Reciprocal Ellipsis (Ihtibak) Analysis in some Selected Verses in Qur'an: A Pragma-semantic Approach

Muhammad Yahya Osama Muhammad Massoud
English Department, Faculty of Arts, Helwan University

Abstract

The present study aims mainly at the pragma-semantic analysis of the reciprocal ellipsis in the Glorious Qur'an. It is mainly concerned with interpreting the significance of reciprocal ellipsis contextually in some selected verses. It is based on Speech Act Theory by Austin. This theory is tackled on two levels. Firstly, it provides the locutionary act for each verse to clarify the literal meaning. Secondly, this theory provides the illocutionary act to elaborate the intended meaning. Reciprocal ellipsis, ihtibak in Arabic, is divided into five types; oppositional, similar, negative versus affirmative, analogical, and mixed. Briefly, oppositional ihtibak is based on opposite meanings where antonyms are employed to clarify ihtibak, similar ihtibak is based on the sameness concept of meanings between the components mentioned in the two parts of the verse, negative versus affirmative ihtibak is the type in which the first part negates a word that is affirmed in the second; while the second part negates a word that is affirmed in the first, analogical ihtibak relies mainly on the presence of some common features between the two parts, but not a typical similarity like the one observed in similar ihtibak, and mixed ihtibak combines two types within one verse. In addition, this study uses the English translation of Qur'an, translated by Abdel Haleem (2005), to clarify the meanings for Non-Arab readers. The meaning of ihtibak is clarified depending on different interpretation books by Al-Qurtuby, and Al-Tabary.

مستخلص

تهدف الدراسة الحالية بشكل رئيسي إلى التحليل الدلالي التداولي للحذف المتبادل في القرآن الكريم. وتهتم بشكل أساسي بتفسير دلالة الحذف المتبادل سياقًا في بعض الآيات المختارة. تعتمد الدراسة على نظرية Speech Act Theory لأوستن. ويتم تناول هذه النظرية على مستويين: أولاً، توضيح Locutionary Act لكل آية لتوضيح المعنى الحرفي. ثانيًا، توضح Illocutionary Act لتفصيل المعنى المقصود.

يُقسم الحذف المتبادل، أو الاحتباك في اللغة العربية، إلى خمسة أنواع: الاحتباك الضدي، الاحتباك المتماثل، الاحتباك المنفي المثبت، الاحتباك المتناظر، والاحتباك المشترك. باختصار، يعتمد الاحتباك الضدي على المعاني المتضادة حيث تُستخدم المتضادات لتوضيح الاحتباك، ويعتمد الاحتباك المتماثل على مفهوم التشابه بين المعاني في الجزأين المذكورين في الآية، بينما يعتمد الاحتباك المنفي المثبت على نفي الجزء الأول لكلمة تُثبت في الجزء الثاني؛ بينما ينفي الجزء الثاني كلمة تُثبت في الجزء الأول. يعتمد الاحتباك المتناظر بشكل أساسي على وجود بعض السمات المشتركة بين الجزأين، ولكن ليس تشابهًا تامًا كما في الاحتباك المتماثل، ويجمع الاحتباك المشترك بين نوعين داخل آية واحدة.

علاوة على ذلك، تستخدم هذه الدراسة ترجمة القرآن إلى اللغة الإنجليزية التي قدمها عبد الحليم (2005) لتوضيح المعاني لغير الناطقين بالعربية. ويتم توضيح معنى الاحتباك بالاعتماد على كتب تفسير مختلفة مثل تفسير القرطبي والطبري.

Reciprocal Ellipsis (Ihtibak) Analysis in some Selected Verses in Qur'an: A Pragma-semantic Approach

Muhammad Yahya Osama Muhammad Massoud
English Department, Faculty of Arts, Helwan University

1. Introduction

The Glorious Qur'an is the first source of regulations for Muslims, and it is undoubtedly a rich text of rhetoric. Since it is one of the sacred books of Allah and. Thus, clarifying its rhetoric meanings is of great importance. Briefly, the Qur'an is the Holy Book of Islam, being the final revelation from Allah to Prophet Muhammad. It holds great importance for over 1.6 billion Muslims. The Qur'an's language is unique, eloquent, and distinct from regular Arabic literature. It is a blend of diverse styles. The Qur'an's stylistic perfection and unparalleled beauty make it inimitable. Thus, clarifying its rhetoric phenomena, ihtibak is no exception, is crucial to share its specialty with non-Arabic speakers.

Ihtibak, as one of the rhetorical devices that is commonly used in the Glorious Qur'an, is derived from the Arabic verb (حبك) which means to tighten the dress to make it perfect (Al-Fairoozabaadi, 1983, vol.3, p. 297). Additionally, Al-Biqaa'ii, who is known to be the pioneer of ihtibak in the Qur'an, defines ihtibak as a kind of ellipsis in two sentences in which a word or a phrase is deleted from each sentence and what indicates it is mentioned in the other (Al-Biqaa'ii, 1969, vol. 4, p. 263).

To clarify ihtibak in Qur'an, the field of pragma-semantics is important to shed light on literal meaning and the intended one. Many definitions have been set for the field of pragmatics as a part of linguistics that studies language contextually, which involves looking at how words are used in connection to other words and to all surroundings. These surroundings include people, language, culture, situations, conventions, and many other factors. On the other hand, semantics is a central field in linguistics that focuses on the study of meaning in language. It examines how words, phrases, and sentences convey meaning in isolation from surroundings. However, pragma-semantics acts as an interdisciplinary field that connects semantics and pragmatics to investigate how meaning is interpreted within specific communication settings. It examines how formal meaning interacts with contextual factors and speaker's intentions to shape meaning. There are many pragmatic theories, however, the speech act theory by Austin is the one used. It is divided into three main divisions; a locutionary act, an illocutionary act, and a perlocutionary act.

Following the previous guidelines, the present study attempts to answer the following questions: (1) What is the typology of reciprocal elliptical structures in the Qur'anic text? (2) How does the locutionary act provide the literal meaning? (3) And how does an illocutionary act help with rendering the reciprocal ellipsis verses intended meaning? Answers to these questions shall fulfil the following objectives: Pinning down the structures of the reciprocal ellipsis in the Qur'anic text, and illuminating the role of locutionary and illocutionary acts based on the explanations of the samples by different well-known exegetes.

The recent study is limited to the pragma-semantic analysis, using only the locutionary and illocutionary acts by Austin's Speech Act theory, of ihtibak in some selected verses of Qur'an. The importance of Austin's locutionary and illocutionary acts resulted from clarifying the intended meaning, relied on two exegetes (Al-Qurtuby, and Al-Tabary). Additionally, the explanations of Al-Biqaa'ii, and some other scholars are used to clarify the ihtibak components. The translation by Abdel Haleem (2005) is the one used, since it gives the closest meaning of the verses used. The selected examples are categorized into five distinct groups: oppositional, similar, negative versus affirmative, analogical, and mixed ihtibak.

