A Socio-pragmatic Study of Forms of Address and Terms of Reference in Classical Arabic as Represented in the Chapter of Joseph in the Holy Quran

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The candidate confirms that the work submitted is her own and that appropriate credit has been given where reference has been made to the work of others.

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Abstract

In a sociolinguistic-pragmatic framework, the Classical Arabic terms of address and forms of reference used by the members of the society of the story of the Prophet Joseph as presented in the Holy Quran are analysed. The addressing as well as the referring terms (nominal and pronominal) are, first, extracted from the Quranic text in order to explore their linguistic features with regard to number, case, and gender. They are, then, not interpreted in isolation, but in contexts to be tested against the common sociolinguistic variables (age, gender, setting and status). In addition, the collected data are discussed contextually as well as theoretically in relation to contemporary views, such as Brown and Levinson's (1987) politeness theory, Brown and Gilman's (1960) theory of power/solidarity and Brown and Ford's (1961) theory of intimacy/ status.

It is found that the choice of these addressing and referring terms by Classical Arabic speakers is determined by the above sociolinguistic factors particularly gender, setting, and status. Also, although Classical Arabic addressing and referring systems do not have the pronominal *T* and *V* distinctions suggested by Brown and Gilman's (1960), the theory of power/solidarity is found applicable to many aspects of Classical Arabic addressing and referring behaviours. In addition, the analysis of the data supports the views proposed in Brown and Ford's (1961) theory of intimacy/ status. Positive and negative politeness, as classified by Brown and Levinson (1987), are reported by the present study data in many aspects of addressing and referring behaviours.

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1 Introduction

1.1 Introduction

Since at least the beginning of the 1970s, linguists have become aware of interpreting language in contexts not in isolation. With this trending linguistic approach towards language, sociolinguists have highlighted the role of language in different social contexts and vice versa. Holmes (1992 p.1) declares that "examining the way people use language in different social contexts provides a wealth of information about the way language works, as well as about the social relationships in a community." People use different styles of speech according to the social contexts they are engaged in (Keshavarz 2001 p.5). This entails that language is not used only to exchange information; rather, while engaging in social linguistic interactions, language users consciously or unconsciously reveal their identities (Formentelli 2009 p.179), their cultural and social background and their relationships to their addressees and their referents.

How social relationships are established and shown between language users in a given community is one of the fundamental issues of sociolinguistics. Levinson (1983 p.54) states that "the single most obvious way in which the relationship between language and contexts is reflected in the structure of languages themselves is through the phenomenon of *deixis*". As defined by The Linguistics Encyclopedia (Malmkjær 2002 p.455), deixis is "the way in which participants in linguistic encounters relate what they say to the time, place and participants in the discourse." There are different categories of deixis, among which are social deixis, which include forms of address and honorifics as well as terms of reference. Scholars of sociolinguistics and pragmatics believe the area of terms of address and forms of reference is crucial because all the linguistic as well as extralinguistic functions fulfilled by language are conveyed throughout injecting them in discourse (Formentelli 2009 p.180). Moreover, the appropriate use of a term of address or form of reference might lead to a successful interaction, or, conversely, sometimes it is the misuse of a single addressing term or referring form that causes a misunderstanding that hinders effective communication.

Terms of address are characterized by Braun (1988 p.7) as 'words and phrases used for addressing'. They are, as Keshavarz (2001 p.6) has elegantly defined them, "linguistic forms that are used in addressing others to

attract their attention or for referring to them in the course of a conversation." Parkinson (2013), also, adds other 'communication functions' of terms of address: 'summoning, establishing, and maintaining contact with the addressee throughout a conversation; ordering and cajoling; and calling the addressee something.' These linguistic forms may 'include pronouns, honorific 'pronoun substitutes', names, nicknames, teknonyms, titles, and other words used vocatively' (Parkinson 2013). They are linguistically as well as cognitively important in showing how addressees are perceived and categorized by their addressers (Maalej 2010 p.148).

Forms of reference, on the other hand, can be defined as words and phrases used for referring to others in the course of a conversation. They are utilized by language users to achieve cohesion (Malmkjær 2002 p.543). Hurford and Heasley (1983 pp.25-35) discuss reference and referring expressions from a semantic point of view. First, they argue that when talking about reference, the relationship between language and the world is actually being dealt with. They believe that '[by] means of reference, a speaker indicates which things in the world (including people) are being talked about' (Hurford and Heasley 1983 p.25). This reemphasizes what has been mentioned before that studying these linguistic devices involves exploring their linguistic as well as extralinguistic features. A good example to clarify this is provided by the authors (ibid): 'My son is in the beech tree'. Here, 'My son' identifies a person, and 'the beech tree' identifies a thing. 'My son' and 'the beech tree' are both referring expressions, defined by them as 'any expression used in an utterance to refer to something or someone… i.e. used with a particular referent in mind' (Hurford and Heasley 1983 p.35). For example, the name 'Fred' in 'Fred hit me' is a referring expression used by the speaker to refer to a particular person in his/her mind (Hurford and Heasley 1983, p. 35).

Hurford and Heasley (1983 p.37) point out that definite noun phrases of different kinds can be utilized as referring expressions. These include "proper names (e.g. *John*), personal pronouns (e.g. *he, it*), and long descriptive expressions" such as "*the man who shot Abraham Lincoln* in "The man who shot Abraham Lincoln was an unemployed actor"' (Hurford and Heasley 1983, p.37). The authors also stress the importance of context in determining the usage and meanings of such referring expressions.

Another more detailed classification can be found in Malmkjær (2002 p.543). She groups referring expressions into three main categories: 1. Exophoric, to refer out of the text to an item in the world (e.g. "show me <u>that</u>"); 2.

Endophoric, to refer to an item mentioned in the text, having two sub-categories: (a) cataphora, a forward reference to a textual item (e.g. "the story that Jack told"); and anaphora, a backward reference to a textual item ("Jack told a story. It …"); and finally 3. homophoric, a reference to an item of which there is only one or "only one that makes sense in the context" (e.g." the moon is beautiful" or "he fed the bird").

