

Problematic Cases of Exophoric/Endophoric Reference in Two Modern-phrased Translations of the Qur'anic Text with Particular Reference to Dummy/Impersonal Pronouns (*)

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Abstract

This paper is concerned with the investigation into and the translation of certain problematic cases of exophoric/endophoric reference– with particular reference to 'dummy pronouns'– in two modern-phrased translations of the Qur'anic text, namely *The Gracious Qur'an: A Modern-phrased Interpretation in English* by Ahmad Zaki Hammad, published in 2006 (edition used is that of 2008) and *The Qur'an* by Saheeh International, published in 1997 (a revised edition of 2004). A translation-oriented text analysis approach is adopted. Certain problematic cases of reference are observed within the range of the present paper to cause real translational dilemmas for translators: sometimes the referent is not only 'questionable' pushing the translator to make painful decisions that can result in mistranslations and/or mistakes, but it can be both anaphoric and cataphoric within its micro context as well; even a multi-referent/dummy pronoun! In such a case, the translator is supposed to make a decision that solves the problem and does not affect the communicativeness of the context at the same time. Still, reference ambiguity, in such cases, does have a subtle function and/or purpose that cannot be conveyed in the translation process due to the morpho-syntactic yet pragma-semantic differences between English and Arabic. In this case, the problem is not with the translators, but *it*, as it were, is with the target language norms and/or traditions.

The ultimate objective of this paper, inasmuch as the researcher endeavours to answer its respective research questions, is to give insight into such morpho-syntactic yet pragma-semantic translational problems of reference, on the one hand, and to reach a conclusion of avail to practising translators,

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on the other hand, eschewing respective translation loss in the examples selected as well as in similar ones.

Keywords: exophoric, endophoric, dummy, reference, Qur'anic translations

مستخلص البحث:

1. Introduction: Rationale and Questions

A Target reader's understandability has always been hinging on the notion that a translation has to address the reader's cultural background information, his/her linguistic tradition(s), sensitivity and previous experiences, hence touching their senses and susceptibility. It is an aim that is implausibly achieved beyond the target reader's well-established linguistic norms and/or traditions that mark his/her mother tongue. Being intrinsic to English as well as a key constituent of its linguistic structure, reference system (including e.g. exophoric, endophoric, zero, dummy referents/pronouns) is translationally seen as an illuminating linguistic marker inseparable from a successful translation process that imparts a cohesive form and a coherent theme to a target text. Though reference theories have gained some attention lately (Wolf, 2006, p. 351), little attention has been given to how they are practically represented in translated texts.

It is this point of departure and act of observing wherefrom the present research starts as far as the English (target) reader is concerned, especially when s/he is exposed to translated texts of a different language family deeply rooted in both cultural specificity and linguistic peculiarity (e.g. the Qur'anic text and, in turn, its respective translations), to say nothing of other accompanied formal and textual phenomena likely to cause the TL reader to feel unacquainted with the translated product/text.

This paper, on that account, is concerned with the investigation into and the translation of certain problematic cases of exophoric/endophoric reference— with particular reference to 'dummy pronouns'— in two modern-phrased translations of the Qur'anic text, namely, *The Gracious Qur'an: A Modern-phrased Interpretation in English* by Ahmad Zaki Hammad, published in 2006 (edition used is that of 2008) and *The Qur'an* by Saheeh International, published in 1997 (a revised edition of 2004).

The Qur'anic text abounds in problematic cases of reference that cause real translational dilemmas for translators: sometimes the referent is 'questionable' pushing the translator to make painful decisions that might result in mistakes and in some cases real blunders. In other cases, the reference can be both anaphoric and cataphoric within the same verse; even a multi-referent! In such a case, the translator is expected to make a decision that solves the

problem and does not affect the communicativeness of the context at the same time!

Still, the reference ambiguity can intentionally have a subtle function that cannot be conveyed in the translation process due to the morphosyntactic differences between English and Arabic. In this case, the problem is not with the translators, but it, as it were, is with the English morphology which lacks morphological endings indicating the difference, for instance, between the dual and plural numbers, or referring to more than one referent at a time, which thus causes translation loss. The target-text reader, hence, misses the rhetorical purpose of the shift and/or ambiguity due to such morphosyntactic yet pragmasemantic differences.

The ultimate objective of this paper is thus to give insight into such morphosyntactic yet pragmasemantic translational problems of reference in the Qur'anic text, and to reach a conclusion of avail to translators who seek to render the Qur'anic text into English, avoiding the translation loss caused by such problems intrinsic to the examples selected as well as similar ones.

Research Questions:

This paper tries to answer the following questions:

- 1) Why are certain cases of reference in the ST, i.e., the Qur'anic Text, and their respective translations in questions, TT, are still problematic, complicated or even incomprehensible though the TT is labelled 'modern-phrased' by publishers/translators?
- 2) What are the appropriate well-thought-out/devised linguistic and/or rhetorical devices a translator can employ in such problematic translation processes?
- 3) How can 'dummy-pronoun' constructions particularly help disambiguate certain questionable/ambiguous referential constructions that have more than one referent?

