



## CHAPTER FOUR

### FINDING AND DISCUSSIONS

The following findings and discussions are aimed at investigating the English, Arabic and Bahasa Indonesia pronouns founds in Surrah Al-Muzzammil and the adjustment between them.



#### 4.1 Finding

##### 4.1.1. Arabic Pronouns (*al-ismu ad-dhomir*) ♣ and its adjustment in English and bahasa Indonesia translation of Surah Al-Muzzammil

In the third verse of Surah al-Muzzammil is found (♣) *Ha Dhomir* as substitutes of *Al- muzammil* in words : *Nisfahu* and *minhu*. These are found in verse: "...*nisfahu awinnqus minhu qalilan...*" Pronoun (♣) *Ha dhomir* which is found at *Nisfahu* and *minhu* as pronoun *mufrad* (singular), *mudzakar* (masculin) and substitute third person or called *Ghaib. Dhomir* (♣) *Ha* puts in the last word after word *nisfun* because (♣) *Ha dhomir* in that verse as pronoun which stick on word (*Dhomir muttasil/ pronoun suffix*). Pronouns (♣) *Ha* in Bahasa Indonesia is translated by word "*-nya*" as suffix with 3<sup>rd</sup> personal pronoun (*Ghaib Mudzakar*). Singular in Arabic is called "*muttasil*" which is found in word *separuhnya* : "*(yaitu) separuhnya atau kurang sedikit dari itu*". Meanwhile, Bahasa Indonesia pronouns are not divided by gender of *mudzakar* (masculine) dan *muannats* (feminine).

Pronoun (▲) *Ha* in word *Nisfahu* and *minhu* is translated into English 'it' as pronoun of word in garment: "Half of it - or subtract from it a little". Character (▲) *Ha* dhamir and "it" are 1<sup>st</sup> pronoun singular with mudzakar (masculine) form. It is described briefly below.

Tabel 4.1


The Types and functions of Arabic Pronouns (*al-ismu ad-dhamir*) in Surah Al-Muzzammil Verse 3

Verse	Number	Word Context	Pronoun	Type of Pronoun	Function of Pronoun
3	1	<p>مِنْهُ and نِصْفَهُ</p> <p>Half of it and from it</p>	▲	<p><i>Muttasil</i></p> <p>Suffix</p> <p>preposition</p>	<p><i>Idofaat</i></p> <p>(conector)</p> <p>Genitive case</p>
<p>نِصْفَةٌ أَوْ كَثِيرٌ مِنْهُ قَلِيلًا ﴿٣﴾</p>					
<p>Translation:</p> <p>(yaitu) separuhnya atau kurang sedikit dari itu,</p> <p>English translation :</p> <p>Half of it - or subtract from it a little,</p>					

In the fourth verse is found the same pronoun. It is dhamir (▲) with position as *jar majrur* (preposition) with singular pronoun form for masculine pronoun *mudzakar* in the word: *‘Alaihi* in verse : “*Auzid ‘alaihī warattilil qurana tartiila*”. Pronoun/ *dzamir* (▲) in sentence “*Auzid ‘alaihī*” as substitute of the word “*nisfahu*”. Pronoun (▲) *Ha* in Bahasa Indonesia is translated into the word “*itu*” as demonstrative pronoun and not included as pronoun. Pronoun (▲) *Ha* in sentence “*Auzid ‘alaihī*” in English is translated to word “*more*”. This word is not included as pronouns: “*Or a little more; and recite the Qur’an (aloud) in a slow, (pleasant tone and) style*”. It is described briefly below.

**Tabel 4.2**

**The Types and functions of Arabic Pronouns (*al-ismu ad-dhamir*) in Surah Al-Muzzammil Verse 4**

Verse	Number	Word Context	Pronoun	Type of Pronoun	Function of Pronoun
4	2	عَلَيْهِ	▲	<i>Muttasil</i> preposition	<i>Maf'ul bih</i> (objek) Genitive case
 أَوْرَةٌ عَلَيْهِ وَإِلَى الْقُرْآنِ تَرْتِيلاً ﴿٤﴾					
Bahasa Indonesia Translation:					

*Atau lebih dari (seperdua) itu, dan bacalah Al Qur'an itu dengan perlahan-lahan.*

English translation :

Or a little more; and recite the Qur'an (aloud) in a slow, (pleasant tone and) style


In the 8<sup>th</sup> verse is found the same pronouns. It is *dhamir* (♣) as *jar majrur* (preposition). It is singular pronoun / *mudzakar* (masculin) in word : *ilahi* is found in the verse: "*wadkuri isma robbika watabattal ilahi tabtiila*". Pronoun / *dzamir* (♣) in sentence "*watabattal ilahi*" as substitute of the word "*Rabb*" in form *mufrad mudzakar* (singular masculin). Pronoun (♣) *Ha* in Bahasa Indonesia is translated to "-Nya" as suffix with 3<sup>rd</sup> personal pronoun (*Ghaiib Mudzakar*) Singular in Arabic is known as "*muttasil*" which is found in word *kepada-Nya* : "*Dan sebutlah nama Tuhanmu, dan beribadahlah kepada-Nya dengan sepenuh hati*". Bahasa Indonesia pronouns are not divided by gender of *mudzakar* (masculine) dan *muanats* (feminine). Pronoun (♣) *Ha* in sentence "*watabattal ilahi*" in English is translated as "Him": "*And remember the Name of your Lord and devote yourself to Him with a complete devotion*". The word "Him" singular pronoun in masculin gender. It is described briefly below.

**Tabel 4.3**

**The Types and functions of Arabic Pronouns (*al-ismu ad-dhamir*) in Surah Al-Muzzammil Verse 8**

Verse	Number	Word Context	Pronoun	Type	of	Function of
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				Pronoun	Pronoun
8	3	إِلَيْهِ	▲	<i>Muttasil</i>	<i>Maf'ul bih</i>
		Kepada-Nya	Nya	Preposition	(objek)
		To Him	Him	Sufiks	Genitive
				Suffix	case


 وَأَذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَتَبُّلاً

Bahasa Indonesia Translation:

*Dan sebutlah nama Tuhanmu, dan beribadahlah kepada-Nya dengan sepenuh hati.*

English translation :

And remember the Name of *your* Lord aand devote *yourself* to *Him* with a complete devotion.

In the 9<sup>th</sup> verse, *dhamir* (▲) with *maf'ul bih* type (objek) with singular pronoun *mudzakar* (masculin) in word : *fattakhidhu* which is found in verse : “*Rabbul masyriki wal maghribi laa ilaaha illa hua fattakhidhu wakiilaa*”. Pronoun/ *dzmir* (▲) in sentence “*fattakhidhu*” substitutes “*Rabb*” with *mufrad mudzakar* (singular masculin). Pronoun (▲) *Ha* in Bahasa Indonesia is translated as “*Dia*” . It is 3<sup>rd</sup> personal pronoun (*Ghaiib Mudzakar*) Singular in Arabic is known as “*muttasil*” . It can be subject or object which is found in the word

*jadikanlah dia* : “(Dialah) Tuhan timur dan barat, tidak ada Tuhan selain Dia, maka jadikanlah Dia sebagai pelindung” . Still, Bahasa Indonesia pronouns doesn't divided as *mudzakar* (masculin) and *muanats* (feminine). It is described briefly below.

**Tabel 4.4**

**The Types and functions of Arabic Pronouns (*al-ismu ad-dhamir*) in Surah Al-Muzzammil Verse 9**

Verse	Number	Word Context	Pronoun	Type of Pronoun	Function of Pronoun
9	4	فَاتَّخِذْهُ <i>jadikanlah Dia</i> So take <i>Him</i>	أ Dia Him	<i>Muttasil</i> Suffix	<i>Maf'ul bih</i> (objek) Accusative case
<p>رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾</p> <p>Bahasa Indonesia Translation: (Dialah) Tuhan timur dan barat, tidak ada Tuhan selain Dia, maka jadikanlah Dia sebagai pelindung.</p> <p>English translation: (He Alone is) the Lord of the east and the west, Lâ ilâha illa Huwa (none has the right to be worshipped but <i>He</i>). So take <i>Him</i> Alone as Wakîl (Disposer of your</p>					

affairs).

Pronoun (♣) *Ha* in sentence "*fatakhidhu*" in English is translated as "Him": "(He Alone is) the Lord of the east and the west, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). So take Him Alone as *Wakil* (Disposer of your affairs)". Him is singular pronoun of masculin

In the 16<sup>th</sup> verse, the same pronoun, *dhamir* (♣) as *maf'ul bih* (object) singular pronoun *mudzakar* (masculin) in the sentence: *fa akhodnahu* which is translated in verse: "*fa `asoo fir`auna rasuula fa akhodnahu akhdaw wabilu*". Pronoun / *dzamir* (♣) in sentence "*fa akhodnahu*" substitutes the word "*Fir`auna*" in *mufrad mudzakar* (singular masculin). Pronoun (♣) *Ha* in Bahasa Indonesia is translated to word "Dia" as 3<sup>rd</sup> personal pronoun (*Ghaiib Mudzakar*) Singular in Arabic known as "*muttasil*". It can be subject or object in sentence *lalu Kami siksa Dia: Namun Fir'aun mendurhakai Rasul itu, lalu Kami siksa dia dengan siksaan yang berat*". Pronoun (♣) *Ha* in sentence "*fa akhodnahu*" is translated as "Him": "*But Fir'aun (Pharaoh) disobeyed the Messenger [Mûsa (Moses)], so We seized him with a severe punishment.*". The word "Him" is singular pronoun masculin. It is described briefly below.