The rest of this paper is divided as follows. Section II is a survey of related research on Qur'an and pragma-semantic studies. Section III offers the theoretical preliminaries upon which the current study is based. Section IV explains the methodology in terms of the procedures of data collection and data analysis. Section V is the analysis of the data. Section VI discusses findings of the research. Finally, Section VII is the conclusion of the study.

2. Literature Review

The Qur'an holds significant importance as a source of Islamic legislation. Moreover, as an academic discipline, it receives significant scholarly attention, evident in the following examples dedicated to its study.

Firstly, Khalaf (2013) tackles a semantico-pragmatic analysis of synecdoche as used in the Glorious Qur'an. He tries to examine the bearings of both semantics and pragmatics on religious texts. His study focuses on the perlocutionary force, the impact intended on the recipient, indirectly but forcibly conveying the intended meaning (Austin, 1962). Hence, more is being communicated than is actually stated. The paper tries to depict the use of synecdoche in a religious context and whether translators could grasp the logical relations built through the use of this trope and opt for the most suitable renditions in English or not. This paper

concludes that the use of synecdoche in religious texts is so significant, nevertheless it causes the most difficult problems for translators. Four examples were purposefully extracted from different verses of the Holy Qur'an in this regard, the researcher carefully selected the samples that show syntactic, morphological, lexical and semantic errors in the translation of some Qur'anic verses.

Secondly, Al-Haj (2020) in his study aims at exploring the pragma-stylo-semantic obstacles that the translators encounter of the meaning of the Holy Qur'an into English and challenging task in translating Al-Saffat Chapter into English as well; that is in three selected translations of Mohammed Abdel Haleem, Mohammed M. Pickthall, and Mohammed Khan and Mohammed Taj Al-Din Al-Hilai. Also, the study aims at investigating how the three translators deal with the linguistic, cultural and stylistic, and pragmatic difficulties in their translations of Al-Saffat Chapter into English. Ten verses from the intended Chapter were purposefully selected to address the research questions. The study results reveal that loss in a pragma-stylo-semanitc meaning of Al-Saffat Chapter into English occurred due to many factors such as lack of equivalence and the translation strategies employed by the three translators. As far as the strategies adopted in the translations of Al-Saffat Chapter is concerned, it is clear that Abdel-Haleem's translation is better than Pickthall's in the sense that it is more informative. Moreover, the study also showed that literal translation poses problems on different levels. These are; word, idiom, style and culture. This study also suggests solutions for the identified pragma-stylo-semantic problems.

3. Theoretical Preliminaries
a. Semantics

Simply, semantics is a central field in linguistics that focuses on the study of meaning in language. It examines how words, phrases, and sentences convey meaning. Löbner (2002, p. 3) provides the simplest definition of semantics to be "the part of linguistics that is concerned with meaning." He emphasizes that semantics is "exclusively concerned with the meanings of linguistic entities such as words, phrases, grammatical forms and sentences, but not with the meanings of actions or phenomena." (ibid). Additionally, Saeed (2003, p. 3) defines semantics to be "the study of the meanings of the words and sentences". In agreement with Löbner, Crystal (2008, p. 428) describes semantics as a major branch of linguistics which is "devoted to the study of meaning in language." Kroeger (2018, p. 4) expands on the definition of semantics, stating that it is often regarded as "the study of meaning". However, he suggests that a more accurate definition would be "the study of the

relationship between linguistic form and meaning" (ibid.). The following division clarifies pragmatics as a linguistic field.

b. Pragmatics

Many definitions have been set for the field of pragmatics as a part of linguistics that studies language contextually, which involves looking at how words are used in connection to other words and to all surroundings. These surroundings include people, language, culture, situations, conventions, and many other factors. The following part sheds light on some definitions by linguists.

Concerning the context, pragmatics can be defined as "the study of the use of context to make inferences about meaning" (Fasold, 1990, p. 119). Additionally, Baker (2011, p. 230) simply defines pragmatics to be the study of language in use. She also says that it is the study of meaning "not as generated by the linguistic system but as conveyed and manipulated by participants in a communicative situation." For Senft (2014, p. 2), "one of the central aims of pragmatics is to research how context and convention – in their broadest sense – contribute to meaning and understanding" (ibid.).

From the users perspective, Crystal (2008, p. 379) considers pragmatics to be applied to the study of language from the users point of view, particularly in regard to "choices they make, the constraints they encounter in using language in social interaction, and the effects their use of language has on the other participants in an act of communication." Senft (2014, p. 3) further adds "[P]ragmatics studies language and its meaningful use from the perspective of language users embedded in their situational, behavioural, cultural, societal and political contexts, using a broad variety of methodologies and interdisciplinary approaches depending on specific research questions and interests." For Bublitz and Norrick (2011, p. 4), pragmatics revolves around "language use and language users in interaction".

c. Pragma-semantics

In a nutshell, semantics traditionally focuses on the study of formal meaning and the interpretation of linguistic expressions, while pragmatics focuses on the study of meaning in context, encompassing aspects such as speakers' intentions. Pragma-semantics bridges the gap between these two fields by examining how meaning is understood within specific communicative contexts. It also investigates how formal meaning (semantics) interacts with contextual factors and speakers' intentions (pragmatics) in shaping meaning during communicative acts. By studying this interaction, pragma-semantics aims to provide a more comprehensive

understanding of how meaning is negotiated and enriched in real-life communicative situation.

d. Pragmatic Theories

There are many pragmatic theories, however, Austin's Speech Act theory is the one to be considered.

Austin's Speech Act Theory

Austin's Speech Act Theory offers a profound understanding of the intricate nature of language and its use in human communication. The theory classifies speech acts into three fundamental divisions: locutionary acts, illocutionary forces, and perlocutionary effects, each playing a distinct role in shaping the intended meaning and impact of verbal expressions.

Austin (1962, p. 94) explains locutionary acts to be "the utterance of certain noises, the utterance of certain words in a certain construction, and the utterance of them with a certain …sense and with a certain reference." He distinguishes three sub acts within the locutionary act; a phonetic act, a phatic act, and a rhetic act. He declares a phonetic act to be "the act of uttering certain noises". Regarding the phatic act, it is the act of "uttering certain vocables or words"[*sic*], that is noises of certain types "belonging to a certain vocabulary, in a certain construction", conforming to a certain grammar, "with a certain intonation". Finally, he asserts that the rhetic act is the performance of an act of using those vocabularies or "its constituents with a certain more or less definite 'sense' and a more or less definite 'reference'" (ibid. pp. 92-3). Also, Senft (2014, p. 17) simply explains the three parts of locutionary act as follows: (1) to perform a 'phonetic' act (the act of uttering certain noises); (2) to perform a 'phatic' act (the act of uttering certain words in a certain grammatical construction); and (3) to perform a 'rhetic' act (the act of using words with a certain meaning). In conclusion, Austin's notion of the locutionary act constitutes the foundational act of speaking, encompassing three interconnected sub-acts that together form the basis of linguistic expression.