A distinction can be made between terms of address and forms of reference. While the use of an addressing term is influenced by the relationship between the addresser and the addressee, the choice of a form of reference may even extend to take into account the presentation of the referent appropriately in a social context (Nevala 2004 p.2126). In other words, the use of referential forms may involve the speaker-hearer as well as the speaker-referent relation. In comparing the use of terms of address and forms of reference in present-day material, Dickey (1997 p.256) and Allerton (1996 p.622) believe that the choice of these linguistic devices is socially rather than lexically determined. In addition, both share the view that the decision on what appropriate referring term to use depends on the specific knowledge the addresser wishes to convey about the referent. In conclusion, both studies have found addressing terms to be more consistent than referring forms, which may make the former the norms from which the latter are derived.

This piece of work focuses on addressing and referring strategies employed by Classical Arabic-speaking characters in the story of Joseph in the Quran in interactions within different social settings.

1.2 Context of the Study

1.2.1 Theoretical Background

Links between language and context with regard to terms of address and forms of reference have received a great deal of interest from linguists. Regarding the material used to examine the linguistic features of addressing and referring terms, it has been the case for decades that scholars have made full use of ordinary conversations. Recently, however, research has started to extend - though very slowly - to cover other settings (e.g. institutional, fictional, historical, written etc.) "where…the nature of discourse" requires "a re-reading of address strategies" (Cecconi 2008 p.206).

Terms of address in different languages have been studied as a significant source for exploring the interpersonal relationships in a speech community

(Taha 2010; Qin 2008; Aliakbari and Toni 2008; Mashiri 2003; Keshavarz 2001; Farghal and Shaker 1994; Hwang 1991; Parkinson 1985; Levinson 1983; Yassin 1975; Brown and Ford 1961; Brown and Gilman 1960, to name a few). Many semantic models have been utilized to explore the semantic characteristics of addressing terms. Most popular among these are the FAR-NEAR schema related to the CENTRE-PERIPHERY image scheme and Idealized Cognitive Models (ICMs) (Johnson's 1987 and Lakoff 1982 and 1987 respectively, cited in Maalej 2010). Scholars of sociolinguistics have also focused on the different sub-types of these forms - such as kinship forms, titles, nicknames, personal names, personal pronouns, and honorifics - and how their usage is governed by a variety of sociolinguistic and sociocultural variables such as sex, age, degree of relationship (i.e. blood relation, intimate, distant etc.), degree of formality/informality, power/solidarity, social status/education, etc. Levinson (1983 p. 63) asserts that in many languages the gradation between the ranks of interlocutors is *systematically* predetermined. Usually sociolinguists rely on pragmatics to explain some of the linguistic features of terms of address from a socio-pragmatic standpoint. Politeness theories, in particular (Brown and Levinson 1987, and Comrie 1976; cited in Nevala 2004), are made use of to investigate terms of address as well as forms of reference.

Regarding forms of reference, philosophers of language and semantics as well as socio-pragmatics researchers have worked on them from different perspectives. The former deal with them with reference to definite descriptions, referring expressions, and meaning (a number of studies are cited in Maalej 2010). A good semantic analysis of forms of reference with regard to meaning can be found in Dickey (1997) and Braun (1988). It is important to notice that the social meaning of a word when used as an address term or reference term "does not necessarily have a close connection to that word's literal meaning" (Dickey 1997 p.255). Therefore, a distinction between the 'lexical, referential, and address' meanings of a word must be taken into consideration, the usage of that word determining its meaning (Dickey 1997 p.256; Braun 1988 pp.264-5). What concerns sociolinguists, of course, is the referential and address meaning when studying terms of address and forms of reference (Dickey 1997 p.256). A good example that illustrates this can be found in Dickey (1997 p.256): the word 'Love' when used in its referential meaning can refer to a person towards whom an emotion is felt, but in its address meaning it can be used neutrally by an

English train conductor to passengers. A more detailed theoretical framework for the present study is presented in chapter 2 section 2.2.

The present study is mainly concerned with identifying the different terms of address and forms of reference used by interlocutors in the story of the Prophet Joseph as presented in the twelfth chapter of the Holy Quran in an attempt to explore the different socio-pragmatic variables that determine their usages.

1.2.2 The Quran

The Quran, pronounced [qur'ān] and literally meaning "the recitation" or reading, is the main religious source of Islam, one of the major religions of the world (Leaman 2006). Muslims believe that the Quran is the verbatim word of God, who has preserved it from any editorial interference such that 'it stands exactly as it was revealed to the Prophet Muhammad' (peace be upon him) (Abdul-Raof 2006 p.520) through the angel Gabriel. It is regarded widely as the Prophet Muhammad's eternal miracle as well as the finest piece of literature in the Arabic language that cannot be imitated as it stands beyond human faculties (Abdul-Raof 2006 pp.520-1). After years of its being learned by heart, the Caliph Uthman (644-656 AD) ordered the text of the holy book to be rendered into an official version (Ryding 2005 p.3). Qutb (2004 p.ix) highlights the fact believed by Arabic linguists that the Quranic message "is expressed in the most refined literary style". Moreover, he points out that the Quran's exceptional literary excellence together with "its unique features that employ a concise style relying on economy of words to express broad meanings" have been numerously described in many volumes. The Quran contains 6,236 numbered verses (āyāt, sg. āyah) and includes 114 chapters (or suwar, sg. sūra) (The Quranic Arabic Corpus 2012; Abdul-Raof 2006 p.520). These chapters are divided into two types: Makkan (from Makkah) and Madinan (from Madinah) according to the place where the chapter was revealed (Abdul-Raof 2006 p.520). What concerns us here is Chapter number 12 titled Joseph (Yūsuf).