1.1 Translation-oriented Text Analysis Approach

Being interdisciplinary in nature and resting on multidimensional aspects of analysis as best expounded in Nord (1988) and (1997), an approach to translation-oriented text analysis is adopted in the present paper, especially in regard to the intrinsic linguistic and textual markers that impart a text, or a part thereof, certain meanings and/or purposes. Nord's model (1988) was mainly developed to be applied to text analysis in functional translation; and it depends for the most part on analyzing all the intralinguistic-extralinguistic elements of a text,

hence its inclusiveness and convergence with the exophoric/endophoric referential elements that pertain to the research corpus and/or selected examples.

2. Theoretical Background:

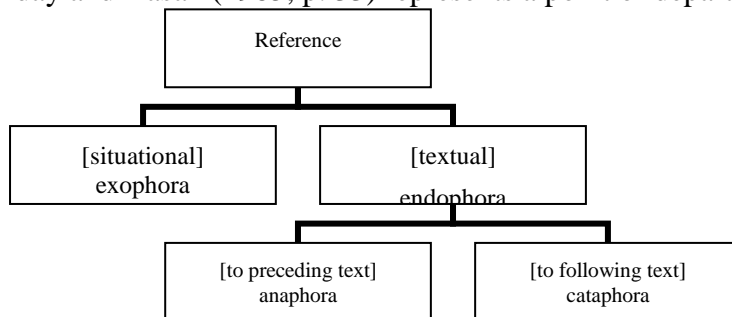
2.1 Reference in English

As a linguistic feature, 'reference'— as far as pronouns, demonstratives, locatives, and in broad terms deixis are concerned (see Fillmore 1973, 1975, 1982) – has been divided into two major categories: exophoric and endophoric (The Linguistics Encyclopaedia, 2005, p. 543). The latter is subcategorized into two extra denominations, anaphoric and cataphoric. Jackson (1982) illustrated:

"**Exophoric** reference is reference outside the text to the situation; e.g. if someone says *it needs a coat of paint* and points to some object, then it has exophoric reference. **Endophoric** reference is reference to items within the text. It may be either **cataphoric**, i.e. forward pointing (e.g. *this* in *This is how he said it...*), or **anaphoric**, i.e. backward pointing . . .", (p. 103)

In addition, Jackson (p. 103) places 'reference' at the front of five kinds of cohesion: **reference, substitution, ellipsis, conjunction** and **lexical cohesion**. Nonetheless, he (p. 103) and Crystal (2008, p. 169) do maintain that only endophoric reference is cohesive whilst exophoric relations do not play a part in cohesion (though the present paper provides evidence that this hypothesis is not consistently valid as exemplified/illustrated in the following sections).

If thus some linguists (see above) tackle exophoric and endophoric relations within the framework of textual cohesion, the researcher here tackles reference as a linguistic/rhetorical device within the framework of text translation problems, hence the research hypothesis and/or research questions. The following diagram by Halliday and Hasan (1985, p. 33) represents a point of departure:



2.2. Reference in Arabic

In Arabic linguistics, the reference system, in terms of exophoric, endophoric and/or deictic expressions, pertains to a universal linguistic convention where through understanding the referential meaning of certain words or expressions requires either extra-textual or intra-textual information as well as association (Az-Zamakhshary, 1993, p. ١٦٦, Ibn Hesham, ١٩٧٩, p. 83, Hassan, vol. 1, p. 217 and Ibn Aqeel, 1980). In addition, being a Semitic language marked with peculiar derivational and inflectional endings (e.g. dis/connected dual endings as well as peculiar dummy pronouns (Mufti 2010)), the reference system in Arabic is, therefore, more comprehensive and complicated than that of English (consider the illustration and categorization below). The understanding of such extra-textual intra-textual reference relations, relatedly, proves to be crucial to a successful translation process on a hermeneutic level, and essential for the translator on the functional one— if not the SL readership comes ahead here, hence the problem.

The following items represent the researcher's endeavour to systematically categorize exophoric and endophoric reference relations in the Qur'anic text, followed by respective translated examples excerpted from one of the two recent versions targeted within the framework of the present research for the purpose of clarification as well as analysis in later items (Namely *The Gracious Qur'an: A Modern-phrased Interpretation in English* by Ahmad Zaki Hammad, published in 2006 (edition used is that of 2008)). It should be noted here that this translation has a restricted/arbitrary form of writing aimed for aesthetic and semantic reasons; hence, the form of the select translated verses is retained as it appears in the original. (Rephrase this sentence)

3. Exophoric Qur'anic reference

In reference to the researcher's aforementioned endeavour to systematically categorize exophoric and endophoric reference relations in the Qur'anic text, consider the underlined pronouns in the following verses (in addition to respective deictic expressions): the **referents** are not originally mentioned/lexicalized in the context; hence understanding them depends mainly on the ST reader's extra-

contextual/textual information. This causes a real translation problem and raises the question of how the translator can disambiguate such an act of reference in the target text. Now this:

▪ قَالَ فَأَخْرَجَ مِنْهَا فَايْنِكَ رَجِيمٍ (ص: ٧٧)

God said: Begone from here!

For, indeed, you are accursed!

▪ وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ... (فاطر: ٤٥)

And were God to hold people accountable

in this world with no respite

for what they have earned in misdeeds,

He would not leave on the surface of the earth

a single living creature.