According to Austin (1962), illocutionary acts are the acts responsible for getting the meaning of a sentence (pp. 98-9). Building upon this idea, Mey (2009, p. 1002) further explains that illocutionary acts refer to "the action intended to be performed by a speaker in uttering a linguistic expression, by virtue of the conventional force associated with it, either explicitly or implicitly." In addition, Crystal (2008, p. 236) provides a definition for the second aspect of the speech act theory, referring to the illocutionary act as a "term used in the theory of speech acts to refer to an act which is performed by the speaker by virtue of the

utterance having been made." In summary, the concept of illocutionary acts provides a comprehensive framework for understanding the intentions, functions, and actions conveyed through language.

Having discussed illocutionary acts and their intentional aspects, attention now turns to perlocutionary acts, which consider the effects and influences of speech on the listeners. This aspect of the Speech Act Theory uncovers the power of language in shaping interactions and responses. Perlocutionary acts, as elucidated by Austin (1962, p. 101), are the consequential effects upon the feelings, thoughts, or actions of the audience. Moreover, Mey (2009, p. 1002) clarifies that "a perlocution is the act by which the illocution produces a certain effect or exerts a certain influence on the addressee."

To sum it up, the locutionary act is "he said that", the illocutionary act is "he argued that", and the perlocutionary act is "he convinced me to do that" (Austin, 1962, p. 102).

e. Ihtibak

It is one of the rhetorical devices that is commonly used in the Glorious Qur'an. It is derived from the Arabic verb (حبك) which means to tighten the dress to make it perfect (Al-Fairoozabaadi, 1983, vol.3, p. 297). Likewise, As-Siuty (2008, p. 1624) implies that ihtibak is derived from (الحبك), which means tightness, precision, and enhancing the impact of craftsmanship in the fabric. The tightness of the fabric weaves together the threads, preventing gaps and flaws while achieving beauty and elegance. The linguistic term is drawn from this concept, where the omissions in speech are likened to the gaps between threads.

Al-Biqaa'ii is recognized as the pioneer of ihtibak in the Qur'an since this rhetorical device had not been addressed prior to his work (Boshlouh and Boqarn, 2016/2017, p. 27). He defines ihtibak as a kind of ellipsis in two sentences in which a word or a phrase is deleted from each sentence and what indicates it is mentioned in the other (Al-Biqaa'ii, 1969, vol. 4, p. 263). Additionally, he asserts that it is used by Arab linguists and rhetoricians to "stir up the reader's attention, strengthen the literariness and aesthetic value of their works, achieve brevity and create emotive effect" (Al-Biqaa'ii, 1969, vol.2, p. 30).

Moreover, ihtibak is clarified by As-Siuty (2008, p. 1623) to delete from the first part of a text what is indicated by the other and vice versa. Az-Zarkashi (2006, p. 128) refers to ihtibak as hazf moqabili (reciprocal ellipsis). He asserts that it has two parts, in each one a word, a phrase or a clause is omitted and explicitly indicated in the other part.

f. Ihtibak Types

According to Abdulrahman (2012, pp. 3-6), linguists and rhetoricians divide ihtibak into three types: oppositional, similar, or negative versus affirmative ihtibak. Ramadan and As'ad (2006, p. 52) add two more types to the previous ones; analogical ihtibak, and mixed ihtibak. Different types of ihtibak have been clarified in the following passage.

Firstly, oppositional ihtibak is based on opposite meanings where antonyms are employed to clarify ihtibak. In the surface structure of each part appears a word or a phrase whose antonym is omitted from the other part, yet understood from the concept of oppositeness (Al-Biqaa'ii, 1969, vol.16 p. 169). Secondly, similar ihtibak is based on the concept of sameness of meanings of the components mentioned in the two parts of the verse. According to Abdulrahman (2012, p. 4), this type is observed in verses that consist of two parts, where a word or phrase appears in the surface structure of each part, but it is omitted in the second part for the sake of brevity. Negative versus affirmative ihtibak is the third type of ihtibak. In this type, the first part negates a word that is affirmed in the second, while the second part negates a word that is affirmed in the first (Al-Biqaa'ii, 1969, vol. 17, p. 283). Also, Ramadan and As'ad (2006, p. 68) assert that this type occurs between words where the relationship between them is based on negation and affirmation. Regarding analogical ihtibak, it relies mainly on the presence of some common features between the two parts, but not a typical similarity like the one observed in similar ihtibak. Finally, Ramadan and As'ad (2006, p. 72) clarify that mixed ihtibak differs from other types in that it does not adhere to a single type of ihtibak, but combines two types within one verse.

4. Methodology

Data Collection

This study investigates a selected corpus of verses that represent the five types of ihtibak to be interpreted contextually. The verses are elaborated in the following table:

Table1: Data collection

Serial	Type	The verse
1	Oppositional Ihtibak	قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا ۖ فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ ...(آل عمران، 13)
2	Similar ihtibak	...فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ (66)...(66)(الأنفال، 66)
3	Negative versus affirmative	قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ ۖ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ (الأنعام، 33)
4	Analogical Ihtibak	...وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ...(البقرة، 228)
5	Mixed Ihtibak	وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ ۖ وَالَّذِي خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا ...(الأعراف، 58)

Data analysis

This part investigates the procedures followed in the analysis. It is divided into two levels of analysis; pragmatic, and ihtibak levels. First of all, there are 5 verses discussed, which represent each ihtibak type: oppositional, similar, negative versus affirmative, analogical, and mixed ihtibak. Each verse is followed by the translation by Abdel Haleem.

The procedures followed on the pragmatic level are highlighted in this section. Firstly, Austin's speech act theory, including locutionary act is used with its three divisions, phonetic; phatic; and rhetic acts, to clarify the semantic (literal) meaning. Secondly, the illocutionary act, being the second part of Austin's model, is clarified for each verse based on the explanations by Al-Tabary (2001), and Al-Qurtuby (2006). These exegeses provide the intended (pragmatic) meaning, by shedding light on the surrounding features clarifying the intended meaning. However, the third part of Austin's model, perlocutionary act is not used, since it focuses on the effect on the listener, which is not among the study objectives.

Several procedures have been tackled in ihtibak level for each verse. Firstly, ihtibak parts have been clarified mainly based on the explanation of Al-Biqaa'ii (1969). Furthermore, for some verses, the explanations of Ramadan and As'ad (2006) have been tackled. Secondly, the deep structure of ihtibak in each verse is clarified, based on exegeses and the ihtibak parts explained. Thirdly, the clarification of the ihtibak type is elaborated, in an attempt to clarify the relation between the components of each part of the ihtibak parts. Finally, the deep meaning of each verse is elucidated to clarify the pragmatic meaning discussed by the explanations.

