckhall and Yusuf Ali translation. However, it is written in different form. The comparative found in Pitckhall translation is in the words *better* and *more* is occurs in Yusuf Ali's translation.

The 87th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Allah! There is no God save Him. **He** gathereth **you** all unto a Day of Resurrection whereof there is no doubt. Who is more true in statement than Allah?

The translation of surah An Nisa By Abdullah Yusuf Ali

Allah. There is no god but **He**: of a surety He will gather **you** together against the Day of Judgment, about which there is no doubt. And whose word can be truer than Allah.s?

Similar with the verse before, in the 87th verse, the researcher found similarities and differences between Pitckhall and Yusuf Ali in using reference. The similarities are found in the using of personal reference *He* and *You* and the different is found in the using of demonstrative and comparative reference. The demonstrative in Pitckhall's translation is written with the article *a* (in the word *a Day of Resurrection*) and in Yusuf Ali translation written with nominal demonstrative *the* (in the word *the Day of Judgment*). Both *a* and *the* are have different function. The article *a* is used to refer something indefinite and the nominal demonstrative *the* is refers to something definite. The comparative that is found in the 87th verse is also written in different form. Pitckhall uses the word *more* (in the word *more true*) and Yusuf Ali uses the word *truer*.

The 88th verse

The translation of surah An Nisa By Marmaduke Pitckhall

What aileth you that ye are become two parties regarding **the hypocrites**, when Allah cast **them** back (to disbelief) because of what they earned? Seek ye to guide him whom Allah hath sent astray? He whom Allah sendeth astray, for him thou (O MUhammad) canst not find **a road**.

The translation of surah An Nisa By Abdullah Yusuf Ali

Why should ye be divided into two parties about **the Hypocrites**? Allah hath upset **them** for **their** (evil) deeds. Would ye guide those whom Allah hath thrown out of the Way? For those whom Allah hath thrown out of the Way, never shalt thou find **the Way**

In the 88th verse, two types of reference are found. Besides that, similarities and different between Pitckhall and Yusuf Ali in using reference is found. The similarities is in the using of nominal demonstrative *the* (in the words

the Hypocrites), and the personal pronoun *them* that refers to *the Hypocrites* and called as anaphoric reference. Then, the different is in the using of nominal demonstrative *the*, which only occurs in Yusuf Ali's translation (in the words *the way*). In contrast, Pitckhall uses the article *a* (in the words *a road*). Another different is in the using of possessive determiner *their*, which only occurs in Yusuf Ali's translation. The possessive *their* also refers back to *the Hypocrites*.

The 89th verse

The translation of surah An Nisa By Marmaduke Pitckhall

They long that ye should disbelieve even as **they** disbelieve, that ye may be upon a level (with them). So choose not friends from **them** till **they** forsake **their** homes in the way of Allah; if they turn back (to enmity) then take **them** and kill **them** wherever ye find **them**, and choose no friend nor helper from among them,

The translation of surah An Nisa By Abdullah Yusuf Ali

They but wish that ye should reject Faith, as **they** do, and thus be on the same footing (as they): But take not friends from **their** ranks until **they** flee in the way of Allah (From what is forbidden). But if **they** turn renegades, seize **them** and slay **them** wherever ye find **them**; and (in any case) take no friends or helpers from **their** ranks;-

The reference, which occurs in the 89th verse is only personal reference.

Some personal pronoun that occurs in this verse such as: personal pronoun *they* and *them* also possessive determiner *their*. Both pronouns *they*, *them* and possessive determiner *their* refers back to *the hypocrites*, which already mentioned in the 88th verse. Therefore, all of them categorized as anaphoric reference. In the 89th, the researcher does not find the different between Pitckhall and Yusuf Ali in using reference.

The 90th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Except those who seek refuge with a people between whom and **you** there is a covenant, or (those who) come unto **you** because **their** hearts forbid **them** to

make war on **you** or make war on **their** own folk. Had Allah willed **He** could have given **them** power over **you** so that assuredly **they** would have fought **you**. So, if **they** hold aloof from **you** and wage not war against you and offer you peace, Allah alloweth **you** no way against **them**.

The translation of surah An Nisa By Abdullah Yusuf Ali

Except those who join a group between whom and **you** there is a treaty (of peace), or those who approach **you** with hearts restraining **them** from fighting you as well as fighting their own people. If Allah had pleased, **He** could have given **them** power over you, and they would have fought **you**: Therefore if **they** withdraw from you but fight you not, and (instead) send **you** (Guarantees of) peace, then Allah Hath opened no way for **you** (to war against **them**).

Some personal reference are occur in the 90th verse. First, personal pronoun *you*, which is refer to the reader and called as exophoric reference since the reader is not mentioned in the text. Second, personal pronoun *them* and possessive determiner *their* that refers to *the Hypocrites* that already mentioned in the verse before. Because of that, the pronoun *them* and possessive determiner *their* called as anaphoric reference. The third personal reference that occurs is personal pronoun *He* and it is used to refer Allah and categorized as anaphoric reference. Some personal references mentioned are occur in both Pitckhall and Yusuf Ali translation and show the similarities between them. However, the researcher also found a different between Pitckhall and Yusuf Ali in using reference. The diffrent occurs in the using of demonstrative *then* that only occurs in Yusuf Ali translation, which is show the process in space of time.

The 91st verse

The translation of surah An Nisa By Marmaduke Pitckhall

Ye will find others who desire that **they** should have security from **you**, and security from **their** own folk. So often as they are returned to hostility **they** are plunged therein. If they keep not aloof from **you** nor offer you peace nor hold **their** hands, then take **them** and kill **them** wherever ye find **them**. Against such **We** have given **you** clear warrant.

The translation of surah An Nisa By Abdullah Yusuf Ali

Others you will find that wish to gain your confidence as well as that of **their** people: Every time **they** are sent back to temptation, they succumb thereto: if **they** withdraw not from **you** nor give **you** (guarantees) of peace besides restraining **their** hands, seize **them** and slay **them** wherever ye get **them**: In their case **We** have provided **you** with a clear argument against **them**.

Different with 90th verse, in the 91st verse the researcher only found some personal reference in both Pitckhall's and Yusuf Ali's translation. The personal reference such as: the personal pronoun *they, them* and possessive determiner *their* that is used to refer *others you will find that wish to gain your confidence* and categorized as anaphoric reference. Besides that an exophoric reference is also occurs in both translations. The exophoric reference found is in the form of personal pronoun *you* that refers to the reader and *We*, which refers to Allah.

The 92nd verse

The translation of surah An Nisa By Marmaduke Pitckhall

It is not for a believer to kill a believer unless (it be) by mistake. He who hath killed a believer by mistake must set free a believing slave, and pay the blood-money to the family of the slain, unless **they** remit it as a charity. If he (the victim) be of a people hostile unto **you**, and **he** is a believer, then (the penance is) to set free a believing slave. And if he cometh of a folk between whom and you there is a covenant, then the blood-money must be paid unto his folk and (also) a believing slave must be set free. And whoso hath not the wherewithal must fast two consecutive months. A penance from Allah. Allah is Knower, Wise.

The translation of surah An Nisa By Abdullah Yusuf Ali

Never should a believer kill a believer; but (If it so happens) by mistake, (Compensation is due): If one (so) kills a believer, it is ordained that he should free a believing slave, and pay compensation to the deceased's family, unless **they** remit it freely. If the deceased belonged to a people at war with **you**, and **he** was a believer, the freeing of a believing slave (Is enough). If he belonged to a people with whom ye have treaty of Mutual alliance, compensation should be paid to his family, and a believing slave be freed. For those who find this beyond their means, (is prescribed) a fast for two months running: by way of repentance to Allah. for Allah hath all knowledge and all wisdom.

In this verse the researcher found some similarities and difference between Pitckhall and Yusuf Ali in using reference. The similarity occurred is in the using of personal reference. The personal reference used in this verse such as; *they* that refers back to *family of the slain or the deceased's family*, *he* that refers to the *killer*, and *you*, which refers to the reader. Because *they* and *he* refers back to someone or something in the preceding sentence, it can be called as anaphoric reference. In contrast, the pronoun *you* is interpret someone outside the text, and it can be categorized as exophoric reference.

The different between Pitckhall and Yusuf Ali in using reference occurs in the using of demonstrative and comparative reference. The demonstrative marker *then*, which shows the process in space of time, only occurs in Pitckhall translation. Another different found in the last sentence, where the comparative reference that is marked by the suffix *-er (knower)* also only occurs in Pitckhall translation.

The 93rd verse

The translation of surah An Nisa By Marmaduke Pitckhall

Whoso slayeth a believer of set purpose, his reward is hell for ever. Allah is wroth against **him** and He hath cursed **him** and prepared for **him** an awful doom.

The translation of surah An Nisa By Abdullah Yusuf Ali

If a man kills a believer intentionally, his recompense is Hell, to abide therein (For ever): And the wrath and the curse of Allah are upon **him**, and a dreadful penalty is prepared for **him**.

In the 93rd verse, the researcher only found a type of reference that is personal reference. The personal reference is used by both Pitckhall and Yusuf Ali. However, besides similarities, the researcher also found a different between

personal references used. The similarities are in the using of pronoun *him* that is refers to *the slayer or a man who kills*, and the different is in the using of pronoun *He* that only occurs in Pitckhall's translation. The personal pronoun that occurs in the 93rd verse is categorized as anaphoric reference.

The 94th verse

The translation of surah An Nisa By Marmaduke Pitckhall

O ye who believe! When ye go forth (to fight) in the way of Allah, be careful to discriminate, and say not unto one who offereth you peace: "Thou art not a believer," seeking the chance profits of **this** life (so that ye may despoil **him**). With Allah are plenteous spoils. Even thus (as he now is) were ye before; but Allah hath since then been gracious unto **you**. Therefore take care to discriminate. Allah is ever informed of what ye do.

The translation of surah An Nisa By Abdullah Yusuf Ali

O ye who believe! When ye go abroad in the cause of Allah, investigate carefully, and say not to any one who offers you a salutation: "Thou art none of a believer!" Coveting the perishable goods of **this** life: with Allah are profits and spoils abundant. Even thus were ye yourselves before, till Allah conferred on **you** His favours: Therefore carefully investigate. For Allah is well aware of all that ye do.

In the 94th verse both Pitckhall and Yusuf Ali use demonstrative and personal reference in their translation. The demonstrative that occurs is in the form of demonstrative *this* (in the words *this life*), which means the recent life. This demonstrative called as exophoric since it refers to something in the context of situation.

The 95th verses

The translation of surah An Nisa By Marmaduke Pitckhall

Those of the believers who sit still, other than those who have a (disabling) hurt, are not on an equality with those who strive in the way of Allah with **their** wealth and lives. Allah hath conferred on those who strive with their wealth and lives a rank above the sedentary. Unto each Allah hath promised good, but **He** hath bestowed on those who strive a great reward above the sedentary;

The translation of surah An Nisa By Abdullah Yusuf Ali

Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah with **their** goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). Unto all (in Faith) Hath Allah promised good: But those who strive and fight Hath **He** distinguished above those who sit (at home) by a special reward,-

The similarity and different of using reference by Pitckhall and Yusuf Ali is also occurs in this verse. The similarity is about the using of personal reference. The personal references used are: possessive *their* that refers to *someone who strive in the way of Allah* and pronoun *He* (with capital letter) that refer to Allah. Since both personal references are refer back to someone or something in preceding sentence, it called as anaphoric reference. The different between Pitckhall and Yusuf Ali occurs in the using of comparative reference (*higher*), which only found in Yusuf Ali translation.

The 96th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Degrees of rank from **Him**, and forgiveness and mercy. Allah is ever Forgiving, Merciful.

The translation of surah An Nisa By Abdullah Yusuf Ali

Ranks specially bestowed by **Him**, and Forgiveness and Mercy. For Allah is Oft-forgiving, Most Merciful.

The pronoun *Him* (with capital letter) is categorized as personal reference. it can functions as object of preposition and used for the third person singular. The pronoun *Him* in this verse are used both Pitckhall and Yusuf Ali to refer Allah, which already mentioned in the verse before. Therefore, that personal pronoun is categorized as anaphoric reference. At the end of this verse, the researcher found a different between Pitckhall and Yusuf Ali in using reference. The different is

about the using of comparative reference, which only occurs in Yusuf Ali's translation. The comparative reference is written in the form of superlative degree (*most*).

The 97th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Lo! as for those whom the angels take (in death) while they wrong themselves, (the angels) will ask: In what were ye engaged ? **They** will say: **We** were oppressed in the land. (The angels) will say: Was not Allah's earth spacious that ye could have migrated therein ? As for such, their habitation will be hell, an evil journey's end;

The translation of surah An Nisa By Abdullah Yusuf Ali

When angels take the souls of those who die in sin against their souls, they say: "In what (plight) Were ye?" **They** reply: "Weak and oppressed Were **we** in the earth." **They** say: "Was not the earth of Allah spacious enough for you to move yourselves away (From evil)?" Such men will find their abode in Hell,- What an evil refuge! –

In the 97th verse, the researcher only found a kind of reference that is personal reference. Some of pronoun that categorized as personal reference such as: the third plural subject *They* and the second plural subject *We*. *They* and *We* categorized as personal reference since it refers back to the *angel*. In this verse, the researcher does not find the different between Pitckhall and Yusuf Ali in using reference.

The 98th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Except the feeble among men, and the women, and the children, who are unable to devise a plan and are not shown a way.

The translation of surah An Nisa By Abdullah Yusuf Ali

Except those who are (really) weak and oppressed - men, women, and children - who have no means in their power, nor (a guide-post) to their way.

The difference between Pitckhall and Yusuf Ali in using reference occurs in the 98th verse. The difference is in the using of demonstrative reference. The article *a* (in the words *a way*) is show something indefinite, and it is used by Pitckhall in his translation. In the contrary, Yusuf Ali uses the possessive *their* (in the words *their way*), which clearly stated that it refers back to *those who are (really) weak and oppressed*.

The 99th verse

The translation of surah An Nisa By Marmaduke Pitckhall

As for such, it may be that Allah will pardon them. Allah is ever Clement, Forgiving.

The translation of surah An Nisa By Abdullah Yusuf Ali

For these, there is hope that Allah will forgive: For Allah doth blot out (sins) and forgive again and again.

Similar with 98th verse, in the 99th verse the researcher only found a different between reference used by Pitckhall and yusuf Ali in their translation. The different is about the using of demonstrative *these*, which is used by Yusuf Ali and it refers anaphorically to something that has been said before. In this case, *these* refers back to *those who are (really) weak and oppressed*. In contrast, in his translation Pitckhall uses the pronoun *it*.

The 100th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Whoso migrateth for the cause of Allah will find much refuge and abundance in the earth, and whoso forsaketh his home, a fugitive unto Allah and **His** messenger, and death overtaketh him, **his** reward is then incumbent on Allah. Allah is ever Forgiving, Merciful.

The translation of surah An Nisa By Abdullah Yusuf Ali

He who forsakes his home in the cause of Allah, finds in the earth Many a refuge, wide and spacious: Should **he** die as a refugee from home for Allah and **His**

Messenger, **His** reward becomes due and sure with Allah. And Allah is Oft-forgiving, Most Merciful.

The similarity and different between reference used by marmaduke Pitckall and Abdullah yusuf Ali is also occurs in the 100th verse. The similarity is found in the using of personal reference, where both Pitckall and yusuf Ali used the pronoun *His*, and it refers back to Allah. Since the personal refers back to something or someone said before, it called as anaphoric reference. The different between pitckall and yusuf Ali in using reference is found in the using of comparative reference, in which the comparative form is only found in Yusuf Ali translation (in the words *Most merciful*).

The 101st verse

The translation of surah An Nisa By Marmaduke Pitckhall

And when ye go forth in the land, it is no sin for **you** to curtail (**your**) worship if ye fear that those who disbelieve may attack **you**. In truth the disbelievers are an open enemy to **you**.

The translation of surah An Nisa By Abdullah Yusuf Ali

When ye travel through the earth, there is no blame on **you** if ye shorten **your** prayers, for fear the Unbelievers May attack **you**: For the Unbelievers are unto **you** open enemies.

In the 101st verse, the personal and demonstrative reference is found. The personal reference found is in the form of personal pronoun *you* and possessive determiner *your*. Both *you* and *your* are categorized as exophoric reference since it refers to the readers and it is not lie within the text. Then, the demonstrative that occurs in both Pitckhall and Yusuf Ali's translations are written in different form. Pitckhall uses demonstrative *those* (in the words *those who disbelieve*) that is refers to something said before and show a plural form. In the other hand, Yusuf Ali uses the article *the*.

The 102nd verse

The translation of surah An Nisa By Marmaduke Pitckhall

And when thou (O Muhammad) art among **them** and arranges (their) worship for **them**, let only a party of **them** stand with thee (to worship) and let **them** take **their** arms. Then when they have performed **their** prostrations let **them** fall to the rear and let another party come **that** hath not worshipped and let **them** worship with thee, and let **them** take their precaution and **their** arms. Those who disbelieve long for **you** to neglect **your** arms and **your** baggage that **they** may attack **you** once for all. It is no sin for **you** to lay aside **your** arms, if rain impedeth **you** or ye are sick. But take your precaution. Lo! Allah prepareth for **the disbelievers** shameful punishment.

The translation of surah An Nisa By Abdullah Yusuf Ali

When thou (O Messenger. art with them, and standest to lead **them** in prayer, Let one party of **them** stand up (in prayer) with thee, Taking **their** arms with **them**: When **they** finish **their** prostrations, let **them** Take **their** position in the rear. And let the other party come up which hath not yet prayed - and let **them** pray with thee, Taking all precaution, and bearing arms: the Unbelievers wish, if ye were negligent of **your** arms and **your** baggage, to assault **you** in a single rush. But there is no blame on **you** if ye put away **your** arms because of the inconvenience of rain or because ye are ill; but take (every) precaution for yourselves. For **the Unbelievers** Allah hath prepared a humiliating punishment.

In the 102nd verse, the researcher did not find the different between Pitckhall and Yusuf Ali in using reference. In both translations, the researcher found two types of reference that are personal and demonstrative reference. The personal reference occurs such as: the personal pronoun *you* and possessive determiner *your*, which refers to the reader and categorized as exophoric reference. The others personal reference occurs are the personal pronoun *they*, *them* and possessive determiner *their* that refers to *anyone who fight in the right way*. Then, the demonstrative reference that occurs in both translation is in the form of nominal demonstrative *the* (in the words the Unbeliever).

The 103rd verse

The translation of surah An Nisa By Marmaduke Pitckhall

When ye have performed the act of worship, remember Allah, standing, sitting and reclining. And when ye are in safety, observe proper worship. Worship at fixed times hath been enjoined on the believers.

The translation of surah An Nisa By Abdullah Yusuf Ali

When ye pass (Congregational) prayers, celebrate Allah's praises, standing, sitting down, or lying down on your sides; but when ye are free from danger, set up Regular Prayers: For such prayers are enjoined on believers at stated times.

In the 103rd verse, the researcher found a difference between Pitckhall and Yusuf Ali in using reference. The demonstrative reference found is in the form of nominal demonstrative *the*, and only occurs in Pitckhall translation. In contrast, Yusuf Ali does not use any demonstrative reference in his translation.

The 104th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Relent not in pursuit of **the enemy**. If ye are suffering, lo! **they** suffer even as ye suffer and ye hope from Allah that for which **they** cannot hope. Allah is ever Knower, Wise.

The translation of surah An Nisa By Abdullah Yusuf Ali

And slacken not in following up **the enemy**: If ye are suffering hardships, **they** are suffering similar hardships; but ye have Hope from Allah, while **they** have none. And Allah is full of knowledge and wisdom.

In the 104th verse the researcher found three types of reference. The first type is demonstrative in form of nominal demonstrative *the* (in the words *the enemy*). The second is personal reference that occurs in the form of personal pronoun *they*, which is called anaphoric reference since it refers back to *the enemy*. The personal and demonstrative reference that is used by Pitckhall and Yusuf Ali in the 104th verse is the same. However, the third type of reference that is comparative reference only occurs in Pitckhall translation in the word *knower*.

The 105th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Lo! We reveal unto thee **the Scripture** with the truth that thou mayst judge between mankind by that which Allah showeth thee. And be not thou a pleader for the treacherous;

The translation of surah An Nisa By Abdullah Yusuf Ali

We have sent down to thee **the Book** in truth, that thou mightest judge between men, as guided by Allah. so be not (used) as an advocate by those who betray their trust;

Demonstrative reference in the form of nominal demonstrative *the* is the only reference that is occurred in both Pitckhall's and Yusuf Ali's translation. Besides the demonstrative, the researcher does not find the others reference in both translation. In 105th the researcher also does not find the different between Pitckhall and Yusuf Ali in using reference.

The 106th verse

The translation of surah An Nisa By Marmaduke Pitckhall

And seek forgiveness of Allah. Lo! Allah is ever Forgiving, Merciful.

The translation of surah An Nisa By Abdullah Yusuf Ali

But seek the forgiveness of Allah. for Allah is Oft-forgiving, Most Merciful.