1.2.3 Sūrat Yūsuf (The Joseph Chapter)

This is a Makkan revelation, meaning it was revealed to the Prophet Muhammad (peace be upon him) in Makkah. It consists of 111 verses (āyāt) and includes, as is indicated by its title, the story of the Prophet Joseph, son

of Jacob, son of Isaac, son of Abraham (peace be upon them all). What is unique about the story as well as the chapter is that the whole story is told in this single chapter, in contrast to other Quranic stories which are always narrated through episodes in different chapters (Qutb 2004 p.5). It "is the Qurʾān's longest sustained narrative of one character's life" (Goldman 2012). God Himself before narrating the story emphasizes the story's being an extraordinary one "*In revealing this Quran We relate to you the best of narratives...*" (Verse 3). In fact, even when some chapters are named after a specific Prophet like Hūd, Nūḥ (Noah), Ṣāleh etc., their stories are related briefly and not in detail like that of Joseph. Additionally, the story depicts many aspects of a society with its various characters who differ from each other in age, status, as well as gender and interact with each other across a wide variety of social situations. Profound insights into real human nature together with its various feelings and emotions (Qutb 2004 p.6) (e.g. sexual desire, suspicion, regret, grief, forgiveness, jealousy, kindness, fatherhood, brotherhood, dignity, delight, etc.) are all outstandingly revealed throughout these social contacts. Moreover, some aspects of the upper class and lower class society are painted in different social institutions and domains: at home, at the royal court, in prison, at the market, in government offices in Egypt, and inside the palaces of the upper class people (Qutb 2004 p.25).

1.2.4 A Summary of the Story of Joseph as presented in the Quran

The opening scene of the story, serving as an excellent prelude to the whole story, shows young Joseph telling his father, Jacob, about a dream he has seen, "Father, I saw in a dream eleven stars, as well as the sun and the moon; I saw them prostrate themselves before me" (Verse 4). This very dream is perfectly revealed and realized at the end of the story, which gives a sense of unity and completeness. After the opening scene all the events of the story are narrated in order.

Joseph's half-brothers, feeling jealous of their father's love for Joseph and his full brother, plan to get rid of Joseph. They throw him into a well, tell their father that Joseph was eaten by a wolf, and put false blood on his shirt as evidence of their not having lied. Then, Joseph is pulled out of the well by a caravan which stops by the well to be supplied with water. The people of the caravan consider him a slave, take him with them to Egypt and sell him there cheaply. The person who buys Joseph is a person of high position, Egypt's chief minister (Qutb 2004 p.4). Joseph is brought up in this high-class

environment, which prepares him for the next phases of his life. When he becomes a young man, God has given him wisdom and knowledge and the ability to interpret dreams and to understand the real meaning of statements.

However, Joseph faces a crucial trial that takes the form of temptation (Qutb 2004 p.54) as the chief minister's wife tries to seduce him. As a good, and faithful Prophet, he refuses to obey her and tries to rush away. At that moment when Joseph is struggling with the woman to get out of the door which she has locked carefully, the chief minister himself comes and sees the very suspicious scene. In order to conceal the woman's scandal and to bring the whole subject to an end as the public starts conversing about it, Joseph is imprisoned, though he is entirely innocent. After several years in jail, he is released as his innocence is established by the King of Egypt when Joseph is the only one who is able to interpret the King's dream wisely. The King greatly admires Joseph's dignity, honour, wisdom and honesty. Thus, when Joseph asks to be in charge of the country's store houses, the King responds with approval.

An important scene is set when we see Joseph's brothers come to Egypt seeking a supply of food. He recognizes them immediately while they do not have the least idea that he is their brother. After winning their confidence by giving them all just measures, he asks them to bring their half-brother. Because they know that their father will not agree to let Benjamin go with them, they say to Joseph that they will endeavour to persuade their father to permit his coming. At this moment, Joseph orders his men to put back the merchandise they have brought with them to exchange for crops so that they will return to Egypt quickly. When they return to their father, the fact that their merchandise has been returned to them is a stronger justification for letting Benjamin to go with them so that they can get an extra load. They promise to take care of him. The old father, Jacob, finally agrees.

Once they arrive in Egypt, he takes his full brother aside and tells him about his true identity (i.e. that is his brother, Joseph). In order to keep his brother with him, Joseph plans to put the King's drinking cup in the camel-pack of his brother who will be arrested as a thief. The other brothers, then, return to their father without their younger brother. Jacob, whose eyes become white with sorrow, and who insists to them that they should go back to Egypt and try to find their two lost brothers.

In Egypt for the third time and while they are seeking sympathy complaining how they suffer from a shortage of food, Joseph asks them gently, "Do you

know what you did to Joseph and his brother, when you were still unaware?" (Verse 89) This is a great surprise to them. At this moment, they express how deeply they are ashamed of what they have done, but Joseph very charitably forgives his brothers. He, then, asks them to take his shirt to their father so as to restore his sight and to bring back all their family to Egypt. The last scene of the story echoes its beginning as it ends with the realization of young Joseph's dream. When the whole family reunite happily, and Joseph raises his parents to the place where he normally sits honourably, his eleven brothers prostrate themselves before him.

1.2.5 Some Historical and Social Background to the Story as Elicited from the Quran

In order to appreciate the story of Joseph and the language used by its characters in the different social contexts provided by the story, it is useful to shed some light on the period of history in which the story took place. It is believed that the events of story occurred between the 13th and 17th dynasties when Egypt was not ruled by Pharaohs (Qutb 2004 p.21). This was the time of the nomads or Hyksos, meaning '"rulers of foreign lands" (Morkot 2005 p.115; Shaw 2004 p.19). This historical fact is deduced from the presentation of the story of Joseph itself in the Quran which refers to the ruler of Egypt as 'King' not as 'Pharaoh' as is the case with the story of Moses (Qutb 2004 p.21). Shaw (2004 p.17) states that it can be assumed that the story of Joseph took place some time during the New Kingdom (1550-1070). The Hyksos are regarded as an Asiatic people as their origin is suggested to be north Syrian (Morkot 2005 p.115; Shaw 2004 p.19). What distinguishes their reign in Egypt is that gods and temples were neglected as they were perhaps monotheistic (Morkot 2005 p.116).

The nomads are thought to be a rather religious people who were influenced by the religion of the prophets Abraham, Ishmael, Isaac, and Joseph whose message called for the absolute monotheism of God (Qutb 2004 23). This is in practice reflected in some scenes of the story of Joseph. Furthermore, it seems that the people of the Hebrew society paid considerable attention to dreams and predictions (Qutb 2004 p.25). Four dreams of four different characters are interpreted in the story.