5. Data Analysis

a. Oppositional Ihtibak (آل عمران، 13)

In this verse, the focus is on part of the verse because numerous interpretations concerning the remainder of the verse exist, which are beyond the scope of this study's objectives. For instance, the phrase (يرونهم مثليهم) carries multiple meanings, yet these are not pertinent to the study's objectives.

...(آل عمران، 13) فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا

- 13 You have already seen a sign in the two armies that met in battle, one fighting for God's cause and the other made up of disbelievers… (Abdel Haleem, 2005, p. 35)

Concerning the pragmatic level, this level introduces the pragmatic analysis of Austin's locutionary act, which comprises phonetic, phatic,

and rhetic acts. Additionally, the illocutionary act, as the second component of Austin's model, is introduced to provide deep meaning based on the explanations of Al-Tabary, and Al-Qurtuby.

The locutionary act is divided into three parts: the phonetic act, the phatic act and the rhetic act. The first act refers to the Arabic verse mentioned here, (آل عمران، 13). Additionally the phatic act attributes this verse to the classical Arabic used in Qur'an and Hadith, as elaborated by (Sabtan, 2017, p. 102) that the language used in Qur'an and Hadith is classical Arabic. Finally, the rhetic act refers to the semantic meaning, or literal meaning, in the verse: There are two armies met, one fights for the sake of Allah and the other is of disbelievers.

Regarding the illocutionary act, it is the second part of Austin's model. It provides a comprehensive framework for understanding the intended meaning conveyed through language. Consequently, there are two exegeses used to clarify the illocutionary act: Al-Tabary (2001), and Al-Qurtuby (2006). These exegeses have been used to get the most agreed upon perspectives regarding the explanations of the verses tackled.

Firstly, Al-Tabary (2001, vol. 5, pp. 241-2) confirms that this verse is directed to Prophet Muhammad, instructing him to convey to the disbelievers from the Jews then, that they have been forewarned of their defeat. Al-Tabary explains that the two parties mentioned refer to the Prophet and his followers, who fought for the cause of Allah during the Battle of Badr, whereas the second party represents the disbelievers of Quraysh. He cites numerous scholars who support this interpretation. Essentially, the verse serves as a reminder to the disbelievers that despite their great number, they were defeated by the Muslims, who were only about one-third of their forces.
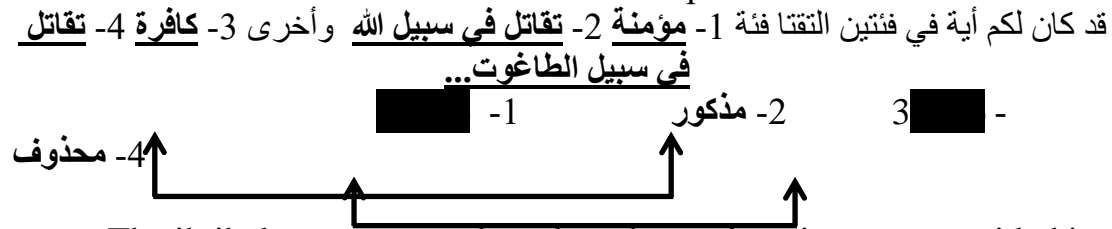
Secondly, Al-Qurtuby (2006, vol. 5, pp. 37-8) emphasizes that the two armies mentioned represent the Muslims and disbelievers during the Battle of Badr. The verse confirmed that the Muslims defeated disbelievers despite being outnumbered by disbelievers.

In summary, previous scholars offer interpretations of the verse regarding the Battle of Badr. They highlight the significance of the battle, where Muslims defeated disbelievers, despite being outnumbered, emphasizing the need for bravery. Al-Tabary clarifies that the verse is directed to Prophet Muhammad, serving as a warning to the disbelievers of their defeat. These interpretations contribute to a better understanding of the verse.

In the following part, the points relevant to ihtibak have been elaborated. Firstly, the ihtibak parts have been tackled. Secondly, the deep structure is clarified, based on exegeses. Thirdly, the clarification of

ihtibak type has been elaborated. Finally, a clarification of the deep meaning has been done relying on the exegeses, ihtibak parts, and the deep structure.

Firstly, Al-Biqaa'ii (1969, vol. 4, pp. 262-3) explains ihtibak parts; the first part of the verse includes the mentioned component (فئة تقاتل في سبيل الله), which implies its omitted opposite component (فئة تقاتل في سبيل الله), الشيطان) in the second. Similarly, the second part includes the mentioned component (و أخرى كافرة) signifying its omitted opposite component (فئة مؤمنة). Furthermore, Ramadan and As'ad (2006, p. 54) concur with Al-Biqaa'ii's analysis of ihtibak. However, they mention (الطاغوت) in the second part, instead of (الشيطان) mentioned by Al-Biqaa'ii. Their explanation is considered, due to providing a deep structure for the verse. Ramadan and As'ad elaborate the verse's deep structure to be:

قد كان لكم أية في فئتين التقتا فئة 1- **مؤمنة** 2- **تقاتل في سبيل الله** وأخرى 3- **كافرة** 4- **تقاتل في سبيل الطاغوت...**

3 ■ - **مذكور** -2 ■ 1-

4- **محذوف**

The ihtibak components based on the explanations are provided in the following table:

Table 2: Ihtibak parts for (آل عمران، 13)

Ihtibak type	Omitted		Mentioned		
Oppositional	مؤمنة	1	تقاتل في سبيل الله	2	First part
	تقاتل في سبيل الطاغوت	4	كافرة	3	Second part

Based on ihtibak types previously mentioned, ihtibak in this verse is oppositional ihtibak that appears between the omitted word (مؤمنة) in the first part, yet understood as an antonym of the word (كافرة) in the second part. Additionally, from the second part the phrase (تقاتل في سبيل الطاغوت) is the omitted antonym of the phrase (تقاتل في سبيل الله) mentioned in the first part.

The deep meaning based on the exegeses and the ihtibak parts clarification clarifies some points that cannot be understood unless there is a pragmatic analysis that connects the surface meaning to other surrounding factors, exegeses. In brief, the deep meaning shows that the armies are the Muslims versus disbelievers on the day of Badr battle. Additionally, it sheds light on the Muslims defeating the disbelievers despite they were outnumbered; approximately one-third of disbelievers.

b. Similar Ihtibak (الأنفال، 66)

(66) ...فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ ... **(الأنفال، 66)**

- 66 ….a steadfast hundred of you will defeat two hundred and a steadfast thousand of you will defeat two thousand, by God's permission... (Abdel Haleem, 2005, p. 114)

Austin's locutionary and illocutionary acts have been elaborated in this section shedding light on the pragmatic analysis. Firstly, the phonetic, phatic, and rhetic acts have been highlighted for the former, whereas the deep meaning has been clarified for the later using the explanations by Al-Tabary, and Al-Qurtuby.