▪ كُلُّ مَنْ عَلَيْهَا فَانٍ (الرحمن: ٢٦)

All who are upon the earth shall pass away

(Mention the source of these translations here.)

4. Endophoric Qur'anic reference

This type of reference, as shown above, may be either **cataphoric**, i.e. forward pointing, or **anaphoric**, i.e. backward pointing. It could be exemplified in the Qur'anic text as underlined below:

4.1 Anaphoric Quranic Reference

▪ وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ... (البقرة: ١٢٤)

Now, behold!

Abraham's Lord tested him with 'arduous' commandments,

And he fulfilled 'all of' them.

▪ يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ... (البقرة: ٢١٧)

They ask you, 'O Prophet,' about the sacred month, 'about' fighting therein.

Say:

Fighting therein is a great 'sin'..

▪ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا (الإسراء: ٣٦)

Indeed, hearing and sight and 'conceptions of' the heart—
 'every act of' each of these 'faculties'
 shall 'one' answer for 'in the Hereafter'.

(Mention the source of these translations here.)

4.2 Cataphoric Quranic Reference

▪ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى (طه: ٦٧)

Then Moses conceived a fear within himself.

▪ وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرُّكُمْ وَجَهْرَكُمْ... (الأنعام: ٣)

Moreover, He is God
 in the heavens and in the earth.

He know your secrets
 and what you make public...

▪ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ (يوسف: ٢)

We have sent it down as an Arabic Qur'an,
 So that you may understand
 'its prolific meaning'.

5. Qur'anic Zero Reference/Dummy/Impersonal Pronouns

Though such terms like 'zero reference', 'dummy'/'impersonal' pronouns' are related to the realm of English linguistics 'metalanguage', the present paper maintains, through contrastive evidence as detailed below, that such linguistic devices not only exist in Arabic, but are used in the Qur'anic text too; they even require certain translation strategies when rendering into English, being problematic and or ambiguous as exemplified bellow. Their existence in English metalanguage is thus of avail, in principle, for the translator of the Qur'anic Text who seeks to make use of such contrastive linguistic phenomena.

Suffice it to mention here that Arab grammarians have dedicated separate sections in Arabic grammars to discuss such type of reference and gave it different labels e.g., ضمير الشأن, الضمير المبهم (ضمير المجهول), ضمير الحال, ضمير القصة which all pertain, in different degrees, to 'zero

reference' and/or 'dummy pronouns/elements' in terms of English linguistics (contrastively see Ibn Hisham (1985) v. *Bussmann* (1996: 341).

From an Arabic grammatical perspective, this type of reference occurs when a pronoun or other referential or deictic word refers to no separate entity inside or outside the text, and rather refers to the state of affair itself or the theme/topic proposed in the context at large. It is thus referred to in Arabic as ضمير الشأن/الحال/القصة i.e. an 'affair'/'circumstance'/'story' reference, which is not easy to recognize, not only on the part of the translator but even on that of the source text native readership as well.

The translational problem can furthermore aggravates when the pronoun occurs in an ambiguous grammatical construction that permits double pronominal interpretation where a translator ought to opt for only one reference relation. In this case, it is occasionally called الضمير المبهم/ضمير المجهول i.e., 'the ambiguous/anonymous pronoun' (Ibn Hisham, *ibid*). Now these practical examples where the pronoun and/or the respective referent are/is underlined in the ST as such (and recognize its **disappearance**, **replacement**, or **explanaiton**):

▪ **إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ (المؤمنون: ٣٧)**

There is nothing but our life in this world.

We die 'once'. And we live 'once'.

And never shall we be raised 'from the dead'.

(Mention the source of these translations here.)

▪ **...إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ (يوسف: ٩٠)**

For whoever fears God— and keeps patient—
then, indeed, never shall God waste the reward
of those who excel in 'doing' good.

▪ **...فَإِنَّهَا لَا تَعْمَى الْأَبْصَارَ وَلَكِنْ تَعْمَى الْقُلُوبَ الَّتِي فِي الصُّدُورِ (الحج: ٤٦)**

For it is not the eyes that become blind
but the hearts within the breasts that go blind.

▪ وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ (البقرة: ٤٥)

Rather, seek 'God's' help
through 'enduring' patience
and 'devotion in' Prayer.
And this is, indeed, a great 'burden',
except on those
who humble themselves 'before God'—

▪ وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا (الأنبياء: ٩٧)

And the true promise 'of Resurrection Day'
has drawn 'so very' near—
then shall it be that the eyes of the disbelievers
shall bulge out...

(Mention the source of these translations here.)

6. Reference Repetition

Investigating reference relations and their linguistic constructions in the Qur'anic text within the scope of the present paper, it is observed— on the part of the researcher— that there is a special reference relation/construction that can stand as a sub-category of its own: it is that construction where the overall meaning across a group of verses revolves around the Divine Referent, God, for conveying a certain rhetorical message and/or purpose (as exemplified below). This subcategory covers linguistic constructions whose rhetorical meaning consists mainly in the device of revealing and hiding the Divine Pronoun in certain positions within a stretch of consecutive phrases, explicit/implicit reference in other words. A verifying look at the following two Qur'anic examples raises an immediate pragmasemantic translational question: why does the pronoun (referring to God) appear in certain positions and disappear in others?

— الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ {٧٨} وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ {٧٩} وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ {٨٠} وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ (الشعراء)

78- the One who has created me.

For He 'is the One who' guides me.

79- And He is the One who feeds me

and gives me drink.

80- And when I become ill,
then He 'is the One who' heals me.

81- And He is the One who will cause me to
die.

Then He will bring me 'back to' life
'in the Hereafter'.

– وَأَنَّهُ هُوَ أَضْحَكَكَ وَأَبْكَى {٤٣} وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا {٤٤} وَأَنَّهُ خَلَقَ الزُّوجَيْنِ
الذَّكَرَ وَالْأُنثَى {٤٥} (النجم)

43- and that, indeed, it is He
who causes laughter and weeping;

44- and that, indeed, it is He
who gives death and gives life;

45- and that it is He
who has created the two mates—
the male and the female—

7. A Translational Problem within Focus

The researcher has so far provided a more theoretical, less practical bird's-eye view of different examples of the Qur'anic reference relations. Throughout the following section, a select group of the previous examples as well as other new ones are to be analysed from a translation-oriented perspective so that their respective translational problems could systematically be demonstrated, hence providing illuminating translation strategies. Now these analytic examples:

7.1 Translation-Oriented Analysis 1

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ (البقرة: ٤٥)

Hammad's Translation:

Rather, seek 'God's' help
through 'enduring' patience
and 'devotion in' Prayer.

And this is, indeed, a great 'burden',

except on those
 who humble themselves 'before God'—

Saheeh International:

45. And seek help through patience and prayer; and indeed, it is difficult except for the humbly submissive [to Allah]

In the Qur'anic verse above, it is observed that there are two referents that appear consecutively after one another, 'patience'/"الصبر" and 'prayer'/"الصلاة", which are immediately followed by a pronominal form, "إنها"; a two-morpheme structure in Arabic composed of an emphasizer, "إنَّ", and a third singular pronoun, "ها". It is a morphosyntactic structure, in Arabic, that logically raises a question: what does the pronoun "ها" in the verse refer to? Taking into account that it is preceded by the Arabic emphasizer, "إنَّ", which draws the source reader's attention to the importance of being all ears, and of recognizing the verse message/purpose (Where is the verb of this sentence?).

An ordinary native speaker of Arabic may not cudgel their brains to find an answer to the aforementioned question since the third singular pronoun is feminine "إنها", thinking that it naturally refers anaphorically back to the feminine "الصلاة" rather than the masculine "الصبر". Herein, however, the translational problem consists because the reference system in Arabic has a very special case of reference that could be both anaphoric and a dummy/impersonal reference at the same time. To illustrate, the pronominal structure "إنها" here refers to the *state* or *circumstance* of seeking help through both patience and prayer altogether (as if the embedded structure were 'seek help in both patience and prayer for this case/circumstance is quite difficult except for the submissive humble believers!). Even if the feminine pronoun can only admit the reference to the word "prayer" as some Qur'anic authorities maintain (Al-Khazen, et al.), it still remains a methodological error in a translation process to render the verse into English, on the part of a translator, being ignorant of such a special case of reference system in Arabic.

Analyzing the two translations in question, by Hammad and Saheeh International above, it turns out that only one of them has **purposefully** rendered the verse in consideration of the linguistic reference specificity of Arabic, whilst the other is still ambiguous and echoes the ST sentence arrangement (unless the author aims for it). Hammad's translation (...; *And this is, indeed, a great 'burden'*) makes it clear that he grasps what a dummy/circumstance pronoun is in Arabic (i.e. ضمير الشأن); hence, his translation, in this example, is linguistically/semantically oriented. The demonstrative "*this*" in his translation undoubtedly refers to the state of affair (in linguistic terms) or the action of seeking help in both 'patience' and 'prayer' rather than 'prayer' alone since he inserts a semicolon followed by the demonstrative '*this*' and the **Be** inflection '*is*' after the conjunction '*and*' "...; *And this is, indeed...*".

As for *Sahih International* (...; *And indeed, it is difficult except for the humbly submissive*), the translation not only echoes the same syntactic construction of the ST text, but uses the neutral English pronoun "*it*" as well. The neuter "*it*" here— and in English linguistics at large— is not decisive in terms of gender, hence ambiguous as an anaphoric pronoun. It is not as decisive as the case in Arabic, which differentiates between the masculine الصبر/'patience' and the feminine الصلاة/'prayer'. Hence, the English reader is believed to be at a loss, unless he or she voluntarily understands it as a dummy/impersonal pronoun! If the translation of Saheeh International, however, aims to stress the reference to both entities, 'prayer' and 'patience', the researcher here argues that English linguistics provides more plausible solutions:

... However, it is also possible for third person pronouns to refer to larger structures, that is, to have broad reference. In the example below, *that* refers not to a single noun phrase but to the entire idea that the community as a group attends the high school play:

so everyone in the community goes to the high school play that's very interesting

(Meyer 2009, 184)

(In long quotations, we indent the left side only.)