Within the family domain, on the one hand, the story displays many familial features. We are introduced to a Hebrew family whose kind loving father, Jacob, lost his sight as a result of losing his young sons. Nevertheless, this is

not the only incident that shows his parenthood towards his sons. That he did not punish his sons for what they did against their young brother shows that he is still kind and caring towards them.

In addition, the relationship of brotherhood inside the family (particularly that of half-brothers) is revealed through different incidents. First, we are given a hint about the nature of this relationship when Jacob himself advises Joseph not to tell his brothers about his dream: "My son, he replied, do not relate your dream to your brothers, lest they plot some evil against you" (Verse 5). Joseph's half-brothers show what rash teenagers they were when they recklessly threw their young brother into a well just because they thought their father loved him more than them. Moreover, we see them again as adults who still feel jealous of Joseph after years of his being lost when they comment on Benyamin's theft: "If he has stolen – well, a brother of his had stolen previously…" (Verse 77). Even after confessing their crime against him and showing regret for it, they still keep in their minds that he is always better than them. They express this frankly to him: "By God! Most certainly has God raised you high above us, and we were indeed sinners" (Verse 91). It can be inferred from the story that brothers who are not full brothers are not always in a good relationship.

Within the social domain, on the other hand, considerable attention is directed to the upper class people inside their palaces. The chief minister's wife behaves in a way that is unacceptable as she tries to seduce a slave. Yet, the fact that she invites some women of her class and declares in public that Joseph will be punished if he does not respond to her seduction shows that this was not a shameful deed at that time. Moreover, to imprison an innocent slave just to attempt to protect the reputation of the upper class families is regarded by Qutb (2004 p.71) as a typical action of the aristocracy.

1.3 Main Area of Study

The interlocutors in the story of Joseph use a variety of address terms and reference forms in different social contexts, and the choice among these terms is likely to be socially as well as pragmatically governed. This thesis investigates these issues.

1.4 Rationale for Conducting the Study

In the field of terms of address and forms of reference, many studies have been conducted on different spoken languages of different societies. However, little attention has been directed to the addressing and referring terms used in written materials. Moreover, while many theories have been applied to terms of address in the fields of semantics, sociolinguistics and pragmatics, forms of reference have received relatively little attention from scholars of such fields. In addition, the Quran, the world's most often-read book and unquestionably one of the most influential written texts due to its exceptionally excellent literary style, provides a significantly noteworthy linguistic source for exploring. The story of the Prophet Joseph, particularly, is an outstanding example of its linguistic as well as narrative value. The unique structure of the story's society - with its various sociolinguistic variables (e.g. gender, age, social status, etc.) - makes it a fruitful linguistic source of written data to be investigated.

1.5 Objectives of the Study

The present study has the following objectives:

1. to explore the terms of address and forms of reference used by addressers in the story of Joseph to call their addressees or to present their referents.

2. to examine the factors that determine their choices in historical written material like the story of Joseph.

3. to investigate how well the use of these linguistic devices (addressing and referring forms) in historical written material such as the story of Joseph can be clarified on the basis of present-day socio-pragmatic theories which are usually applied to ordinary spoken data.

1.6 Questions of the Study

The study addresses the following research questions:

1. What are the terms of address and forms of reference used by the Classical Arabic-speaking interlocutors in the story of the Prophet Joseph as presented in the Holy Quran?

2. Is there any relationship between the sociolinguistic variables such as age, sex, social status, setting, intimacy, and social distance and the selection of addressing and referring terms?

3. How can these terms of address and forms of reference be classified?

4. How well does the theory of politeness put forward by Brown and Levinson (1987) apply to address and reference in the story of Joseph?

5. How well do Brown and Gilman's (1960) theory of power/solidarity and Brown and Ford's (1961) theory of intimacy/ status work with address and reference in the story of Joseph?

1.7 Significance of the Study

1. It is hoped that the study will give a detailed sociolinguistic description of the terms of address and forms of reference used by Classical Arabic-speaking interlocutors in the story of Joseph.

2. Presenting a comprehensive account of addressing terms and referring forms used will help readers of Joseph's story be aware of the varying nature of language according to social contexts which in its turn facilitates comprehending the story appropriately.

3. Hopefully, the study will help give insights into how contemporary theories can be applied to historical material.

4. It is expected that the study will provide some significant implications for discourse analysis research on Classical Arabic.

5. It is hoped that the study will contribute to the growing body of cross-linguistic and cross-cultural research on terms of address and forms of reference.

6. It is anticipated that the study will further contribute to the growing body of research on Arabic sociolinguistics as well as pragmatics in general.

1.8 Definitions of Key Terms

Address: as defined by Braun (1988 p.7), this is used here to mean 'a speaker's linguistic reference to his/her collocutor(s).'

Address behaviour: the way speakers of language use address variants available to them in their repertory (Braun 1988 p.13).

Address system: this includes all the available terms of address in a specific language (Braun 1988 p.12).

Forms of address: words and phrases speakers of language use to address their collocutors (Braun 1988 p.7).

Forms of reference: words and phrases used by speakers of language to refer to something or someone (i.e. a referent) definite in their minds (Hurford and Heasley 1983 p.35).

Kinship terms: forms used for blood relations. However, when a kinship term is sometimes used to address someone who is not a relative of the speaker, this is called 'a fictive use of a kinship term' (Braun 1988 p.7).

Non-reciprocal address: when two speakers address each other in different terms (Braun 1988 p.13).

Reciprocal address: when two speakers use the same term of address in an exchangeable manner (Braun 1988 p.13).

Reference: a person or thing being talked about by a speaker in the course of conversation (Hurford and Heasley 1983 p.25).

Reference behaviour: the way speakers of language use reference variants available to them in their repertory (based on Braun's definition of address behaviour 1988 p.13).

Referring system: this includes all the available forms of reference in a specific language (based on Braun's definition of address system 1988 p.12).

Social status: 'Relative social or professional position; standing' (Oxford Online Dictionary 2014).

Symmetrical vs. asymmetrical relationship: when speakers employ the same addressing terms, the address relationship is called 'symmetrical'; and when different terms are used, the relationship is described as 'asymmetrical' (Braun 1988 p.13).