In this subdivision, Austin's classification of the locutionary act, which includes the phonetic; phatic; and rhetic acts, has been clarified. Firstly, the Arabic verse (الأنفال، 66) represents the phonetic act. Similar to the preceding verse, this verse is attributed to classical Arabic through the phatic act. Lastly, the rhetic act is; If there are a hundred patient of you, they defeat two hundred; and if there are a thousand of you, they defeat two thousand by God's permission.
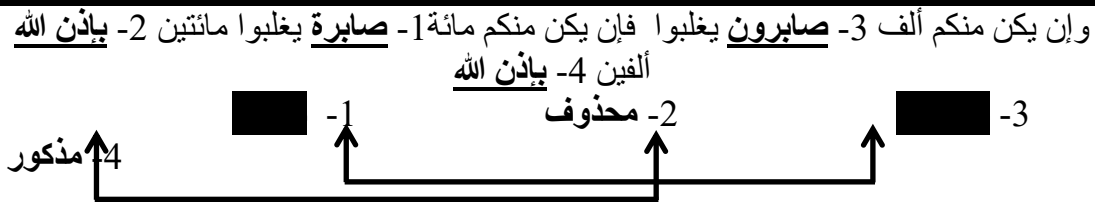
The illocutionary act offers an understanding of the implied meaning conveyed through the verse. As clarified earlier, exegeses by Al-Tabary, and Al-Qurtuby are employed to elucidate explanations of the tackled verses, aiming to offer the pragmatic meaning.

According to Al-Tabary (2001, vol. 11, pp. 261-3), this verse is directed to the Prophet to motivate believers to engage in combat against disbelievers. If there are one hundred steadfast believers, they will be able to defeat two hundred disbelievers, and if the number increases to one thousand steadfast believers, they can triumph over two thousand disbelievers. One believer can effectively defeat two disbelievers. This is attributed to the disbelievers' lack of motivation, as they do not fight for any reward, so they lack steadfastness and they are fearful of death.

Another interpretation is provided by Al-Qurtuby (2006, vol. 10, pp. 69-70). He elaborates that this verse was directed to the Prophet to encourage believers to fight against disbelievers. Believers are tasked with fighting even against disbelievers two times their number.

In conclusion, the exegeses emphasize the importance of steadfastness, and the significance of numbers. Additionally, the scholars highlight urging believers to engage in combat against disbelievers.

Various aspects related to ihtibak are addressed; ihtibak parts, the deep structure, ihtibak type, and the deep meaning. Al-Biqaa'ii (1969, vol. 8, p. 326) clarifies ihtibak parts. In the first part (صابرة) is mentioned in reference to the omitted one (صابرون) in the second part, whereas (بإذن الله) is mentioned in the second part, but is omitted in the first part. Ramadan and As'ad (2006, pp. 59-60) concur with this explanation, providing the deep structure for this verse.

وإن يكن منكم ألف 3- **صابرون** يغلبوا   فإن يكن منكم مائة1- **صابرة** يغلبوا مائتين 2- **بإذن الله** ألفين 4- **بإذن الله**

3- ⬛⬛   1- ⬛   2- **محذوف**   4↑**مذكور**

Ihtibak parts are clarified in the following table:

Table 3: Ihtibak parts for (الأنفال، 66)

Ihtibak type	Omitted		Mentioned		
Similar	بإذن الله	2	صابرة	1	**First part**
	صابرون	3	بإذن الله	4	**Second part**

According to the exegeses, ihtibak type is similar based on the mentioned (صابرة) and the omitted (صابرون), and (بإذن الله) mentioned in the second part, yet omitted from the first part. Finally, the deep meaning has clarified that (صابرة) and (صابرون) signify steadfast, instead of patient.

c. Negative versus Affirmative Ihtibak (الأنعام، 33)

(الأنعام، 33) بِآيَاتِ اللَّهِ يَجْحَدُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ الظَّالِمِينَ قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ ۖ

- 33 We know well that what they say grieves you [Prophet]. It is not you they disbelieve: the evildoers reject God's revelation. (Abdel Haleem, 2005, p. 82)

To clarify the pragmatic analysis, Austin's model is examined; including locutionary and illocutionary acts. The locutionary act divisions are clarified. The phonetic act refers to the Arabic verse (الأنعام، 33), whereas the phatic act attributes this verse to the classical Arabic. Lastly, the rhetic act is We know it grieves you what they say, they do not accuse you of lying, but the evildoers deny the signs from Allah.

Similar to the previous verses, the illocutionary act is elucidated through the exegeses by Al-Tabary, and Al-Qurtuby, revealing the verse's intended significance. Al-Tabary, in his exegesis (2001, vol. 9, pp. 219-23), elucidates that Allah was telling Prophet Muhammad His knowledge of the sadness caused by the disbelievers' words. Although they did not accuse him of lying, they refused to accept the divine revelation he brought. Al-Tabary emphasizes that they knew the truthfulness of Prophet Muhammad deep down but stubbornly rejected his message. Al-Tabary mentions a conversation between Al-Akhnas ibn Shurayq and Abu Jahl ibn Hisham, where Abu Jahl acknowledges the Prophet's honesty. However, he refused to accept the calling of the Prophet due to tribal issues. Additionally, Abu Jahl himself told Prophet Muhammad that they,

disbelievers, do not consider him a liar, but they reject the revelation he receives.

Additionally, in his exegesis, Al-Qurtuby (2006, vol. 8, pp. 364-5) elucidates the reason behind the revelation of this verse, considering an encounter between Prophet Muhammad and Abu Jahl, along with other disbelievers. Despite acknowledging the Prophet's honesty and truthfulness, they refuse to accept his message. Ibn 'Abbas, quoted by Al-Qurtuby, further adds that they did not accuse him of lying and they called him the honest and truthful.

In conclusion, the interpretations provided emphasize Prophet Muhammad's sadness at his people's rejection of his message, despite acknowledging his honesty. This rejection, rooted in stubbornness rather than ignorance, is evident in the conversation between Al-Akhnas ibn Shurayq and Abu Jahl ibn Hisham.

The ihtibak level, as mentioned earlier, consists of multiple points; clarifying the components of ihtibak, comprehending the deep structure, determining the type of ihtibak, and explaining the deep meaning.

Firstly, Al-Biqaa'ii (1969, vol. 7, pp. 94-6) clarifies the ihtibak parts in this verse. According to him, disbelieving the prophet is omitted in the first part, while its negated mentioned component in the second part is (لا يكذبونك). Moreover, negating him from being sad (لا تحزن) is implied in the second part, signified by the mentioned affirmative component (ليحزنك) in the first part, since they reject and deny the revelation sent down upon Prophet Muhammad.