In a similar vein, the researcher, on the above account, argues that the Qur’anic verse could be rendered as follows:

... And seek help in patience and prayer that is difficult except for the humbly submissive (to God) [‘which’ could also be used]

In Meyer (2009, 184), it is noticed that the dummy/impersonal is used directly after the whole statement with no punctuation marks at all. The translation above is thus believed to be an appropriate solution (and/or a model) where the pronouns ‘which’ or ‘that’ refer anaphorically to the whole state of affairs.

7.2 Translation-Oriented Analysis 2

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ {٧٨} وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ {٧٩} وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ {٨٠} وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ (الشعراء)

Hammad's Translation:

78- the One who has created me.

For He 'is the One who' guides me.

79- And He is the One who feeds me
and gives me drink.

80- And when I become ill,
then He 'is the One who' heals me.

81- And He is the One who will cause me to die.
Then He will bring me 'back to' life
'in the Hereafter'.

Saheeh International:

78. Who created me, and He [it is who] guides me.

79. And it is He who feeds me and gives me drink.

80. And when I am ill, it is He who cures me

81. And who will cause me to die and then bring me to life

It is observed right above that the ST represents a translational

problem as regards the explicit Divine pronoun 'هو'/He' that refers to God himself. It appears in certain positions in the verses, both anaphorically and cataphorically, and disappears in others. To illustrate, in Arabic, reference could be either explicit or implicit (overt or covert, in other words); while a native reader would intuitively ask, and so would the translator systematically and pragmatically: why does the explicit Divine pronoun appear and then disappear in certain positions?

This requires a morphosyntactic yet pragmasemantic answer that disambiguate the textual reference embedded. Chao relatedly states:

Languages vary in their use of different elements of grammatical form. Latin largely uses inflection. Chinese is said to depend mainly on word order, though the use of particles, or function words, the so-called "empty words", plays an equally important part. English comes somewhere in between. All such morphemes have mainly grammatical meanings. (Chao, 1986, p. 69)

In a similar vein, the researcher here argues that Arabic is highly inflectional and permits more freedom of pronominal constructions whether implicit or explicit (covert or overt) as could be realized in lengthy morphological one-word constructions such as the Qur'anic Arabic 'أنزلهم', 'فأسقيناكموه' and so forth. Chao (1986, pp. 70-71) even goes further and argues that "Language would be a poor instrument of communication if differences in meaning were not reflected, on the whole, by differences in form"; a point which the researcher here argues is central to translating especially from Arabic into English. If such differences in meanings were not reflected linguistically and/or rhetorically in translated texts, translations would be, on that account, flawed because of morpho-syntactic yet pragmasemantic losses.

Qur'anic exegetists as well as Arabic grammarians and rhetoricians (Az-Zamakhshary, 1993, Ibn Hesham, ١٩٧٩, Aljurjani (2002), and others are openly classical advocates of this pragmasemantic view. The speaker in the Qur'anic verses, i.e. Abraham, is in a debate with his people. He consecutively argues that God is the One

Who creates, guides, and gives food and drink; but because evil people or disbelievers in this context of situation might deny that God is the Only One able to do those actions, the speaker, Abraham, uses the explicit Divine pronoun 'He' to refute such prospective allegations. On the contrary, when he comes to mentioning the act of giving 'life' and 'death', he finds no need for emphasizing his argument via explicit pronouns; they, thus, disappear from the text! In so doing, he stresses the purposeful usage of a subtle rhetorical device consisting in his wording and/or lexis.

As for Saheeh International, there is a clearly translational trial—"and He [it is who] ..."— that results in an anomalous stretch of words for being interfered by explanatory brackets that read inharmoniously within the text. The rest of the translation, however, is linguistically well-formed as it follows a linguistic/rhetorical device known in English linguistics as **cleft sentences** that give a higher degree of emphasis: the usage of a dummy/impersonal pronoun, 'it', in addition to the 'Be' inflection, 'is', as well as 'he', and 'who' consecutively. Wekker and Haegeman (2009, p. 16) illustrate such a linguistic/grammatical technique, in terms of stylistic emphasis, and exemplify it as follows:

- (1) Most of the silk we see in Britain comes from silk worms.
- (2) It is *from silkworms* that most of the silk we see in Britain comes.

Wekker and Haegeman argue:

- (1) and (2) have a different outward appearance (or **form**), but their content (or **meaning**) is more or less the same. The only difference in meaning between them is that in (2) the element *from silkworms* is very emphatically contrasted with something else in the context... this contrast is more clearly marked in (2) than in (1).

The cleft phrase "it is He who..." in Saheeh International is used thrice and is, thus, pragmasemantically adequate when comparing with the closing verse 'And who will cause me to die and then bring me to life'. It catches the reader's

eye here that the translation drops, on purpose, the cleft sentence structure that prevails in the previous translated verses.

In his translation, Hammad, by the same token, has obviously tried to find a way to bring part of this linguistic pronominal shift to light through repeating the phrase "And He is the One who.." though it syntactically lacks the well-established emphatic mode embedded in the Saheeh International version, as illustrated in terms of 'cleft sentences' above; a structure that drives its emphaticness from fronting a certain constituent within a string of words rather than others (Wekker and Haegeman, 2009, p. 17).