1.9 Note on Transliteration and Translation

Since the research deals with Arabic, it is challenging to represent its utterances. For the sake of understanding the material and avoiding inconsistency, it is better to follow one consistent and comprehensive transliteration system. The phonetic transcription used here is based on the symbols found in *Arabic Through the Quran* by Alan Jones (Islamic Texts

Society, 2008 cited on *The Quranic Arabic Corpus by* Dukes 2011). Tables 1.1, 1.2 and 1.3 show the phonetic symbols for Arabic consonants, short vowels, and long vowels, respectively (Dukes 2011). Furthermore, the English translation of the verses presented in the study is based on Abdullah Yusuf Ali's translation.

Letter	Arabic	Transcription
Alif	ا	*ā*
Bā	ب	*b*
Tā	ت	*t*
Thā	ث	*th*
Jīm	ج	*j*
ḥā	ح	*ḥ*
Khā	خ	*kh*
Dāl	د	*d*
Dhal	ذ	*dh*
Rā	ر	*r*
Zāy	ز	*z*
Sīn	س	*s*
Shin	ش	*sh*
ṣād	ص	*ṣ*
ḍād	ض	*ḍ*
ṭā	ط	*ṭ*
ẓā	ظ	*ẓ*
ʿayn	ع	*ʿ*
Ghayn	غ	*gh*
Fā	ف	*f*
Qāf	ق	*q*

Letter	Arabic	Transcription
Kāf	ك	*k*
Lām	ل	*l*
Mīm	م	*m*
Nūn	ن	*n*
Hā	ه	*h*
Wāw	و	*w*
Yā	ي	*y*
Hamza	ء	*'*
alif maksūra	ى	*ā*
ta marbūṭa	ة	*t*

Table 1-1 Phonetic Transcriptions for Arabic

Consonants based on Dukes (2011)

Diacritic	Arabic	Transcription
faṭḥatān	ً	*an*
ḍammatān	ٌ	*un*
kasratān	ٍ	*in*
faṭḥa	َ	*a*
damma	ُ	*u*
kasra	ِ	*i*
shadda	ّ	*(double)*
sukūn	ْ	*'*

Table 1-2 Phonetic Transcriptions for Arabic

Short Vowels based on Dukes (2011)

Long Vowels	Arabic	Transcription
Alif madd	ا / ـا	$\bar{a}$
Wāw madd	ـو	$\bar{u}$
Yā' madd	ـي	$\bar{\imath}$

Table 1-3 Phonetic Transcriptions for Arabic

Long Vowels based on Dukes (2011)

1.10 Summary

This introductory chapter sheds light on the problem of the research in question as well as its background. It puts forward the questions, objectives, and significance of the study. The rationale for carrying out the study is given. The key terms, which are being used in the study technically, are defined in order to help the reader to follow what is being discussed. Finally, a note on how Arabic utterances are phonetically presented is given in the last section of this chapter. A review of the related literature will be presented in the next chapter.

2 Review of Related Literature

2.1 Introduction

As the main concern of the present study is to present a detailed description of the terms of address and forms of reference used by members of the society of the story of Joseph, the literature review will shed light on studies conducted on such linguistic devices in different languages based on spoken or written data and on the theories - Brown and Levinson's (1987) politeness theory, Brown and Gilman's (1960) theory of power/solidarity and Brown and Ford's (1961) theory of intimacy/ status - put forward by scholars in this field. Also, the literature review includes some other related studies which concern the Holy Quran generally and Sūra 12 specifically.

2.2 Related Studies

There is a fairly extensive and growing body of sociolinguistic literature on terms of address in different languages and societies. The following related studies show how terms of address as well as forms of reference have received considerable attention from scholars though from different theoretical perspectives.

Within a sociolinguistic framework, El-Anani (1971) works on terms of address used by Jordanian-Arabic speakers. Special attention is directed to the status as well as the role-relations of Jordanian interlocutors. Many types of Jordanian terms of address (e.g. kinship terms, pronouns, respectful terms, forms of endearment and affection, forms of approval and disapproval, and imperative sentences) are identified and dealt with in terms of their linguistic features.

Depending mainly on observing natural interactions, Yassin (1975) provides a descriptive analysis within a sociolinguistic framework of the terms of address in Kuwaiti colloquial Arabic. He identifies different address forms such as kin-terms, personal names, teknonyms, patronyms, nicknames, titles, occupational names, etc. The findings of his study show that in the domain of social activities, the two dimensions of solidarity and power are determining criteria in the choice of both reciprocal and nonreciprocal modes of address. Moreover, within the work domain, it is found that a variety of 'respectful address-forms' – as he calls them – are used. These include titles, and

occupational terms, as well as forms used for command/ request such as imperatives, declaratives and tag-questions.

Alrabaa (1985) investigates the usage of Egyptian pronominal terms of address through administering a questionnaire to 87 participants of different age, sex, and social class. The power/solidarity theory of Brown and Gilman (1960) is applied to the collected data of the study. Age and social status variables are found to be crucial in chosing between *'inta/'inti* 'you' and *ḥaḍritak* and *ḥaḍritik* 'you' corresponding respectively to *T* and *V* pronouns in Brown and Gilman (1960). Sex, however, is the least influential factor among other sociolinguistic measures.

In a contrastive framework, Hwang (1991) contrasts terms of address in Korean and American cultures. In discussing the results, he states that while American culture is first-name oriented, Korean culture is title and family-name oriented. First names are restricted in use in Korean culture, being used among peer groups of children and young people, and when an older person addresses a child. However, English loan words such as 'Mr.', 'Mrs.', and 'Miss' are commonly used by Korean speakers. From a cognitive perspective, it is found that as a result of being a communally oriented culture, Korean-speaking addressers use 'the family name (the group)… before the individual's given name' (Hwang 1991 p.129). In American culture, on the other hand, which tends to lay more value on individuality over group, a person's name is more important.

Takahara (1992) examines the use of the second person pronoun (*anata*) as the prototypical address form in Japanese within a descriptive framework. Using the study of Brown and Gilman (1960) as the theoretical base to which the findings of his study are compared, it is found that the theory of power is fundamentally sensitive for the description of the Japanese pronouns of address. In addition, the results of the study reveal the complex nature of the second person pronoun and that 'a single utterance of *anata* may have a multitude of meanings depending on the contextual variables.' This 'may cause not only intercultural but intra-cultural communication failure' (Takahara 1992 p.126).