Also, Ramadan and As'ad (2006, p. 70) concur with the explanation of the verse, in addition to clarifying the deep meaning of this verse according to Al-Biqaa'ii to be:

<div dir="rtl">

فلا تحزن فإنهم لا يكذبونك ولكن الظالمين ... قد نعلم أنه ليحزنك الكذب الذي يقولون

</div>

After discussing the previous explanations, the researcher suggests another deep structure of the verse, based on exegeses.

<div dir="rtl">

فإنهم 3- **لا يكذبونك** 4- **فلا تحزن** ... قد نعلم أنه 1- **ليحزنك** 2- **تكذيبهم لك** الذي يقولون

4-   - **مذكور**3   2- **محذوف**   1-

</div>
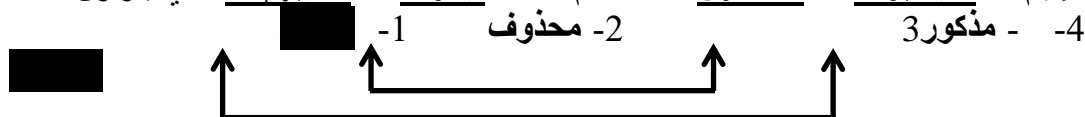
From the researcher's point of view the word (تكذيب) *rejecting your prophecy* is closer to the deep meaning based on the exegeses, while the word (كذب) *lies* is a more general word and it is irrelevant to the exegeses. The components of ihtibak in this verse have been clarified in the following table:

Table 4: Ihtibak parts for (الأنعام، 33)

Ihtibak type	Omitted		Mentioned		
Negative versus affirmative	تكذيبهم لك	2	ليحزنك	1	**First part**
	فلا تحزن	4	لا يكذبونك	3	**Second part**

The ihtibak type is a negative versus affirmative one. It is based on the affirmative word (يحزنك) mentioned in the first part, which signifies its negated omitted component (لا تحزن) in the second part, whereas the omitted component (تكذيبهم لك) implied in the first part is affirmative in comparison to its negative mentioned component in the second part (لا يكذبونك).

Finally, the deep meaning, drawn from the exegeses and the clarification of ihtibak parts, emphasizes that Allah knows Prophet Muhammad's grief, due to disbelievers rejecting his prophecy. However, Allah reassures him that these individuals acknowledge his honesty and truthfulness, as evidenced by the encounter with Abu Jahl. Despite this recognition, they refuse to accept the divine revelation from Allah, highlighting their rejection of the revelation rather than doubting the Prophet's prophecy.

d. Analogical Ihtibak (البقرة، 228)

...وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ...(البقرة، 228)

- …Wives have [rights] similar to their [obligations]… (Abdel Haleem, 2005, p. 26)

The ihtibak is the only part focused on in this verse, due to the length of the verse, that might result in unnecessary prolongation. Nevertheless, in the illocutionary part, the summary of the whole verse has been tackled to shed light on the deep meaning.

As previously stated, the locutionary act is divided into three parts: the phonetic act, the phatic act and the rhetic act. The phonetic act is the Arabic verse (البقرة، 228). Similar to the preceding verses, the phatic act ascribes this verse to classical Arabic. Finally, the rhetic act refers to the semantic meaning in the verse that is *they have similar to what is upon them.*

The Illocutionary Act elucidates the intended meaning, based on the exegeses by Al-Tabary, and Al-Qurtuby. Al-Tabary (2001, vol. 4, pp. 110-20) confirms that divorced women must wait for three menstruation periods before remarriage. Additionally, it is not lawful for them to conceal pregnancies: Many perspectives have been tackled, such as attributing them to their new husbands, or conceal the timing of the menstruation period that affects the return to the husband. Besides, their husbands are better to take them back during this period, if they wish to

put things right. Concerning the ihtibak, Al-Tabary confirms the existence of women's rights and men's duties.

Another exegesis is provided by Al-Qurtuby (2006, vol. 4, pp. 51-2). He affirms that wives have some rights, e.g. maintaining good companionship, that are similar to their obligations towards their husbands, e.g. obedience.

In a nutshell, the previous exegeses highlight the rights and responsibilities of wives towards their husbands and vice versa. Furthermore, they stress the responsibilities of divorced women, e.g., the waiting period before remarriage, and claiming pregnancy. These explanations help clarify ihtibak parts.

The following passages focus on discussing ihtibak parts, the deep structure, ihtibak type, and the deep meaning. Although Al-Biqaa'ii has not mentioned the existence of ihtibak in this verse, he offers a clarification on the parts previously identified by other exegeses (1969, vol. 3, p. 301). Ramadan and As'ad (2006, p. 48) explain this verse by asserting that women have rights over men, as well as men have rights on women. They say that (على الرجال) is omitted in the first part as signified by (عليهن) in the second. Also, (للرجال) is omitted in the second as signified by (لهن) in the first. Thus, the deep structure according to them is:

ولهن على الرجال مثل الذي عليهن للرجال

However, the researcher suggests another deep structure based on the explanations mentioned earlier.

1- **ولهن** من 2- **الحقوق** مثل الذي 3- **عليهن** 4- **من الواجبات**

This deep structure is more comprehensive. Additionally, it clarifies that wives have rights (الحقوق) from their husbands, as well as they have obligations towards their husbands. as clarified by exegeses. Thus, it is the one dealt with here. The deep structure and the relation between the components are different in this verse. The mentioned components signify each other, while the omitted ones are clarified by the exegeses. Thus, the relation is between the mentioned components on one hand, and the omitted ones on the other. The deep structure is:

1- **ولهن** 2- **من الحقوق** مثل الذي 3- **عليهن** 4- **من الواجبات**

4- **محذوف**   3- ▮▮▮ - ▮▮▮   2- **محذوف**   1

↑ ↑ ↑ ↑
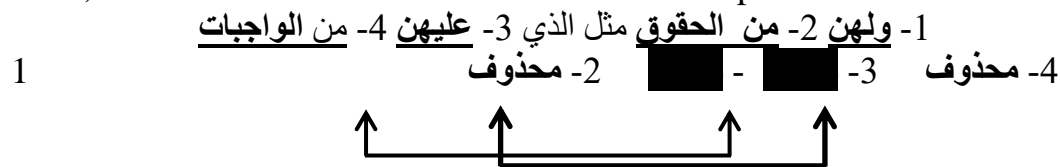
Ihtibak components of the verse have been clarified in the following table.

Table 5: Ihtibak parts for (البقرة، 228)

Ihtibak type	Omitted		Mentioned		
Analogical	من الحقوق	2	لهن	1	**First part**

Second part	3	عليهن	4	من الواجبات

The ihtibak type is analogical, since it connects the wives' rights, such as expenditure and dowry, to its analogical equivalent, wives' obligations towards their husbands, e.g. obedience. Rights are not the same, but they have partial similarity.