In the 106th verse, the researcher also found a kind of reference that is comparative reference. The comparative in the form of *most* (in the words most merciful) is only occurs in Yusuf Ali translation.

The 107th verse

The translation of surah An Nisa By Marmaduke Pitckhall

And plead not on behalf of (people) who deceive themselves. Lo! Allah loveth not one who is treacherous and sinful.

The translation of surah An Nisa By Abdullah Yusuf Ali

Contend not on behalf of such as betray their own souls; for Allah loveth not one given to perfidy and crime:

In the 107th verse, the researcher does not found any reference in both Pitckhall and Yusuf Ali translation.

The 108th verse

The translation of surah An Nisa By Marmaduke Pitckhall

They seek to hide from men and seek not to hide from Allah. **He** is with them when by night they hold discourse displeasing unto Him. Allah ever surroundeth what **they** do.

The translation of surah An Nisa By Abdullah Yusuf Ali

They may hide (Their crimes) from men, but they cannot hide (Them) from Allah, seeing that **He** is in their midst when they plot by night, in words that He cannot approve: And Allah Doth compass round all that **they** do.

In the 108th verse, the researcher only found a type of reference in both Pitckhall's and Yusuf Ali translation. The type which is found is personal reference. However, some of personal reference found is written in difference form, and the others are written in similar form. Some pronoun that is written in different form such as: the personal pronoun *them*, which is found only in Pitckhall translation and possessive determiner *their* that is only found in Yusuf Ali's translation. Both personal references are used to refer to the verse before that is *someone who is treacherous and sinful*. Then, the personal reference that is written in same form such as: the personal pronoun *they* that also refers back to *someone who is treacherous and sinful*, and personal pronoun *He*, which is refers back to Allah. All of personal references that are mentioned is in the form of anaphoric reference.

The 109th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Ho! ye are they who pleaded for them in the life of the world. But who will plead with Allah for them on **the Day of Resurrection**, or who will then be **their** defender ?

The translation of surah An Nisa By Abdullah Yusuf Ali

Ah! These are the sort of men on whose behalf ye may contend in this world; but who will contend with Allah on their behalf on **the Day of Judgment**, or who will carry **their** affairs through?

Two types of reference is found in the 109th verse. The first type is demonstrative and the second is personal reference. The demonstrative which is found in Pitckhall translation are nominal demonstrative *the* and *this*, which is refer anaphoric ally to something that has been said before. However, Yusuf Ali is only uses the demonstrative *the*. The second type reference that found in the 109th verse is personal reference *their* that refers to something mentioned in the verse before that is to *someone who is treacherous and sinful*. The possessive determiner *their* is called as anaphoric reference and it is found in both translation.

The 110th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Yet whoso doeth evil or wrongeth **his** own soul, then seeketh pardon of Allah, will find Allah Forgiving, Merciful.

The translation of surah An Nisa By Abdullah Yusuf Ali

If any one does evil or wrongs **his** own soul but afterwards seeks Allah.s forgiveness, he will find Allah Oft-forgiving, Most Merciful.

A comparative reference is found in the 110th verse. However, it is only found in Yusuf Ali's translation. The comparative reference found is in the form of superlative degree *most* (in the word *Most merciful*).

The 111th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Whoso committeth sin committeth **it** only against himself. Allah is ever Knower, Wise.

The translation of surah An Nisa By Abdullah Yusuf Ali

And if any one earns sin. he earns **it** against His own soul: for Allah is full of knowledge and wisdom.

In the 111th verse, a personal reference in the form of personal pronoun *it* is used by both Pitckhall and Yusuf Ali in their translation. The personal pronoun *it* is called as anaphoric reference since it refers back to *the sin*. Another personal reference occurs in the form of comparative and it is only used by Pitckhall. The comparative found in the word *knower*, which taken from the word *know* and added by suffix *-er*.

112th verse

The translation of surah An Nisa By Marmaduke Pitckhall

And whoso committeth a delinquency or crime, then throweth (the blame) thereof upon the innocent, hath burdened himself with falsehood and a flagrant crime.

The translation of surah An Nisa By Abdullah Yusuf Ali

But if any one earns a fault or a sin and throws it on to one that is innocent, He carries (on himself) (Both) a falsehood and a flagrant sin.

In 112th verse the researcher only found a type of reference. The type of reference that is found is personal pronoun *He*. That pronoun only found in Yusuf Ali's translation. In others words, in Pitckhall translations it is omitted. The pronoun *He* is used for the third person singular and functions as subject of verb. In this verse that pronoun refers back to *any one earns a fault or a sin*. The personal pronoun called as anaphoric reference since it refers back to the sentence before.

The 113th verse

The translation of surah An Nisa By Marmaduke Pitckhall

But for the grace of Allah upon thee (Muhammad), and **His mercy**, a party of **them** had resolved to mislead thee, but they will mislead only themselves and **they** will hurt thee not at all. Allah revealeth unto thee the Scripture and wisdom, and teacheth thee that which thou knewest not. The grace of Allah toward thee hath been infinite.

The translation of surah An Nisa By Abdullah Yusuf Ali

But for the Grace of Allah to thee and **his Mercy**, a party of **them** would certainly have plotted to lead thee astray. But (in fact) they will only Lead their own souls astray, and to thee **they** can do no harm in the least. For Allah hath sent down to thee the Book and wisdom and taught thee what thou Knewest not (before): And great is the Grace of Allah unto thee.

In 113th verse, the researcher found three kinds of personal reference and a comparative reference in each translation. The first personal reference is *his* in the words *his Mercy*. *His* is a pronoun that is used for the third singular and in this translation it refers to Allah. The second reference occurs in both translations is *them* that show the third plural object and it refers back to the verse before. The pronoun *them* refers back to *whoso committeth a delinquency or crime*. The last reference that occurs in both translations in the third plural object *them*, which also refers *whoso committeth a delinquency or crime*. Because the all of the personal reference in this verse are refer back to the subject in the preceding sentence, all of them are categorized as anaphoric reference.

The 114th verse

The translation of surah An Nisa By Marmaduke Pitckhall

There is no good in much of their secret conferences save (in) **him** who enjoineeth almsgiving and kindness and peace-making among the people. Whoso doeth that, seeking the good pleasure of Allah, **We** shall bestow on him a vast reward.

The translation of surah An Nisa By Abdullah Yusuf Ali

In most of their secret talks there is no good: But if one exhorts to a deed of charity or justice or conciliation between men, (Secrecy is permissible): To **him** who does this, seeking the good pleasure of Allah, **We** shall soon give a reward of the **highest** (value).

Not different from the verse before, in the 114th verse also occurs similarity and different between Marmaduke Pitckhall and Abdullah Yusuf Ali in using reference. The similarity is in the using of personal reference and the different is in the using of comparative reference. The personal reference used by both translators in this verse is the third singular objects *him*, which refers to *whoso committeth a delinquency or crime*, and the third plural pronoun *We* (with capital letter) that refers to Allah. Both references called by anaphoric reference since it refers back to someone or something in the preceding sentence. The different or the comparative reference is only occurs in Yusuf Ali translation. The comparative is show a superlative degree, which marked by suffix *-est* (*highest*).

The 115th verse

The translation of surah An Nisa By Marmaduke Pitckhall

And whoso opposeth **the messenger** after the guidance (of Allah) hath been manifested unto **him**, and followeth other than the believer's way, **We** appoint for **him** that unto which **he** himself hath turned, and expose **him** unto hell - a hapless journey's end!

The translation of surah An Nisa By Abdullah Yusuf Ali

If anyone contends with **the Messenger** even after guidance has been plainly conveyed to **him**, and follows a path other than that becoming to men of Faith, **We** shall leave **him** in the path **he** has chosen, and land **him** in Hell,- what an evil refuge!

Two types of reference are used by Pitckhall and Yusuf Ali in the 115th verse. The two type of reference such as demonstrative and personal reference. The demonstrative is in the form of nominal demonstrative *the*. The nominal demonstrative is used both translators. Besides that the researcher also found a

different in the using of demonstrative. The different is in the using of the nominal demonstrative *that*, which only found in Yusuf Ali's translation. In contrast, Pitckhall replace the demonstrative by using the words *the believer's way*. Then, The personal reference used in both translations are the personal pronoun *We* that is used to refers the God (Allah) and the personal pronoun *he* and *him*, which is refer to the massager. The pronoun *We* categorized as exophoric reference since it refers something outside the text, and the pronoun *he* and *him* called as anaphoric since it refers back to the subject that have already mentioned before.

The 116th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Lo! Allah pardoneth not that partners should be ascribed unto **Him**. **He** pardoneth all save that to whom **He** will. Whoso ascribeth partners unto Allah hath wandered far astray.

The translation of surah An Nisa By Abdullah Yusuf Ali

Allah forgiveth not (The sin of) joining other gods with **Him**; but **He** forgiveth whom **He** pleaseth other sins than this: one who joins other gods with Allah, Hath strayed far, far away (from the right).

In the 116th verse, both translators are only use a type of reference that is personal reference. The personal reference they used is in the form of personal pronoun *He* and *Him*. Both pronouns are used to refer the God (Allah) and called as anaphoric reference since the word Allah has already mentioned before. Because Allah is different with its creature, the pronoun is begins with capital letter (H).

The 117th verse

The translation of surah An Nisa By Marmaduke Pitckhall

They invoke in **His** stead only females; **they** pray to none else than Satan, a rebel

The translation of surah An Nisa By Abdullah Yusuf Ali

(The Pagans), leaving **Him**, call but upon female deities: **They** call but upon satan the persistent rebel!

Similar with verse before, in the 117th verse both Pitckhall and Yusuf Ali only use personal pronoun in their translations. The personal pronoun that is used by both translators is in the form of personal pronoun *They*, an anaphoric reference that refers to the verse before that is *one who joins other gods with Allah*, and the pronoun *His* and *Him* that refers to the God (Allah). *His* is used in Pitckhall's translation and *Him* is used by Yusuf Ali.

The 118th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Whom Allah cursed, and **he** said: Surely **I** will take of Thy bondmen an appointed portion,

The translation of surah An Nisa By Abdullah Yusuf Ali

Allah did curse him, but **he** said: "**I** will take of Thy servants a portion Marked off;

In the 118th verse, the reference that occurs is only personal reference. The personal reference occurs is in the form of pronoun *he* and *I* that are used to refer the *Satan*. Because *the Satan* have already mentioned in the verse before, this personal reference is categorized as anaphoric reference. Besides those pronouns, to refer *the Satan* Yusuf Ali also uses pronoun *him*.

The 119th verse

The translation of surah An Nisa By Marmaduke Pitckhall

And surely **I** will lead **them** astray, and surely **I** will arouse desires in **them**, and surely **I** will command **them** and they will cut the cattle' ears, and surely **I** will command them and they will change Allah's creation. Whoso chooseth Satan for a patron instead of Allah is verily a loser and his loss is manifest.

The translation of surah An Nisa By Abdullah Yusuf Ali

"I will mislead **them**, and I will create in **them** false desires; I will order **them** to slit the ears of cattle, and to deface the (fair) nature created by Allah." Whoever, forsaking Allah, takes satan for a friend, hath of a surety suffered a loss that is manifest.

Not different with the verse before, in the 119th verse, personal reference is the only reference that occurs in both Pitckhall's and Yusuf Ali translation. The personal reference occurs is in the form of personal pronoun *them* that is used to refer *the servant of Allah*, and the pronoun *I* that refers to *the Satan*. Since both pronouns refer to someone or something in the verse before, those pronouns can be categorized as anaphoric reference.

The 120th verse

The translation of surah An Nisa By Marmaduke Pitckhall

He promiseth **them** and stirreth up desires in **them**, and Satan promiseth them only to beguile.

The translation of surah An Nisa By Abdullah Yusuf Ali

Satan makes **them** promises, and creates in **them** false desires; but satan's promises are nothing but deception.

In the 120th verse, the reference that occurs in both translations is only personal reference. Therefore, besides similarity, the researcher also found a different between Pitckhall and Yusuf Ali in using reference. The similarity can be found in the using of personal pronoun, which is used by both translations to refer *the servant of Allah*. Then, the different is found in the beginning of this verse. Yusuf Ali uses the word *Satan* and Pitckhall replace it by the pronoun *He*.

The 121st verse

The translation of surah An Nisa By Marmaduke Pitckhall

For such, **their** habitation will be hell, and **they** will find no refuge therefrom.

The translation of surah An Nisa By Abdullah Yusuf Ali

They (his dupes) will have **their** dwelling in Hell, and from it **they** will find no way of escape.

In the 121st verse, the researcher only found a type of reference that is personal reference, and it is in the form of personal pronoun *they* and possessive determiner *their*. Those pronouns are used by both Pitckhall and Yusuf Ali to refer *the Satan*.

The 122nd verse

The translation of surah An Nisa By Marmaduke Pitckhall

But as for those who believe and do good works **We** shall bring **them** into Gardens underneath which rivers flow, wherein they will abide for ever. It is a promise from Allah in truth; and who can be more truthful than Allah in utterance?

The translation of surah An Nisa By Abdullah Yusuf Ali

But those who believe and do deeds of righteousness,- **we** shall soon admit **them** to gardens, with rivers flowing beneath,-to dwell therein for ever. Allah.s promise is the truth, and whose word can be truer than Allah.s?

Two pronouns *We* and *Them* in this verse is used by both Pitckhall and Yusuf Ali. In other words, they have similarity in using personal reference. *We* is the third singular pronoun, and in this verse it refers forward to *Allah* or it can be called as cataphoric reference. In the contrary, the pronoun *them* which functions as the third plural object it refers back to *someone who believe and do good works*, and it can be categorized as anaphoric reference. Besides the personal reference comparative reference is also occurs in this verse. The comparative reference that is used by both translators is written in different form, and it is show the different between Pitckhall and Yusuf Ali in using reference. In Pitckhall's translation the comparative is marked by the word *more* (*more truthful*) and in Yusuf Ali's translation, it is marked by the suffix *-er* (*truer*).

The 123rd verse

The translation of surah An Nisa By Marmaduke Pitckhall

It will not be in accordance with **your** desires, nor the desires of **the People of the Scripture**. He who doeth wrong will have the recompense thereof, and will not find against Allah any protecting friend or helper.

The translation of surah An Nisa By Abdullah Yusuf Ali

Not **your** desires, nor those of **the People of the Book** (can prevail): whoever works evil, will be requited accordingly. Nor will he find, besides Allah, any protector or helper.

In the 123rd verse the researcher do not find any different between Pitckhall and Yusuf Ali in using reference. In both translations there are two type of reference occurs. The first reference that occurs is personal reference *your* that refers to the readers and categorized as exophoric reference. The second reference is demonstrative that is found in the words *the People of the Scripture/book*.

The 124th verse

The translation of surah An Nisa By Marmaduke Pitckhall

And whoso doeth good works, whether of male or female, and he (or she) is a believer, such will enter paradise and **they** will not be wronged the dint in a date-stone.

The translation of surah An Nisa By Abdullah Yusuf Ali

If any do deeds of righteousness,- be they male or female - and have faith, **they** will enter Heaven, and not the least injustice will be done to them.

Personal reference is the only reference, which is found in the 124th verse. Both Pitckhall and Yusuf Ali uses pronoun *they*, which function as the third plural subject. Those pronouns are refer back to *whoso do good works*. However, in the 124th verse the researcher also found a different between Pitckhall and Yusuf Ali's translation. The different is in the using of the pronoun *he* and *she* that also refers back to *whoso does good work*. The pronoun *he* and *she* are only occurs in Pitckhall's translation.

The 125th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Who is **better** in religion than he who surrendereth **his** purpose to Allah while doing good (to men) and followeth the tradition of Abraham, the upright? Allah (Himself) chose Abraham for friend.

The translation of surah An Nisa By Abdullah Yusuf Ali

Who can be **better** in religion than one who submits **his** whole self to Allah, does good, and follows the way of Abraham the true in Faith? For Allah did take Abraham for a friend.

Two types of references that are comparative and personal reference are used by Pitckhall and Yusuf Ali in the 125th verse. Both of them use particular comparison *better* and the third singular pronoun *his* that is refers back to *who submits purpose to Allah*. The difference between Pitckhall and Yusuf Ali in translating the 125th verse is occurs in the using of personal reference *he*, which only occurs in Pitckhall's translation.

The 126th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Unto Allah belongeth whatsoever is in **the heavens** and whatsoever is in the earth. Allah ever surroundeth all things.

The translation of surah An Nisa By Abdullah Yusuf Ali

But to Allah belong all things in **the heavens** and on earth: And He it is that Encompasseth all things.

The similarity between Pitckhall and Yusuf Ali in translating the 126th verse is in the using of demonstrative *the* (in the word the heavens). Then, the different is occurs in the using of personal reference, where the third singular subject *He* is only found in Yusuf Ali's translation. The personal pronoun *He* called as anaphoric reference since it refers back to *Allah*.

The 127th verse

The translation of surah An Nisa By Marmaduke Pitckhall

They consult thee concerning women. Say: Allah giveth **you** decree concerning them, and **the Scripture** which hath been recited unto you (giveth decree), concerning female orphans and those unto whom ye give not that which is ordained for them though ye desire to marry them, and (concerning) the weak among children, and that ye should deal justly with orphans. Whatever good ye do, lo! Allah is ever aware of it.

The translation of surah An Nisa By Abdullah Yusuf Ali

They ask thy instruction concerning the women say: Allah doth instruct **you** about them: And (remember) what hath been rehearsed unto you in **the Book**, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry, as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans. There is not a good deed which ye do, but Allah is well-acquainted therewith.

In the 127th verse, the researcher found two types of reference in both Pitckhall's and Yusuf Ali's translation. *You* and *They* are the personal pronoun that is found in both translations. *You* is the second plural subject that is used to refer the readers and *they* that refers to *anyone who ask*.

The 128th verse

The translation of surah An Nisa By Marmaduke Pitckhall

If a woman feareth ill treatment from **her** husband, or desertion, it is no sin for them twain if **they** make terms of peace between themselves. Peace is better. But greed hath been made present in the minds (of men). If ye do good and keep from evil, lo! Allah is ever Informed of what ye do.

The translation of surah An Nisa By Abdullah Yusuf Ali

If a wife fears cruelty or desertion on **her** husband's part, there is no blame on them if **they** arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practise self-restraint, Allah is well-acquainted with all that ye do.

In the 128th verse the researcher found two type of reference that is personal and demonstrative reference. The personal reference that occurs are the possessive determiner *her* and third person plural *they*. The possessive *her* is an

anaphoric reference since it refers back to the *woman/wife*. Then, the pronoun *they* is used to refer *the woman and the husband* and also called as anaphoric reference.

The 129th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Ye will not be able to deal equally between (your) wives, however much ye wish (to do so). But turn not altogether away (from one), leaving **her** as in suspense. If ye do good and keep from evil, lo! Allah is ever Forgiving, Merciful.

The translation of surah An Nisa By Abdullah Yusuf Ali

Ye are never able to be fair and just as between women, even if it is your ardent desire: But turn not away (from a woman) altogether, so as to leave **her** (as it were) hanging (in the air). If ye come to a friendly understanding, and practise self-restraint, Allah is Oft-forgiving, Most Merciful.

In the 129th verse, the researcher not only found a similarity but also a difference between Pitckhall and Yusuf Ali in using reference. The similarity is in the using of personal reference, where the possessive determiner *her* is used to refer *the woman*. Then, the difference is found in the using of comparative reference, which is only used by Yusuf Ali. The comparative form can be seen in the word *most merciful*.

The 130th verse

The translation of surah An Nisa By Marmaduke Pitckhall

But if **they** separate, Allah will compensate each out of **His** abundance. Allah is ever All-Embracing, All-Knowing.

The translation of surah An Nisa By Abdullah Yusuf Ali

But if **they** disagree (and must part), Allah will provide abundance for all from **His** all-reaching bounty: for Allah is He that careth for all and is Wise

The similarities between Pitckhall and Yusuf Ali also occur in the 130th verse. In this verse both Pitckhall and Yusuf Ali only used a type of reference that

is personal reference. The personal reference found in the 130th verse such as: the third plural subject *they* and the third singular subject *His*. Both *they* and *His* are categorized as anaphoric reference. The pronoun *they* refer back to *the woman and the husband* and the pronoun *His* refers back to *Allah*.

The 131st verse

The translation of surah An Nisa By Marmaduke Pitckhall

Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. And **We** charged those who received the Scripture before **you**, and (We charge) **you**, that ye keep your duty toward Allah. And if ye disbelieve, lo! unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth, and Allah is ever Absolute, Owner of Praise.

The translation of surah An Nisa By Abdullah Yusuf Ali

To Allah belong all things in the heavens and on earth. Verily **we** have directed the People of the Book before **you**, and you (o Muslims) to fear Allah. But if ye deny Him, lo! unto Allah belong all things in the heavens and on earth, and Allah is free of all wants, worthy of all praise.

Similar with the 130th verse, in the 131st verse, the researcher only found personal reference in both Pitckhall and Yusuf Ali's translation. The personal pronoun occurs are the second plural subject *We* and *you*, which functions as object of preposition. The pronoun *We* called as anaphoric reference since it refers back to *Allah*. Then, the pronoun *you* called as exophoric reference since it refers to the readers that lie outside the text.