Farghal and Shaker (1994) study the relational social honorifics used by Jordanians, and examine the socio-pragmatic rules that govern their usage. They categorize these honorifics into two major classes: 1- kin-terms and 2- titles of address. Both classes include two other sub-classes, (a) distant honorifics which are used for strange addressees, and (b) affectionate ones

used for friends and relatives, and rarely for strangers. They come up with the proposition that the interaction between language and society in Jordanian Arabic is subtle and elaborate. One can expect the same to be true in other varieties of Arabic.

Keshavarz (2001) explores the influence of social contexts as well as intimacy and distance on the choice of terms of address in Persian. The study results indicate that 'as social distance and degree of formality increase, the frequency of familiar terms of address decreases' (Keshavarz 2001 p.5). In addition, the study accounts for the social characteristics (i.e. age, gender, status, etc.) of the speakers. Age is found to be the most significant factor in determining forms of address in informal familial situations. Yet, within the formal domain, sex is a stronger social element in the choice of Persian terms of address.

Mashiri (2003) provides a sociolinguistic interpretation of Shona native speakers' use of kinship terms, and how these terms are used as communicative resources to invoke social meanings in non-kin relations. The study reveals that the current models used to explain addressing terms are insufficient in representing the both complexity and distinctiveness of social meanings of the Shona address system.

Shehab (2005) tests the translatability of some addressing terms in Najib Mahfouz's famous novel *Ziqaq Al-Midaq* into English. The researcher chooses five honorifics from the novel. These terms are selected under the criterion that they usually posed problems for translators who tried to translate the novel into English. Shehab asks twenty students of the M.A translation programme at An-Najah National University to translate the selected terms of address. In discussing the results of the study, he refers to Levinson's (1983) classification of terms of address: absolute terms which are used for 'authorized speakers and authorized recipients' (e.g. 'دكتور' "doctor" for PhD holders or medical doctor), and relational ones which are 'used merely for social purposes' (e.g. 'أستاذ' "professor" when used to show respect and politeness to any addressee is relational, but when used by students to their teachers, it turns to be absolute) (Shehab 2005 p.311). He argues that relational terms are more difficult to translate than absolute ones because of their traditional significations and connotations. He ends his argument by recommending that in translating terms of address, translators should explore the 'semantic, social, and pragmatics dimensions' of these terms.

Based on a corpus of modern French films, Sutinen (2005) points out that there is a lot of variation in the French addressing system. Moreover, the study shows that beside factors like age, degree of acquaintance and speech institution (e.g. home, work, etc.), there are other determining factors such as feelings (e.g. anger, love, etc.), and personal preferences, as well as the type of sentence used (e.g. greetings, imperative, questions, etc.), which affect the choice of address terms.

Cao (2007) studies Chinese terms of address in written personal letters. The Chinese terms of address are tested particularily against age and gender power/solidarity and intimacy/distance variables. The data was collected from 259 letters written by 124 female and 135 male speakers of Chinese aged between 18 and 60. The study findings show that age plays a significant role in the choice of Chinese written discourse. A completely asymmetrical use of terms of address is found among writers of different ages. Same generation speakers' personal letters, however, reveal both symmetrical and asymmetrical address practices depending on whether they are intimate or distant. Also, the data of the study indicates that gender affects the choice of Chinese terms of address. While female addressers tend to use 'intimacy-oriented' addressing terms in an attempt to stress their emotional bond with their addressees, males like to use 'status-oriented' to highlight role-relationships. In short, the study shows that Chinese writers are sensitive to the social contexts and organizations of their society.

Holding the view that the more women begin to participate in social work the more changing terms used to address them come along with their social positions, Peipei (2007) investigates the use of the Chinese address term "meinü" ('beautiful ladies') which has become very common in addressing females. To Peipei's wonder, present-day Chinese people use this term for any woman irrespective of her appearance, age, or occupation. A survey, in the form of questionnaire, and participant observation as well as in-depth interview, has been conducted across four cities. Using sociolinguistic measures, the results of the study show some geographical differences in the use of the term "meinü". Moreover, factors like gender, and the relationship between the addresser and addressee - such as intimacy or acquaintance - play a significant part in the use of this term. Finally, the motivations for using or not using this term are also considered to be determinants.

Aliakbari and Toni (2008) identify different types of addressing terminology used by Persian speakers in different social contexts. After observing various

kinds of interaction, they come up with various categories of terms of address available for Persian addressers. Aliakbari and Toni's classification shows that Persian is rich in address terms and that Persian speakers are required to be artfully skillful in using these terms properly. In conclusion, there are a number of specific cultural address terms in Persian that may have no equivalent in English.

Choosing a more modern social context, Compernolle (2008) studies the use of addressing pronouns T and V in French-language on-line personal ads from Quebec, Canada. The data of the study were collected from the on-line dating network *Netclub.com*. Only ads posted by heterosexual men and women from Quebec were analyzed, though the host of the network covers over 400,000 men and women from different European countries and North America. The 200 personals were measured against sociolinguistic measures, particularly, gender and age. The results of the study reveal two main strategies: singular address with *tu* or *vous*, and singular as well as plural with *vous.* It is generally noticed that while addressers prefer singular address with *tu*, young men incline to use plural *vous* quite often.

Unlike other scholars who collected their data from observation of natural communication or from questionnaires, Qin (2008) analyzes the usages of address terms in Chinese and American English collected from movies. The selected movies are chosen carefully on the principle that they should represent the daily lives of American and Chinese people in the modern day. About 35 different terms of address in the Chinese movies and 21 in the American ones are collected and analyzed. The 56 forms of address are grouped according to Kroger et al.'s (1984) categorization of the interpersonal relationships. The results show, besides the different categories of interpersonal relationships, other determinants such as who, where, when, and to whom the address form is used, and the intentions of the speakers play an important role in the choice of address terms, both in Chinese and English.