7.3 Translation-Oriented Analysis 3

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ (الزمر: ٣٣)

Hammad's Translation:

33- But the one who has come with the truth—
and all who confirm it—
such as these are the God-fearing.

Saheeh International:

33. And the one who has brought the truth [i.e., the Prophet (صلى الله عليه وسلم)]
and [they who] believed in it – those are the righteous.

Drawing on the context of the Qur'anic verse above, believed on the part of the researcher to represent a typical example of using exophora in the Qur'anic text, it turns out that the referring act therein relates to two antecedent referents, i.e., *وَالَّذِي جَاءَ بِالصِّدْقِ* and *وَصَدَّقَ بِهِ*, which refer to no explicit/unnamed entities within the text itself; neither proper names nor identified lexicalized referents are mentioned at all! The source text readers are not even expected to recognize the intended referents unless they are deeply cultured in and/or knowledgeable about respective Qur'anic exegeses. That being so, and if that is the case with the ST reader themselves, then the TT reader, a fortiori, is much more expected not to recognize the referents— unless translation itself tends to be explanatory in a sense.

When revising the external discourse of this verse according to

Qur'anic authorities (At-Tabary, Ibn Kathir, Al-Khazen, and Ar-Razi), it turns out that the verse is open for different interpretations: God, the Almighty, in this context of situation praises the Prophet Muhammad (peace be upon him) for the fact that he has come with 'the truth', the translation of الصدق here; then He, the Almighty, respectively praises another/other entity/entities for showing belief in it, i.e., the truth once more. Yet, Quranic exegetists (ibid) also state that there is no consensus among authorities themselves about the referents intended in the verse: some believe that there are two referents: the former is the Prophet (pbuh), as mentioned above, whilst the latter are the Prophet's companions; others believe the former is the Prophet (pbuh) whilst the latter is also the Prophet himself! (which means that the one who has come with 'the truth' الصدق is the Prophet, and the one who believed in it was the Prophet himself since he was the first person to receive the revelation/message); a third party believed that the former is Gabriel whilst the latter is the Prophet (pbuh) himself; and a fourth one, even, thought the verse is comprehensive of all entities/referents and encompasses every person that acts in accordance with the divine teachings embedded in the verse— At-Tabari adopted this last view arguing the ambiguity is positive here.

By comparison, taking the above account into consideration, Hammad's translation shows more openness for various interpretations since the reference/deictic items used in his translation are not restricted to certain explicit/overt or named entities ('the one who...'/and all who...'). On the contrary, Saheeh International renders the verse inserting explanatory brackets that include explicit, even named, entities to the extent that the TT includes Arabic scriptures “[i.e., the Prophet (صلى الله عليه وسلم)]” as well as “[they who...].”

Though such insertions/glosses within the translated text—including here both the Arabic and English explanatory brackets—play a semantic role in illuminating the text reference relations for the target readership, they contrarily restrict the abundance of the ST meanings; they restrict the ST semantic capacity and thus cause translation loss. Retaining the ST ambiguity or complexity of meaning, in the positive sense here, is sometimes made on purpose on the part of the author or the speaker aiming to convey certain implied meanings hand in hand with achieving rhetorical purposes, amongst

which could be the plurality/multitude of possible interpretations itself.

7.4 Translation-Oriented Analysis 4

الم (١) ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (٢)

Hammad's Translation:

1- *Alif Lam Mim*

2- This is the Book 'of God'.

There is no doubt therein.

It is guidance for the God-fearing:

Saheeh International:

1. Alif, Lam, Meem.

2. This is the Book about which there is no doubt, a guidance for those conscious of Allah –

The translation problem in the verse above is of two dimensions: first, the deictic word/demonstrative 'ذلك' (that) in combination with 'الكتاب' (the Book), which refers to no explicit or named entity in the context; secondly, the word 'فيه', which literally means 'in it' but is problematic in regard with the verse syntactic construction which admits two different recitations and/or readings/lections according to the way the ST reader reads it (“lection” here is “[New Latin *lection-*, *lectio*, from Latin]: a variant reading of a text” (Merriam Webster)).

To illustrate, consider the following diagram that reads right-to-left:

The reference relation here implies **guidance** as present inside the Book itself, whilst the **negation of having doubt/suspicion**, syntactically speaking, qualifies and governs the sentence at large.

فِيهِ pause ذَلِكَ الْكِتَابُ لَا رَيْبَ
 هُدًى لِّلْمُتَّقِينَ ◀

The reference relation here implies the thorough absence of **doubt/suspicion** inside the Book itself, whilst **guidance** has become linguistically an appositive (of the Book) and rhetorically a metaphor— (a simile in terms of Arabic rhetoric)

◀ هُدَىٰ لِلْمُتَّقِينَ
 ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ pause

As for the first problematic dimension illustrated above, Hammad has clearly employed such a formal device as CAPITALIZATION thereby he manages to burden the word 'book' with its religious and culture-specific meaning, inasmuch as it refers directly to the Qur'anic divine Scripture and is juxtaposed with 'God'. By contrast, the translated version by Saheeh International drops the explanatory gloss— 'of God'— and retains capitalization only, which imparts more readability and less interruption to the TT reader. An English reader would normally understand that capitalization refers to a special kind of book; it is the 'Book' of God here due to the context-based interpretation hand in hand with the religious discourse of the text at large. Hence, this translated version is briefer, and sounds less explanatory than Hammad's.