Tabel 4.5

The Types and functions of Arabic Pronouns (*al-ismu ad-dhamir*) in Surah Al-Muzzammil Verse 16

Verse	Number	Word Context	Pronoun	Type of Pronoun	Function of Pronoun
16	5	فَأَخَذْتَهُ  <i>lalu Kami siksa Dia</i>  <i>so We seized him</i>	أ  Dia  Him	Preposition  Suffix	<i>Maf'ul bih</i>  (objek)  Accusative case
<p>فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلاً ﴿١٦﴾</p> <p>Translation :</p> <p><i>Namun Fir'aun mendurhakai Rasul itu, lalu Kami siksa Dia dengan siksaan yang berat.</i></p> <p>English translation:</p> <p>But Fir'aun (Pharaoh) disobeyed the Messenger [Mûsa (Moses)], so <i>We</i> seized <i>him</i> with a severe punishment.</p>					

In 18<sup>th</sup> verse, the same pronoun /*dhamir* (♣) with position as *jar majrur* (preposition) with singular pronoun for *mudzakar* (masculine) in sentence : “*munfatirumm bihi*” and *dhamir* (♣) as *idofat* (preposition) It is singular pronoun *mudzakar* (masculine) in word “*wa`duhu*” which found in verse : “*As-samaau munfatirumm bihi kaana wa`duhuu maf`ulaa*”. Pronoun / *dzamir* (♣) in sentence “*munfatirumm bihi*” and word “*wa`duhuu*” as substitute of sentence “*Rabb*” as *mufrad mudzakar* (singular masculin).

Pronoun (♣) *Ha* in sentence: “*munfatirumm bihi*” in Bahasa Indonesia translated as word “itu”. So, this word doesn’t include pronoun. Similar with “*wa`duhu*” in Bahasa Indonesia is translated as word “Allah” by showing the original meaning, not by pronouns: “*Langit terbelah pada hari itu. Janji Allah pasti terlaksana*”. Pronoun (♣) *Ha* in sentence “*munfatirumm bihi*” in English is translated in word “be” and this word doesn’t include pronoun. Meanwhile, word “*wa`duhuu*” in English is translated as word “His”: “*Where on the heaven will be cleft asunder? His Promise is certainly to be accomplished*”. Word “His” is pronoun singular with gender masculin. It is described briefly below.

**Tabel 4.6**

**The Types and function of Arabic Pronouns (*al-ismu ad-dhamir*) in Qur`anic**

**Verses Surah Al-Muzzammil Verse 18**

Verse	Number	Word Context	Pronoun	Type of Pronoun	Function of Pronoun


18	6	<p>مُنْفَطِرِينَ</p> <p>وَعَدُّهُ</p> <p><i>terbelah pada hari itu</i></p> <p><i>His Promise</i></p>	<p>ا</p> <p>His</p>	<p>Preposition</p> <p>Sufiks</p> <p>Suffix</p>	<p><i>Jar majrur</i></p> <p>(kata keterangan)</p> <p>Adverbium</p> <p>Temporal</p> <p><i>Idhofat</i></p> <p>(prase)</p> <p>Genitive case</p>
<p>اَلسَّمَاءُ مُنْفَطِرٌ بِهٖ كَانَ وَعَدُّهُ مَفْعُولًا ﴿١٩﴾</p>					
<p>Bahasa Indonesia Translation:</p> <p><i>Langit terbelah pada hari itu. Janji Allah pasti terlaksana.</i></p>					
<p>English translation :</p> <p>Where on the heaven will be cleft asunder? <i>His</i> Promise is certainly to be accomplished.</p>					


In verse nineteenth, there is same pronouns called dhamir (ا) as idhofat (phrase) in singular pronouns for pronouns *mudzakar* (masculine) in word: "rabbihii" which found in verse : "inna haadihi tadzkirah faman syaa ittakhoda

*ilaa rabbihii sabiila* ". Pronoun / dzamir (ا) in word "rabbihii" as substitute of word "Maan" in *mufrad mudzakar* form (singular masculin). Pronoun (ا) Ha in Bahasa Indonesia is translated as word "-Nya" as suffix as 3<sup>rd</sup> personal pronoun (*Ghaiib Mudzakar*) singular in Arabic is called *muttasil Tuhannya* : "Sungguh, ini adalah peringatan. Barang siapa menghendaki, niscaya dia mengambil jalan (yang lurus) kepada Tuhannya". Pronoun (ا) Ha in word "rabbihii" in English is translated to English as "His": *Verily, this is an admonition, therefore whosoever will, let him take a Path to His Lord!*". Word "His" is pronoun singular masculin. it is described below.

**Tabel 4.7**

**The Types and functions of Arabic Pronouns (*al-ismu ad-dhamir*) in Surah Al-Muzzammil Verse 19**

Verse	Number	Word Context	Pronoun	Type of Pronoun	Function of Pronoun
19	7	 <i>Tuhannya</i> <i>His Lord</i>	ا  His	Sufiks  Suffix	<i>Idhofat</i>  (prase)  Adverbium  Temporal  Genitive

					case
 إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ أَتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا					
<p>Bahasa Indonesia Translation:</p> <p><i>Sungguh, ini adalah peringatan. Barang siapa menghendaki, niscaya dia mengambil jalan (yang lurus) kepada Tuhan<sup>nya</sup>.</i></p>					
<p>English translation:</p> <p>Verily, this is an admonition, therefore <i>whosoever</i> will, let <i>him</i> take a Path to <i>His</i> Lord!</p>					

In 20<sup>th</sup> verse is found dhamir (♣) which appears in “*nisfahu, tsulutsuhu, tuhsuhuu, minhu* dan *tajiduhuu*” in form singular pronoun). it is *mudzakar* (masculin). In words : “*nisfahu* and *tsulutsuhu*” which is found in verse : “*mintsulusayai laila nisfahu ao tsulutsahu*” get position as idhofat (phrase), dhamir (♣) in words “*nisfahu* and *tsulutsuhu*” refers to words “*al-lail*” with form *mufrad mudzakar* (singular masculin). In word “*tuhsuhuu*”, pronouns / dzamir (♣) substitutes “*Alwaktu*” with form *mufrad mudzakar* (singular masculin) which is found in verse : “ *`alimaa anlan tuhsuhu fataaba `alaikum*”. In word “*minhu*”

Pronoun / dzamir (ا) substitutes word “*Al Quran*” which is found in verse “*faqrau maa tayassara minhu*” with form *mufrad mudzakar* (singular masculin). In word “*tajiduhu*”, pronoun / dzamir (ا) substitutes word “*khairin*” with form *mufrad mudzakar* (singular masculin) which is found in verse “*wamaa tuqaddimu lianfusikum taziduuhu `indallai hua khoiron wa `a dzoma ajron*”. Pronoun (ا) *Ha* in word : “*nisfahu*” in Bahasa Indonesia is translated to word “*malam*” as the original meaning of pronoun. So, In Bahasa Indonesia translation, word “*nisfahu*” doesn’t use pronoun. Word “*tsulutsuhu*” in Bahasa Indonesia in translated to word “*Nya*” as 3<sup>rd</sup> personal pronoun (Ghaiib Mudzakar) Singular in Arabic is called “*muttasil*” and it can be subject or object. Those words appear in verse: “*Sesungguhnya Tuhanmu mengetahui bahwa engkau (Muhammad) berdiri (salat) kurang dari dua pertiga malam, atau seperdua malam atau sepertiganya dan (demikian pula) segolongan dari orang-orang yang bersamamu*”. Word “*tuhsuhuu*” ha (ا) dzamir (pronoun) in Bahasa Indonesia is translated to words “*batas-batas waktu*” so the word is not included pronoun: “*Allah mengetahui bahwa kamu tidak dapat menentukan batas-batas waktu itu*”. In word “*minnhu*”. the status of ha (ا) dzamir (pronoun) as preposition. (ا) Dzamir (pronoun) is translated to Bahasa Indonesia as “*Al quran*” so the word is not included pronouns study. : “*karena itu bacalah apa yang mudah (bagimu) dari Al Quran*”. In the other hand, word “*tajiduhuu*” the pronoun (ا) dzamir is translated to word “*nya*” as suffix in form third personal pronoun (Ghaiib Mudzakar) singular in Arabic is called “*muttasil*” which is found in word *Memperolehnya* : “*Kebaikan apa saja yang kamu perbuat untuk dirimu niscaya kamu memperoleh*

*(balasan)nya di sisi Allah sebagai balasan yang paling baik dan yang paling besar pahalanya". Pronoun (أ) Ha in words ""nisfahu, tsulutsuhu, tuhsuhuu, minhu and tajiduhuu" in English is translated to the original meaning so it is not included pronoun : Verily, your Lord knows that you do stand (to pray at night) a little less than two thirds of the night, or half the night, or a third of the night, and so do a party of those with you, and Allah measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Quran as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allah's Bounty; yet others fighting in Allah's Cause. So recite as much of the Qur'an as may be easy (for you), and perform As-Salat (Iqamat-as-Salât) and give Zakat, and lend to Allah a goodly loan, and whatever good you send before you for yourselves, (i.e. Nawafil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah, etc.), you will certainly find it with Allah, better and greater in reward. And seek Forgiveness of Allah. Verily, Allah is Oft-Forgiving, Most Merciful." It is described briefly below.*