Finally, the ihtibak part is only considered in the deep meaning, which is a part of the verse not the whole verse. The deep meaning based on the exegeses and the ihtibak parts clarification clarifies the rights and obligations for and on the wives.

e. Mixed Ihtibak (الأعراف، 58)

(الأعراف، 58) ...وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ ۖ وَالَّذِي خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا

- 58 Vegetation comes out of good land in abundance, by the will of its Lord, but out of bad land only scantily... (Abdel Haleem, 2005, p. 98)

This passage explores Austin's model of the locutionary act, which consists of three acts: the phonetic act, the phatic act, and the rhetic act. The phonetic act is the mentioned Arabic verse (الأعراف، 58). Additionally, the phatic act connects this verse to the classical Arabic found in Qur'an and Hadith. Lastly, the rhetic act, reflecting the surface meaning, highlights that for the good country its plants come out according to the will of Allah but as for the bad it does not come out but hardship.

As discussed in previous verses, this part examines the two explanations provided earlier to elucidate the intended meaning contextually. This helps gain a clearer understanding of the intended meaning.

Al-Tabary (2001, vol. 10, pp. 256-60) affirms that when rain falls and Allah wills for the good land to have plants, the resulting plants are good. Conversely, the bad land does not yield good plants, but produces plants scantily instead. He further clarifies that this verse compares between believers, resembling the good land from which plants emerge by the will of Allah, and disbelievers who are likened to the bad land where plants grow scantily.

In another exegesis by Al-Qurtuby (2006, vol. 9, p. 256), this verse provides an example of the heart that accepts advice and reminders being like the good land, while the heart that rejects them is likened to bad land.

In summary, the exegeses shed light on the metaphorical comparison between believers and disbelievers presented in the verse. They liken believers to good land that yields good plants, but they liken disbelievers to bad land that fails to produce beneficial plants. The

analysis highlights the deep meaning embedded within the text, emphasizing the importance of accepting guidance and reminders to nurture a fruitful heart.

The ihtibak level, discussed here, encompasses several crucial points. These include clarifying the ihtibak parts, elucidating the deep structure, determining the type of ihtibak, and explicating the deep meaning embedded within the verse.

Concerning the ihtibak parts, Al-Biqaa'ii (1969, vol. 7, p. 424) affirms the presence of ihtibak in this verse but does not specify its parts. However, Ramadan and As'ad have provided clarification on the ihtibak parts. Ramadan and As'ad (2006, p. 74) highlight the existence of two mentioned and two omitted parts within this verse, forming ihtibak. According to them, (وافياً حسناً طيباً) is omitted in the first part, yet signified by its opposite mentioned part (نكدا) in the second part. Also, the word (نباته) is omitted in the second part, but signified by its similar word (نباته) mentioned in the first part. They give the deep structure of this verse to be:

والذي خبث لا يخرج 3- **نباته** إلا4- والبلد الطيب يخرج 1- **نباته** 2- **وافياً حسناً طيباً** بإذن ربه **نكداً**...

	1- مذكور	**-2** ▮	**3- محذوف**
-4 ▮			
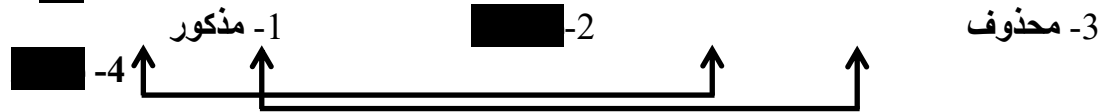
Based on exegeses, ihtibak parts are clarified in the following table:
Table 6: Ihtibak parts for (الأعراف، 58)

Ihtibak type	Omitted		Mentioned		
Mixed	وافياً حسناً طيباً	2	نباته	1	First part
	نباته	3	نكدا	4	Second part
	Oppositional between second and fourth		Similar between first and third		Ihtibak type for each part

The ihtibak type in this verse is mixed, including a similar ihtibak considering the word (نباته) mentioned in the first part, and implied in the second. Additionally, there is an oppositional ihtibak between the omitted component (وافياً حسناً طيباً) implied by its opposite component (نكدا) mentioned in the second part.

Finally, the deep meaning of this verse, elucidated through the analysis of exegeses and clarification of ihtibak parts, reveals various significances. Firstly, it becomes evident that the verse metaphorically contrasts believers (good land) and disbelievers (bad land) rather than only focusing on plants. Secondly, the phrase (وافياً حسناً طيباً) and (نكدا) are shown to signify both quality and quantity. This pragmatic analysis offers a richer understanding of implications.

6. Findings of the study

Based on the results of the samples previously reviewed herein, this study aims to show the importance of recognizing the significance of ihtibak in different Qur'anic verses. The following are the main findings of the study:

1- Generally speaking, the pragmatic analysis urges to consult exegeses in an attempt to get the intended meaning. Additionally, using many trusted exegeses is highly recommended to find out the most agreed upon explanations.

2- The analysis of the selected verses confirms the great importance of considering ihtibak analysis to clarify it to non-Arabic speakers, as it has deep meaning and structure.

3- The importance of exegeses extend beyond the clarification of ihtibak. They clarify some other parts in the verses, such as (آل عمران، 13), when they have clarified that the verse is about the Jews of Mecca, and the battle is Badr battle.

Conclusion

This paper has tackled a pragma-semantic analysis of 5 samples of Qur'anic verses. The analysis has been conducted on two levels; pragmatic, and ihtibak levels. The pragmatic level has used Austin's Speech Act Theory, focusing on locutionary and illocutionary acts only, being relevant to the study objectives. The locutionary act has been used to clarify the semantic meaning, since it focuses on the surface structure, whereas the illocutionary act has clarified the pragmatic intended meaning, relying on two exegetes. It has been clear that the pragmatic analysis is of great importance, since it tackles the exegeses to clarify the intended meaning, as elaborated in the previous verses. Concerning ihtibak level, many relevant points have been tackled for each verse to clarify ihtibak components included in each part. The ihtibak components help to clarify the deep structure, which helps give more clarification of ihtibak intended meaning. Additionally, ihtibak parts have helped to elucidate the type of ihtibak for each verse, due to the explanations of ihtibak.

References

Abdel Haleem, M. (2005). *The Qur'an*. United States: Oxford University Press.

Abdulrahman, A. A. (2012). The Translation of Al-Ihtibak (Reciprocal ellipsis) in the Glorious Quran into English. *ADAB AL-RAFIDAYN*, 64 (42), 59-84

Al-Haj, A. A. M. (2020). A Pragma- Stylo –Semanitc Analysis of Three Translations of the Meanings of Surratt Al-Saffat into English: A Comparative Linguistic Study. *International Journal of Applied Linguistics & English Literature*. *9(2)*, 82-91

Austin, J. L. (1962), How to Do Things with Words. Oxford: Clarendon Press.