Verifying the second problematic dimension in regard to reference, illustrated in the diagram above, it turns out that none of the two translations in question could retain the multidimensional meaning and/or reference in the ST. As illustrated, the reference problem here consists in the multi-layer syntactic construction of the verse and the way the ST reader reads/recites it. Consider, on that account, the researcher's attempt below to introduce a new translation believed to keep part of the verse ambiguity, given that ambiguity here is used in its positive sense in terms of semantics (Muzzillo, 2010). Now this:

That is undoubtedly the Book wherein no
 doubt exists; a guidance for the God-fearing.

(or ...wherein no doubt is;...)

In terms of syntax, the adverb above, '*undoubtedly*', qualifies and relates to the verb Be in the first utterance i.e., 'That is the Book'. It pragmatically emphasizes the meaning of V-to- Be and puts the stress

on its state of affair. Coincidentally, the phrase "no doubt" consolidates another aspect of meaning retained in the other way of reading/lection as illustrated above; as if the meaning (literally) were: 'No doubt, that is the Book of God' (and) 'There is no doubt in the Book of God' (either). Yet the proposed translation is 'well formed' in terms of grammar/syntax (Thomas, 1993).

The deictic/demonstrative 'ذلك' is also worthy of note here: both translations have missed up the referential function of the demonstrative here, which connotes a semiotic and semantic shift of reference when compared with its Arabic counterpart 'هذا' i.e. 'this' (Wright & Caspari, 2011). The demonstrative used in the verse has an adequate equivalent in English, i.e., 'that' which refers to the far, rather than 'this' referring to the near. Both translations, however, have used the demonstrative 'this', trying not to cause, as is believed, any semantic or referential oddity to the TT reader inasmuch as the demonstrative is used at the beginning of the sentence and refers back to nothing lexicalized. This comes at the expense of important pragmasemantic connotations of reference, that the Book of God is far in status in a sense of being great and sublime, hence the reference to the spirit rather than the letter.

The researcher, on that account, argues the usage of 'that' is neither strange nor odd to be eschewed by the translators. On the contrary, retaining the referential value of the ST demonstrative, 'that', in the English translation would urge the TT reader, at the very least, to think about the rhetorical device/purpose that the ST author aims for, hence keeping the dynamic influence of the deixis embedded in the verse.

7.5 Translation-Oriented Analysis 5

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى (طه: ٦٧)

Saheeh International's Translation:

67. And he sensed within himself apprehension, did Moses.

Hammad's Translation:

Then Moses conceived a fear within himself.

Scrutinizing the Arabic verse above, it represents a revealing

example of cataphoric reference— defined before as 'forward pointing' which occurs when a pronoun or a deictic expression precedes its referent. It is clear in this Qur'anic verse that the inflectional pronoun in 'نفسه' i.e., the Arabic 'هـ' precedes its explicit referent 'Moses' that comes at the end of the sentence. Grasping such a syntactic construction and the like, in a sense, is central to the process of shifting from one language to another since they are directly related to the "semantics and pragmatics" of languages (Silva-Corvalan, 1998) inasmuch as the sentential structure itself has a meaning of its own.

The rhetorical inversion in the Arabic verse thereby the proper noun/name 'Moses' is located at the end of the verse hand in hand with fronting the phrase 'في نفسه خيفة' is intended to place a kind of emphasis on the image of fear within Moses's heart and to create a vivid picture of the respective psychological state depicted in the whole situation. In the meantime, it serves another rhapsodic function regarding the periodical rhyme in the Arabic verse (a feature known as 'الفاصلة' in Qur'anic sciences Al-Qattan (1998, pp. 136, 7)). It is worth noting here that this kind of rhetorical inversion as well as 'focus constructions', at large, which achieve emphasis and/or 'thematization' not only mark Arabic as a Semitic language but prevail other languages too; even some African English varieties are not an exception in this regard. Brutt-Griffler (2002, 158-9) traces the phenomenon from an applied linguistics perspective as she quotes Bamiro (2000) who relates what he calls 'focus constructions' to language 'communicative strategies':

Bamiro (2000: 111) attributes such forms as *thematization* (*Things he despises. People he despises.*), *double subjects* (*This woman she is needing help*), and *resumptive references* (*They are clever, the strangers*), or what he calls *focus constructions*, to "communicative strategies used to achieve emphasis and thematization." He maintains that "their use underscores the logic of many African languages," enabling "speakers to reorder the English language to reflect their thought channels..."

As a linguistic device, Bamiro (2000, p. 113), as Brutt-Griffler contends, states that thematization can involve, "the foregrounding or

fronting of clause elements such as initial complements... or adjuncts that would not normally occur in the first position". (Avoid one-sentence paragraphs as they are a negative stylistic feature.)

Given the above account in view of the two translations in questions, it turns out that Saheeh International has evidently paid attention to this linguistic/rhetorical feature embedded in the Arabic verse since the translated version thereof tries to echo the Arabic structure by means of foregrounding/fronting the English emphatic *'did'* in juxtaposition with the proper name *'Moses'*; originally an elliptical structure that reads 'Moses did sense within himself apprehension.'