**Tabel 4.8**

**The Types and function of Arabic Pronouns (*al-ismu ad-dhamir*) in Qur'anic Verses Surah Al-Muzzammil Verse 20**

Verse	Number	Word Context	Pronoun	Type of Pronoun	Function of Pronoun

20	8	<p>وَنَصَفَهُ</p> <p>وَتُلْتَهُ</p> <p>لَنْ تُحْصُوهُ</p> <p>مَا تَسَّرَ مِنْهُ</p> <p>تَجِدُوهُ</p> <p><i>seperdua malam</i></p> <p><i>sepertiganya</i></p> <p><i>tidak dapat</i></p> <p><i>menentukan batas-</i></p> <p><i>batas waktu itu</i></p> <p><i>dari Al Quran</i></p>	Nya	<p>Fhrase</p> <p>Suffix</p>	<p><i>Idhofat</i></p> <p>(frase)</p> <p><i>Maful bih</i></p> <p>(objek)</p> <p><i>Jar majrur</i></p> <p>(Preposisi)</p> <p>Genitive case</p>
<p>إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثِي اللَّيْلِ وَنَصَفَهُ وَتُلْتَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ وَاللَّهُ</p>					



يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَنْ لَنْ تُحْصَوْهُ فَتَابَ عَلَيْكُمْ فَاقْرَأُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَنْ

سَيَكُونُ مِنْكُمْ مَرْضَىٰ وَءَاخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ ۖ وَءَاخَرُونَ يُقْتَلُونَ

فِي سَبِيلِ اللَّهِ فَاقْرَأُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا

وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا ۖ وَأَسْتَغْفِرُوا اللَّهَ ۖ إِنَّ اللَّهَ

غَفُورٌ رَحِيمٌ

Bahasa Indonesia Translation:

Sesungguhnya Tuhanmu mengetahui bahwa engkau (Muhammad) berdiri (salat) kurang dari dua pertiga malam, atau seperdua malam atau sepertiganya dan (demikian pula) segolongan dari orang-orang yang bersamamu. Allah menetapkan ukuran malam dan siang. Allah mengetahui bahwa kamu tidak dapat menentukan batas-batas waktu itu, maka Dia memberi keringanan kepadamu, karena itu bacalah apa yang mudah (bagimu) dari Al Quran. Dia mengetahui bahwa akan ada di antara kamu orang-orang yang sakit dan yang lain berjalan di muka bumi mencari sebagian karunia Allah; dan yang lain berperang di jalan Allah, maka bacalah apa yang mudah (bagimu) dari Al Qur'an dan laksanakanlah salat, tunaikanlah zakat dan berikanlah pinjaman kepada Allah pinjaman yang baik. Kebaikan apa saja yang kamu perbuat untuk dirimu niscaya

*kamu memperoleh (balasan)nya di sisi Allah sebagai balasan yang paling baik dan yang paling besar pahalanya. Dan mohonlah ampunan kepada Allah; sungguh Allah Maha Pengampun, Maha Penyayang.*

English Bahasa Indonesia Translation:

Verily, *your* Lord knows *that you* do stand (to pray at night) a little less than two thirds of the night, or half the night, or a third of the night, and so do a party of *those with you*, and Allah measures the night and the day. *He* knows *that you* are unable to pray the whole night, so *He* has turned to *you* (in mercy). So, recite *you* of the Quran as much as may be easy for *you*. *He* knows *that* there will be *some* among *you* sick, others travelling through the land, seeking of Allah's Bounty; yet others fighting in Allah's Cause. So recite as much of the Qur'an as may be easy (for *you*), and perform As-Salat (Iqamat-as-Salât) and give Zakat, and lend to Allah a goodly loan, and whatever good *you* send before *you* for *yourselves*, (i.e. Nawafil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah, etc.), *you* will certainly find *it* with Allah, better and greater in reward. And seek Forgiveness of Allah. Verily, Allah is Oft-Forgiving, Most Merciful.

#### 4.1.2. Arabic Pronouns (*al-ismu ad-dhamir*) هو and هي and their adjustments in English and bahasa Indonesia translation of Surah Al-Muzzammil

Other form of pronoun which is found in Surah Al muzzamil is words ( هو and هي). In the 6<sup>th</sup> verse, it is found singular pronouns show 3<sup>rd</sup> personal pronoun

(ghaib), it is muanats (femine) and the status is *mubtada* (the second predicate) is called pronoun (هي) which is found in verse: “inna naasyiata laili hiya asyadu wattaa wa aqwaamu qiila”. Pronoun (هي) in 9<sup>th</sup> verse of surah Al Muzzammil is not translated because the last verse contains (هي) which is mean “itu” include in predicate meaning (*mubtada/ isim inna*). Similar with English, word (هي) is not translated. It is represented by the last verse that contains (هي) which means “the” latent in predicate meaning (*mubtada/isim inna*). It is described briefly below.

**Tabel 4.9**

**The Types and function of Arabic Pronouns (*al-ismu ad-dhamir*) in Qur`anic Verses Surah Al-Muzzammil Verse 6**

Verse	Number	Word Context	Pronoun	Type of Pronoun	Function of Pronoun
6	1	<p>إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأًا</p> <p><i>Sungguh, bangun malam itu lebih kuat (mengisi jiwa);</i></p>	هي	Prefix	<p><i>Mubtada</i> (predicate) Femine sensible (<i>marfu`</i>) nominative</p>

					case
إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلاً ﴿٩﴾					
<p>Translation:</p> <p><i>Sungguh, bangun malam itu lebih kuat (mengisi jiwa); dan (bacaan di waktu itu) lebih berkesan.</i></p> <p>English Translation:</p> <p>Verily, the rising by night (for Tahajjud prayer) is very hard and most potent and good for governing (the soul), and most suitable for (understanding) the Word (of Allah).</p>					

In the 9<sup>th</sup> verse, it is found pronoun ( هو ). It is singular personal pronoun shows 3<sup>rd</sup> person (*ghaib*). It is mudzakar (*masculin*) type and the status is *mustatsna* (*exceptive*) which is found in verse : “*Rabbul masyriki wal maghribi la ilaaha illa hua fattakhidhu wakiila*”. In Bahasa Indonesia, pronoun ( هو ) is translated to word “Dia” as exceptive form. However, it doesn’t like Arabic which is distinguished by gender, word “Dia” in Bahasa Indonesia is used to man (*masculin*) and woman (*feminine*). Yet, word “Dia ” is used to name God. It is written by upper case in the first character. Whereas, in Arabic doesn’t do that. In English, pronoun ( هو ) is translated to word “He”. Similar with Bahasa Indonesia,

word “He” is exceptive form. However, different with Bahasa Indonesia which is not distinguished by masculine and feminine gender, English and Arabic are differentiating pronoun by gender. It is explained briefly below.

**Tabel 4.10**

**The Types and function of Arabic Pronouns (*al-ismu ad-dhamir*) in Qur’anic Verses Surah Al-Muzzammil Verse 9**

Verse	Number	Word Context	Pronoun	Type of Pronoun	Function of Pronoun
9	2	<p>لَا إِلَهَ إِلَّا هُوَ</p> <p><i>tidak ada Tuhan selain Dia</i></p> <p>none has the right to be worshipped but <i>He</i></p>	<p>هُوَ</p> <p><i>Dia</i></p> <p><i>He</i></p>	Prefix	<p><i>Mustatsna</i></p> <p><i>(exceptive)</i></p> <p>masculine</p> <p>sensible</p> <p><i>(marfu’)</i></p> <p>accusative case</p>
<p>رَّبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾</p>					

Translation:

*(Dialah) Tuhan timur dan barat, tidak ada Tuhan selain Dia, maka jadilah Dia sebagai pelindung.*

English Translation:

(He Alone is) the Lord of the east and the west, *Lâ ilâha illa Huwa* (none has the right to be worshipped but *He*). So take *Him* Alone as *Wakîl* (Disposer of *your* affairs).

In 20<sup>th</sup> verse, it is found pronoun ( هو ). It is singular pronoun show third pronoun (*ghaib*) in masculine type. It is separates *dzamiir fasl* which is found in verse: “*wamaa tuqaddimu lianfusikum taziduuhu `indallai hua khoiron wa `a dzoma ajron*”. In Bahasa Indonesia, pronoun ( هو ) that separates one word to another is not translated. Whereas in English, the word ( هو ) which is singular pronoun shows 3<sup>rd</sup> pronoun (*ghaib*) in *mudzakar* (masculine type). It is separating between words (*dzamiir fasl*) similar with Arabic. It is described briefly below.