In their book, *Language and Human Relations,* Clyne et al. (2009) include a comprehensive study conducted on the addressing systems of English, French, German and Swedish. The data was collected in different sites in Europe: Paris (France), Mannheim and Leipzig (Germany), Vienna (Austria), Gothenburg (Sweden), Vaasa (Finland), London and Newcastle (England), and Tralee (Ireland). Moreover, different procedures were followed to collect the data: two focus groups, network interviews (including two parts: a closed

questionnaire and an open-ended interview), participant observation, and chat groups. Furthermore, the study explores how terms of address actually work within different institutions and domains: the family, workplace, university, school as well as letters. Sociolinguistic factors such as age, gender, education, occupation, etc. are all taken into consideration. Upon comparing the results of the study, it is found that the way of addressing people through different language uses is 'crucial to expressing social relationships.' The authors state, 'what we believe previous studies have neglected and ours has been able to capture is *variation* in address within each language' (Clyne et al. 2009 p.162). In addition, it is revealed by the study that addressing terms are more complex than anticipated and closely linked to the cultural values of nations. According to the available theoretical issues put forward by address scholars, the study points out that the classification of V pronoun for polite and T for familiar is not appropriate. It is found that T pronoun can be used to express politeness. In Swedish, on the other hand, informants, especially old ones, consider it impolite to receive V from young people.

Formentelli (2009) explores how English-speaking students and members of the teaching staff exploit addressing strategies in academic interactions. His data has been collected particularly in the University of Reading and through different procedures such as observation, semi-structured interviews and video-recordings. Comparing the results of the study to some of the models put forward for the discussion of addressing terms, Formentelli finds the model of power and solidarity proposed by Brown and Gilman (1972 [1960]) and that of status and intimacy by Brown and Ford (1964 [1961]) cannot be applied satisfactorily to the addressing strategies examined in his study.

Most of the research done on terms of address is concerned with their usage among acquaintances who know about each other's rank, age, etc. Maalej (2010), however, investigates how terms of address are used by speakers of Tunisian Arabic in addressing non-acquaintances. The results of his study are analysed with regard to the FAR-NEAR scheme (Johnson 1987) related to the CENTRE-PERIPHERY image scheme and to Lakoff's (1982 and 1987) theory of Idealized Cognitive Models (ICMs). It is found that Tunisian speakers inject kinship-related terms in addressing non-acquaintances in an attempt to create familiarity and minimize social distance.

Taha (2010) traces the etymological sources of address terms in Dongolawi Nubian, a Nilo-Saharan language variety spoken in Sudan. Terms are classified into native Nubian forms and borrowed ones of Arabic, Turkish, and

English origin. Taha concludes that contact with other languages and cultures has resulted in a variety, richness, and relative degree of flexibility in Dongolawi Nubian terms of address. In addition, the study analyzes the sociocultural and sociolinguistic constraints that govern the choice of the most common terms of address in the language. It is concluded that the sociocultural structure, beliefs, and attitudes of the Dongolawi Nubian community as well as the socio-historical circumstances of the origin of the terms are reflected through the complexity of the addressing system used.

Again within a contrastive analysis framework, Dittrich et al. (2011) apply Brown's (1965) theory of 'the invariant norm of address' to terms of address in Norwegian and English. Politeness measures are investigated as well in both addressing systems. In its findings, the study does not support the consistency of Brown's (1965) model. In addition, differences in politeness measures are found between the two languages as a result of cultural as well as social changes which usually entail pragmatic differences.

Considering the sociolinguistic assumption that the use of terms of address depends on the formality of the social context as well as the relationship between speakers, Hwang and Huang (2011) discuss the impact of social contexts, intimacy, and distance on the choice of address forms in two different cultures: Chinese and American. The study reveals some differences between the two cultures in this respect.

When it comes to the socio-pragmatic literature, it seems that forms of reference are rarely investigated without considering terms of address as most of the studies deal with both addressing and referring terms. This can be noticed from the following research.

Dickey (1997) examines the relationship between the use of terms of address and forms of reference. Two types of interaction were concerned, familial and academic. Data was collected from American and European members of families, students and academics. Dickey interprets the results of the study according to the theory of accommodation put forward by Giles, Coupland and Coupland (1991). She declares that the choice of terms of address and forms of reference is socially not lexically governed. The most important of her findings is that the use of a reference is dictated by the amount of information needed to be revealed about the referent. In addition, terms of address seem to be the normal forms from which referring forms originated.

Kuo (2002) suggests that the use of addressing and referring devices is not only associated with social factors such as age, gender, status, and

familiarity, but they more significantly express different facets of the communicative intentions of the speakers especially in political discourse. He analyzes qualitatively as well as quantitatively the use of the second personal singular pronoun "*ni*" (you) by three Taiwanese politicians. The video-taped data of the study is collected from two televised Taipei mayoral debates. The findings of the study show how the use of this pronoun whether as a referring or addressing term reflects the speakers' attitudes, relations towards others, and the objectives which they want to achieve. He notices that in the first debate the pronoun "*ni*" is used frequently to address the audience (i.e. voters) or to refer impersonally to an indefinite person. He argues that the function of this use is to establish some kind of solidarity with the audience in order to obtain their votes. However, in the second debate, which was just four days before the election, there exists a change in the function as well as use of this pronoun. It is clear that the debaters now address their opponents directly not to build solidarity but to attack as well as challenge them. Moreover, it is concluded that the use of "*ni*" differently by the three mayoral candidates also reveals how distinct their communicative styles are with regard to formality or informality.

Nevala (2004) focuses on terms of address and forms of reference in late 16th-century English correspondence from a socio-pragmatic point of view. She relates her historical data collected from personal letters from the Early Modern English period to contemporary theories such as Brown and Levinson's politeness theory, Comrie's politeness axes, and Bell's audience design. In correspondence with Dickey's (1997) findings, the results of the study show that referring terms are derived from terms of address. Moreover, in addressing terms, the influence of social distance is overridden by the very high social status of either the addressee or the referent. With reference, the choice of an appropriate form is even more complex.