The 132nd verse

The translation of surah An Nisa By Marmaduke Pitckhall

Unto Allah belongeth whatsoever is in **the heavens** and whatsoever is in the earth. And Allah is sufficient as Defender.

The translation of surah An Nisa By Abdullah Yusuf Ali

Yea, unto Allah belong all things in **the heavens** and on earth, and enough is Allah to carry through all affairs.

A type of reference that is demonstrative reference are used by both Pitckhall and Yusuf Ali in the 132nd verse. The demonstrative they used is the form of nominal demonstrative *the* and found in the word *the heavens*.

The 133rd verse

The translation of surah An Nisa By Marmaduke Pitckhall

If **He** will, **He** can remove you, O people, and produce others (in your stead). Allah is Able to do that.

The translation of surah An Nisa By Abdullah Yusuf Ali

If it were His will, **He** could destroy you, o mankind, and create another race; for **He** hath power this to do.

In the 133rd both Pitckhall and Yusuf Ali only uses a type of reference that is personal reference. The personal reference occurs is in the form of personal pronoun *He* that is used the God (Allah). Since the God did not mentioned in the text, this personal pronoun is categorized as anaphoric reference.

The 134th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Whoso desireth the reward of the world, (let him know that) with Allah is the reward of the world and **the Hereafter**. Allah is ever Hearer, Seer.

The translation of surah An Nisa By Abdullah Yusuf Ali

If any one desires a reward in this life, in Allah.s (gift) is the reward (both) of this life and of **the hereafter**: for Allah is He that heareth and seeth (all things).

In the 134th verse, both Marmaduke Pitckhall and Abdullah Yusuf Ali use demonstrative reference. The demonstrative used in both translations is written in different form. In Pitckhall's translation the demonstrative used is in the form of nominal demonstrative *the* and Yusuf Ali use nominal demonstrative *this*. However, in other word the demonstrative *the* uses by both translators (in the words *the hereafter*). Besides demonstrative, the researcher also found a

comparative reference but only in Pitckhall's translation. The comparative found in the words *Hearer, Seer*.

The 135th verse

The translation of surah An Nisa By Marmaduke Pitckhall

O ye who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourselves or **(your)** parents or **(your)** kindred, whether (the case be of) a rich man or a poor man, for Allah is nearer unto both (them ye are). So follow not passion lest ye lapse (from truth) and if ye lapse or fall away, then lo! Allah is ever informed of what ye do.

The translation of surah An Nisa By Abdullah Yusuf Ali

O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or **your** parents, or **your** kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do.

In the 135th verse both Pitckhall and Yusuf Ali only uses a type of reference. The type of reference that is occurs is personal reference and it is in the form of possessive determiner *your*. The possessive *your* is categorized as anaphoric reference since it refers back to someone who believe that already mentioned before.

The 136th verse

The translation of surah An Nisa By Marmaduke Pitckhall

O ye who believe! Believe in Allah and **His** messenger and **the Scripture** which **He** hath revealed unto **His** messenger, and **the Scripture** which **He** revealed aforetime. Whoso disbelieveth in Allah and **His** angels and **His** scriptures and **His** messengers and **the Last Day**, he verily hath wandered far astray.

The translation of surah An Nisa By Abdullah Yusuf Ali

O ye who believe! Believe in Allah and **His** Messenger, and **the scripture** which **He** hath sent to **His** Messenger and **the scripture** which **He** sent to those before

(him). Any who denieth Allah, **His** angels, **His** Books, **His** Messenger., and **the Day of Judgment**, hath gone far, far astray.

In the 136th verse, the researcher does not find any differences between Pitckhall and Yusuf Ali in using reference. Both of them uses personal reference in the form of personal pronoun *His*, which is called as anaphoric since it refers back to Allah. Besides that both of them also uses demonstrative reference in the form of article *the* (in the words the Day of Judgments).

The 137th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Lo! those who believe, then disbelieve and then (again) believe, then disbelieve, and then increase in disbelief, Allah will never pardon **them**, nor will He guide **them** unto a way.

The translation of surah An Nisa By Abdullah Yusuf Ali

Those who believe, then reject faith, then believe (again) and (again) reject faith, and go on increasing in unbelief,- Allah will not forgive **them** nor guide **them** nor guide **them** on the way.

In the 138th verse, both Pitckhall and Yusuf Ali only use personal reference in their translation. The personal reference that occurs in both translation is the personal pronoun *them* that refers back to *someone who believe, then reject faith, then believe (again) and (again) reject faith*. The personal reference categorized as anaphoric reference. Besides personal pronoun *them*, the pronoun *He* is occurs but only in Pitckhall's translation. In other words, in Yusuf Ali's translation is it ommited. *He* refers to Allah

The 138th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Bear unto **the hypocrites** the tidings that for **them** there is a painful doom;

The translation of surah An Nisa By Abdullah Yusuf Ali

To **the Hypocrites** give the glad tidings that there is for **them** (but) a grievous penalty;-

Demonstrative reference is a reference that is occurs in the 138th verse.

The demonstrative is in the form of article *the* (in the words *the hypocrites*).

Besides that a personal reference is also occurs. The personal reference occurred is in the form of personal pronoun *them* that is refers to *the hypocrites*. Because the personal reference refers back to someone or something said before it called as anaphoric reference.

The 139th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Those who chose disbelievers for their friends instead of believers! Do **they** look for power at their hands ? Lo! all power appertaineth to Allah.

The translation of surah An Nisa By Abdullah Yusuf Ali

Yea, to those who take for friends' unbelievers rather than believers: is it honour **they** seek among them? Nay,- all honour is with Allah.

In the 139th verse, the researcher found some different besides similarity in both translation. The similarity is in the using of personal pronoun *they*, which refers back to *the Hypocrites*. Then, in the using of another personal reference, the researcher found a different. In his translation Yusuf Ali clearly stated an object by the words *friends' unbelievers*. In contrast, Pitckhall replace it by possessive determiner *their* (in the words *their friend*).

The 140th verse

The translation of surah An Nisa By Marmaduke Pitckhall

He hath already revealed unto you in the Scripture that, when ye hear the revelations of Allah rejected and derided, (ye) sit not with them (who disbelieve and mock) until they engage in some other conversation. Lo! in that case (if ye stayed) ye would be like unto them. Lo! Allah will gather hypocrites and disbelievers, all together, into hell;

The translation of surah An Nisa By Abdullah Yusuf Ali

Already has **He** sent you Word in the Book, that when ye hear the signs of Allah held in defiance and ridicule, ye are not to sit with them unless they turn to a different theme: if ye did, ye would be like them. For Allah will collect the hypocrites and those who defy faith - all in Hell:-

In the 140th verse, personal reference is the only reference that occurs in both Pitckhall and Yusuf Ali translation. The personal reference occurs is in the form of personal pronoun *He*, which refers forward to Allah. Therefore, it can be called as cataphoric reference.

The 141st verse

The translation of surah An Nisa By Marmaduke Pitckhall

Those who wait upon occasion in regard to **you** and, if a victory cometh unto **you** from Allah, say: Are we not with **you** ? and if **the disbelievers** meet with a success say: Had we not the mastery of you, and did we not protect *you* from the believers ? - Allah will judge between **you** at **the Day of Resurrection**, and Allah will not give the disbelievers any way (of success) against **the believers**.

The translation of surah An Nisa By Abdullah Yusuf Ali

(These are) the ones who wait and watch about **you**: if ye do gain a victory from Allah, they say: "Were we not with **you**?"- but if **the unbelievers** gain a success, they say (to them): "Did we not gain an advantage over you, and did we not guard you from the believers?" but Allah will judge betwixt **you** on **the Day of Judgment**. And never will Allah grant to the unbelievers a way (to triumphs) over **the believers**.

Two types of reference that are demonstrative and personal reference are used by Pitckhall and Yusuf Ali in the 141st verse. The demonstrative reference

that occurs is in the form of article *the*. Then, the personal reference occurs is in the form of personal pronoun *you*, which refers to *the believer*.

The 142nd Verse

The translation of surah An Nisa By Marmaduke Pitckhall

Lo! **the hypocrites** seek to beguile Allah, but it is **He** Who beguileth **them**. When **they** stand up to worship **they** perform it languidly and to be seen of men, and are mindful of Allah but little;

The translation of surah An Nisa By Abdullah Yusuf Ali

The Hypocrites - they think they are over-reaching Allah, but **He** will over- reach **them**: When **they** stand up to prayer, **they** stand without earnestness, to be seen of men, but little do they hold Allah in remembrance

Similar with the 141st verse, in the 142nd verse, there are two type of reference that occurs in both Pitckhall and Yusuf Ali translation. First, is demonstrative reference in the form of nominal demonstrative *the*. Second is personal reference in the form of personal pronoun *He, they, and them*. *He* is an anaphoric reference that refers to Allah. Then, *them* and *they* are also anaphoric reference, which refers back to *the hypocrites*.

The 143rd verse

The translation of surah An Nisa By Marmaduke Pitckhall

Swaying between this (and that), (belonging) neither to these nor to those. He whom Allah causeth to go astray, thou (O Muhammad) wilt not find a way for **him**:

The translation of surah An Nisa By Abdullah Yusuf Ali

(They are) distracted in mind even in the midst of it,- being (sincerely) for neither one group nor for another whom Allah leaves straying,- never wilt thou find for **him** the way.

In the 143rd verse, the researcher found a similarity besides different in Pitckhall's and Yusuf Ali's translation. The similarity is in the using of personal reference in the form of personal pronoun *him* that used to refer anaphorically to

who are swaying. Then, the different occurs is the using of nominal demonstrative *this* and *that*, which only occurs in Pitckhall's translation. Besides that the demonstrative *these* and *those* also only found in Pitckhall translation.

The 144th verse

The translation of surah An Nisa By Marmaduke Pitckhall

O ye who believe! Choose not disbelievers for (your) friends in place of believers. Would ye give Allah a clear warrant against you ?

The translation of surah An Nisa By Abdullah Yusuf Ali

O ye who believe! Take not for friends unbelievers rather than believers: Do ye wish to offer Allah an open proof against yourselves?

In the 144th verse, the researcher found a different between Pitckhall and Yusuf Ali in using reference. In his translation Pitckhall uses personal pronoun *you* that refers back to *the believers* and it categorized as anaphoric reference. In contrast, Yusuf Ali in refers the same object Yusuf Ali uses reflexive pronoun *yourself*.

The 145th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Lo! **the hypocrites** (will be) in the lowest deep of **the Fire**, and thou wilt find no helper for **them**;

The translation of surah An Nisa By Abdullah Yusuf Ali

The Hypocrites will be in the lowest depths of **the Fire**: no helper wilt thou find for **them**;-

In the 155th verse, the researcher found two type of reference that occurs in both Pitckhall's and Yusuf Ali's translation. First is demonstrative in the form of article *the* and the second is personal pronoun in the form of personal pronoun *them*. The personal pronoun refers back to *the hypocrites* and it is categorized as anaphoric reference.

The 146th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Save those who repent and amend and hold fast to Allah and make **their** religion pure for Allah (only). Those are with the believers. And Allah will bestow on **the believers** an immense reward.

The translation of surah An Nisa By Abdullah Yusuf Ali

Except for those who repent, mend (their lives) hold fast to Allah, and purify **their** religion as in Allah's sight: if so they will be (numbered) with the believers. And soon will Allah grant to **the believers** a reward of immense value.

Not different with the verse before, in the 146th verse both Pitckhall and Yusuf Ali use demonstrative and personal reference. The personal reference is in the form of possessive determiner *their* that refers back to *someone who repent* and called as anaphoric reference. The demonstrative reference is in the form of nominal demonstrative *the* (in the word *the believers*). Both translators use nominal demonstrative *the* since *the believers* already mentioned before (definite).

The 147th verse

The translation of surah An Nisa By Marmaduke Pitckhall

What concern hath Allah for **your** punishment if ye are thankful (for His mercies) and believe (in Him) ? Allah was ever Responsive, Aware.

The translation of surah An Nisa By Abdullah Yusuf Ali

What can Allah gain by **your** punishment, if ye are grateful and ye believe? Nay, it is Allah that recogniseth (all good), and knoweth all things.

In the 147th verse, the researcher only found a personal reference in both Pitckhall and Yusuf Ali translation. The personal reference is in the form of possessive determiner *your* that refers to the readers. Since the readers is not mentioned in the text, the personal reference categorized as exophoric reference.

The 148th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Allah loveth not the utterance of harsh speech save by one who hath been wronged. Allah is ever Hearer, Knower.

The translation of surah An Nisa By Abdullah Yusuf Ali

Allah loveth not that evil should be noised abroad in public speech, except where injustice hath been done; for Allah is He who heareth and knoweth all things.

The personal and comparative reference that is used in this verse is show a different between Pitckhall and Yusuf Ali in using reference. The personal reference *He* that refers to *Allah* is only occurs in Yusuf Ali's translation. The personal reference that is only occurs in Yusuf Ali's translation can be categorized as anaphoric reference. Since it refers back to the subject in the preceding sentence (*Allah*). Similar with the personal reference, comparative reference in this verse is only occurs in one translator. In this case, it only occurs in Pitckhall's translation. The reference is marked by the suffix *-er* (*Hearer and knower*), which has similar meaning with *more*.

The 149th verse

The translation of surah An Nisa By Marmaduke Pitckhall

If ye do good openly or keep **it** secret, or forgive evil, lo! Allah is ever Forgiving, Powerful.

The translation of surah An Nisa By Abdullah Yusuf Ali

Whether ye publish a good deed or conceal **it** or cover evil with pardon, verily Allah doth blot out (sins) and hath power (in the judgment of values).

The reference that found in the 149th verse is only personal reference. The personal reference found is in the form of personal pronoun *it* that refers back to *a good*. Since the pronoun refers back to something already stated before, it categorized as anaphoric reference.

The 150th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Lo! those who disbelieve in Allah and **His** messengers, and seek to make distinction between Allah and **His** messengers, and say: **We** believe in some and disbelieve in others, and seek to choose a way in between;

The translation of surah An Nisa By Abdullah Yusuf Ali

Those who deny Allah and **His** apostles, and (those who) wish to separate Allah from **His** apostles, saying: "**We** believe in some but reject others": And (those who) wish to take a course midway,-

In the 150th verse, the researcher only found a type of reference that is personal reference. The personal reference found is in the form of personal pronoun *We* that refers to Allah and possessive determiner *His* that also refers to Allah. Both personal references found categorized as anaphoric reference since it refers back to something or someone already mentioned before.

The 151st verse

The translation of surah An Nisa By Marmaduke Pitckhall

Such are disbelievers in truth; and for disbelievers **We** prepare a shameful doom.

The translation of surah An Nisa By Abdullah Yusuf Ali

They are in truth (equally) unbelievers; and **we** have prepared for unbelievers a humiliating punishment.

Personal reference is the only reference that occurs in the 151st verse. The personal reference occur is in the form of personal pronoun *We* that is called as exophoric reference since it refers to *Allah* and the word *Allah* does not mentioned in the text. The second personal references occur is in the form of personal pronoun *they* that refers back to *the disbelievers*. However, the pronoun *they* only occurs in Yusuf Ali translation.

The 152nd verse

The translation of surah An Nisa By Marmaduke Pitckhall

But **those** who believe in Allah and **His** messengers and make no distinction between any of them, unto them Allah will give **their** wages; and Allah was ever Forgiving, Merciful.

The translation of surah An Nisa By Abdullah Yusuf Ali

To **those** who believe in Allah and **His** apostles and make no distinction between any of the apostles, we shall soon give **their** (due) rewards: for Allah is Oft-forgiving, Most Merciful.

In the 152nd verse, the researcher found similarities and also deifferent between reference used by Pitckhall and Yusuf Ali. The similarities found in the personal pronoun *His*, which refers to Allah and possessive determiner *their* that is refers to *the massanger or apostle*. Then, the different is in the using of personal pronoun *them* that only occurs in Pitckhall translation and comparative reference *Most* (in the words Most Merciful), which only occurs in Yusuf Ali's translation. All of personal reference found in the 152nd verse called as anaphoric reference since it refers back to someone or something that already mentioned before.

The 153rd verse

The translation of surah An Nisa By Marmaduke Pitckhall

The people of the Scripture ask of thee that thou shouldst cause an (actual) Book to descend upon **them** from heaven. **They** asked a greater thing of Moses aforetime, for they said: Show **us** Allah plainly. The storm of lightning seized them for **their** wickedness. Then (even) after that) **they** chose the calf (for worship) after clear proofs (of Allah's Sovereignty) had come unto **them**. And **We** forgave **them** that! And **We** bestowed on Moses evident authority.

The translation of surah An Nisa By Abdullah Yusuf Ali

The people of the Book ask thee to cause a book to descend to **them** from heaven: Indeed **they** asked Moses for an even greater (miracle), for **they** said: "Show **us** Allah in public," but **they** were dazed for **their** presumption, with thunder and

lightning. Yet **they** worshipped the calf even after clear signs had come to **them**; even so **we** forgave **them**; and gave Moses manifest proofs of authority.

In the 153rd verse the researchers found many kinds of reference in both Pitckhall's and Yusuf Ali's translation. The kinds of personal reference such as: *them, they, their, us, and we*. The pronoun *them, they, and their* are use for the third plural person. *Them* is functions as object of prepositions, *they* as subject of verb, and *there* is functions as possessive. Those pronouns are refers back to the subject that already mentioned in the beginning of this verse that is *The people of the Scripture/book*. Another pronoun, which also refers to *the people of scripture / book*, is the first plural object *us*. Because the pronoun *them, they, and their* are refers back to the sentence before it can be called as anaphoric reference. On the other hand, another pronoun which occurs in 153rd verse that is *We* is refers to Allah, and it can be categorized as exophoric reference since the reference lies outside the text, and in the context of situation. All of kinds of personal reference that have already explained are shows the similarities between Pitckhall and Yusuf Ali in translating this verse. However, the differences between them also occur in this verse. The different between Pitckhall and Yusuf Ali is can be seen in the using of demonstrative reference that is only occurs in Pitckhall's translation. The demonstrative reference occurs in the 153rd verse are *then*, which show the process in space and time and *that*, which show the location of something, typically some entity or object-that is participating in the process. The demonstrative *That* also can be called as anaphoric reference since it refers back to *what have done by the people of scripture*.

The 154th verse

The translation of surah An Nisa By Marmaduke Pitckhall

And **We** caused the Mount to tower above **them** at (the taking of) their covenant: and We bade them: Enter the gate, prostrate! and **We** bode **them**: Transgress not the Sabbath! and **We** took from **them** a firm covenant.

The translation of surah An Nisa By Abdullah Yusuf Ali

And for their covenant **we** raised over **them** (the towering height) of Mount (Sinai); and (on another occasion) we said: "Enter the gate with humility"; and (once again) **we** commanded **them**: "Transgress not in the matter of the sabbath." And **we** took from **them** a solemn covenant.

In the 154th verse, the researcher found some personal reference in both Pitckhall's and Yusuf Ali's translation. The personal reference that occurs in the 154th verse such as: the personal pronoun *we* and *them*. *We* is used by both Pitckhall and Yusuf Ali to refer the God (Allah) and it is called as exohoric reference since it refers something or someone outside the text. *Them* is categorized as anaphoric reference since it refers back to the subject that already mentioned in the verse before. The pronoun *them* refers back to *The people of the Book*.

The 155th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Then because of **their** breaking of their covenant, and their disbelieving in the revelations of Allah, and their slaying of **the prophets** wrongfully, and their saying: **Our** hearts are hardened - Nay, but Allah set a seal upon them for their disbelief, so that **they** believe not save a few –

The translation of surah An Nisa By Abdullah Yusuf Ali

(They have incurred divine displeasure): In that they broke **their** covenant; that they rejected the signs of Allah. that they slew **the Messengers** in defiance of right; that they said, "**Our** hearts are the wrappings (which preserve Allah.s Word; We need no more)";- Nay, Allah hath set the seal on their hearts for their blasphemy, and little is it **they** believe;-

Personal and demonstrative reference is two types of reference that is occur in the 155th verse. The demonstrative occurs is in the form of nominal demonstrative *the* (in the words *the prophet/the messenger*). Then, the personal reference occurs is in the form of personal pronoun *they*, and possessive determiner *Our* and *their*. Both *our, and they are* categorized as anaphoric reference since it refers to someone who already mentioned in the verse before that is *The people of the Book*.

The 156th verse

The translation of surah An Nisa By Marmaduke Pitckhall

And because of their disbelief and of their speaking against Mary a tremendous calumny;

The translation of surah An Nisa By Abdullah Yusuf Ali

That they rejected Faith; that they uttered against Mary a grave false charge;

In this verse both Pitckhall and Yusuf Ali are only used a type of reference that is personal reference. However, the personal reference they used is written in different form and it has different functions. The personal reference that is used by Pitckhall is in the form of possessive *their* and the pronoun *they* is used by Yusuf Ali. Both pronoun *they* and possessive *their* in the 156th verse refers back to the subject which has already mentioned in the 153rd verse that is *The people of the Scripture/book*. Since the pronoun and possessive refers back to the sentence before, all of them can be categorized as anaphoric reference.