**Tabel 4.10**

**The Types and function of Arabic Pronouns (*al-ismu ad-dhamir*) in Qur`anic**

**Verses Surah Al-Muzzammil Verse 9**

Verse	Number	Word Context	Pronoun	Type of Pronoun	Function of Pronoun
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9	2	<p>وَمَا تَقْدِمُوا لِأَنْفُسِكُمْ  مِنْ خَيْرٍ نَجِدُوهُ عِنْدَ  اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ  أَجْرًا</p> <p><i>Kebaikan apa saja  yang kamu perbuat  untuk dirimu  niscaya kamu  memperoleh  (balasan)nya di sisi  Allah sebagai  balasan yang  paling baik dan  yang paling besar  pahalanya</i></p> <p><i>you will certainly  find // with Allah,</i></p>	<p>هُوَ  //</p>	Prefix	<p><i>Dhamiir  Fasl  (exceptive)  masculine  sensible  (marfū`)  nominative  case</i></p>
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		better and greater in reward			
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﴿ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ ۗ وَاللَّهُ

يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۗ عَلِمَ أَن لَّنْ نَّحْصُوهُ فَتَابَ عَلَيْكُمْ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۗ عَلِمَ أَن

سَيَكُونُ مِنكُمْ مَّرْضَىٰ ۖ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ ۖ وَآخَرُونَ يُقَاتِلُونَ

فِي سَبِيلِ اللَّهِ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ۗ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۗ

وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِن خَيْرٍ نَّحْدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا ۗ وَاسْتَغْفِرُوا اللَّهَ ۗ إِنَّ اللَّهَ

غَفُورٌ رَّحِيمٌ ﴿٢٠٦﴾

Translation:

Sesungguhnya Tuhanmu mengetahui bahwa engkau (Muhammad) berdiri (salat) kurang dari dua pertiga malam, atau seperdua malam atau sepertiganya dan (demikian pula) segolongan dari orang-orang yang bersamamu. Allah menetapkan ukuran malam dan siang. Allah mengetahui bahwa kamu tidak dapat



*menentukan batas-batas waktu itu, maka Dia memberi keringanan kepadamu, karena itu bacalah apa yang mudah (bagimu) dari Al Quran. Dia mengetahui bahwa akan ada di antara kamu orang-orang yang sakit dan yang lain berjalan di muka bumi mencari sebagian karunia Allah; dan yang lain berperang di jalan Allah, maka bacalah apa yang mudah (bagimu) dari Al Qur'an dan laksanakanlah salat, tunaikanlah zakat dan berikanlah pinjaman kepada Allah pinjaman yang baik. Kebaikan apa saja yang kamu perbuat untuk dirimu niscaya kamu memperoleh (balasan)nya di sisi Allah sebagai balasan yang paling baik dan yang paling besar pahalanya. Dan mohonlah ampunan kepada Allah; sungguh Allah Maha Pengampun, Maha Penyayang.*

English Translation:

Verily, *your* Lord knows *that you* do stand (to pray at night) a little less than two thirds of the night, or half the night, or a third of the night, and so do a party of *those with you*, and Allah measures the night and the day. *He* knows *that you* are unable to pray the whole night, so *He* has turned to *you* (in mercy). So, recite *you* of the Quran as much as may be easy for *you*. *He* knows *that* there will be *some* among *you* sick, others travelling through the land, seeking of Allah's Bounty; yet others fighting in Allah's Cause. So recite as much of the Qur'an as may be easy (for *you*), and perform As-Salat (Iqamat-as-Salât) and give Zakat, and lend to Allah a goodly loan, and whatever good *you* send before *you* for *yourselves*, (i.e. Nawafil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah, etc.), *you* will certainly find *it* with Allah, better and greater in reward.

And seek Forgiveness of Allah. Verily, Allah is Oft-Forgiving, Most Merciful.

#### 4.1.3. Arabic Pronouns (*al-ismu ad-dhamir*) and its adjustments in English and bahasa Indonesia translation of Surah Al-Muzzammil

Next, the word which is included dhamir in surah al Muzzammil is word “هم”. In 10<sup>th</sup> verse, it is found *dhamir* “هم”. It is plural pronoun of 3<sup>rd</sup> personal pronoun (*ghaiib*) masculine (*mudzakar*). The status is object (*maf ul bih*). It is found in verse: “*wasbir `alaa maa yquluuna wahjurhum hajron zamiilaa*”. Word “هم” in Bahasa Indonesia is translated to word “mereka”. The word is 3<sup>rd</sup> personal pronoun. It is plural. Yet in Bahasa Indonesia, pronoun “mereka” is used to substitute men and women. The word is found in verse: “*Dan bersabarlah (Muhammad) terhadap apa yang mereka katakan dan tinggalkanlah mereka dengan cara yang baik*”. Whereas, in English, word “هم” is translated to word “them” as pronoun shows plural masculine form. The status is as object which is found in verse : “And be patient (O Muhammad) with what *they* say, and keep away from *them* in a good way”. In English “them” similar with Bahasa Indonesia which is used by men and women. It means that the word is not distinguished by gender. It is described briefly below.

**Tabel 4.11**

**The Types and function of Arabic Pronouns (*al-ismu ad-dhamir*) in Qur`anic**

**Verses Surah Al-Muzzammil Verse 9**

Verse	Number	Word Context	Pronoun	Type of Pronoun	Function of Pronoun
10	1	<p>أَهْجُرْهُمْ</p> <p><i>tinggalkanlah mereka</i></p> <p>keep away from them</p>	<p>هُمْ</p> <p><i>Mereka</i></p> <p><i>Them</i></p>	<i>Muttasil</i>	<p><i>Maf'ul bih</i></p> <p><i>(Objek)</i></p> <p>masculine</p> <p>accusative</p> <p><i>(marfu')</i></p> <p>nominative case</p>
<p>وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾</p> <p>Bahasa Indonesia Translation:</p> <p><i>Dan bersabarlah (Muhammad) terhadap apa yang mereka katakan dan tinggalkanlah mereka dengan cara yang baik.</i></p> <p>English Bahasa Indonesia Translation:</p> <p>And be patient (O Muhammad) with what <i>they</i> say, and keep away from <i>them</i> in a good way .</p>					

In 11<sup>th</sup> verse, the *dhomir* / pronoun “هم” appears. It is plural pronoun for 3<sup>rd</sup> person (*ghaiib*) masculine (*mudzakar*). The status is object (*maf ul bih*) which is found in verse: “*Wadzarni walmukaddibiin uulinna`mai wamhhilhum qatiila*”. Word “هم” in Bahasa Indonesia is translated to word “mereka”. The word is 3<sup>rd</sup> personal pronoun plural. The status is object. In Bahasa Indonesia, pronoun “mereka” is used to substitute men and women. The word appears in verse : “*Dan biarkanlah aku (yang bertindak) terhadap orang-orang yang mendustakan, yang memiliki kenikmatan hidup, dan berilah mereka penangguhan sebentar*”. Whereas, in English the word “هم” is translated to word “them” as pronoun which is showing plural masculine form with status as object. It appears in verse : “*And leave Me Alone to deal with the beliers (those who deny My Verses, etc.), and those who are in possession of good things of life. And give them respite for a little while*”. In English, word “them” similar with Bahasa Indonesia which is used by men and women. It means that the word is not differentiated by gender. It is described briefly below.

**Tabel 4.12**

**The Types and function of Arabic Pronouns (*al-ismu ad-dhamir*) in Qur`anic**

**Verses Surah Al-Muzzammil Verse 11**

Verse	Number	Word Context	Pronoun	Type of Pronoun	Function of Pronoun
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11	2	<p>مَهْلَهْمَر</p> <p>berilah mereka penangguhan give them respite</p>	<p>هم</p> <p>Mereka</p> <p>Them</p>	Muttasil	<p>Maf'ul bih</p> <p>(Objek)</p> <p>masculine</p> <p>accusative</p> <p>(marfu')</p> <p>nominative case</p>
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وَذَرْنِي وَالْكَذِبِينَ أُولَى النَّعْمَةِ وَمَهْلَهْمَر قَلِيلًا ﴿١١﴾

Bahasa Indonesia Translation:

*Dan biarkanlah aku (yang bertindak) terhadap orang-orang yang mendustakan, yang memiliki kenikmatan hidup, dan berilah mereka penangguhan sebentar.*

English Translation :

*And leave Me Alone to deal with the beliers (those who deny My Verses, etc.), and those who are in possession of good things of life. And give them respite for a little while.*

**4.1.4. Arabic Pronouns (*al-ismu ad-dhamir*) ك and its adjustments in English and bahasa Indonesia translation of Surah Al-Muzzammil**

Then, the word which is included *dhamir* /pronoun in surah al Muzzammil is “ك”. In 5<sup>th</sup> verse is found *dhamir* “ك”. It is singular pronoun of 2<sup>nd</sup> personal pronoun (*mukhataab*) masculine (*mudzakar*). The status is as object (*maf'ul bih*). It uses *haraf jar* (preposition) that appears in verse: “*inna sanulqi `alaika qaulan tsaqilaa*”. Word “ك” in Bahasa Indonesia is translated by word “mu” suffix. The word is 2<sup>nd</sup> personal pronoun singular (*mufrad*) and the status is as object with *jar majrur* (preposition form). Whereas, in Bahasa Indonesia pronoun “Mu” is used to substitute 2<sup>nd</sup> personal pronoun of man and woman. The word appears in verse : “*inna sanulqi `alaika qaulan tsaqilaa*”. Whereas in English, word “ك” is translated to word “you” as which is used to show singular masculine form. The status is as object in preposition form. It appears in verse: “*Verily, We shall send down to you a weighty Word (i.e. obligations, legal laws, etc.)*” . In English, word “you” similar with Bahasa Indonesia that is used by masculine and feminine. It means that the word is not distinguished by gender. It is described briefly below.