Baker, M. (2011). *In Other Words: A Coursebook on Translation*, (2nd. ed.) Milton Park, Abingdon, Oxon: Routledge

Bublitz, W., & Norrick, N. R. (2011). Introduction: The burgeoning field of pragmatics. In: Bublitz W. & Norrick N. R. (Eds), *Foundations of Pragmatics*, 1–20. Berlin, New York: Mouton de Gruyter.

Crystal, D. (2008). *A Dictionary of Linguistics and Phonetics*, (6th ed.) Australia: Blackwell.

Fasold, R. W. (1990). The Sociolinguistics of Language: Introduction to Sociolinguistics, (2nd ed.). Oxford: Blackwell.

Khalaf, A. S. (2013). A Semantico-Pragmatic Study of Synecdoche in the Glorious Quran with Reference to its Realizations in English. *Journal of Al_Anbar University for Language and Literature* , 9, 246-263

Kroeger, P. R. (2018). *Analyzing meaning*: *An introduction to semantics and pragmatics.* Berlin: Language Science Press.

Löbner, S. (2002). *Understanding Semantics*. New York: Routledge

Mey J. L. (Ed.). (2009). Concise Encyclopedia of Pragmatics (2nd edition). Denmark: University of Southern Denmark.

Sabtan, Y. M. N. (2017). Morphological Analysis of the Glorious Qur'an: A Comparative Survey of Three Corpora. *Arab World English Journal*, *8* (4),   101-120

Saeed, J. I. (2003). Semantics. (2nd ed.). Oxford: Blackwell.

Senft, G. (2014). *Understanding Pragmatics*. London and New York: Routledge.

المصادر العربية

البقاعي، برهان الدين أبي الحسن إبراهيم بن عمر. (1969). نظم الدرر في تناسب الآيات والسور. (الجزء2). القاهرة: مكتبة ابن تيمية.

البقاعي، برهان الدين أبي الحسن إبراهيم بن عمر. (1969). نظم الدرر في تناسب الآيات والسور. (الجزء 3). القاهرة: مكتبة ابن تيمية.

البقاعي، برهان الدين أبي الحسن إبراهيم بن عمر. (1969). نظم الدرر في تناسب الآيات والسور. (الجزء 4). القاهرة: مكتبة ابن تيمية.

البقاعي، برهان الدين أبي الحسن إبراهيم بن عمر. (1969). نظم الدرر في تناسب الآيات والسور. (الجزء 7). القاهرة: مكتبة ابن تيمية.

البقاعي، برهان الدين أبي الحسن إبراهيم بن عمر. (1969). نظم الدرر في تناسب الآيات والسور. (الجزء 8). القاهرة: مكتبة ابن تيمية.

البقاعي، برهان الدين أبي الحسن إبراهيم بن عمر. (1969). نظم الدرر في تناسب الآيات والسور. (الجزء 16). القاهرة: مكتبة ابن تيمية.

البقاعي، برهان الدين أبي الحسن إبراهيم بن عمر. (1969). نظم الدرر في تناسب الآيات والسور. (الجزء 17). القاهرة: مكتبة ابن تيمية.

بوشلوح، حنان & بوقرن، صباح (2017/2016) الاحتباك في القرآن الكريم قراءة في كتاب"نظم الدرر في تناسب الآيات والسور " للبقاعي. مذكرة مقدمة لنيل شهادة الماستر في اللغة والأدب العربي. جامعة عبد الرحمان ميرة– بجاية. كلية الآداب واللغات قسم اللغة والأدب العربي

رمضان، أحمد & أسعد، عدنان. (2006). الإحتباك في القرآن الكريم: رؤية بلاغية. مجلة أبحاث كلية التربية الأساسية. (المجلد الرابع) العدد 2. جامعة الموصل, كلية الآداب.

الزركشي، بدر الدين محمد بن عبد الله. (2006). البرهان في علوم القرآن. القاهرة: دار الحديث.

السيوطي، جلال الدين (2008) الاتقان في علوم القرآن. ت. شعيب الأرنؤوط .سوريا، دمشق: مؤسسة الرسالة ناشرون.

الطبري، أبي جعفر محمد بن جرير. (2001). جامع البيان عن تأويل أي القرآن. تحقيق الدكتور عبد الله بن عبد المحسن التركي. (الجزء 4). القاهرة: دار هجر.

الطبري، أبي جعفر محمد بن جرير. (2001). جامع البيان عن تأويل أي القرآن. تحقيق الدكتور عبد الله بن عبد المحسن التركي. (الجزء 5). القاهرة: دار هجر.

الطبري، أبي جعفر محمد بن جرير. (2001). جامع البيان عن تأويل أي القرآن. تحقيق الدكتور عبد الله بن عبد المحسن التركي. (الجزء 9). القاهرة: دار هجر.

الطبري، أبي جعفر محمد بن جرير. (2001). جامع البيان عن تأويل أي القرآن. تحقيق الدكتور عبد الله بن عبد المحسن التركي. (الجزء 10). القاهرة: دار هجر.

الطبري، أبي جعفر محمد بن جرير. (2001). جامع البيان عن تأويل أي القرآن. تحقيق الدكتور عبد الله بن عبد المحسن التركي. (الجزء 11). القاهرة: دار هجر.

الفيروزأبادي، مجد الدين أبو طاهر محمد. (1983). القاموس المحيط. (الجزء 3). بيروت، لبنان: دار الفكر.

القرطبي، أبى عبد الله محمد بن أحمد بن أبي بكر. (2006). الجامع لأحكام القرآن: والمبين لما تضمنه من السنة وآى القرآن. تحقيق الدكتور عبد الله بن عبد المحسن التركي. (الجزء 4). بيروت، لبنان: مؤسسة الرسالة.

القرطبي، أبى عبد الله محمد بن أحمد بن أبي بكر. (2006). الجامع لأحكام القرآن: والمبين لما تضمنه من السنة وآى القرآن. تحقيق الدكتور عبد الله بن عبد المحسن التركي. (الجزء 5). بيروت، لبنان: مؤسسة الرسالة.

القرطبي، أبى عبد الله محمد بن أحمد بن أبي بكر. (2006). الجامع لأحكام القرآن: والمبين لما تضمنه من السنة وآى القرآن. تحقيق الدكتور عبد الله بن عبد المحسن التركي. (الجزء 8). بيروت، لبنان: مؤسسة الرسالة.

القرطبي، أبى عبد الله محمد بن أحمد بن أبي بكر. (2006). الجامع لأحكام القرآن: والمبين لما تضمنه من السنة وآى القرآن. تحقيق الدكتور عبد الله بن عبد المحسن التركي. (الجزء 9). بيروت، لبنان: مؤسسة الرسالة.

القرطبي، أبى عبد الله محمد بن أحمد بن أبي بكر. (2006). الجامع لأحكام القرآن: والمبين لما تضمنه من السنة وآى القرآن. تحقيق الدكتور عبد الله بن عبد المحسن التركي. (الجزء 10). بيروت، لبنان: مؤسسة الرسالة.