The 157th verse

The translation of surah An Nisa By Marmaduke Pitckhall

And because of their saying: **We** slew the Messiah, Jesus son of Mary, Allah's messenger - **they** slew **him** not nor crucified **him**, but it appeared so unto **them**; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew **him** not for certain.

The translation of surah An Nisa By Abdullah Yusuf Ali

they said (in boast), "**We** killed Christ Jesus the son of Mary, the Messenger of Allah.:- but **they** killed **him** not, nor crucified **him**, but so it was made to appear to **them**, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed **him** not:-

In the 157th verse, the researcher found some personal reference in Both Pitckhall and Yusuf Ali translation. The personal reference such as: personal pronoun *We, they, him, and them*. *We, they* and *them* called as anaphoric reference since it refers back to the verse before that is *the people of the book/scripture*. Then, pronoun *him* is used by both translators to refer *Jesus*. Because *Jesus* already mentioned before the pronoun also called as anaphoric reference. However, the possessive determiner *their* that refers to *the people of the book/scripture* only used by Pitckhall in his translation.

158th verse

The translation of surah An Nisa By Marmaduke Pitckhall

But Allah took **him** up unto Himself. Allah was ever Mighty, Wise.

The translation of surah An Nisa By Abdullah Yusuf Ali

Nay, Allah raised **him** up unto Himself; and Allah is Exalted in Power, Wise

Personal pronoun, in the form of possessive determiner *him* is the only reference that is used by both Pitckhall and Yusuf Ali in the 158th verse. The possessive determiner *him* is categorized as anaphoric reference since it refers back to the verse before. *Him* is used by both Pitckhall and Yusuf Ali to refer *Jesus*.

The 159th verse

The translation of surah An Nisa By Marmaduke Pitckhall

There is not one of **the People of the Scripture** but will believe in **him** before **his** death, and on **the Day of Resurrection he** will be a witness against **them**

The translation of surah An Nisa By Abdullah Yusuf Ali

And there is none of **the People of the Book** but must believe in **him** before **his** death; and on **the Day of Judgment he** will be a witness against **them**

In the 159th verse the reference that occurs in both Pitckhall and Yusuf Ali translation is same. In both translations uses two type of reference that is demonstrative and personal reference, and all of them written in same form. The demonstrative that occurs is in the words *the people of scripture/book* and *the Day of Judgment/ Resurrection*. The personal reference that occurs such as: personal pronoun *he him, them*, and possessive *his* that refers back to *the people of scripture/book*. All of personal pronoun found in the 159th verse categorized as anaphoric reference.

The 160th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Because of the wrongdoing of the Jews **We** forbade **them** good things which were (before) made lawful unto **them**, and because of their much hindering from Allah's way,

The translation of surah An Nisa By Abdullah Yusuf Ali

For the iniquity of the Jews **We** made unlawful for **them** certain (foods) good and wholesome which had been lawful for **them**;- in that they hindered many from Allah's Way;-

The personal pronoun *We*, which refers to the *God (Allah)* and *them* that refers back to the *Jews* are two personal pronoun that occurs in both Pitckhall's and Yusuf Ali's translation. Besides that, a demonstrative reference in the form of *that* is also found but only in Yusuf Ali's translation. The demonstrative *that* is refers to *what the Jews do*.

The 161st verse

The translation of surah An Nisa By Marmaduke Pitckhall

And of their taking usury when **they** were forbidden it, and of their devouring people's wealth by false pretences, **We** have prepared for those of **them** who disbelieve a painful doom.

The translation of surah An Nisa By Abdullah Yusuf Ali

That they took usury, though **they** were forbidden; and that they devoured men's substance wrongfully;- **we** have prepared for those among **them** who reject faith a grievous punishment.

In the 161st, the researcher only found a type of reference in both Pitckhall's and Yusuf Ali's translation. Some of personal reference that is found in both translations such as: the pronoun *We* that refers to the God (Allah), *they* which refers to the *Jews*, and *them* that also refers to the *Jews*. Besides that, the researcher also found a possessive determiner *their*, which only found in Yusuf Ali translation. Similar with the personal pronoun *they* and *them*, possessive determiner *their* also refers back to the *Jews*.

162nd verse

The translation of surah An Nisa By Marmaduke Pitckhall

But those of **them** who are firm in knowledge and the believers believe in that which is revealed unto thee, and that which was revealed before thee, especially the diligent in prayer and **those** who pay the poor-due, the believers in Allah and **the Last Day**. Upon these **We** shall bestow immense reward.

The translation of surah An Nisa By Abdullah Yusuf Ali

But those among **them** who are well-grounded in knowledge, and the believers, believe in what hath been revealed to thee and what was revealed before thee: And (especially) **those** who establish regular prayer and practise regular charity and believe in Allah and in **the Last Day**: To them shall **We** soon give a great reward.

Two types of reference are used by both Pitckhall and Yusuf Ali in the 162nd verse. First is demonstrative in the form of nominal demonstrative *the* and *those*. Both *the* and *those* are used since it refers to something already mentioned

before. Second is personal reference *them* that is refer to *who are well-grounded in knowledge* and personal pronoun *We* that refers to Allah. Since the pronoun *them* refers to something in the forward it called as cataphoric reference. Then, the pronoun *We* called as exophoric reference since it refers to something outside the text.

The 163rd verse

The translation of surah An Nisa By Marmaduke Pitckhall

Lo! **We** inspire thee as **We** inspired Noah and **the prophets** after **him**, as **We** inspired Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and as **We** imparted unto David **the Psalms**;

The translation of surah An Nisa By Abdullah Yusuf Ali

We have sent thee inspiration, as **We** sent it to Noah and **the Messengers** after **him**: **we** sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and solomon, and to David **We** gave **the Psalms**.

In the 164th verse, the researcher found two types of reference in both Pitckhall and Yusuf Ali translation. The types of reference such as: personal and demonstrative reference. The personal reference found is in the form of personal pronoun *We* and *him*. The pronoun *We* called as exophoric reference since it refers to Allah, which lies outside the text. The pronoun *him* categorized as anaphoric reference since it refers to *the Noah*. Then, the demonstrative reference found in this verse is in the form of definite article *the*.

The 164th verse

The translation of surah An Nisa By Marmaduke Pitckhall

And messengers **We** have mentioned unto thee before and messengers **We** have not mentioned unto thee; and Allah spake directly unto Moses;

The translation of surah An Nisa By Abdullah Yusuf Ali

Of some apostles **We** have already told thee the story; of others **We** have not;- and to Moses Allah spoke direct

Similar with the 163rd verse, in the 164th verse the researcher found a type of reference in the form of personal pronoun *We*. The pronoun is refers to the God (Allah) and called as exophoric reference since the word *Allah* does not mention in the text. In this verse the researcher did not find any different between Pitckhall and Yusuf Ali in using reference.

The 165th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Messengers of good cheer and of warning, in order that mankind might have no argument against Allah after **the messengers**. Allah was ever Mighty, Wise.

The translation of surah An Nisa By Abdullah Yusuf Ali

Messenger. who gave good news as well as warning, that mankind, after (the coming) of **the apostles**, should have no plea against Allah. For Allah is Exalted in Power, Wise.

In the 165th verse, the researcher only found a type of reference that is demonstrative reference. The demonstrative found is in the form of definite article *the* (in the words *the apostles*).

The 166th verse

The translation of surah An Nisa By Marmaduke Pitckhall

But Allah (Himself) testifieth concerning that which **He** hath revealeth unto thee; in **His** knowledge hath He revealed it; and **the angels** also testify. And Allah is sufficient Witness.

The translation of surah An Nisa By Abdullah Yusuf Ali

But Allah beareth witness that what **He** hath sent unto thee **He** hath sent from **His** (own) knowledge, and **the angels** bear witness: But enough is Allah for a witness.

In the 166th verse, two types of reference are found. The first type is personal reference in the form of personal pronoun *He* and *His*. Both *He* and *His* are refers to the God (Allah). Because Allah have already mentioned in the beginning, those pronoun are called as anaphoric reference. The second reference

found is the nominal demonstrative *the*. Nominal demonstrative *the* can be found in the words *the angles*.

The 167th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Lo! **those** who disbelieve and hinder (others) from **the way of Allah**, they verily have wandered far astray.

The translation of surah An Nisa By Abdullah Yusuf Ali

Those who reject Faith and keep off (men) from **the way of Allah**, have verily strayed far, far away from the Path.

In the 167th verse, the researcher only found a type of reference that is demonstrative. The demonstrative found is in the form of nominal demonstrative *the* and *those*. Both nominal demonstrative is used by Pitckhall and Yusuf Ali in their translation.

The 168th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Lo! those who disbelieve and deal in wrong, Allah will never forgive **them**, neither will He guide **them** unto a road,

The translation of surah An Nisa By Abdullah Yusuf Ali

Those who reject Faith and do wrong,- Allah will not forgive **them** nor guide **them** to any way-

Personal reference is the only reference that is occurs in the 168th verse. In this verse, both Yusuf Ali and Pitckhall use personal pronoun *them* and it refers back to *the disbeliever*. Since the pronoun refers to someone that already mentioned before, it can be called as anaphoric reference. Besides the similarity in this verse, the researcher also found a different between Pitckhall and Yusuf Ali in using reference. The pronoun *He* that is refers to the God (Allah) is omitted in Pitckhall's translation or it is only used in Yusuf Ali translation.

The 169th verse

The translation of surah An Nisa By Marmaduke Pitckhall

Except **the road** of hell, wherein they will abide for ever. And that is ever easy for Allah.

The translation of surah An Nisa By Abdullah Yusuf Ali

.Except **the way** of Hell, to dwell therein for ever. And this to Allah is easy

Similar with the verse before, in the 169th verse, the researcher found a similarity and different between reference used in the translation by Marmaduke Pitckhall and Abdullah Yusuf Ali. The similarity is both of them use the nominal demonstrative *the* (in the words *The road/way*). Then, the different is in the using of demonstrative *that* and *this*. Although both *that* and *this* are regularly refer anaphoric ally to something that has been said before, it has different in function. *This* usually used by the speaker to refer something he himself has said, and *that* refer to something said by his interlocutor. In his translation Pitckhall uses demonstrative *that*, and in the contrary Yusuf Ali uses demonstrative *this*.

The 170th verse

The translation of surah An Nisa By Marmaduke Pitckhall

O mankind! **The messenger** hath come unto you with the Truth from your Lord. Therefor believe; (**it** is) better for you. But if ye disbelieve, still, lo! unto Allah belongeth whatsoever is in the heavens and the earth. Allah is ever Knower, Wise.

The translation of surah An Nisa By Abdullah Yusuf Ali

O Mankind! **The Messenger** hath come to you in truth from Allah. Believe in him: **It** is best for you. But if ye reject Faith, to Allah belong all things in the heavens and on earth: And Allah is All-knowing, All-wise.

In this verse, the researchers found the three type of reference used by Pitckhall and Yusuf Ali. First is demonstrative reference that is marked by article *the* (*the messages*), which show something definite. Second is personal reference *it* that is refers to the sentence before that is *Truth from your Lord or truth from*

Allah. Since it refers back to the sentence before, the personal reference can be categorized as anaphoric reference. The last reference that occurs in this verse is in the form of comparative, and only occurs in Pitckhall's translation. The comparative, which only occurs in Pitckhall's translation, is marked by suffix *-er*

The 171st verse

The translation of surah An Nisa By Marmaduke Pitckhall

O People of **the Scripture!** Do not exaggerate in **your** religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and **His** word which **He** conveyed unto Mary, and a spirit from **Him**. So believe in Allah and **His** messengers, and say not "Three" - Cease! (it is) **better** for **you!** - Allah is only One God. Far is it removed from **His** Transcendent Majesty that He should have a son. **His** is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender.

The translation of surah An Nisa By Abdullah Yusuf Ali

O People of **the Book!** Commit no excesses in **your** religion: Nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) an apostle of Allah, and **His** Word, which **He** bestowed on Mary, and a spirit proceeding from **Him**: so believe in Allah and **His** apostles. Say not "Trinity" : desist: it will be **better** for **you**: for Allah is one Allah. Glory be to Him: (far exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs.

In the 171st verse, all types of reference are used by Pitckhall and Yusuf Ali in their translation. First is the demonstrative reference in the form of nominal demonstrative *the*. Second is the personal reference in the form of possessive determiner *your* and personal pronoun *you* that refers anaphorically *to people of the book*, possessive determiner *His* that refers to the God (Allah), and the personal pronoun *He* and *Him* that also refers to the God (Allah). The third reference found is comparative reference in the form of particular comparison *better*.

The 172nd verse

The translation of surah An Nisa By Marmaduke Pitckhall

The Messiah will never scorn to be a slave unto Allah, nor will the favoured angels. Whoso scorneth **His** service and is proud, all such will **He** assemble unto Him;

The translation of surah An Nisa By Abdullah Yusuf Ali

Christ disdaineth nor to serve and worship Allah, nor do the angels, those nearest (to Allah.: those who disdain **His** worship and are arrogant,-**He** will gather them all together unto Himself to (answer).

Different from the 171st verse, in the 172nd verse the researcher only found a type of reference that is personal reference. Personal reference found in this verse is in the form of personal pronoun *He* and possessive determiner *His* that refer anaphorically to *Allah*. Both personal references are used by both Pitckhall and Yusuf Ali in their translation. However, the pronoun *Him* that also refers to *Allah* is only used by Pitckhall. In contrast, Yusuf Ali uses reflective pronoun *Himself*. Besides that the pronoun *them* is only found in Yusuf Ali's translation. *Them* used by Yusuf Ali to refer *someone who are disdain His worship and arrogant*.

The 173rd verse

The translation of surah An Nisa By Marmaduke Pitckhall

Then, as for **those** who believed and did good works, unto them will **He** pay their wages in full, adding unto them of **His** bounty; and as for those who were scornful and proud, them will **He** punish with a painful doom. And **they** will not find for **them**, against Allah, any protecting friend or helper.

The translation of surah An Nisa By Abdullah Yusuf Ali

But to **those** who believe and do deeds of righteousness, **He** will give their (due) rewards,- and more, out of **His** bounty: But those who are disdainful and arrogant, **He** will punish with a grievous penalty; Nor will **they** find, besides Allah, any to protect or help **them**.

In the 173rd verse, the researcher found two types of reference that are demonstrative and personal reference. The demonstrative occurred is in the form of nominal demonstrative *those*. The personal reference is occurred in the form of personal pronoun *He* and possessive determiner *His* that refers to *Allah*, also personal pronoun *they* and *them* that refer anaphorically to *anyone who disdainful and arrogant*. Then, the different between Pitckhall and Yusuf Ali found in the using of adverbial demonstrative *then*, which only occurs in Pitckhall translation.

The 174th verse

The translation of surah An Nisa By Marmaduke Pitckhall

O mankind! Now hath a proof from **your** Lord come unto you, and **We** have sent down unto **you** a clear light;

The translation of surah An Nisa By Abdullah Yusuf Ali

O mankind! verily there hath come to you a convincing proof from **your** Lord: For **We** have sent unto **you** a light (that is) manifest.

Similar with the other verses, personal reference in the 174th verse is frequently occurs. Moreover, the researcher did not found the others reference. The personal reference that is occurs in 174th verse such as: the pronoun *you*, *We* and possessive form *your*. The pronoun *you* and possessive *your* in this verse is refers back to *mankind* or it can be called as anaphoric reference. In contrast, the pronoun *We* refers back to the God (Allah) and can be categorized as exophoric reference since Allah did not mentioned in the text or outside the text. The pronoun *We*, *you* and possessive *your* can be found in both Pitckhall and Yusuf Ali's translation.

The 175th verse

The translation of surah An Nisa By Marmaduke Pitckhall

As for those who believe in Allah, and hold fast unto **Him**, them **He** will cause to enter into His mercy and grace, and will guide **them** unto Him by a straight road.

The translation of surah An Nisa By Abdullah Yusuf Ali

Then those who believe in Allah, and hold fast to **Him**,- soon will **He** admit them to mercy and grace from Himself, and guide **them** to Himself by a straight way.

In the 175th verse, the researcher found some personal reference in both Pitckhall and Yusuf Ali's translation. The personal reference found such as: the pronoun *He* and *Him* refers back to Allah and pronoun *them* that refers back *someone who believe in Allah*. All of personal pronouns found are categorized as anaphoric reference. Besides that the demonstrative *then* that show the process in space of time only used by Yusuf Ali in his translation.

The 176th verse

The translation of surah An Nisa By Marmaduke Pitckhall

They ask thee for a pronouncement. Say: Allah hath pronounced for you concerning distant kindred. If a man die childless and he have a sister, hers is half the heritage, and he would have inherited from her had she died childless. And if there be two sisters, then theirs are two-thirds of the heritage, and if they be brethren, men and women, unto the male is the equivalent of the share of two females. Allah expoundeth unto **you**, so that ye err not. Allah is Knower of all things.

The translation of surah An Nisa By Abdullah Yusuf Ali

They ask thee for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: If (such a deceased was) a woman, who left no child, Her brother takes her inheritance: If there are two sisters, they shall have two-thirds of the inheritance (between them): if there are brothers and sisters, (they share), the male having twice the share of the female. Thus doth Allah make clear to **you** (His law), lest ye err. And Allah hath knowledge of all

In the last verse, the researcher found two type of reference. The first is personal reference in the form of personal pronoun *they*, which refers back to *anyone who believe in Allah* and personal pronoun *you* that refers to the readers. Both personal reference are found in both Pitckhall's and Yusuf Ali's translation. Besides personal, comparative reference also found in the 176th verse. However, it is only found in Pitckhall translation. The comparative found is marked by suffix *-er* (in the word *knower*).

4. 2. Finding and Discussion

The findings of this research are based on some facts found in the data. The data shows that there are three type of reference found in the English translation by Marmaduke Pitckhall and Abdullah Yusuf Ali. The types of reference such as: personal reference, demonstrative reference, and comparative reference. Besides that in both Pitckhall's and Yusuf Ali's translation the researcher found some endphoric and exophoric reference.

Between the English translations of surah An Nisa by Marmaduke Pitckhall and Abdullah Yusuf Ali there are some similarities and also difference in using reference.

4.2.1. The Similarities between Marmaduke Pitckhall and Adullah Yusuf Ali in Using Reference.

The results of this study show that there are some similarities between Marmaduke Pitckhall and Abdullah Yusuf Ali in using reference. The first similarity is personal reference *I*, *You* and *We* that is typically exophoric and it is interpreted in the context of situation. The pronoun *You*, which is frequently

occurs in both translations is addressed to the readers. Then, the pronoun *I* and *We* is used to refer the God (Allah). However, they also become anaphoric when it is used in quoted speech, as in the 18th verse: ...*he saith: Lo! I repent now*. Besides exophoric, anaphoric reference is also frequently occurs in the English translation by Marmaduke Pitckhall and Abdullah Yusuf Ali.

The second similarity found is demonstrative reference. The demonstrative reference that is frequently used by Pitckhall and Yusuf Ali in the English translation of Surah An-Nisa is nominal demonstrative *the*. Different with the others nominal demonstrative, *the* is function as modifier only.

The other similarity found is comparative reference. Hasan and Haliday stated that the standart of reference may be another thing. For example: *This tree is taller than that tree*. However, in the English translation of Surah An Nisa by Marmaduke Pitckhall and Abdullah Yusuf Ali, the other things is stated explicitly as in the sentence *Allah is ever knower*. It means that Allah is knower than His creature. The comparison in the term of quality and expressed in the epithed element in the nominal group by comparative adjective and adverb are found in the English translation by Marmaduke Pitckhall and Abdullah Yusuf Ali. Most of comparison found in both translations shows that Allah is said to be superior in quality.

4.2.2. The Different between Marmaduke Pitckhall and Abdullah Yusuf Ali in Using Reference

Between a translator and another has different ways and characteristic in translating a text. That case also happens in Marmaduke Pitckhall and Abdullah Yusuf Ali. Although the text which has translated is same, there are some

different found. One of them is in the using of reference. The first different between Pitckhall and Yusuf Ali in using reference found in the using personal reference. Although most of personal reference that is used by both translators is same, the researcher also found some differences as we see in the 1st, 55th and 72nd.

In the 1st Pitckhall uses possessive determiner *its* to refer the God (Allah). On the other hand, to refer same object, Yusuf Ali uses possessive determiner *His*. Similar with the 1st verse, in the 55th verse Pitckhall and Yusuf Ali use different personal pronoun to refer the God (Allah). Marmaduke Pitckhall uses personal pronoun *it* and Abdullah Yusuf Ali uses pronoun *Him*. To refer someone who loiters in 72nd verse, Pitckhall used personal pronoun *me*. In the contrary, the personal pronoun *us* is used by Yusuf Ali.