**Tabel 4.13**

**The Types and function of Arabic Pronouns (*al-ismu ad-dhamir*) in Qur`anic Verses Surah Al-Muzzammil Verse 5**

Verse	Number	Word Context	Pronoun	Type of Pronoun	Function of Pronoun
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5	1	عَلَيْكَ	كَ	Preposisi	Majrur bil huruf Object of preposition plural Masculine sensible
		kepadamu to you	Mu you		

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٦١﴾

Translation:  
*Sesungguhnya Kami akan menurunkan perkataan yang berat kepadamu.*

English translation:  
Verily, *We* shall send down to *you* a weighty Word (i.e. obligations, legal laws, etc.)

In the 7<sup>th</sup> verse is found *dhomir* “كَ”. It is singular pronoun of 2<sup>nd</sup> personal pronoun (*mukhataab*) masculine (*mudzakar*). The status is as (*khabar inna*) which is using *haraf jar* (preposition) that appears in verse: “*inna laka finnahari sabhan thawiila*”. Word “كَ” in Bahasa Indonesia is translated to word “engkau” suffix. The word is 2<sup>nd</sup> singular pronoun (*mufrad*) and the status is as *jar majrur* (preposition). In Bahasa Indonesia, pronoun “engkau” is used to substitutes masculine and feminine. The word appears in verse: “*inna laka finnahari sabhan thawiila*”. Whereas, in English, word “كَ” is translated to word “you” as singular

masculine in preposition form which is found in verse : “*Verily, there is for you by day prolonged occupation with ordinary duties*” In English, word “*you*” similar with Bahasa Indonesia which is used by masculine and feminine. It means the word is not affected by gender. It is described briefly below.

**Tabel 4.14**

**The Types and function of Arabic Pronouns (*al-ismu ad-dhamir*) in Qur’anic Verses Surah Al-Muzzammil Verse 5**

Verse	Number	Word Context	Pronoun	Type of Pronoun	Function of Pronoun
7	2	<p>إِنَّ لَكَ</p> <p><i>Sesungguhnya engkau for you</i></p>	<p>ك</p> <p><i>Engkau you</i></p>	<i>Preposition</i>	<p><i>Majrur bil huruf</i></p> <p>Object of preposition plural</p> <p>Masculine sensible</p>
<p>﴿٧﴾ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا</p>					
<p>Translation:</p> <p><i>Sesungguhnya pada siang hari engkau sangat sibuk dengan urusan-urusan yang</i></p>					



*panjang.*

English Translation:

Verily, there is for *you* by day prolonged occupation with ordinary duties,

In 7<sup>th</sup> verse is found *dhomir* “ك” . It is singular pronoun for second personal pronoun (*mukhataab*) masculine (*mudzakar*). The status isan kedudukanya jadi enclitic (*idhofat*) that appears in verse: “*wadkurisma rabbika watabattal ilaihi tabtiila*”. Word “ك” in Bahasa Indonesia is translated to word “*mu*” suffix. The word is 2<sup>nd</sup> personal pronoun singular(*mufrad*). The status is enclitic. Whereas in Bahasa Indonesia, pronoun “*mu*” is used to substitute man or woman. The word appears in verse : “*Dan sebutlah nama Tuhanmu, dan beribadahlah kepada-Nya dengan sepenuh hati*”. While in English, word “ك” is translated to word “*your*” as pronoun shows plural masculine form. The status is enclitic (subjunction). The word appears in verse: “*And remember the Name of your Lord and devote yourself to Him with a complete devotion*”. In English, word “*your*” similar with Bahasa Indonesia that is used by masculine and feminine. It means that the word is not influenced by gender. it is described briefly below.

**Tabel 4.15**

**The Types and function of Arabic Pronouns (*al-ismu ad-dhamir*) in Qur’anic Verses Surah Al-Muzzammil Verse 5**

Verse	Number	Word Context	Pronoun	Type of Pronoun	Function of Pronoun
8	3	رَبِّكَ  Tuhanmu  of your	كَ	enclitic  preposition	Idhafat  (enclitic)  plural  Masculine  sensible

وَأَذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلاً ﴿٨﴾

Translation:

*Dan sebutlah nama Tuhanmu, dan beribadahlah kepada-Nya dengan sepenuh hati.*

English Translation:

And remember the Name of *your* Lord and devote *yourself* to *Him* with a complete devotion.

In 20<sup>th</sup> verse is found dhomir / pronoun “كَ”. It is singular pronoun for 2<sup>nd</sup> personal pronoun (*mukhataab*) masculine (*mudzakar*). The status is enclitic (*idhofat*) that appears in words “*rabbaka*”, “*annaka*” and “*ma`aaka*”: “*inna rabbaka y`alamu annaka taqumu adna min tsulutsi laily wanisfahu watsulutsahu*”

*wathafat minaladzi m`aaka...*". Word "ك" in "rabbaka" and "ma`aaka" in Bahasa Indonesia is translated to word "mu" suffix. The word is 2<sup>nd</sup> personal pronoun singular (*mufrad*). The status is enclitic (*idhafat*). Whereas, for word "annaka" in Bahasa Indonesia is translated to word "engkau" . The word is 2<sup>nd</sup> personal pronoun singular (*mufrad*), The status is subject (*isim anna*). In Bahasa Indonesia, pronoun "mu" and "engkau" is used to substitute man or woman. The word appears in verse : "*Sesungguhnya Tuhanmu mengetahui bahwa engkau (Muhammad) berdiri (salat) kurang dari dua pertiga malam, atau seperdua malam atau sepertiganya dan (demikian pula) segolongan dari orang-orang yang bersamamu...*". Meanwhile in English, word "ك" in sentence "rabbaka" is translated to word "your" as pronoun which show plural masculine with status as enclitic (*subjunction*). Whereas words "annaka" and "ma`aka" in English is translated as word "you". Word "annaka" is pronoun shows singular masculine form as subject (*subjective*). Then, word "ma`aka" as pronoun shows singular form masculine. The status is enclitic (*subjunction*) appears in verse: "*Verily, your Lord knows that you do stand (to pray at night) a little less than two thirds of the night, or half the night, or a third of the night, and so do a party of those with you,*". In English, word "your" similar with Bahasa Indonesia which is used by masculine and feminine. In means the word is not divided by gender. It is described briefly below.

Tabel 4.16

The Types and function of Arabic Pronouns (*al-ismu ad-dhamir*) in Qur`anic

Verses Surah Al-Muzzammil Verse 5

Verse	Number	Word Context	Pronoun	Type of Pronoun	Function of Pronoun
5	1	<p>إِنَّ رَبَّكَ</p> <p>أَنَّكَ</p> <p>مَعَكَ</p> <p><i>Tuhanmu</i></p> <p><i>bahwa engkau</i></p> <p><i>bersamamu</i></p>	<p>ك</p> <p><i>Mu</i></p> <p><i>engkau</i></p>	<p><i>Muttasil</i></p> <p><i>preposisi</i></p>	<p><i>Idhafat</i></p> <p><i>(enklitik)</i></p> <p><i>Subjek</i></p> <p><i>(issim inna)</i></p> <p>Singular and plural</p> <p>Masculine sensible</p>
<p>﴿ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثِي اللَّيْلِ وَنِصْفَهُ، وَثُلُثَهُ، وَطَآئِفَةٌ مِّنَ الَّذِينَ مَعَكَ ۗ وَاللَّهُ</p>					

يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَنْ لَنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَنْ  
سَيَكُونُ مِنْكُمْ مَرْضَىٰ وَءَاخِرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وءَاخِرُونَ يُقَاتِلُونَ  
فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا  
وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ نَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا وَأَسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ

عَفُورٌ رَحِيمٌ ﴿١٥﴾

Translation:

*Sesungguhnya Tuhanmu mengetahui bahwa engkau (Muhammad) berdiri (salat) kurang dari dua pertiga malam, atau seperdua malam atau sepertiganya dan (demikian pula) segolongan dari orang-orang yang bersamamu. Allah menetapkan ukuran malam dan siang. Allah mengetahui bahwa kamu tidak dapat menentukan batas-batas waktu itu, maka Dia memberi keringanan kepadamu, karena itu bacalah apa yang mudah (bagimu) dari Al Quran. Dia mengetahui bahwa akan ada di antara kamu orang-orang yang sakit dan yang lain berjalan di muka bumi mencari sebagian karunia Allah; dan yang lain berperang di jalan Allah, maka bacalah apa yang mudah (bagimu) dari Al Qur'an dan laksanakanlah salat, tunaikanlah zakat dan berikanlah pinjaman kepada Allah pinjaman yang baik. Kebaikan apa saja yang kamu perbuat untuk dirimu niscaya*

*kamu memperoleh (balasan)nya di sisi Allah sebagai balasan yang paling baik dan yang paling besar pahalanya. Dan mohonlah ampunan kepada Allah; sungguh Allah Maha Pengampun, Maha Penyayang.*

English Translation:

Verily, *your* Lord knows *that you* do stand (to pray at night) a little less than two thirds of the night, or half the night, or a third of the night, and so do a party of *those with you*, and Allah measures the night and the day. *He* knows *that you* are unable to pray the whole night, so *He* has turned to *you* (in mercy). So, recite *you* of the Quran as much as may be easy for *you*. *He* knows *that* there will be *some* among *you* sick, others travelling through the land, seeking of Allah's Bounty; yet others fighting in Allah's Cause. So recite as much of the Qur'an as may be easy (for *you*), and perform As-Salat (Iqamat-as-Salât) and give Zakat, and lend to Allah a goodly loan, and whatever good *you* send before *you* for *yourselves*, (i.e. Nawafil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah, etc.), *you* will certainly find *it* with Allah, better and greater in reward. And seek Forgiveness of Allah. Verily, Allah is Oft-Forgiving, Most Merciful.