Hammad's version, "*Then Moses conceived a fear within himself,*" on the contrary, shows no rhetorical or linguistic devices that reflect the thematization/emphasis embedded in the ST syntactic construction. It can really read well in terms of being modern phrased; yet, it shows a pragmasemantic translation loss in regard to the meanings expounded above.

8. Findings and Conclusion

In view of the linguistic background on reference given above as well as the adopted approach to translation-oriented text analysis (Nord 2005) thereby the present research has related the Quranic reference to both **extra-textual** and **intra-textual** contexts, the researcher here presumes to have inferred a set of translational strategies and or devices believed to introduce practical solutions for the problems of rendering Arabic/Qur'anic reference into English (Use a simpler sentence structure.). The aforementioned approach is meant to reveal the problems embedded in the translation process inside and outside the text/discourse in question. That being so, this section brings into light a practical outcome of the researcher's endeavor to tackle the research problem in question as well as providing respective solutions.

Capitalization, in particular, and **punctuation**, at large, are suggested here to be at the forefront of the translational/linguistic formal devices thereby a translator can deal with ambiguous reference cases/constructions in the Qur'anic text, hence eschewing equivocal translation of deictic expressions. Berman, as Venuti translates (2000, p. 288), states that '*punctuation*' could be the "most meaningful and

changeable element in a prose text”.

Emphasis, however, should be put on the fact that in some cases ambiguity itself is intended on the part of the speaker/addresser (as illustrated in previous items) to achieve certain rhetorical devices/purposes (Muzzillo, 2010). The translator is not academically advised by any means or in any case to forget all about the ST formal devices under the pretext that meaning and/or purpose are to be foregrounded, since meaning and form, in so many cases, formulate one essence.

In the analyses of the English translations in question above, *italics*, for instance, could achieve a pragmasemantic visual effect/shift as to reference relations, e.g. '*The Book*' (as referring to a certain religious scripture, i.e. the Qur'an, or further the Bible in other contexts) rather than any other kind of book. Extra examples could include '*the Hour*' (as refereeing to the Day of Judgement rather than a certain period/unite of time).

Lexicalization and/or neutralization of referents via the use of appropriate dummy or impersonal pronouns are also suggested here to be employed by the translator seeking a way out of whether sheer ambiguity or thorough explicitation of anaphoric reference in particular (consider analyses no. 7.3 and 7.4: while one translation resorts to a kind of positive ambiguity and tries to neutralize pronouns, the other opts for certain referents and tends to explicitation via Explanatory brackets/glosses).

Omission has hardly been used in the examples in question though embedded in the very fabric of elliptical/succinct translation processes (e.g. analysis 7.4). This is known in Arabic as إيجاز الحذف or إيجاز القصر i.e. ellipsis or succinctness respectively. The analyses conducted above have shown the translator's need, as far as the research examples are concerned, for using explanatory brackets/glosses in some cases, whilst footnotes are thoroughly abandoned in the examples in question.

As far as the Qur'anic text is concerned and within the scope of the present research, it has become quite apparent that it is not appropriate for a translator to translationally tackle a pronominal construction in isolation of the larger referential/pronominal context. Sentences "usually form part of a larger **text (discourse)** which is also

organised in a particular way” and that "they follow each other in some 'logical' order, and reflect a certain sequence of thoughts or event." (Wekker and Haegeman 2009: 14); even, "there are often elements in a sentence which mark its relationship with the **context**."

The researcher, as far as the practical examples are concerned here, has, thus, concluded that the status of a text, being a TT or an ST, is to be given due attention in terms of textual reference/s on rendering the Qur’anic text in particular: in the Qur’an, one and the same pronoun could be either cataphoric or anaphoric, or even both □ and further a dummy/impersonal pronoun! □ depending on textual intralingual information and/or exegesis which, in turn, transfers to the Qur’anic translation itself whether positively or negatively. However, while this holds true when a pronoun is endophoric, a more comprehensive approach is to be proposed here so that a translator can make both exophoric and endophoric references interrelate whether as a reader (a step before the translation process) or as a translator involved in the process itself.

Plurality of reference, in this regard, or the undecidedness thereof has also been proved not to be criticized at all times inasmuch as it retains a considerable part of the ST pragmasemantic significance (Muzzillo, 2010), regardless, here, of the translator’s success/failure to find an outlet to lexicalize or neutralize that pragmasemantic aspect mainly intended by the translator to acquaint the reader with an understandable and coherent text. Reference contexts have thus been noticed within the scope of the present research that they could be highly exophoric inasmuch as they depend on non-textual information of the respective text. Hence, textuality, intertextuality and further Text Linguistics are recommended here to be foregrounded as theoretical frameworks for further and future ‘reference’ research. That is why a big part of the target readership's understandability of the Qur’anic reference relations cannot be divorced from the fact that a Qur’anic translation has to address the reader's cultural background information, his/her linguistic traditions, sensitivity and previous experiences, hence the importance of such comprehensive translational approaches as proposed in the present research (e.g. Nord's "model for translation-oriented text analysis" (1988) where analysing all the intralinguistic-extralinguistic elements of a text is held central to the translation process).

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