In using demonstrative reference, the researcher also found some different between Pitckhall and Yusuf Ali, as we see in the 98th, 115th, 153rd, and 162nd verse. In the 98th verse, Yusuf Ali uses nominal demonstrative *the* and Pitckhall uses indifined article *a*. In the 115th verse demonstrative *that* only found in Yusuf Ali's translation. In contrast, Pitckhall replaces the demonstrative by using the words *the believer's way*. In the 153rd verse demonstratives only occurs in Pitckhall's translation. The demonstrative that is used by both translation in 162nd verse is only demonstrative *those*. However, in his translation Pitckhall also uses demonstrative *that* and *these*, and it is not occurs in Yusuf Ali.

Another different between Marmaduke Pitckhall and Abdullah Yusuf Ali is found in the using of comparative, where the superlative comparison is

frequently used by Abdullah Yusuf Ali in his translation. Superlative are non-referential because they are self defining.

4.2.3 Implication of the Finding

By analyzing reference that is used by Marmaduke Pickthall and Abdullah Yusuf Ali, the researcher knows that every people, in this case is every translator has different way in writing reference. However, most of reference they used is similar. The different that occurs is only in some reference, for example: in referring the God (Allah), in some demonstratives, and the using of comparison degree.

This study also shows many example of reference. Therefore, after studying this study the reader will know how to use reference correctly. From this study the researcher knows that some personal references such as: *I*, *We*, and *You* that usually exophoric also can be used anaphorically. Those pronouns can be called as anaphoric only in quoted speech as stated in the 18th verse: *...he saith: Lo! I repent now* or in the 150th verse: *His apostles, saying: "We believe in some but reject others"*.

CHAPTER V

CONCLUSION AND SUGGESTION

In this part, the researcher presents the conclusion and suggestion dealing with the findings of the research.

5.1 Conclusion

Based on the discussion of data analysis that has been presented in chapter IV, the researcher concludes this study based on the problem of the study.

The data show that there are three types of reference that is found in the English translation by Marmaduke Pickthall and Abdullah Yusuf Ali. The three types of reference such as: Personal reference, demonstrative reference and comparative reference. In writing a reference both translators are use endphoric and also exophoric reference. Exophoric reference is also called by situational reference, since in exophoric reference the interpretation lies outside the text and in the context of situation. Then, endphoric reference is a term that means an expression that refers to something intra-linguistic (in the same text).

In translating surah An Nisa Marmaduke Pickthall and Abdullah Yusuf Ali have similarities and also difference, especially in the reference used. In both Pickthall's and Yusuf Ali's translations, the researcher found that anaphoric reference is frequently used. Besides that the nominal demonstrative *the* also mostly occurs in both translation. In comparative reference both translators uses comparative reference in terms of quality, and it shows the power of Allah or Allah is superior to everything.

The difference between Marmaduke Pickthall and Abdullah Yusuf Ali also occur in some verses of surah An Nisa and in all type of reference. First is

personal reference. Although most of personal reference used is same, the researcher found some differences in both translations. For instance in the use of pronoun *Its* (in *Pitckhall*) and *His* (In *Yusuf Ali*), which is used to refers one object that is Allah. Second, the demonstrative like in the 98th verse, Yusuf Ali uses nominal demonstrative *the* and Pitckhall uses indifined article *a*. The third is comparative reference. Although both Pitckhall and Yusuf Ali use comparative reference, most of the comparative are written in different form. The superlative degree is frequently used by Abdullah Yusuf Ali in his translation.

5.2 Suggestions

This study aims to give a beneficial contribution for anyone who interested in studying linguistic especially discourse analysis also the next researchers who is interested in analyzing the same field of research. Therefore, here the researcher has some suggestions to all of them.

For anyone who interested in studying linguistic this study will give new information and will be useful for their learning process. They also know what is interesting and important to study discourse analysis because it helps us to understand the text clearly. By analyzing one of Surah in the Al-Qur'an, the researcher expects the readers to realize that Al-Qur'an is a glorious work and interested to be studied.

Generally, this study only focuses on reference theory. Therefore, for the next researchers who are interested in the same research, the researcher hopes that they will analyze the other aspects which have not been covered in this study and they will study better than the research before.

BIBLIOGRAPHY

- Ali, Abdullah Yusuf *The holy Qur'an*. Accessed on January 5th 2008 from <http://nisa/theholyQur'an-yusufalitranslation.html/>
- Biber, Douglas and friends. 1999. *Longman Grammar of Spoken and Written English*. London: Longman
- Brown, Gillian and George Yule. 1989. *Discourse Analysis*. Sydney: Cambridge University Press.
- Clark, peter, 1986, *Marmaduke Pickthall: British Muslim*, Quartet: London.
Taken from <http://www.renaissance.com.pk/jabore96.html> accessed on January 5th 2008
- Djajasumarma. Fatimah. Dr. 1993. *Linguistik : Ancangan metode penelitian dan Kajian*. Bandung: PT Eresco.
- Hadhrami. Abu Ali. *Marmaduke pickthall: A servant of Islam*. Retrieved on April, 28th 2008 from [Http:// www.cyberistan.org/islamic/pickthall.htm](Http://www.cyberistan.org/islamic/pickthall.htm)
- Halliday, M.A.K. 1985. *An Introduction to Functional Grammar*. Sydney : Enward Arnold
- Halliday, M.A.K and Ruqaiya Hasan. 1976. *Cohesion in English*. London: Longman
- <http://wikipedia/free encyclopedia/abdullahyusufali/> Accessed on January 5th, 2008
- <http://wikipedia/freeencyclopedia/suraannisa/> Accessed on January 5th, 2008
- <http://wikipedia/freeencyclopedia/exophora/> Accessed on January 5th, 2008
- <http://wikipedia/freeencyclopedia/endlhophora/> Accessed on January 5th, 2008

Muslimah, Siti Innana. 2007. *An Analysis on Cohesive Devices in short Poetries of Robert Frost*. Unpublished Thesis. Language and Letters Department. State Islamic University of Malang.

Mulyana, Dedi 2004. *Metodology penelitian*. Bandung: PT remaja Rospakarya.

Pitckhall, Marmaduke. 1930. *English Translation of Surah An Nisa* accessed on January 5th 2008 from <http://www.renaissance.com.pk/jambore96.html/>

Priambodo, Spto Anggoro. 2004. *An Analysis of Cohesive devices used in Printed Adverticement*. Unpublished Thesis. The University of Gajayana Malang.

Renkema, Jan. 1993. *Discourse Studies: An Introduction Text Book*. Amsterdam: Jhon Benjamin's publishing Company

Rohman, Zainul. 2004. *An Analysis on Cohesive Device in Time Magazine*. Unpublished Thesis. Language and Letters Department. State Islamic University of Malang.

Schiffrin, Deborah, 1987, *Approach To Discourse*, Blackwell: United State of America.

Sherif, M A. 1994. *Searching for Solace: A Biography of Abdullah Yusaf Ali -- Translator of the Qur'an*. Islamic Book Trust: Kuala Lumpur, Malaysia. Taken from (<http://www.renaissance.com.pk/jabore96.html> accessed on January 5th 2008)

Thomson, A.J and A.V Martinet. 1986. *A practical English Grammar Fourth Edition*. London: oxford university press.

Appendix 1: The English translation of Surah an Nisa by Marmaduke Pitskhall

In the name of Allah, the Beneficent, the Merciful.

4.1 O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bare you). Lo! Allah hath been a watcher over you.

4.2 Give unto orphans their wealth. Exchange not the good for the bad (in your management thereof) nor absorb their wealth into your own wealth. Lo! that would be a great sin.

4.3 And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice (to so many) then one (only) or (the captives) that your right hands possess. Thus it is more likely that ye will not do injustice.

4.4 And give unto the women (whom ye marry) free gift of their marriage portions; but if they of their own accord remit unto you a part thereof, then ye are welcome to absorb it (in your wealth).

4.5 Give not unto the foolish (what is in) your (keeping of their) wealth, which Allah hath given you to maintain; but feed and clothe them from it, and speak kindly unto them.

4.6 Prove orphans till they reach the marriageable age; then, if ye find them of sound judgment, deliver over unto them their fortune; and devour it not by squandering and in haste lest they should grow up Whoso (of the guardians) is rich, let him abstain generously (from taking of the property of orphans); and whoso is poor let him take thereof in reason (for his guardianship). And when ye deliver up their fortune unto orphans, have (the transaction) witnessed in their presence. Allah sufficeth as a Reckoner.

4.7 Unto the men (of a family) belongeth a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much - a legal share.

4.8 And when kinsfolk and orphans and the needy are present at the division (of the heritage), bestow on them therefrom and speak kindly unto them.

4.9 And let those fear (in their behaviour toward orphans) who if they left behind them weak offspring would be afraid for them. So let them mind their duty to Allah, and speak justly.

4.10 Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies, and they will be exposed to burning flame.

4.11 Allah chargeth you concerning (the provision for) your children: to the male the equivalent of the portion of two females, and if there be women more than two, then theirs is two-thirds of the inheritance, and if there be one (only) then the half. And to each of his parents a sixth of the inheritance, if he have a son; and if he have no son and his parents are his heirs, then to his mother appertaineth the third; and if he have brethren, then to his mother appertaineth the sixth, after any legacy he may have bequeathed, or debt (hath been paid). Your parents and your children: Ye know not which of them is nearer unto you in usefulness. It is an injunction from Allah. Lo! Allah is Knower, Wise.

4.12 And unto you belongeth a half of that which your wives leave, if they have no child; but if they have a child then unto you the fourth of that which they leave, after any legacy they may have bequeathed, or debt (they may have contracted, hath been paid). And unto them belongeth the fourth of that which ye leave if ye have no child, but if ye have a child then the eighth of that which ye leave, after any legacy ye may have bequeathed, or debt (ye may have contracted, hath been paid). And if a man or a woman have a distant heir (having left neit her parent nor child), and he (or she) have a brother or a sister (only on the mother's side) then to each of them twain (the brother and the sister) the sixth, and if they be more than two, then they shall be sharers in the third, after any legacy that may have been bequeathed or debt (contracted) not injuring (the heirs by willing away more than a third of the heritage) hath been

4.13 These are the limits (imposed by) Allah. Whoso obeyeth Allah and His messenger, He will make him enter Gardens underneath which rivers flow, where such will dwell for ever. That will be the great success.

4.14 And whoso disobeyeth Allah and His messenger and transgresseth His limits, He will make him enter Fire, where he will dwell for ever; his will be a shameful doom.

4.15 As for those of your women who are guilty of lewdness, call to witness four of you against them. And if they testify (to the truth of the allegation) then confine them to the houses until death take them or (until) Allah appoint for them a way (through new legislation).

4.16 And as for the two of you who are guilty thereof, punish them both. And if they repent and improve, then let them be. Lo! Allah is ever relenting, Merciful.

4.17 Forgiveness is only incumbent on Allah toward those who do evil in ignorance (and) then turn quickly (in repentance) to Allah. These are they toward whom Allah relenteth. Allah is ever Knower, Wise.

4.18 The forgiveness is not for those who do ill-deeds until, when death attendeth upon one of them, he saith: Lo! I repent now; nor yet for those who die while they are disbelievers. For such We have prepared a painful doom.

4.19 O ye who believe! It is not lawful for you forcibly to inherit the women (of your deceased kinsmen), nor (that) ye should put constraint upon them that ye may take away a part of that which ye have given them, unless they be guilty of flagrant lewdness. But consort with them in kindness, for if ye hate them it may happen that ye hate a thing wherein Allah hath placed much good.

4.20 And if ye wish to exchange one wife for another and ye have given unto one of them a sum of money (however great), take nothing from it. Would ye take it by the way of calumny and open wrong?

4.21 How can ye take it (back) after one of you hath gone in unto the other, and they have taken a strong pledge from you?

4.22 And marry not those women whom your fathers married, except what hath already happened (of that nature) in the past. Lo! it was ever lewdness and abomination, and an evil way.

4.23 Forbidden unto you are your mothers, and your daughters, and your sisters, and your father's sisters, and your mother's sisters, and your brother's daughters and your sister's daughters, and your foster-mothers, and your foster-sisters, and your mothers-in-law, and your step-daughters who are under your protection (born) of your women unto whom ye have gone in - but if ye have not gone in unto them, then it is no sin for you (to marry their daughters) - and the wives of your sons who (spring) from your own loins. And (it is forbidden unto you) that ye should have two sisters together, except what hath already happened (of that nature) in the past. Lo! Allah is ever Forgiving, Merciful.

4.24 And all married women (are forbidden unto you) save those (captives) whom your right hands possess. It is a decree of Allah for you. Lawful unto you are all beyond those mentioned, so that ye seek them with your wealth in honest wedlock, not debauchery. And those of whom ye seek content (by marrying them), give unto them their portions as a duty. And there is no sin for you in what ye do by mutual agreement after the duty (hath been done). Lo! Allah is ever Knower, Wise.

4.25 And whoso is not able to afford to marry free, believing women, let them marry from the believing maids whom your right hands possess. Allah knoweth best (concerning) your faith. Ye (proceed) one from another; so wed them by permission of their folk, and give unto them their portions in kindness, they being honest, not debauched nor of loose conduct. And if when they are honourably married they commit lewdness they shall incur the half of the punishment (prescribed) for free women (in that case). This is for him among you who feareth

to commit sin. But to have patience would be better for you. Allah is Forgiving, Merciful.

4.26 Allah would explain to you and guide you by the examples of those who were before you, and would turn to you in mercy. Allah is Knower, Wise.

4.27 And Allah would turn to you in mercy; but those who follow vain desires would have you go tremendously astray.

4.28 Allah would make the burden light for you, for man was created weak.

4.29 O ye who believe! Squander not your wealth among yourselves in vanity, except it be a trade by mutual consent, and kill not one another. Lo! Allah is ever Merciful unto you.

4.30 Whoso doeth that through aggression and injustice, we shall cast him into Fire, and that is ever easy for Allah.

4.31 If ye avoid the great (things) which ye are forbidden, We will remit from you your evil deeds and make you enter at a noble gate.

4.32 And covet not the thing in which Allah hath made some of you excel others. Unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned. (Envy not one another) but ask Allah of His bounty. Lo! Allah is ever Knower of all things.

4.33 And unto each We have appointed heirs of that which parents and near kindred leave; and as for those with whom your right hands have made a covenant, give them their due. Lo! Allah is ever Witness over all things.

4.34 Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted, Great.

4.35 And if ye fear a breach between them twain (the man and wife), appoint an arbiter from his folk and an arbiter from her folk. If they desire amendment Allah will make them of one mind. Lo! Allah is ever Knower, Aware.

4.36 And serve Allah. Ascribe no thing as partner unto Him. (Show) kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin (unto you) and the neighbour who is not of kin, and the fellow-traveller and the wayfarer and (the slaves) whom your right hands possess. Lo! Allah loveth not such as are proud and boastful,

4.37 Who hoard their wealth and enjoin avarice on others, and hide that which Allah hath bestowed upon them of His bounty. For disbelievers We prepare a shameful doom;

4.38 And (also) those who spend their wealth in order to be seen of men, and believe not in Allah nor the Last Day. Whoso taketh Satan for a comrade, a bad comrade hath he.

4.39 What have they (to fear) if they believe in Allah and the Last Day and spend (aright) of that which Allah hath bestowed upon them, when Allah is ever Aware of them (and all they do)?

4.40 Lo! Allah wrongeth not even of the weight of an ant; and if there is a good deed, He will double it and will give (the doer) from His presence an immense reward.

4.41 But how (will it be with them) when We bring of every people a witness, and We bring thee (O Muhammad) a witness against these?

4.42 On that day those who disbelieved and disobeyed the messenger will wish that they were level with the ground, and they can hide no fact from Allah.

4.43 O ye who believe! Draw not near unto prayer when ye are drunken, till ye know that which ye utter, nor when ye are polluted, save when journeying upon the road, till ye have bathed. And if ye be ill, or on a journey, or one of you cometh from the closet, or ye have touched women, and ye find not water, then go to high clean soil and rub your faces and your hands (therewith). Lo! Allah is Benign, Forgiving.

4.44 Seest thou not those unto whom a portion of the Scripture hath been given, how they purchase error, and seek to make you (Muslims) err from the right way?

4.45 Allah knoweth best (who are) your enemies. Allah is sufficient as a Guardian, and Allah is sufficient as a Supporter.

4.46 Some of those who are Jews change words from their context and say: "We hear and disobey; hear thou as one who heareth not" and "Listen to us!" distorting with their tongues and slandering religion. If they had said: "We hear and we obey: hear thou, and look at us" it had been better for them, and more upright. But Allah hath cursed them for their disbelief, so they believe not, save a few.

4.47 O ye unto whom the Scripture hath been given! Believe in what We have revealed confirming that which ye possess, before We destroy countenances so as to confound them, or curse them as We cursed the Sabbath-breakers (of old time). The commandment of Allah is always executed.

4.48 Lo! Allah forgiveth not that a partner should be ascribed unto Him. He forgiveth (all) save that to whom He will. Whoso ascribeth partners to Allah, he hath indeed invented a tremendous sin.

4.49 Hast thou not seen those who praise themselves for purity? Nay, Allah purifieth whom He will, and they will not be wronged even the hair upon a date-stone.

4.50 See, how they invent lies about Allah! That of itself is flagrant sin.

4.51 Hast thou not seen those unto whom a portion of the Scripture hath been given, how they believe in idols and false deities, and how they say of those (idolaters) who disbelieve: "These are more rightly guided than those who believe"?

4.52 Those are they whom Allah hath cursed, and he whom Allah hath cursed, thou (O Muhammad) wilt find for him no helper.

4.53 Or have they even a share in the Sovereignty? Then in that case, they would not give mankind even the speck on a date-stone.

4.54 Or are they jealous of mankind because of that which Allah of His bounty hath bestowed upon them? For We bestowed upon the house of Abraham (of old) the Scripture and wisdom, and We bestowed on them a mighty kingdom.

4.55 And of them were (some) who believed therein and of them were (some) who turned away from it. Hell is sufficient for (their) burning.

4.56 Lo! Those who disbelieve Our revelations, We shall expose them to the Fire. As often as their skins are consumed We shall exchange them for fresh skins that they may taste the torment. Lo! Allah is ever Mighty, Wise.

4.57 And as for those who believe and do good works, We shall make them enter Gardens underneath which rivers flow - to dwell therein for ever; there for them are pure companions - and We shall make them enter plenteous shade.

4.58 Lo! Allah commandeth you that ye restore deposits to their owners, and, if ye judge between mankind, that ye judge justly. Lo! comely is this which Allah admonisheth you. Lo! Allah is ever Hearer, Seer.

4.59 O ye who believe! Obey Allah, and obey the messenger and those of you who are in authority; and if ye have a dispute concerning any matter, refer it to Allah and the messenger if ye are (in truth) believers in Allah and the Last Day. That is better and more seemly in the end.

4.60 Hast thou not seen those who pretend that they believe in that which is revealed unto thee and that which was revealed before thee, how they would go

for judgment (in their disputes) to false deities when they have been ordered to abjure them? Satan would mislead them far astray.

4.61 And when it is said unto them: Come unto that which Allah hath revealed and unto the messenger, thou seest the hypocrites turn from thee with aversion.

4.62 How would it be if a misfortune smote them because of that which their own hands have sent before (them)? Then would they come unto thee, swearing by Allah that they were seeking naught but harmony and kindness.

4.63 Those are they, the secrets of whose hearts Allah knoweth. So oppose them and admonish them, and address them in plain terms about their souls.

4.64 We sent no messenger save that he should be obeyed by Allah's leave. And if, when they had wronged themselves, they had but come unto thee and asked forgiveness of Allah, and asked forgiveness of the messenger, they would have found Allah Forgiving, Merciful.

4.65 But nay, by thy Lord, they will not believe (in truth) until they make thee judge of what is in dispute between them and find within themselves no dislike of that which thou decidest, and submit with full submission.

4.66 And if We had decreed for them: Lay down your lives or go forth from your dwellings, but few of them would have done it; though if they did what they are exhorted to do it would be better for them, and more strengthening;

4.67 And then We should bestow upon them from Our presence an immense reward,

4.68 And should guide them unto a straight path.

4.69 Whoso obeyeth Allah and the messenger, they are with those unto whom Allah hath shown favour, of the prophets and the saints and the martyrs and the righteous. The best of company are they!

4.70 That is bounty from Allah, and Allah sufficeth as Knower.

4.71 O ye who believe! Take your precautions, then advance the proven ones, or advance all together.

4.72 Lo! among you there is he who loitereth; and if disaster overtook you, he would say: Allah hath been gracious unto me since I was not present with them.

4.73 And if a bounty from Allah befell you, he would surely cry, as if there had been no love between you and him: Oh, would that I had been with them, then should I have achieved a great success!

4.74 Let those fight in the way of Allah who sell the life of this world for the other. Whoso fighteth in the way of Allah, be he slain or be he victorious, on him We shall bestow a vast reward.

4.75 How should ye not fight for the cause of Allah and of the feeble among men and of the women and the children who are crying: Our Lord! Bring us forth from out this town of which the people are oppressors! Oh, give us from thy presence some protecting friend! Oh, give us from Thy presence some defender!

4.76 Those who believe do battle for the cause of Allah; and those who disbelieve do battle for the cause of idols. So fight the minions of the devil. Lo! the devil's strategy is ever weak.