#### **4.1.5. Arabic Pronouns (*al-ismu ad-dhamir*)ﷻ and its adjustments in English and bahasa Indonesia translation of Surah Al-Muzzammil**

In the 15<sup>th</sup> verse is found dhomir / pronoun “ﷻ”. It is plural pronoun of second personal pronoun (*mukhataab*) masculine (*mudzakar*). The status is object

(*maf'ul bi*) in word “*ilaikum*”. Whereas in word “*alaikum*”, the status is subject (*khabar inna*) with *Haraf jaar* preposition which is found in verse: “*inna ilaikum rasuulan syahidan `alaikum kamaa arsalna ilaa fir`auna rasuula*”. Word “*كُم*” in words “*ilaikum*” in Bahasa Indonesia is translated to word “*kamu*” prefix and word “*ma`aaka*” in Bahasa Indonesia is translated to word “*mu*” suffix. The word is 2<sup>nd</sup> singular pronoun (*mufrad*). Its status is object with preposition form. In Bahasa Indonesia pronoun “*kamu*” and “*mu*” is used to substitute man and woman. The word appears in verse : “*Sesungguhnya Kami telah mengutus seorang rasul (Muhammad) kepada kamu, yang menjadi saksi terhadapmu, sebagaimana Kami telah mengutus seorang Rasul kepada Fir'aun*”. Whereas, in English word “*كُم*” in “*ilaikum*” and “*Alaikum*” is translated as word “*you*” as pronoun which is show singular masculine form with status as object that appears in verse : “*Verily, We have sent to you (O men) a Messenger (Muhammad) to be a witness over you, as We did send a Messenger [Mûsa (Moses)] to Fir'aun (Pharaoh).*” In English, word “*you*” similar with Bahasa Indonesia which is used by masculine and feminine. It means the word is not differentiated by gender. It is described briefly below.

**Tabel 4.17**

**The Types and function of Arabic Pronouns (*al-ismu ad-dhamir*) in Qur'anic Verses Surah Al-Muzzammil Verse 5**

Verse	Number	Word Context	Pronoun	Type of	Function of
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				Pronoun	Pronoun
15	1	إِلَيْكُمْ  عَلَيْكُمْ  kepada kamu  terhadapmu  to you (O men)  over you	كُمْ  Kamu  Mu  You  You	muttasil  preposisi	Objek  (Maf'ul bih)    Haraf jaar  (Preposisi)  Singular and plural  Masculine sensible

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿٥٠﴾

Translation:

*Sesungguhnya Kami telah mengutus seorang rasul (Muhammad) kepada kamu, yang menjadi saksi terhadapmu, sebagaimana Kami telah mengutus seorang Rasul kepada Fir'aun.*

English Translation:



Verily, *We* have sent to *you* (O men) a Messenger (Muhammad) to be a witness over *you*, as *We* did send a Messenger [Mûsa (Moses)] to Fir'aun (Pharaoh)].

In 20<sup>th</sup> verse is found dhomir / pronoun “**كُمْ**”. It is plural pronoun for 2<sup>nd</sup> personal pronoun (*mukhataab*) masculine (*mudzakar*). The status is object (*maf'ul bi*) in words “`alaikum”. Whereas, in word “`minkum”, the status as subject (*khabar yakuunu*) with *Haraf jaar* preposition. It appears in verset: “... `Alima anlan tuhsuhu fataaba `alaikum” and “`Alima an sayakunu minkum mardho”. Word “**كُمْ**” which is found in word “liannfusikum” shows enclitic status (*idhafat*). Word “**كُمْ**” in sentence “`alaikum” and “liannfusikum” in Bahasa Indonesia is translated to “mu” suffix and word “minkum” in Bahasa Indonesia is translated to word “kamu” prefix. The word is 2<sup>nd</sup> personal pronoun singular (*mufrad*) and the status is object with preposition form for word “alaikum” and “minkum”. Whereas in word “liannfusikum”, its status is enclitic. In Bahasa Indonesia pronoun “kamu” and “mu” is used to substitute man and woman. The words appears in verse : *Sesungguhnya Tuhanmu mengetahui bahwa engkau (Muhammad) berdiri (salat) kurang dari dua pertiga malam, atau seperdua malam atau sepertiganya dan (demikian pula) segolongan dari orang-orang yang bersamamu. Allah menetapkan ukuran malam dan siang. Allah mengetahui bahwa kamu tidak dapat menentukan batas-batas waktu itu, maka Dia memberi keringanan kepadamu, karena itu bacalah apa yang mudah (bagimu) dari Al Quran. Dia mengetahui bahwa akan ada di antara kamu orang-orang yang sakit dan yang lain berjalan di muka bumi mencari sebagian karunia Allah; dan yang lain berperang di jalan*

*Allah, maka bacalah apa yang mudah (bagimu) dari Al Qur'an dan laksanakanlah salat, tunaikanlah zakat dan berikanlah pinjaman kepada Allah pinjaman yang baik. Kebaikan apa saja yang kamu perbuat untuk dirimu niscaya kamu memperoleh (balasan)nya di sisi Allah sebagai balasan yang paling baik dan yang paling besar pahalanya. Dan mohonlah ampunan kepada Allah; sungguh Allah Maha Pengampun, Maha Penyayang”.*

In English, word “*لكم*” in sentence “*`Alaikum*” and “*`minkum*” are translated to word “*you*” as pronoun show singular masculine form with status as object. It appears in verse : “*Verily, your Lord knows that you do stand (to pray at night) a little less than two thirds of the night, or half the night, or a third of the night, and so do a party of those with you, and Allah measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Quran as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allah's Bounty; yet others fighting in Allah's Cause*” .

Word “*ليانfusikum*” is translated to English by word “*your*” as pronoun that shows plural masculine form. The status is enclitic. In English, word “*you*” and “*your*” are used by masculine and feminine. It means the word is not divided by gender in verse: “*So recite as much of the Qur'an as may be easy (for you), and perform As-Salat (Iqamat-as-Salât) and give Zakat, and lend to Allah a goodly loan, and whatever good you send before you for yourselves, (i.e. Nawafil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah, etc.), you will certainly find it with Allah, better and greater in reward. And seek*

*Forgiveness of Allah. Verily, Allah is Oft-Forgiving, Most Merciful*'. It is described briefly below.

**Tabel 4.18**

**The Types and function of Arabic Pronouns (*al-ismu ad-dhamir*) in Qur'anic Verses Surah Al-Muzzammil Verse 5**

Verse	Number	Word Context	Pronoun	Type of Pronoun	Function of Pronoun
20	2	<p>عَلَيْكُمْ</p> <p>إِلَيْكُمْ</p> <p>لِأَنْفُسِكُمْ</p> <p><i>kepadamu</i></p> <p><i>antara kamu</i></p> <p><i>dirimu</i></p> <p><i>with you</i></p>	<p>كُم</p> <p><i>Kamu</i></p> <p><i>Mu</i></p> <p><i>You</i></p> <p><i>Your</i></p>	<p><i>muttasil</i></p> <p><i>preposisi</i></p>	<p><i>Objek</i></p> <p><i>(Maf'ul bih)</i></p> <p><i>Haraf jaar</i></p> <p><i>(Preposisi)</i></p> <p><i>idhafat</i></p> <p><i>(enklitis)</i></p> <p><i>Singular and plural</i></p> <p><i>Masculine sensible</i></p>

		among you			
		for yourselves			

• إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثِي اللَّيْلِ وَنِصْفَهُ، وَثُلُثَهُ، وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ ۗ وَاللَّهُ

يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۗ عَلِمَ أَن لَّنْ نَحْضُوهُ فِتَابَ عَلَيْهِ ۗ فَاقْرَأُوا مَا تيسَّرَ مِنَ الْقُرْآنِ ۗ عَلِمَ أَن

سَيَكُونُ مِنكُمْ مَّرْضَىٰ ۚ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ ۚ وَآخَرُونَ يُقْتَلُونَ

فِي سَبِيلِ اللَّهِ ۗ فَاقْرَأُوا مَا تيسَّرَ مِنْهُ ۗ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۗ

وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ ۖ مِن خَيْرٍ نَّحْدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا ۗ وَاسْتَغْفِرُوا اللَّهَ ۗ إِنَّ اللَّهَ

غَفُورٌ رَّحِيمٌ ﴿١٠١﴾

Translation:

Sesungguhnya Tuhanmu mengetahui bahwa engkau (Muhammad) berdiri (salat) kurang dari dua pertiga malam, atau seperdua malam atau sepertiganya dan (demikian pula) segolongan dari orang-orang yang bersamamu. Allah menetapkan ukuran malam dan siang. Allah mengetahui bahwa kamu tidak dapat menentukan batas-batas waktu itu, maka Dia memberi keringanan kepadamu, karena itu bacalah apa yang mudah (bagimu) dari Al Quran. Dia mengetahui