4.77 Hast thou not seen those unto whom it was said: Withhold your hands, establish worship and pay the poordue, but when fighting was prescribed for them behold! a party of them fear mankind even as their fear of Allah or with greater fear, and say: Our Lord! Why hast Thou ordained fighting for us? If only Thou wouldst give us respite yet a while! Say (unto them, O Muhammad): The comfort of this world is scant; the Hereafter will be better for him who wardeth off (evil); and ye will not be wronged the down upon a date-stone.

4.78 Wheresoever ye may be, death will overtake you, even though ye were in lofty towers. Yet if a happy thing befalleth them they say: This is from Allah; and if an evil thing befalleth them they say: This is of thy doing (O Muhammad). Say (unto them): All is from Allah. What is amiss with these people that they come not nigh to understand a happening?

4.79 Whatever of good befalleth thee (O man) it is from Allah, and whatever of ill befalleth thee it is from thyself. We have sent thee (Muhammad) as a messenger unto mankind and Allah is sufficient as Witness.

4.80 Whoso obeyeth the messenger hath obeyed Allah, and whoso turneth away: We have not sent thee as a warder over them.

4.81 And they say: (It is) obedience; but when they have gone forth from thee a party of them spend the night in planning other than what thou sayest. Allah recordeth what they plan by night. So oppose them and put thy trust in Allah. Allah is sufficient as Trustee.

4.82 Will they not then ponder on the Qur'an? If it had been from other than Allah they would have found therein much incongruity.

4.83 And if any tidings, whether of safety or fear, come unto them, they noise it abroad, whereas if they had referred it to the messenger and to such of them as are in authority, those among them who are able to think out the matter would have known it. If it had not been for the grace of Allah upon you and His mercy ye would have followed Satan, save a few (of you).

4.84 So fight (O Muhammad) in the way of Allah Thou art not taxed (with the responsibility for anyone) except thyself - and urge on the believers. Peradventure Allah will restrain the might of those who disbelieve. Allah is stronger in might and stronger in inflicting punishment.

4.85 Whoso interveneth in a good cause will have the reward thereof, and whoso interveneth in an evil cause will bear the consequence thereof. Allah overseeth all things.

4.86 When ye are greeted with a greeting, greet ye with a better than it or return it. Lo! Allah taketh count of all things.

4.87 Allah! There is no God save Him. He gathereth you all unto a Day of Resurrection whereof there is no doubt. Who is more true in statement than Allah?

4.88 What aileth you that ye are become two parties regarding the hypocrites, when Allah cast them back (to disbelief) because of what they earned? Seek ye to guide him whom Allah hath sent astray? He whom Allah sendeth astray, for him thou (O Muhammad) canst not find a road.

4.89 They long that ye should disbelieve even as they disbelieve, that ye may be upon a level (with them). So choose not friends from them till they forsake their homes in the way of Allah; if they turn back (to enmity) then take them and kill them wherever ye find them, and choose no friend nor helper from among them,

4.90 Except those who seek refuge with a people between whom and you there is a covenant, or (those who) come unto you because their hearts forbid them to make war on you or make war on their own folk. Had Allah willed He could have given them power over you so that assuredly they would have fought you. So, if they hold aloof from you and wage not war against you and offer you peace, Allah alloweth you no way against them.

4.91 Ye will find others who desire that they should have security from you, and security from their own folk. So often as they are returned to hostility they are plunged therein. If they keep not aloof from you nor offer you peace nor hold their hands, then take them and kill them wherever ye find them. Against such We have given you clear warrant.

4.92 It is not for a believer to kill a believer unless (it be) by mistake. He who hath killed a believer by mistake must set free a believing slave, and pay the blood-money to the family of the slain, unless they remit it as a charity. If he (the victim) be of a people hostile unto you, and he is a believer, then (the penance is) to set free a believing slave. And if he cometh of a folk between whom and you there is a covenant, then the blood-money must be paid unto his folk and (also) a believing slave must be set free. And whoso hath not the wherewithal must fast two consecutive months. A penance from Allah. Allah is Knower, Wise.

4.93 Whoso slayeth a believer of set purpose, his reward is hell for ever. Allah is wroth against him and He hath cursed him and prepared for him an awful doom.

4.94 O ye who believe! When ye go forth (to fight) in the way of Allah, be careful to discriminate, and say not unto one who offereth you peace: "Thou art not a believer," seeking the chance profits of this life (so that ye may despoil him). With Allah are plenteous spoils. Even thus (as he now is) were ye before; but Allah hath since then been gracious unto you. Therefore take care to discriminate. Allah is ever Informed of what ye do.

4.95 Those of the believers who sit still, other than those who have a (disabling) hurt, are not on an equality with those who strive in the way of Allah with their wealth and lives. Allah hath conferred on those who strive with their wealth and lives a rank above the sedentary. Unto each Allah hath promised good, but He hath bestowed on those who strive a great reward above the sedentary;

4.96 Degrees of rank from Him, and forgiveness and mercy. Allah is ever Forgiving, Merciful.

4.97 Lo! as for those whom the angels take (in death) while they wrong themselves, (the angels) will ask: In what were ye engaged? They will say: We were oppressed in the land. (The angels) will say: Was not Allah's earth spacious that ye could have migrated therein? As for such, their habitation will be hell, an evil journey's end;

4.98 Except the feeble among men, and the women, and the children, who are unable to devise a plan and are not shown a way.

4.99 As for such, it may be that Allah will pardon them. Allah is ever Clement, Forgiving.

4.100 Whoso migrateth for the cause of Allah will find much refuge and abundance in the earth, and whoso forsaketh his home, a fugitive unto Allah and His messenger, and death overtaketh him, his reward is then incumbent on Allah. Allah is ever Forgiving, Merciful.

4.101 And when ye go forth in the land, it is no sin for you to curtail (your) worship if ye fear that those who disbelieve may attack you. In truth the disbelievers are an open enemy to you.

4.102 And when thou (O Muhammad) art among them and arranges (their) worship for them, let only a party of them stand with thee (to worship) and let them take their arms. Then when they have performed their prostrations let them fall to the rear and let another party come that hath not worshipped and let them worship with thee, and let them take their precaution and their arms. Those who disbelieve long for you to neglect your arms and your baggage that they may

attack you once for all. It is no sin for you to lay aside your arms, if rain impedeth you or ye are sick. But take your precaution. Lo! Allah prepareth for the disbelievers shameful punishment.

4.103 When ye have performed the act of worship, remember Allah, standing, sitting and reclining. And when ye are in safety, observe proper worship. Worship at fixed times hath been enjoined on the believers.

4.104 Relent not in pursuit of the enemy. If ye are suffering, lo! they suffer even as ye suffer and ye hope from Allah that for which they cannot hope. Allah is ever Knower, Wise.

4.105 Lo! We reveal unto thee the Scripture with the truth, that thou mayst judge between mankind by that which Allah showeth thee. And be not thou a pleader for the treacherous;

4.106 And seek forgiveness of Allah. Lo! Allah is ever Forgiving, Merciful.

4.107 And plead not on behalf of (people) who deceive themselves. Lo! Allah loveth not one who is treacherous and sinful.

4.108 They seek to hide from men and seek not to hide from Allah. He is with them when by night they hold discourse displeasing unto Him. Allah ever surroundeth what they do.

4.109 Ho! ye are they who pleaded for them in the life of the world. But who will plead with Allah for them on the Day of Resurrection, or who will then be their defender?

4.110 Yet whoso doeth evil or wrongeth his own soul, then seeketh pardon of Allah, will find Allah Forgiving, Merciful.

4.111 Whoso committeth sin committeth it only against himself. Allah is ever Knower, Wise.

4.112 And whoso committeth a delinquency or crime, then throweth (the blame) thereof upon the innocent, hath burdened himself with falsehood and a flagrant crime.

4.113 But for the grace of Allah upon thee (Muhammad), and His mercy, a party of them had resolved to mislead thee, but they will mislead only themselves and they will hurt thee not at all. Allah revealeth unto thee the Scripture and wisdom, and teacheth thee that which thou knewest not. The grace of Allah toward thee hath been infinite.

4.114 There is no good in much of their secret conferences save (in) him who enjoineth almsgiving and kindness and peace-making among the people. Whoso

doeth that, seeking the good pleasure of Allah, We shall bestow on him a vast reward.

4.115 And whoso opposeth the messenger after the guidance (of Allah) hath been manifested unto him, and followeth other than the believer's way, We appoint for him that unto which he himself hath turned, and expose him unto hell - a hapless journey's end!

4.116 Lo! Allah pardoneth not that partners should be ascribed unto Him. He pardoneth all save that to whom He will. Whoso ascribeth partners unto Allah hath wandered far astray.

4.117 They invoke in His stead only females; they pray to none else than Satan, a rebel

4.118 Whom Allah cursed, and he said: Surely I will take of Thy bondmen an appointed portion,

4.119 And surely I will lead them astray, and surely I will arouse desires in them, and surely I will command them and they will cut the cattle' ears, and surely I will command them and they will change Allah's creation. Whoso chooseth Satan for a patron instead of Allah is verily a loser and his loss is manifest.

4.120 He promiseth them and stirreth up desires in them, and Satan promiseth them only to beguile.

4.121 For such, their habitation will be hell, and they will find no refuge therefrom.

4.122 But as for those who believe and do good works We shall bring them into Gardens underneath which rivers flow, wherein they will abide for ever. It is a promise from Allah in truth; and who can be more truthful than Allah in utterance?

4.123 It will not be in accordance with your desires, nor the desires of the People of the Scripture. He who doeth wrong will have the recompense thereof, and will not find against Allah any protecting friend or helper.

4.124 And whoso doeth good works, whether of male or female, and he (or she) is a believer, such will enter paradise and they will not be wronged the dint in a date-stone.

4.125 Who is better in religion than he who surrendereth his purpose to Allah while doing good (to men) and followeth the tradition of Abraham, the upright? Allah (Himself) chose Abraham for friend.

4.126 Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. Allah ever surroundeth all things.

4.127 They consult thee concerning women. Say: Allah giveth you decree concerning them, and the Scripture which hath been recited unto you (giveth decree), concerning female orphans and those unto whom ye give not that which is ordained for them though ye desire to marry them, and (concerning) the weak among children, and that ye should deal justly with orphans. Whatever good ye do, lo! Allah is ever Aware of it.

4.128 If a woman feareth ill treatment from her husband, or desertion, it is no sin for them twain if they make terms of peace between themselves. Peace is better. But greed hath been made present in the minds (of men). If ye do good and keep from evil, lo! Allah is ever Informed of what ye do.

4.129 Ye will not be able to deal equally between (your) wives, however much ye wish (to do so). But turn not altogether away (from one), leaving her as in suspense. If ye do good and keep from evil, lo! Allah is ever Forgiving, Merciful.

4.130 But if they separate, Allah will compensate each out of His abundance. Allah is ever All-Embracing, All-Knowing.

4.131 Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. And We charged those who received the Scripture before you, and (We charge) you, that ye keep your duty toward Allah. And if ye disbelieve, lo! unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth, and Allah is ever Absolute, Owner of Praise.

4.132 Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. And Allah is sufficient as Defender.

4.133 If He will, He can remove you, O people, and produce others (in your stead). Allah is Able to do that.

4.134 Whoso desireth the reward of the world, (let him know that) with Allah is the reward of the world and the Hereafter. Allah is ever Hearer, Seer.

4.135 O ye who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man, for Allah is nearer unto both (them ye are). So follow not passion lest ye lapse (from truth) and if ye lapse or fall away, then lo! Allah is ever Informed of what ye do.

4.136 O ye who believe! Believe in Allah and His messenger and the Scripture which He hath revealed unto His messenger, and the Scripture which He revealed aforetime. Whoso disbelieveth in Allah and His angels and His scriptures and His messengers and the Last Day, he verily hath wandered far astray.

4.137 Lo! those who believe, then disbelieve and then (again) believe, then disbelieve, and then increase in disbelief, Allah will never pardon them, nor will He guide them unto a way.

4.138 Bear unto the hypocrites the tidings that for them there is a painful doom;

4.139 Those who chose disbelievers for their friends instead of believers! Do they look for power at their hands? Lo! all power appertaineth to Allah.

4.140 He hath already revealed unto you in the Scripture that, when ye hear the revelations of Allah rejected and derided, (ye) sit not with them (who disbelieve and mock) until they engage in some other conversation. Lo! in that case (if ye stayed) ye would be like unto them. Lo! Allah will gather hypocrites and disbelievers, all together, into hell;

4.141 Those who wait upon occasion in regard to you and, if a victory cometh unto you from Allah, say: Are we not with you? and if the disbelievers meet with a success say: Had we not the mastery of you, and did we not protect you from the believers? - Allah will judge between you at the Day of Resurrection, and Allah will not give the disbelievers any way (of success) against the believers.

4.142 Lo! the hypocrites seek to beguile Allah, but it is He Who beguileth them. When they stand up to worship they perform it languidly and to be seen of men, and are mindful of Allah but little;

4.143 Swaying between this (and that), (belonging) neither to these nor to those. He whom Allah causeth to go astray, thou (O Muhammad) wilt not find a way for him:

4.144 O ye who believe! Choose not disbelievers for (your) friends in place of believers. Would ye give Allah a clear warrant against you?

4.145 Lo! the hypocrites (will be) in the lowest deep of the Fire, and thou wilt find no helper for them;

4.146 Save those who repent and amend and hold fast to Allah and make their religion pure for Allah (only). Those are with the believers. And Allah will bestow on the believers an immense reward.

4.147 What concern hath Allah for your punishment if ye are thankful (for His mercies) and believe (in Him)? Allah was ever Responsive, Aware.

4.148 Allah loveth not the utterance of harsh speech save by one who hath been wronged. Allah is ever Hearer, Knower.

4.149 If ye do good openly or keep it secret, or forgive evil, lo! Allah is ever Forgiving, Powerful.

4.150 Lo! those who disbelieve in Allah and His messengers, and seek to make distinction between Allah and His messengers, and say: We believe in some and disbelieve in others, and seek to choose a way in between;

4.151 Such are disbelievers in truth; and for disbelievers We prepare a shameful doom.

4.152 But those who believe in Allah and His messengers and make no distinction between any of them, unto them Allah will give their wages; and Allah was ever Forgiving, Merciful.

4.153 The people of the Scripture ask of thee that thou shouldst cause an (actual) Book to descend upon them from heaven. They asked a greater thing of Moses aforetime, for they said: Show us Allah plainly. The storm of lightning seized them for their wickedness. Then (even) after that) they chose the calf (for worship) after clear proofs (of Allah's Sovereignty) had come unto them. And We forgave them that! And We bestowed on Moses evident authority.

4.154 And We caused the Mount to tower above them at (the taking of) their covenant: and We bade them: Enter the gate, prostrate! and We bode them: Transgress not the Sabbath! and We took from them a firm covenant.

4.155 Then because of their breaking of their covenant, and their disbelieving in the revelations of Allah, and their slaying of the prophets wrongfully, and their saying: Our hearts are hardened - Nay, but Allah set a seal upon them for their disbelief, so that they believe not save a few -

4.156 And because of their disbelief and of their speaking against Mary a tremendous calumny;

4.157 And because of their saying: We slew the Messiah, Jesus son of Mary, Allah's messenger - they slew him not nor crucified him, but it appeared so unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain.

4.158 But Allah took him up unto Himself. Allah was ever Mighty, Wise.

4.159 There is not one of the People of the Scripture but will believe in him before his death, and on the Day of Resurrection he will be a witness against them -

4.160 Because of the wrongdoing of the Jews We forbade them good things which were (before) made lawful unto them, and because of their much hindering from Allah's way,

4.161 And of their taking usury when they were forbidden it, and of their devouring people's wealth by false pretences, We have prepared for those of them who disbelieve a painful doom.

4.162 But those of them who are firm in knowledge and the believers believe in that which is revealed unto thee, and that which was revealed before thee, especially the diligent in prayer and those who pay the poor-due, the believers in Allah and the Last Day. Upon these We shall bestow immense reward.

4.163 Lo! We inspire thee as We inspired Noah and the prophets after him, as We inspired Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and as We imparted unto David the Psalms;

4.164 And messengers We have mentioned unto thee before and messengers We have not mentioned unto thee; and Allah spake directly unto Moses;

4.165 Messengers of good cheer and of warning, in order that mankind might have no argument against Allah after the messengers. Allah was ever Mighty, Wise.

4.166 But Allah (Himself) testifieth concerning that which He hath revealeth unto thee; in His knowledge hath He revealed it; and the angels also testify. And Allah is sufficient Witness.

4.167 Lo! those who disbelieve and hinder (others) from the way of Allah, they verily have wandered far astray.

4.168 Lo! those who disbelieve and deal in wrong, Allah will never forgive them, neither will He guide them unto a road,

4.169 Except the road of hell, wherein they will abide for ever. And that is ever easy for Allah.

4.170 O mankind! The messenger hath come unto you with the Truth from your Lord. Therefor believe; (it is) better for you. But if ye disbelieve, still, lo! unto Allah belongeth whatsoever is in the heavens and the earth. Allah is ever Knower, Wise.

4.171 O People of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not "Three" - Cease! (it is) better for you! - Allah is only One God. Far is it removed from His Transcendent Majesty that He should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender.

4.172 The Messiah will never scorn to be a slave unto Allah, nor will the favoured angels. Whoso scorneth His service and is proud, all such will He assemble unto Him;

4.173 Then, as for those who believed and did good works, unto them will He pay their wages in full, adding unto them of His bounty; and as for those who were scornful and proud, them will He punish with a painful doom. And they will not find for them, against Allah, any protecting friend or helper.

4.174 O mankind! Now hath a proof from your Lord come unto you, and We have sent down unto you a clear light;

4.175 As for those who believe in Allah, and hold fast unto Him, them He will cause to enter into His mercy and grace, and will guide them unto Him by a straight road.

4.176 They ask thee for a pronouncement. Say: Allah hath pronounced for you concerning distant kindred. If a man die childless and he have a sister, hers is half the heritage, and he would have inherited from her had she died childless. And if there be two sisters, then theirs are two-thirds of the heritage, and if they be brethren, men and women, unto the male is the equivalent of the share of two females. Allah expoundeth unto you, so that ye err not. Allah is Knower of all things.

Appendix 2: The English translation of Surah an Nisa by Abdullah Yusuf Ali

1. 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.

2. 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.

3. 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.

4. 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.

5. 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.

6. 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.

7. 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.

8. But if at the time of division other relatives, or orphans or poor, are present, feed them out of the (property), and speak to them words of kindness and justice.

9. Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind: Let them fear Allah, and speak words of appropriate (comfort).

10. Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies: They will soon be enduring a Blazing Fire!

11. 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, All-wise.

12. 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.

13. Those are limits set by Allah. those who obey Allah and His Messenger will be admitted to Gardens with rivers flowing beneath, to abide therein (for ever) and that will be the supreme achievement.

14. 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.

15. If any of your women are guilty of lewdness, Take the evidence of four (Reliable) witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or Allah ordain for them some (other) way.

16. If two men among you are guilty of lewdness, punish them both. If they repent and amend, Leave them alone; for Allah is Oft-returning, Most Merciful.

17. Allah accept the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy: For Allah is full of knowledge and wisdom.

18. 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.

19. 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.

20. But if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower, Take not the least bit of it back: Would ye take it by slander and manifest wrong?

21. And how could ye take it when ye have gone in unto each other, and they have Taken from you a solemn covenant?

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

23. Prohibited to you (For marriage) are:- Your mothers, daughters, sisters; father's sisters, Mother's sisters; brother's daughters, sister's daughters; foster-mothers (Who gave you suck), foster-sisters; your wives' mothers; your step-

daughters under your guardianship, born of your wives to whom ye have gone in,- no prohibition if ye have not gone in;- (Those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, except for what is past; for Allah is Oft-forgiving, Most Merciful;-

24. Also (prohibited are) women already married, except those whom your right hands possess: Thus hath Allah ordained (Prohibitions) against you: Except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property,- desiring chastity, not lust, seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, agree Mutually (to vary it), there is no blame on you, and Allah is All-knowing, All-wise.

25. 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.

26. Allah doth wish to make clear to you and to show you the ordinances of those before you; and (He doth wish to) turn to you (In Mercy): And Allah is All-knowing, All-wise.

27. 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.

28. Allah doth wish to lighten your (difficulties): For man was created Weak (in flesh).

29. 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!

30. If any do that in rancour and injustice,- soon shall We cast them into the Fire: And easy it is for Allah.

31. 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.

32. And in no wise covet those things in which Allah Hath bestowed His gifts More freely on some of you than on others: To men is allotted what they earn, and

to women what they earn: But ask Allah of His bounty. For Allah hath full knowledge of all things.

33. To (benefit) every one, We have appointed shares and heirs to property left by parents and relatives. To those, also, to whom your right hand was pledged, give their due portion. For truly Allah is witness to all things.

34. 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).

35. If ye fear a breach between them twain, appoint (two) arbiters, one from his family, and the other from hers; if they wish for peace, Allah will cause their reconciliation: For Allah hath full knowledge, and is acquainted with all things.