*bahwa akan ada di antara kamu orang-orang yang sakit dan yang lain berjalan di muka bumi mencari sebagian karunia Allah; dan yang lain berperang di jalan Allah, maka bacalah apa yang mudah (bagimu) dari Al Qur'an dan laksanakanlah salat, tunaikanlah zakat dan berikanlah pinjaman kepada Allah pinjaman yang baik. Kebaikan apa saja yang kamu perbuat untuk dirimu niscaya kamu memperoleh (balasan)nya di sisi Allah sebagai balasan yang paling baik dan yang paling besar pahalanya. Dan mohonlah ampunan kepada Allah; sungguh Allah Maha Pengampun, Maha Penyayang.*

English Translation:

Verily, *your* Lord knows *that you* do stand (to pray at night) a little less than two thirds of the night, or half the night, or a third of the night, and so do a party of *those with you*, and Allah measures the night and the day. *He* knows *that you* are unable to pray the whole night, so *He* has turned to *you* (in mercy). So, recite *you* of the Quran as much as may be easy for *you*. *He* knows *that* there will be *some* among *you* sick, others travelling through the land, seeking of Allah's Bounty; yet others fighting in Allah's Cause. So recite as much of the Qur'an as may be easy (for *you*), and perform As-Salat (Iqamat-as-Salât) and give Zakat, and lend to Allah a goodly loan, and whatever good *you* send before *you* for *yourselves*, (i.e. Nawafil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah, etc.), *you* will certainly find *it* with Allah, better and greater in reward. And seek Forgiveness of Allah. Verily, Allah is Oft-Forgiving, Most Merciful

**4.1.6. Arabic Pronouns (*al-ismu ad-dhamir*) تم and its adjustments in English and bahasa Indonesia translation of Surah Al-Muzzammil**

In 17th verse is found dhomir / pronoun “تم”. It is plural pronoun for 2<sup>nd</sup> personal pronoun (*mukhataab*) plural masculine (*mudzakar*). The status is subject (*fa`il*) in word “`kafartum” which is found in verse: “*fakaifa tattaquun inkafartum yauman yaz`alu wildana siiba*” Word “تم” in sentence “`kafartum” in Bahasa Indonesia is translated to word “*kamu*” prefix. The word is 2<sup>nd</sup> personal pronoun singular (*mufrad*). The status is subject. In Bahasa Indonesia pronoun “*kamu*” is used to substitute man and woman. The words are found in sentence : “*Lalu bagaimanakah kamu akan dapat menjaga dirimu jika kamu tetap kafir kepada hari yang menjadikan anak-anak beruban*”. In English, word “تم” in sentence “`kafartum” is translated by word “*you*” as pronoun that use singular masculine form. The status as subject. The word appears in verse: “*Then how can you avoid the punishment, if you disbelieve, on a Day that will make the children grey-headed (i.e. the Day of Resurrection)?*” In English, word “*you*” nd “*your*” are used by masculine and feminine. It means the word is not divided by gender. It is described briefly below.

**Tabel 4.19**

**The Types and function of Arabic Pronouns (*al-ismu ad-dhamir*) in Qur`anic Verses Surah Al-Muzzammil Verse 5**

Verse	Number	Word Context	Pronoun	Type	of	Function of
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				Pronoun	Pronoun
17	1	<p>إِنْ كَفَرْتُمْ</p> <p><i>jika kamu tetap kafir</i></p> <p>if <i>you</i> disbelieve</p>	<p>تُمْ</p> <p><i>Kamu</i></p> <p><i>You</i></p>	<p><i>Muttasil</i></p> <p><i>Suffix</i></p>	<p><i>Subjek</i></p> <p><i>(Fa`il)</i></p> <p>Singular and plural</p> <p>Masculine sensible</p>

فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿٧﴾

Translation:

*Lalu bagaimanakah kamu akan dapat menjaga dirimu jika kamu tetap kafir kepada hari yang menjadikan anak-anak beruban.*

English Translation:

Then how can *you* avoid the punishment, if *you* disbelieve, on a Day *that* will make the children grey-headed (i.e. the Day of Resurrection)?

In 5<sup>th</sup> verse is found dhomir / pronoun “تُمْ”. It is singular (*Mufrad*) pronoun that has plural meaning (*Jam`a*) for 1st personal pronoun (*mutakallim*) masculine (*mudzakar*) and feminine (*mu`annas*). The status is as predicate (*Isim*


*inna*) in word “*Inna*” that appears in verse: “*‘Inna sanulqi ‘alaika qaulan tsaqila*”. In Bahasa Indonesia, the word “*ﻟﻜﻢ*” in word “*Inna*” is translated to word “*kami*” prefix,. The word is 1<sup>st</sup> personal pronoun plural (*jamak*) and the status is as predicate and used to substitute men and women. The word is found in verse: “*Sesungguhnya Kami akan menurunkan perkataan yang berat kepadamu*”. Whereas in English, word “*ﻟﻜﻢ*” in word “*Inna*” is translated to word “*we*” as pronoun to show plural form, masculine. The status is as predicate which is used to pronoun of masculine and feminine. It appears in verse: “*Verily, We shall send down to you a weighty Word (i.e. obligations, legal laws, etc.)*” It is described briefly below.

**Tabel 4.20**

**The Types and function of Arabic Pronouns (*al-ismu ad-dhamir*) in Qur`anic Verses Surah Al-Muzzammil Verse 5**

Verse	Number	Word Context	Pronoun	Type of Pronoun	Function of Pronoun
5	1	<p style="text-align: right;">ﻟﻜﻢ</p> <p><i>Sesungguhnya</i> <i>Kami</i> <i>Verily, We</i></p>	<p>ﻟﻜﻢ</p> <p><i>kami</i></p> <p><i>We</i></p>	<p><i>muttasil</i></p> <p><i>Suffix</i></p>	<p><i>Subjek</i> <i>(Fa`il)</i></p> <p>Singular and plural</p> <p>Masculine</p>



					sensible
 إِنَّا سُنُّلِقَىٰ عَلَیْكَ قَوْلًا ثَقِیْلًا					
Translation: <i>Sesungguhnya Kami akan menurunkan perkataan yang berat kepadamu.</i>					
English Translation: Verily, <i>We</i> shall send down to <i>you</i> a weighty Word (i.e. obligations, legal laws, etc.)					

In the 12<sup>th</sup> verse is found dhomir / pronoun “لَا”. It is singular pronoun (*Mufrad*) that has plural meaning (*Jam`a*) for 1<sup>st</sup> personal pronoun (*mutakallim ma`al ghair*) masculine (*mudzakar*) and feminine (*mu`annas*). The status is enclitic (*Idhafat*) in word “*ladaina*” which is found in verse: “*Inna ladaina ankala wajahiima*”. In Bahasa Indonesia, “لَا” in word “*ladaina*” is translated to word “*kami*” prefix. The word is 1<sup>st</sup> personal pronoun plural. The status is predicate and used to substitute man and woman. The word appears in verse : “*Sungguh, di sisi Kami ada belenggu-belenggu (yang berat) dan neraka yang menyala-nyala*”.

Whereas in English, word “لَا” in sentence “*ladaina*” is translated to “*Us*” as pronoun which is shown plural form. The status as object which is used as

substitute of men and woman appears in verse: “*Verily, with Us are fetters (to bind them), and a raging Fire*”. it is described briefly below.

**Tabel 4.21**

**The Types and function of Arabic Pronouns (*al-ismu ad-dhamir*) in Qur’anic**

**Verses Surah Al-Muzzammil Verse 5**

Verse	Number	Word Context	Pronoun	Type of Pronoun	Function of Pronoun
12	2.	<p>إِنَّا</p> <p><i>Sesungguhnya</i></p> <p><i>Kami</i></p> <p>Verily, With</p> <p><i>Us</i></p>	<p>نا</p> <p><i>kami</i></p> <p><i>Us</i></p>	<p><i>muttasil</i></p> <p><i>Suffix</i></p>	<p><i>Subjek</i></p> <p><i>(Fa`il)</i></p> <p>Singular and plural</p> <p>Masculine sensible</p>
<p>﴿٥﴾ إِنَّ لَدَيْنَا أَنْكَالًا وَحِمِيمًا</p>					
<p>Translation:</p> <p><i>Sungguh, di sisi Kami ada belunggu-belunggu (yang berat) dan neraka yang menyala-nyala,</i></p>					

English Translation:

Verily, with *Us* are fetters (to bind *them*), and a raging Fire.

In 15<sup>th</sup> verse appears dhomir / pronoun “**ﻟﻮ**” is singular pronoun (*Mufrad*) which has plural meaning (*Jam`a*) for 1<sup>st</sup> personal pronoun (*mutakallim*) masculine (*mudzakar*) and feminine (*mu`annas*). The status as predicate (*Isim inna*) in words “*Inna*” and “*arsalna*”. It appears in verse: “*inna arsalna ilaikum syahidan `alaikum kamaa arsalna ilaa fir`auna rasulaa*”. Pronoun “**ﻟﻮ**” in word “*Inna*” and “*arsalna*” in Bahasa Indonesia is translated to word “*kami*” as prefix. The word is 1<sup>st</sup> personal pronoun plural (*jamak*) and the status is as predicate and used to substitute man and woman. It is found in verse : “*Sesungguhnya Kami telah mengutus seorang rasul (Muhammad) kepada kamu, yang menjadi saksi terhadapmu, sebagaimana Kami telah mengutus seorang Rasul kepada Fir'aun*”.

In English, word “**ﻟﻮ**” in sentence “*Inna*” is translated by word “*we*” as pronoun that shows plural form. It is masculine. The status is as predicate which is used to masculine and feminine pronouns that appears in verse: “*Verily, We have sent to you (O men) a Messenger (Muhammad) to be a witness over you, as We did send a Messenger [Mûsa (Moses)] to Fir'aun (Pharaoh)*.” It is described briefly below.

Tabel 4.22

The Types and function of Arabic Pronouns (*al-ismu ad-dhamir*) in Qur'anic Verses Surah Al-Muzzammil Verse 5

Verse	Number	Word Context	Pronoun	Type of Pronoun	Function of Pronoun
15	3	<p>إِنَّا</p> <p><i>Sesungguhnya</i></p> <p><i>Kami</i></p> <p><i>Verily, We</i></p>	<p>نا</p> <p><i>kami</i></p> <p><i>We</i></p>	<p><i>muttasil</i></p> <p><i>Suffix</i></p>	<p><i>Subjek (Fa`il)</i></p> <p>Singular and plural</p> <p>Masculine sensible</p>
<p>إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِيدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿٥﴾</p> <p>Translation:</p> <p><i>Sesungguhnya Kami telah mengutus seorang rasul (Muhammad) kepada kamu, yang menjadi saksi terhadapmu, sebagaimana Kami telah mengutus seorang Rasul kepada Fir'aun.</i></p> <p>English Translation:</p> <p><i>Verily, We have sent to you (O men) a Messenger (Muhammad) to be a witness</i></p>					


over you, as *We* did send a Messenger [Mûsa (Moses)] to Fir'aun (Pharaoh)].

In 16<sup>th</sup> verse is found *dhomir* / pronoun “نا”. It is singular (*Mufrad*) pronoun that has plural (*Jam`a*) meaning for 1<sup>st</sup> personal pronoun (*mutakallim*) masculine (*mudzakar*) and feminine (*mu`annas*). The status is predicate (*faiil*) in word “*fakhodnahu*”. It appears in verse: “*fa`aso fir`auna rasuula faakhodnahu akhdaw wabiila*”. Pronoun “نا” in word “*fakhodnahu*” in Bahasa Indonesia is translated to word “*kami*” as prefix. The word is 1<sup>st</sup> personal pronoun plural (*jama`*). The status is predicate and used to substitute man and woman. It appears in verse : “*Namun Fir'aun mendurhakai Rasul itu, lalu Kami siksa Dia dengan siksaan yang berat*”. Whereas, in English word “نا” in sentence “*fakhodnahu*” is translated to word “*we*” as pronoun that shows plural form. “*But Fir'aun (Pharaoh) disobeyed the Messenger [Mûsa (Moses)], so We seized him with a severe punishment.*” It is described briefly below.

**Tabel 4.23**

**The Types and function of Arabic Pronouns (*al-ismu ad-dhamir*) in Qur`anic Verses Surah Al-Muzzammil Verse 5**

Verse	Number	Word Context	Pronoun	Type of Pronoun	Function of Pronoun
16	4	فَأَخَذْنَاهُ	نا <i>kami</i>	<i>muttasil</i> <i>Suffix</i>	<i>Subjek (Fa`il)</i> Singular and

		<i>lalu Kami</i> <i>siksa Dia</i> <b>so We seized</b> <i>him</i>	<i>We</i>		plural  Masculine  sensible
 <b>فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيًّا</b>					
<p><b>Translation:</b></p> <p><i>Namun Fir'aun mendurhakai Rasul itu, lalu Kami siksa Dia dengan siksaan yang berat.</i></p> <p><b>English Translation:</b></p> <p>But Fir'aun (Pharaoh) disobeyed the Messenger [Mûsa (Moses)], so <i>We</i> seized <i>him</i> with a severe punishment.</p>					

**4.1.7. Arabic Pronouns (*al-ismu ad-dhamir*) الـياء and its adjustments in English and bahasa Indonesia translation of Surah Al-Muzzammil**

In 16<sup>th</sup> verse is found dhomir / pronoun “الـياء”. It is singular (*Mufrad*) pronoun for 1<sup>st</sup> personal pronoun (*mutakallim wahdah*) masculine (*mudzakar*) and feminine (*mu`annas*). The status is object (*maf`ul bih*) in word “*wadarnii*”. It appears in verse: “*fwadarnii wal mukaddibiin uulinna`mati wamahhilhum qaliila*”. Pronoun “الـياء” in words “*wadarnii*” in Bahasa Indonesia is translated to word

“aku” as prefix. It is 1<sup>st</sup> personal pronoun singular and the status is object and used to substitute man and woman. It appears in verse : “*Dan biarkanlah aku (yang bertindak) terhadap orang-orang yang mendustakan, yang memiliki kenikmatan hidup, dan berilah mereka penangguhan sebentar*”.

In English, word “الياء” in word “wadarni” is translated to word “me” as pronoun which is showing singular pronoun. The status is predicate which is used as masculine and feminine pronoun. It appears in verse: “*And leave Me Alone to deal with the beliers (those who deny My Verses, etc.), and those who are in possession of good things of life. And give them respite for a little while.*” It is described briefly below:

**Tabel 4.24**

**The Types and function of Arabic Pronouns (*al-ismu ad-dhamir*) in Qur`anic Verses Surah Al-Muzzammil Verse 5**

Verse	Number	Word Context	Pronoun	Type of Pronoun	Function of Pronoun
16	4	وَذَرْنِي  Dan  biarkanlah aku  And leave Me	الياء  Aku  Me	<i>muttasil</i>  <i>Suffix</i>	<i>objek</i>  <i>(maf'ul bih)</i>  Singular  Masculine  sensible

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وَدَّرْنِي وَالْكَذِبِينَ أُولَى النَّعْمَةِ وَمَهَلْهُمُ قَلِيلًا ﴿١٦﴾

Translation:

*Dan biarkanlah aku (yang bertindak) terhadap orang-orang yang mendustakan, yang memiliki kenikmatan hidup, dan berilah mereka penangguhan sebentar.*

English Translation:

And leave *Me* Alone to deal with the beliers (those *who* deny *My* Verses, etc.), and *those who* are in possession of good things of life. And give *them* respite for a little while.


In the 16<sup>th</sup> verse is found dhomir / pronoun “الْيَاء”. It is singular (*Mufrad*) pronoun of 1<sup>st</sup> personal pronoun (*mutakallim wahdah*) masculine (*mudzakar*) and feminine (*mu`annas*). The status is object (*maful bih*) in word “*wadarnii*”. It appears in verse: “*fwadarnii wal mukaddibiin uulinna`mati wamahhilhum qaliila*”. Pronoun “الْيَاء” in word “*wadarnii*” in Bahasa Indonesia is translated to word “*aku*” as prefix. The word is 1<sup>st</sup> personal pronoun singular and the status is object. It is used as substitutes of man and woman. It appears in verse : “*Dan biarkanlah aku (yang bertindak) terhadap orang-orang yang mendustakan, yang memiliki kenikmatan hidup, dan berilah mereka penangguhan sebentar*”.



In English, pronoun “الياء” in word “*wadarnii*” is translated to word “*me*” as pronoun shows singular. The status is predicate. It is used to masculine and feminine pronoun that appears in verse: “*And leave Me Alone to deal with the beliers (those who deny My Verses, etc.), and those who are in possession of good things of life. And give them respite for a little while.*” It is described briefly below.:

**Tabel 4.24**

**The Types and function of Arabic Pronouns (*al-ismu ad-dhamir*) in Qur`anic Verses Surah Al-Muzzammil Verse 5**

Verse	Number	Word Context	Pronoun	Type of Pronoun	Function of Pronoun
16	4	وَدَّرَنِي  <i>Dan biarkanlah aku</i>  <i>And leave Me</i>	الياء  <i>Aku</i>  <i>Me</i>	<i>muttasil</i>  <i>Suffix</i>	<i>objek</i>  <i>(maf'ul bih)</i>  <i>Singular</i>  <i>Masculine</i>  <i>sensible</i>
 وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا					

Translation:

*Dan bersabarlah (Muhammad) terhadap apa yang mereka katakan dan tinggalkanlah mereka dengan cara yang baik.*

English Translation:

And be patient (O Muhammad) with what *they* say, and keep away from *them* in a good way.

#### **4.2 Discussion**

Arabic, English and Bahasa Indonesia are different languages. In terms of pronoun, Arabic only has dhomir which is translated to English as Pronoun. Dhomir is not divided into possessive pronoun, demonstrative pronoun, etc. as English and Bahasa Indonesia. The pronouns (dhomir) function is two groups: Muttasil and munfasil. Muttasil is suffix and munfasil is prefix. The status or function is subject and object. Subject is fa'il, mubtada, isim inna, isim kana, khobar inna, khobar kanna. The object is maf'ul bih. Maf'ul bi can be added preposition.

It is different with English and Bahasa Indonesia. Although all of them are has pronoun which is already described in Chapter two, however when it is related to translation, the pronouns sometimes are used. It is use the original meaning to get the naturalization.

The plural pronoun in Arabic is translated to singular in English and Bahasa Indonesia. Still, it is to get naturalization of translation itself. However, it does not change the meaning.

In Arabic, the Dhomir is related to gender (mudzakkar and muannas) while Bahasa Indonesia and English don't. In English, gender only change verb. It doesn't change pronoun.