36. 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;-

37. (Nor) those who are niggardly or enjoin niggardliness on others, or hide the bounties which Allah hath bestowed on them; for We have prepared, for those who resist Faith, a punishment that steepens them in contempt;-

38. 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!

39. And what burden Were it on them if they had faith in Allah and in the Last Day, and they spent out of what Allah hath given them for sustenance? For Allah hath full knowledge of them.

40. Allah is never unjust in the least degree: If there is any good (done), He doubleth it, and giveth from His own presence a great reward.

41. How then if We brought from each people a witness, and We brought thee as a witness against these people!

42. On that day those who reject Faith and disobey the apostle will wish that the earth Were made one with them: But never will they hide a single fact from Allah.

43. O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say,- nor in a state of ceremonial impurity (Except when travelling on the road), until after washing your whole body. If ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again.

44. Hast thou not turned Thy vision to those who were given a portion of the Book? they traffic in error, and wish that ye should lose the right path.

45. But Allah hath full knowledge of your enemies: Allah is enough for a protector, and Allah is enough for a Helper.

46. 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.

47. 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.

48. 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.

49. 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.

50. Behold! how they invent a lie against Allah. but that by itself is a manifest sin!

51. Hast thou not turned Thy vision to those who were given a portion of the Book? they believe in sorcery and Evil, and say to the Unbelievers that they are better guided in the (right) way Than the believers!

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

53. Have they a share in dominion or power? Behold, they give not a farthing to their fellow-men?

54. Or do they envy mankind for what Allah hath given them of his bounty? but We had already given the people of Abraham the Book and Wisdom, and conferred upon them a great kingdom.

55. Some of them believed, and some of them averted their faces from him: And enough is Hell for a burning fire.

56. Those who reject our Signs, We shall soon cast into the Fire: as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty: for Allah is Exalted in Power, Wise.

57. But those who believe and do deeds of righteousness, We shall soon admit to Gardens, with rivers flowing beneath,- their eternal home: Therein shall they have companions pure and holy: We shall admit them to shades, cool and ever deepening.

58. Allah doth command you to render back your Trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allah is He Who heareth and seeth all things.

59. O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination.

60. Hast thou not turned Thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee? Their (real) wish is to resort together for judgment (in their disputes) to the Evil One, though they were ordered to reject him. But Satan's wish is to lead them astray far away (from the right).

61. 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.

62. How then, when they are seized by misfortune, because of the deeds which their hands have sent forth? Then they come to thee, swearing by Allah. "We meant no more than good-will and conciliation!"

63. Those men,-(Allah) knows what is in their hearts; so keep clear of them, but admonish them, and speak to them a word to reach their very souls.

64. We sent not an apostle, but to be obeyed, in accordance with the will of Allah. If they had only, when they were unjust to themselves, come unto thee and asked Allah's forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-returning, Most Merciful.

65. But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction.

66. If We had ordered them to sacrifice their lives or to leave their homes, very few of them would have done it: But if they had done what they were (actually) told, it would have been best for them, and would have gone farthest to strengthen their (faith);

67. And We should then have given them from our presence a great reward;

68. And We should have shown them the Straight Way.

69. All who obey Allah and the apostle 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!

70. Such is the bounty from Allah. And sufficient is it that Allah knoweth all.

71. O ye who believe! Take your precautions, and either go forth in parties or go forth all together.

72. There are certainly among you men who would tarry behind: If a misfortune befalls you, they say: "(Allah) did favour us in that we were not present among them."

73. But if good fortune comes to you from Allah, they would be sure to say - as if there had never been Ties of affection between you and them - "Oh! I wish I had been with them; a fine thing should I then have made of it!"

74. 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).

75. And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)?- Men, women, and children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!"

76. 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.

77. 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!

78. "Wherever ye are, death will find you out, even if ye are in towers built up strong and high!" If some good befalls them, they say, "This is from Allah.; but if evil, they say, "This is from thee" (O Prophet). Say: "All things are from Allah." But what hath come to these people, that they fail to understand a single fact?

79. 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 an apostle to (instruct) mankind. And enough is Allah for a witness.

80. He who obeys the Messenger, obeys Allah. But if any turn away, We have not sent thee to watch over their (evil deeds).

81. They have "Obedience" on their lips; but when they leave thee, a section of them Meditate all night on things very different from what thou tellest them. But Allah records their nightly (plots): So keep clear of them, and put thy trust in Allah, and enough is Allah as a disposer of affairs.

82. Do they not consider the Qur'an (with care)? Had it been from other Than Allah, they would surely have found therein Much discrepancy.

83. When there comes to them some matter touching (Public) safety or fear, they divulge it. If they had only referred it to the Messenger, or to those charged with authority among them, the proper investigators would have Tested it from them (direct). Were it not for the Grace and Mercy of Allah unto you, all but a few of you would have fallen into the clutches of Satan.

84. Then fight in Allah.s cause - Thou art held responsible only for thyself - and rouse the believers. It may be that Allah will restrain the fury of the Unbelievers; for Allah is the strongest in might and in punishment.

85. 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.

86. When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy. Allah takes careful account of all things.

87. Allah. There is no god but He: of a surety He will gather you together against the Day of Judgment, about which there is no doubt. And whose word can be truer than Allah.s?

88. Why should ye be divided into two parties about the Hypocrites? Allah hath upset them for their (evil) deeds. Would ye guide those whom Allah hath thrown out of the Way? For those whom Allah hath thrown out of the Way, never shalt thou find the Way.

89. They but wish that ye should reject Faith, as they do, and thus be on the same footing (as they): But take not friends from their ranks until they flee in the way of Allah (From what is forbidden). But if they turn renegades, seize them and slay them wherever ye find them; and (in any case) take no friends or helpers from their ranks;-

90. Except those who join a group between whom and you there is a treaty (of peace), or those who approach you with hearts restraining them from fighting you as well as fighting their own people. If Allah had pleased, He could have given them power over you, and they would have fought you: Therefore if they withdraw from you but fight you not, and (instead) send you (Guarantees of) peace, then Allah Hath opened no way for you (to war against them).

91. Others you will find that wish to gain your confidence as well as that of their people: Every time they are sent back to temptation, they succumb thereto: if they withdraw not from you nor give you (guarantees) of peace besides restraining their hands, seize them and slay them wherever ye get them: In their case We have provided you with a clear argument against them.

92. Never should a believer kill a believer; but (If it so happens) by mistake, (Compensation is due): If one (so) kills a believer, it is ordained that he should free a believing slave, and pay compensation to the deceased's family, unless they remit it freely. If the deceased belonged to a people at war with you, and he was a believer, the freeing of a believing slave (Is enough). If he belonged to a people with whom ye have treaty of Mutual alliance, compensation should be paid to his family, and a believing slave be freed. For those who find this beyond their means, (is prescribed) a fast for two months running: by way of repentance to Allah. for Allah hath all knowledge and all wisdom.

93. If a man kills a believer intentionally, his recompense is Hell, to abide therein (For ever): And the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.

94. O ye who believe! When ye go abroad in the cause of Allah, investigate carefully, and say not to any one who offers you a salutation: "Thou art none of a believer!" Coveting the perishable goods of this life: with Allah are profits and spoils abundant. Even thus were ye yourselves before, till Allah conferred on you His favours: Therefore carefully investigate. For Allah is well aware of all that ye do.

95. Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons.

Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). Unto all (in Faith) Hath Allah promised good: But those who strive and fight Hath He distinguished above those who sit (at home) by a special reward,-

96. Ranks specially bestowed by Him, and Forgiveness and Mercy. For Allah is Oft-forgiving, Most Merciful.

97. When angels take the souls of those who die in sin against their souls, they say: "In what (plight) Were ye?" They reply: "Weak and oppressed Were we in the earth." They say: "Was not the earth of Allah spacious enough for you to move yourselves away (From evil)?" Such men will find their abode in Hell,- What an evil refuge! -

98. Except those who are (really) weak and oppressed - men, women, and children - who have no means in their power, nor (a guide-post) to their way.

99. For these, there is hope that Allah will forgive: For Allah doth blot out (sins) and forgive again and again.

100. He who forsakes his home in the cause of Allah, finds in the earth Many a refuge, wide and spacious: Should he die as a refugee from home for Allah and His Messenger, His reward becomes due and sure with Allah. And Allah is Oft-forgiving, Most Merciful.

101. When ye travel through the earth, there is no blame on you if ye shorten your prayers, for fear the Unbelievers May attack you: For the Unbelievers are unto you open enemies.

102. When thou (O Messenger. art with them, and standest to lead them in prayer, Let one party of them stand up (in prayer) with thee, Taking their arms with them: When they finish their prostrations, let them Take their position in the rear. And let the other party come up which hath not yet prayed - and let them pray with thee, Taking all precaution, and bearing arms: the Unbelievers wish, if ye were negligent of your arms and your baggage, to assault you in a single rush. But there is no blame on you if ye put away your arms because of the inconvenience of rain or because ye are ill; but take (every) precaution for yourselves. For the Unbelievers Allah hath prepared a humiliating punishment.

103. When ye pass (Congregational) prayers, celebrate Allah.s praises, standing, sitting down, or lying down on your sides; but when ye are free from danger, set up Regular Prayers: For such prayers are enjoined on believers at stated times.

104. And slacken not in following up the enemy: If ye are suffering hardships, they are suffering similar hardships; but ye have Hope from Allah, while they have none. And Allah is full of knowledge and wisdom.

105. We have sent down to thee the Book in truth, that thou mightest judge between men, as guided by Allah. so be not (used) as an advocate by those who betray their trust;

106. But seek the forgiveness of Allah. for Allah is Oft-forgiving, Most Merciful.

107. Contend not on behalf of such as betray their own souls; for Allah loveth not one given to perfidy and crime:

108. They may hide (Their crimes) from men, but they cannot hide (Them) from Allah, seeing that He is in their midst when they plot by night, in words that He cannot approve: And Allah Doth compass round all that they do.

109. Ah! These are the sort of men on whose behalf ye may contend in this world; but who will contend with Allah on their behalf on the Day of Judgment, or who will carry their affairs through?

110. If any one does evil or wrongs his own soul but afterwards seeks Allah's forgiveness, he will find Allah Oft-forgiving, Most Merciful.

111. And if any one earns sin. he earns it against His own soul: for Allah is full of knowledge and wisdom.

112. But if any one earns a fault or a sin and throws it on to one that is innocent, He carries (on himself) (Both) a falsehood and a flagrant sin.

113. But for the Grace of Allah to thee and his Mercy, a party of them would certainly have plotted to lead thee astray. But (in fact) they will only Lead their own souls astray, and to thee they can do no harm in the least. For Allah hath sent down to thee the Book and wisdom and taught thee what thou Knewest not (before): And great is the Grace of Allah unto thee.

114. In most of their secret talks there is no good: But if one exhorts to a deed of charity or justice or conciliation between men, (Secrecy is permissible): To him who does this, seeking the good pleasure of Allah, We shall soon give a reward of the highest (value).

115. If anyone contends with the Messenger even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, We shall leave him in the path he has chosen, and land him in Hell,- what an evil refuge!

116. Allah forgiveth not (The sin of) joining other gods with Him; but He forgiveth whom He pleaseth other sins than this: one who joins other gods with Allah, Hath strayed far, far away (from the right).

117. (The Pagans), leaving Him, call but upon female deities: They call but upon satan the persistent rebel!

118. Allah did curse him, but he said: "I will take of Thy servants a portion Marked off;

119. "I will mislead them, and I will create in them false desires; I will order them to slit the ears of cattle, and to deface the (fair) nature created by Allah." Whoever, forsaking Allah, takes satan for a friend, hath of a surety suffered a loss that is manifest.

120. Satan makes them promises, and creates in them false desires; but satan's promises are nothing but deception.

121. They (his dupes) will have their dwelling in Hell, and from it they will find no way of escape.

122. But those who believe and do deeds of righteousness,- we shall soon admit them to gardens, with rivers flowing beneath,-to dwell therein for ever. Allah's promise is the truth, and whose word can be truer than Allah's?

123. Not your desires, nor those of the People of the Book (can prevail): whoever works evil, will be requited accordingly. Nor will he find, besides Allah, any protector or helper.

124. If any do deeds of righteousness,- be they male or female - and have faith, they will enter Heaven, and not the least injustice will be done to them.

125. Who can be better in religion than one who submits his whole self to Allah, does good, and follows the way of Abraham the true in Faith? For Allah did take Abraham for a friend.

126. But to Allah belong all things in the heavens and on earth: And He it is that Encompasseth all things.

127. They ask thy instruction concerning the women say: Allah doth instruct you about them: And (remember) what hath been rehearsed unto you in the Book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry, as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans. There is not a good deed which ye do, but Allah is well-acquainted therewith.

128. If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practise self-restraint, Allah is well-acquainted with all that ye do.

129. Ye are never able to be fair and just as between women, even if it is your ardent desire: But turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air). If ye come to a friendly understanding, and practise self-restraint, Allah is Oft-forgiving, Most Merciful.

130. But if they disagree (and must part), Allah will provide abundance for all from His all-reaching bounty: for Allah is He that careth for all and is Wise.

131. To Allah belong all things in the heavens and on earth. Verily we have directed the People of the Book before you, and you (o Muslims) to fear Allah. But if ye deny Him, lo! unto Allah belong all things in the heavens and on earth, and Allah is free of all wants, worthy of all praise.

132. Yea, unto Allah belong all things in the heavens and on earth, and enough is Allah to carry through all affairs.

133. If it were His will, He could destroy you, o mankind, and create another race; for He hath power this to do.

134. If any one desires a reward in this life, in Allah's (gift) is the reward (both) of this life and of the hereafter: for Allah is He that heareth and seeth (all things).

135. O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do.

136. O ye who believe! Believe in Allah and His Messenger, and the scripture which He hath sent to His Messenger and the scripture which He sent to those before (him). Any who denieth Allah, His angels, His Books, His Messenger, and the Day of Judgment, hath gone far, far astray.

137. Those who believe, then reject faith, then believe (again) and (again) reject faith, and go on increasing in unbelief,- Allah will not forgive them nor guide them nor guide them on the way.

138. To the Hypocrites give the glad tidings that there is for them (but) a grievous penalty;-

139. Yea, to those who take for friends unbelievers rather than believers: is it honour they seek among them? Nay,- all honour is with Allah.

140. Already has He sent you Word in the Book, that when ye hear the signs of Allah held in defiance and ridicule, ye are not to sit with them unless they turn to a different theme: if ye did, ye would be like them. For Allah will collect the hypocrites and those who defy faith - all in Hell:-

141. (These are) the ones who wait and watch about you: if ye do gain a victory from Allah, they say: "Were we not with you?"- but if the unbelievers gain a success, they say (to them): "Did we not gain an advantage over you, and did we not guard you from the believers?" but Allah will judge betwixt you on the Day of Judgment. And never will Allah grant to the unbelievers a way (to triumphs) over the believers.

142. The Hypocrites - they think they are over-reaching Allah, but He will over-reach them: When they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allah in remembrance;

143. (They are) distracted in mind even in the midst of it,- being (sincerely) for neither one group nor for another whom Allah leaves straying,- never wilt thou find for him the way.

144. O ye who believe! Take not for friends unbelievers rather than believers: Do ye wish to offer Allah an open proof against yourselves?

145. The Hypocrites will be in the lowest depths of the Fire: no helper wilt thou find for them;-

146. Except for those who repent, mend (their lives) hold fast to Allah, and purify their religion as in Allah's sight: if so they will be (numbered) with the believers. And soon will Allah grant to the believers a reward of immense value.

147. What can Allah gain by your punishment, if ye are grateful and ye believe? Nay, it is Allah that recogniseth (all good), and knoweth all things.

148. Allah loveth not that evil should be noised abroad in public speech, except where injustice hath been done; for Allah is He who heareth and knoweth all things.

149. Whether ye publish a good deed or conceal it or cover evil with pardon, verily Allah doth blot out (sins) and hath power (in the judgment of values).

150. Those who deny Allah and His apostles, and (those who) wish to separate Allah from His apostles, saying: "We believe in some but reject others": And (those who) wish to take a course midway,-

151. They are in truth (equally) unbelievers; and we have prepared for unbelievers a humiliating punishment.

152. To those who believe in Allah and His apostles and make no distinction between any of the apostles, we shall soon give their (due) rewards: for Allah is Oft-forgiving, Most Merciful.

153. The people of the Book ask thee to cause a book to descend to them from heaven: Indeed they asked Moses for an even greater (miracle), for they said: "Show us Allah in public," but they were dazed for their presumption, with thunder and lightning. Yet they worshipped the calf even after clear signs had come to them; even so we forgave them; and gave Moses manifest proofs of authority.

154. And for their covenant we raised over them (the towering height) of Mount (Sinai); and (on another occasion) we said: "Enter the gate with humility"; and (once again) we commanded them: "Transgress not in the matter of the sabbath." And we took from them a solemn covenant.

155. (They have incurred divine displeasure): In that they broke their covenant; that they rejected the signs of Allah. that they slew the Messengers in defiance of right; that they said, "Our hearts are the wrappings (which preserve Allah.s Word; We need no more)";- Nay, Allah hath set the seal on their hearts for their blasphemy, and little is it they believe;-

156. That they rejected Faith; that they uttered against Mary a grave false charge;

157. That they said (in boast), "We killed Christ Jesus the son of Mary, the Messenger of Allah.;"- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not:-

158. Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise;-

159. And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them;-

160. For the iniquity of the Jews We made unlawful for them certain (foods) good and wholesome which had been lawful for them;- in that they hindered many from Allah.s Way;-

161. That they took usury, though they were forbidden; and that they devoured men's substance wrongfully;- we have prepared for those among them who reject faith a grievous punishment.

162. But those among them who are well-grounded in knowledge, and the believers, believe in what hath been revealed to thee and what was revealed before thee: And (especially) those who establish regular prayer and practise regular charity and believe in Allah and in the Last Day: To them shall We soon give a great reward.

163. We have sent thee inspiration, as We sent it to Noah and the Messengers after him: we sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms.

164. Of some apostles We have already told thee the story; of others We have not;- and to Moses Allah spoke direct;-

165. Messenger. who gave good news as well as warning, that mankind, after (the coming) of the apostles, should have no plea against Allah. For Allah is Exalted in Power, Wise.

166. But Allah beareth witness that what He hath sent unto thee He hath sent from His (own) knowledge, and the angels bear witness: But enough is Allah for a witness.

167. Those who reject Faith and keep off (men) from the way of Allah, have verily strayed far, far away from the Path.

168. Those who reject Faith and do wrong,- Allah will not forgive them nor guide them to any way-

169. Except the way of Hell, to dwell therein for ever. And this to Allah is easy.

170. O Mankind! The Messenger hath come to you in truth from Allah. believe in him: It is best for you. But if ye reject Faith, to Allah belong all things in the heavens and on earth: And Allah is All-knowing, All-wise.

171. O People of the Book! Commit no excesses in your religion: Nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) an apostle of Allah, and His Word, which He bestowed on Mary, and a spirit proceeding from Him: so believe in Allah and His apostles. Say not "Trinity" : desist: it will be better for you: for Allah is one Allah. Glory be to Him: (far exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs.

172. Christ disdaineth nor to serve and worship Allah, nor do the angels, those nearest (to Allah): those who disdain His worship and are arrogant,-He will gather them all together unto Himself to (answer).

173. But to those who believe and do deeds of righteousness, He will give their (due) rewards,- and more, out of His bounty: But those who are disdainful and arrogant, He will punish with a grievous penalty; Nor will they find, besides Allah, any to protect or help them.

174. O mankind! verily there hath come to you a convincing proof from your Lord: For We have sent unto you a light (that is) manifest.

175. Then those who believe in Allah, and hold fast to Him,- soon will He admit them to mercy and grace from Himself, and guide them to Himself by a straight way.

176. They ask thee for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: If (such a deceased was) a woman, who left no child, Her brother takes her inheritance: If there are two sisters, they shall have two-thirds of the inheritance (between them): if there are brothers and sisters, (they share), the male having twice the share of the female. Thus doth Allah make clear to you (His law), lest ye err. And Allah hath knowledge of all things.

Appendix 3: Summary of Data Analysis

The Type of Reference Used in the English Translation of Surah An Nisa by Marmaduke Pitckhall and Abdullah Yusuf Ali

No.	Verse	English Translation of Surah An Nisa by Marmaduke Pitckhall			English Translation of Surah An Nisa by Abdullah Yusuf Ali		
		R1	R2	R3	R1	R2	R3
1.	1 st	you = reader your = reader them = man and woman Its = God	-	-	you = reader your = reader them = man and woman His = God	-	-
2.	2 nd	you = reader your = reader their = orphan	-	-	you = reader your = reader their= orphan	-	-
3.	3 rd	you = reader your = reader	then	more	you = reader your = reader	then	more
4.	4 th	they = woman their = woman	then	-	they = woman their = woman	-	-
5.	5 th	it = wealth them = woman	-	-	- = them woman	-	-

6	6 th	they = orphan them = orphan their = orphan him = the guardian	-	-	they = orphan orphan = them orphan = their orphan = him = the guardian	-	-
7	7 th	-	-	near	-	-	nearest
8	8 th	them = orphan	-	-	them = orphan	-	-
9	9 th	They= those fear (in their behavior toward orphans) Them = those fear (in their behavior toward orphans)	-	-	They= those (disposing of an estate) Them = those (disposing of an estate)	-	-
10	10 th	They = those who unjustly eat up the property of orphan	-	-	They = those who unjustly eat up the property of orphan	-	-
11	11 th	- his	after	nearest	- -	after the	nearer
12	12 th	you = reader your = reader they = the wife he = man she = woman	-	-	you = reader your = reader they = the wife - -	-	most forbearing
13	13 th	His = God He = God him = the messenger	-	-	His = God - -	-	-
14	14 th	His = God Him = God he and him = the messenger	-	-	His = God Him = God They = the messenger	-	-
16	16 th	Them = who are guilty They = who are	-	-	Them = who are guilty	-	Most Merciful

		guilty			They = who are guilty		
17	17 th	-	-	knower	-	-	-
18	18 th	<i>He and I</i> =those who continue to do evil <i>We</i> =Allah	-	-	<i>He and I</i> =those who continue to do evil <i>We</i> =Allah	-	most
19	19 th	them and they = woman	-	-	them and they = woman	-	-
20	20 th	them = the wife	-	-	them = the wife	-	-
21	21 st	you =the reader they = the wife	-	-	you =the reader they = the wife	-	-
22	22 nd	Your = the reader	-	-	Your = the reader	the	-
23	23 rd	you and your = the reader	-	Most merciful	you and your = the reader	-	-
24	24 th	you and your = the reader them and their = the woman	-	Knower	you and your = the reader them and their = the woman	-	-
25	25 th	you and your = the reader they, them, and their = the woman in the right posses them= whose did not able to afford to marry free, believing women	-	Knower - better	you and your = the reader they, them, and their = the woman in the right posses	-	- Most merciful better
26	26 th	you =the reader	-	Knower	you =the reader He = the God (Allah)	-	-
27	27 th	you =the reader	-	-	you =the reader their = anyone who	-	-

					follow vain desire Him = the God (Allah).		
28	28 th	you and your = the reader	-	-	you and your = the reader	-	-
29	29 th	you and your = the reader	-	-	you and your = the reader	-	most
30	30 th	We = the God (Allah) him = someone who injustice	-	-	We = the God (Allah) them = someone who injustice	-	-
31	31 st	We = the God (Allah) you = the reader your = the reader	-	-	We = the God (Allah) you = the reader	-	-
32	32 nd	His = Allah		Knower	His = Allah		
33	33 rd	We = Allah you = reader their = whom your right hands have made a covenant them = whom your right hands have made a covenant	-	-	We = Allah you = reader their = whom your right hand was pledged -	-	-
34	34 th	them, they, their = the woman	-	-	them, they, their = the woman	-	Most
35	35 th	them =twain (men and woman) they = twain (men and woman) - his = the ma	-	knower	them =twain (men and woman) they = twain (men and woman) their = twain (men and woman)	-	-

		her = the woman			his = the man her = the woman		
36	36 th	His = Allah your = the reader	-	-	His = Allah your = the reader	-	-
37	37 th	We = Allah Them = someone niggardly Their = someone niggardly	-	-	We = Allah Them = someone niggardly -	-	-
38	38 th	Their = those who spend the wealth He= whose takes Satan for a comrade	the	-	Their = those who spend the wealth He= whose takes Satan for a comrade	the	-
39	39 th	They and them = anyone who believe in Allah	the	-	They and them = anyone who believe in Allah	The	-
40	40 th	He and His = Allah	-	-	He and His = Allah	-	-
41	41 st	We = Allah them = someone who believe in Allah	-	-	We = Allah -	-	-
42	42 nd	they = someone who disbelieved and disobey the messenger	the	-	them = someone who disbelieved and disobey the apostle	the	-
43	43 rd	your = someone who believe	-	-	you and your = someone who believe	-	-
44	44 th	They =whom were given a portion of the scripture	-	-	They =whom were given a portion of	-	-

		you = Muslims			the book		
45	45 th	-	-	knower	-	-	-
46	46 th	We and us = Allah they, their, and them = Jews	-	-	We and us = Allah they, their, and them = Jews	-	-
47	47 th	We = Allah you = who believe in Allah them = Jews	the	-	We = Allah you = who believe in Allah them = Jews	the	-
48	48 th	He and Him = Allah	-	-	He and Him = Allah	-	Most
49	49 th	He = Allah they = who praise themselves for purify	the	-	He = Allah they = who praise themselves for purify	the	-
50	50 th	they = anyone who lies about Allah.	-	-	they = anyone who lies about Allah.	-	-
51	51 st	they =those who were given a portion of the Scripture	the	-	they =those who were given a portion of the Book	they	-
52	52 nd	Him = Muhammad they =those who were given a portion of the Scripture	-	-	- they =those who were given a portion of the Book	-	-
53	53 rd	They = whom Allah hath cursed. -	the	-	They = whom Allah hath cursed. Their = whom Allah hath cursed.	-	-
54	54 th	His and We = Allah They and them = whom Allah	the	-	His and We = Allah They and them =	the	-

		hath cursed			whom Allah hath cursed		
55	55 th	them and their = people of Abraham it = Allah	-	-	them and their = people of Abraham Him = Allah	-	-
56	56 th	We and Our = Allah They, their, them = anyone whose disbelieve	-	-	We and Our = Allah They, their, them = anyone whose reject the God Signs.	-	-
57	57 th	We = Allah they and them = those who believe and do good works	-	-	We = Allah they and them = those who believe and do good works	-	-
58	58 th	you = reader they = owner -	-	Hearer, Seer	you = reader their = owner He = Allah	-	-
59	59 th	you = reader -	The	-	you = reader His = Allah	the	-
60	60 th	their, they, and them = anyone who declare that they believe in the revelations that have come to thee,	-	-	their, they, them and him = anyone who declare that they believe in the revelations that have come to thee	-	-
61	61 st	it = come to what Allah hath revealed, and to the Messenger them = anyone who declares that they believe in the revelations that	The	-	it = come to what Allah hath revealed, and to the Messenger them = anyone who declares that	The	-

		have come to thee.			they believe in the revelations that have come to thee.		
62	62 nd	they, them and their = the hypocrites We = Allah	-	-	they, them and their = the hypocrites We = Allah	-	-
63	63 rd	they, them and their = the hypocrites	-	-	they, them and their = the hypocrites	-	-
64	64 th	they and them = the hypocrites We = Allah	the	-	they and them = the hypocrites We = Allah	the	Most Merciful
65	65 th	they and them = the Messengers		-	they and them = the Messengers	-	fullest
66	66 th	We = Allah them, their, and they = the Messengers It = Lay down your lives or go forth from your dwellings.	-	better	We = Allah them, their, and they = the Messengers It = Lay down your lives or go forth from your dwellings	-	-
67	67 th	We and Our = Allah them = the Messengers	-	-	We and Our = Allah them = the Messengers	-	-
68	68 th	- them = the Messengers	-	-	We = Allah them = the Messengers		-
69	69 th	they = the Messengers	the	-	they = the Messengers	the	
70	70 th	-	-	Knower	It = the bounty	the	-
71	71 st	your = anyone who believes in	-	-	your = anyone who	-	

		Allah			believes in Allah		
72	72 nd	you =anyone who believe in Allah he =to someone who loiters, me =someone who loiters, them =others person who not loiters	-	-	you =anyone who believe in Allah he =to someone who loiters, us = someone who loiters, them =others person who not loiters	-	-
73	73 rd	you = the reader they and them = anyone who have good fortune	-	-	you = the reader they and them = anyone who have good fortune it = fortune	-	-
74	74 th	he, him = those fight in the way of Allah We = Allah	The This	-	he, him = those fight in the way of Allah We = Allah	The This	-
75	75 th	Our and us = men, women, and children	the	-	Our and us = men, women, and children	the	-
76	76 th		the those	-		the those	-
77	77 th	your = the hypocrites.	This those	-	their = the hypocrites	this those	-
78	78 th	you, them and they = the hypocrites (who fear to fight).	This = some good these =the evil.	-	you, them and they = the hypocrites (who fear to fight).	This = some good these =the evil.	-

79	79 th	We = Allah It = good	-	-	We = Allah It = good	-	-
80	80 th	We = Allah them = evil or who disobey the messenger and Allah	the	-	We = Allah Their = evil or who disobey the messenger and Allah	the	-
81	81 st	they and them = the hypocrites (who fear to fight)	-	-	they and them = the hypocrites (who fear to fight)	-	-
82	82 nd	they = the hypocrites (who fear to fight) it = the Qur'an	-	-	they = the hypocrites (who fear to fight) it = the Qur'an	-	-
83	83 rd	you = the reader they and them = evil who disobey Allah and the massager His = Allah	the	-	you = the reader they and them = evil who disobey Allah and the massager -	The	-
84	84 th		-	Stronger		-	strongest
85	85 th	-	-	-	Its= who recommends and helps a good cause	-	-
86	86 th			better			more
87	87 th	He = Allah you = the readers	-	More true	He = Allah you = the readers	The then	truer
88	88 th	them = the hypocrites	The	-	them and their = the hypocrites	the	-
89	89 th	they, them and their = the	-	-	they, them and their =	-	-

		hypocrites			the hypocrites		
90	90 th	you = the reader they, them and their = the hypocrites He = Allah	-	-	you = the raeder they, them and their = the hypocrites He = Allah	-	-
91	91 st	they, them, their = others you will find that wish to gain your confidence you = the readers We = Allah	-	-	they, them, their = others you will find that wish to gain your confidence you = the readers We = Allah	-	-
92	92 nd	they = family of the slain or the deceased's family he =the killer you = the reader	Then	-	they = family of the slain or the deceased's family he =the killer you = the reader	Then	Knower
93	93 rd	him = the slayer He = Allah	-	-	him = a man who killed -	-	-
94	94 th		-	-		-	-
95	95 th	Their = someone who strive in the way of Allah He = Allah	-	-	Their = someone who strive in the way of Allah He = Allah	-	Higher
96	96 th	Him = Allah	-	-	Him = Allah	-	Most merciful
97	97 th	they and we = the angel	-		they and we = the angel	-	
98	98 th		A way	-		Their way	-
99	99 th	it = those who are (really) weak and	-	-	they = those who are (really)	-	

		oppressed			weak and oppressed		
100	100 th	His = Allah	-	-	His = Allah		Most merciful
101	101 st	You and your = the readers	those	-	You and your = the readers	the	-
102	102 nd	they, them their = anyone who fight in the right way.	The	-	they, them their = anyone who fight in the right way.	The	-
103	103 rd		the	-	-	-	-
104	104 th	they = the enemy	the	knower	-	the	-
105	105 th	-	the		-	the	-
106	106 th	-	-	merciful	-	-	Most merciful
107	107 th	-	-	-	-	-	-
108	108 th	they and them = someone who is treacherous and sinful Him = Allah	-	-	they and their = someone who is treacherous and sinful He = Allah	-	-
109	109 th	their = someone who is treacherous and sinful	The The	-	their = someone who is treacherous and sinful	This the	-
110	110 th	-	-	merciful		-	Most merciful
111	111 th	-	-	Knower		-	Full of knowledge
112	112 th	-	-	-	he = any one earns a fault or a sin	-	-
113	113 th	His = Allah they and them = whoso committed a delinquency or crime	-	-	His = Allah they and them = whoso committed a delinquency or crime	-	-
114	114 th	him = whoso committed a delinquency or crime We = Allah	-	-	him = whoso committed a delinquency or crime We = Allah	-	highest

115	115 th	We = Allah he and him = the messenger	The The believer way	-	We = Allah he and him = the messenger	The that	-
116	116 th	He and Him = Allah	-	-	He and Him = Allah	-	-
117	117 th	They = one who joins other gods with Allah His = Allah	-	-	They = one who joins other gods with Allah Him = Allah	-	-
118	118 th	he and I = Satan	-	-	He, him and I = Satan	-	-
119	119 th	I = Satan them = the servant of Allah	-	-	I = Satan them = the servant of Allah	-	-
120	120 th	I = Satan them = the servant of Allah	-	-	- them = the servant of Allah	-	-
121	121 st	they and their = Satan	-	-	they and their = Satan	-	-
122	122 nd	We = Allah them = someone who believe and do good works		more truthful	We = Allah them = someone who believe and do good works	-	truer
123	123 rd	your = the readers	the	-	your = the readers	the	-
124	124 th	they = whoso do good works he or she = whoso do good works	-	-	they = whoso do good works	-	-
125	125 th	his = submits purpose to Allah.		Better	his = submits purpose to Allah.		better
126	126 th	-	the	-	He = Allah	the	-
127	127 th	you = the reader they = anyone who ask.	the	-	you = the reader they = anyone who	the	-

					ask.		
128	128 th	her = the woman they = the woman and the husband	-	better	her = the woman they = the woman and the husband	-	best
129	129 th	her = the woman	-	merciful	her = the woman	-	Most merciful
130	130 th	they = the woman and the husband His = Allah	-	-	they = the woman and the husband His = Allah	-	-
131	131 st	We = Allah you = the readers	-	-	We = Allah you = the readers	-	-
132	132 nd		the	-		the	-
133	133 rd	He = Allah	-	-	He = Allah	-	-
134	134 th		The the	Hearer, Seer	-	This the	-
135	135 th	your = someone who believe	-	-	your = someone who believe	-	-
136	136 th	He and His = Allah	the	-	He and His = Allah	the	-
137	137 th	them = someone who believe, then reject faith, then believe (again) and (again) reject faith. He = Allah	-	-	them = someone who believe, then reject faith, then believe (again) and (again) reject faith. -	-	-
138	138 th	them = the hypocrites	the	-	them = the hypocrites	the	-
139	139 th	they = the hypocrites their = the disbelievers	-	-	they = the hypocrites them = the unbelievers	-	-
140	140 th	He = Allah	-	-	He = Allah	-	-
141	141 st	you = the believer	the	-	you = the believer	the	-
142	142 nd	He = Allah them and they = the hypocrites	the	-	He = Allah them and they = the	the	-

					hypocrites		
143	143 rd	him = who are swaying	This/that These/those	-	him = who are swaying	-	-
144	144 th	you = the believers	-	-	yourself = the believers	-	-
145	145 th	them = the hypocrites	the	-	them = the hypocrites	the	-
146	146 th	their = someone who repent	the	-	their = someone who repent	the	
147	147 th	your = the reader	-	-	your = the reader	-	-
148	148 th	He = Allah	-	Hearer, Knower.	He = Allah	-	-
149	149 th	it = a good	-	-	it = a good	-	-
150	150 th	We and His = Allah	-	-	We and His = Allah	-	-
151	151 st	We = Allah They = the disbelievers	-	-	We = Allah -	-	-
152	152 nd	His = Allah Their = the messenger Them = the messenger	those	-	His = Allah Their = the apostles	those	Most merciful
153	153 rd	them, they, their and us = The people of the Scripture We = Allah	Then That = what have done by the people of scripture.	-	them, they, their and us = The people of the Book We = Allah	-	-
154	154 th	We = Allah Them = The people of the Scripture	-	-	We = Allah Them = The people of the Book	-	-
155	155 th	our, and they = The people of the Scripture	the	-	our, and they = The people of the Book	the	-
156	156 th	their = The people of the	-	-	they = The people of	-	-

		Scripture			the Book		
157	157 th	we, they and them = the people of the scripture him = Jesus their = the people of the scripture	-	-	we, they and them = the people of the book him = Jesus -	-	-
158	158 th	him = Jesus		-	him = Jesus	-	-
159	159 th	he him, them, and his = the people of scripture	the	-	he, him, them, and his = the people of book.	the	-
160	160 th	We = Allah them = the Jews	-	-	We = Allah them = the Jews	That = what Jews do	-
161	161 st	We = Allah they, their and them = The Jews	-	-	We = Allah they, and them = The Jews	-	-
162	162 nd	them = who are firm in knowledge We = Allah	That Those these	-	them = who are well-grounded in knowledge we = Allah	- those	-
163	163 rd	We = Allah him = Noah	the	-	We = Allah him = Noah	the	-
164	164 th	We = Allah		-	We = Allah		-
165	165 th		the			the	-
166	166 th	He and His = Allah	the		He and His = Allah	the	-
167	167 th		those the	-		those the	-
168	168 th	them = the disbeliever He = Allah	-	-	them = the disbeliever -	-	-
169	169 th		the that	-	-	the this	-
170	170 th	it = truth from your lord	the	knower	it = truth from Allah.	the	-

171	171 st	you and your = people of Scripture He and Him = Allah	the	Better	you and your = people of the Book He and Him = Allah	the	better
172	172 nd	He and His = Allah Him = Allah them = someone who disdain his worship and arrogant	-	-	He and His = Allah Himself = Allah -	-	-
173	173 rd	He and His = Allah they and them = anyone who disdainful and arrogant	those then	-	He and His = Allah they and them = anyone who disdainful and arrogant	those -	-
174	174 th	We = Allah you and your = mankind	-	-	We = Allah you and your = mankind	-	-
175	175 th	He and Him = Allah them = someone who believe in Allah	-	-	He and Him = Allah them = someone who believe in Allah	then	-
176	176 th	they = anyone who believe in Allah you = the readers	-	knower	they = anyone who believe in Allah you = the readers	-	-

NOTE:

R = Reference

R1 = Personal Reference

R2 = Demonstrative Reference

R3 = Comparative Reference

Appendix 4: Evidence of Thesis Consultation



**DEPARTEMEN AGAMA
UNIVERSITAS ISLAM NEGERI MALANG
FAKULTAS HUMANIORA DAN BUDAYA**

Jl. Gajayana No. 50 Malang telp (0341) 552354, Fax (0341) 572553

BUKTI KONSULTASI

Nama Mahasiswa : Evi Zuli Setyorini
Nomor Induk Mahasiswa : 04320089
Fakultas / Jurusan : Humaniora dan Budaya / Sastra Inggris
Pembimbing : Drs. Langgeng Budianto, M.Pd.
Judul Skripsi : Reference used in the English Translation of
Surah An Nisa by M. Marmaduke Pickthall and
Abdullah Yusuf Ali

No	Tanggal	Materi	Tanda Tangan
1.	20 Maret 2008	Pengajuan Proposal Skripsi	1.
2.	30 Maret 2008	ACC Proposal	2.
3.	15 April 2008	Seminar Proposal	3.
4.	28 April 2008	Konsultasi Bab I	4.
5.	05 Mei 2008	Revisi Bab I	5.
6.	25 Juni 2008	Konsultasi Bab II	6.
7.	10 Juli 2008	Revisi Bab II	7.
8.	25 Juli 2008	Konsultasi Bab III	8.
9.	06 Sept 2008	Revisi Bab III & Konsultasi Bab IV	9.
10.	13 Sept 2008	Revisi Bab IV & Konsultasi Bab V	10.
11.	19 Sept 2008	Revisi Bab IV & V	11.
12.	20 Sept 2008	Konsultasi Keseluruhan	12.
13.	20 Sept 2008	ACC keseluruhan	13.

Malang, 20 September 2008
Dekan Fakultas Humaniora dan Budaya

Dr. H. Dimjati Ahmadin, M. Pd
NIP 150 035 072

Appendix 5: Certificate of Authorship of the Thesis

Name : Evi Zuli Setyorini

Reg. No. : 04320089

Address : Dsn. Gendong. Kec. Laren, Lamongan, Jawa Timur.

Certify that the thesis I wrote to fulfill the requirement of *Sarjana Sastra* entitled "Reference used in the English Translation of Surah An Nisa by M. Marmaduke Pickthall and Abdullah Yusuf Ali" is truly my original work.

It does not incorporate any material previous written or published by other persons, except those which are indicated in the notes, quotations, and bibliography. Due to the fact, I am the only person who is responsible for the thesis if there any objection or claim for others.

Malang, 19 September, 2008

The writer

Evi Zuli Setyorini

Appendix 6: Curriculum Vitae

CURRICULUM VITAE

A. PERSONAL IDENTITY

Name : Evi Zuli Setyorini
Reg. No. : 04320089
Place, Date of Birth : Lamongan, July 27th 1986
Sex : Female
Marital Status : Unmarried
Religion : Islam
Nationality : Indonesia
Address : Dsn. Gendong Kec. Laren Lamongan, East Java.

B. EDUCATIONAL BACKGROUND

a. Formal Education

1. Islamic Elementary School (MI) “Thoriqotul Hidayah Gendong Laren-Lamongan. Graduated in 1998.
2. Islamic Junior School (MTs) “Darul Rahmah” Laren-Lamongan graduated in 2001.
3. The stated Vocational High School (SMKN) 1 Lamongan graduated in 2004.
4. Student of English Departement Humanity and Culture Faculty State Islamic University (UIN) Malang.

b. Organization Experience

1. Broad of Ibnu Aqiel Distric, Indonesian Moslem Student Movement (PMII)
2. English Letter Student Association (ELSA) State Islamic University (UIN) Malang.
3. Badan Eksekutif Mahasiswa (BEM) Humanities and Culture Faculty