In a socio-pragmatic study, Cecconi (2008) points out Dickens's strategic use of addressing and referring terms in his novel *The Pickwick Papers*. How Dickens was able to exploit socio-pragmatic features of the speaker-addressee and speaker-referent-addressee relationships is revealed by the analysis of the study. This was achieved in the case of terms of address throughout violating the sociolinguistic rules expected in the courtroom and creating incoherence between the conventional meaning of honorifics and the speaker's pragmatic intention. Dickens was successful, also, in manipulating forms of reference by skillfully using definite descriptions of persons and

events to which a mismatch between the reader's expectation of formal politeness in a legal setting and effective rudeness is attributed.

It is important to briefly review some other particularly relevant studies that have been conducted on the Holy Quran and Sūrat Yūsuf (Joseph Chapter). Mir (1986), for example, studies the story of the Prophet Joseph as presented in the Holy Quran. Although his study is 'mainly literary in character', Mir (ibid) provides a useful description of the characters of the story of Joseph. His insights into the social contacts in the story are of great value to the present study. Al-Malik (1995), on the other hand, discusses the basic and secondary meanings of imperative verbs (positive and negative) in relation to power. He (ibid) focuses on many rhetorical aspects of the Holy Quran such as the use of the vocative.

2.3 Theoretical Framework

2.3.1 Theories of Power/Solidarity and Intimacy/Status

The classic studies based on modern sociolinguistics in the field of terms of address are those of Brown and Gilman (1960) and Brown and Ford (1961). In the former study, Brown and Gilman work on Indo-European, and specifically Western European languages (French, German, Spanish, and Italian). They assume that these languages have pronouns which can be used by participants in communication. They propose the symbols *T* and *V* (from Latin *tu* and *vos*), with *T* standing for the 'familiar' second person pronoun and *V* for the 'polite' one 'in any language' (Brown and Gilman 1960: 254). In other words, they highlight the two fundamental dimensions of interlocutors' relations, *power* and *solidarity,* with regard to the choice of address terms. As a starting point for presenting the pronominal distinction, the Roman Empire is referred to as a background. To do this, they have made use of plays, legal proceedings, as well as letters as primary evidence of the past use of addressing terms. For contemporary usage, on the other hand, they do work on some literature, but they mainly draw their results from long interviews with native speakers of French, German, Italian and Spanish. More importantly, they collect focused information for the respective pronouns from a questionnaire. Although the data has been collected from both males and females, the analysis has been confined to males only. All the participants of the study come from cities of over 300,000 inhabitants. Moreover, they are all from upper-middle-class, professional families.

The term "power semantic" is introduced, particularly, to explain how in the middle ages European T/V pronouns were used differently by speakers. When inferiors addressed superiors, they used V as a means of showing politeness and respect, and T was used by superiors to address inferiors. The authors claim that this kind of non-reciprocity and asymmetry relationship, which was common up to the 19th century, reflects the social life of those periods. By contrast, there is a reciprocity and symmetry relationship when members of the same group address each other. Upper class interlocutors use V for each other, and lower class speakers address each other with T. They believe that power has many bases: 'physical strength, wealth, age, sex, institutionalized role in the church, the state, the army, or within the family' (Brown and Gilman 1960 p.255).

Nowadays European addressing systems represent different social features. On the basis to the results of interviewing informants about the use of terms of address in France, Italy, Spain and Germany, Brown and Gilman argue that there is an extension of the use of T over V as their choice is no longer determined by power. Instead, the "solidarity semantic" has started to play a role in such determination. As a result, a reciprocal T is used in the case of intimacy and a reciprocal V is used when speakers are distant (i.e. formal) from each other regardless of their superiority or inferiority. Brown and Gilman associate nonreciprocal power with the static nature of past society. Reciprocal solidarity, on the other hand, is attributed to the social dynamicity and 'equalitarian ideology' of modern times. They claim that the core of solidarity is what they call 'like-mindedness', which promotes the use of mutual T. Such like-mindedness may result – as they specify - from the discovery of having the same 'political membership, family, religion, profession, sex, and birthplace', for example (Brown and Gilman 1960 p.258). In addition, they suggest that it is the person having power who initiates the reciprocal T.

In the other study, however, Brown and Ford (1961) propose other semantic rules governing the terms of address in American English. Particularly, they concentrate on intimacy and status dimensions. This time the authors turn to nominal not pronominal terms of address. They collected their data from American plays, interviewing informants, observation in a Boston firm, and tape recordings. The results of their study show that the most common forms of address are the first name (FN) and the title (e.g. Mr., Mrs., Prof. etc.) plus last name (TLN) in American English. They also find that intimacy and status between interlocutors are the two major factors influencing the choice of

address terms. While FN is found to be reciprocal in most cases, TLN does occur at least at the beginning of acquaintance.

Other social factors such as age and status are considered by Brown and Ford to be determinants in the case of causing non-reciprocity of FN and TLN. In addition, Brown and Ford point out other nominal variants of terms of address that are used in the American English addressing system such as titles which include *Sir, Miss* and *Madam*, and they classify them as more polite as well as respectful than TLN. The authors also argue for the progression towards intimacy. The more non-acquaintances get familiar with each other, the more informality grows, which entails the use of intimate reciprocal terms of address. Moreover, they mention that this progression towards informality is usually initiated by the superior speaker not the other way round.

2.3.1.1 Criticism of the theories by Brown and Gilman and by Brown and Ford

It cannot be denied that the works of Brown and Gilman (1960) and Brown and Ford (1961) are considered the basic publications in the field of addressing terms. Indeed, one is hardly likely to find any study discussing address with no reference to them. Braun (1988 p.14) pronounces them to be 'the initiators of modern sociolinguistic investigation of forms of address.' He adds that it is through such works that we were introduced to the concepts of reciprocity/non-reciprocity (i.e. symmetry/asymmetry) of power and solidarity and of status and intimacy as hallmarks in the phenomena of address. Formentelli (2009 p.180), also, considers their contribution to the literature of address as 'most influential'. In addition, she points out how such models have been confidently welcomed by researchers in the field, because these models explain systematically the complex nature of the phenomenon of address. However, like any other models, they still have some shortcomings to which this section of the present study is devoted not to underestimate the views by Brown and Gilman (1960) and Brown and Ford (1961), but to give a complete argument of the respective models.

The 'major drawback', as Braun (1988 p.18) describes it, of the above works is that they do not account adequately for the fact of variation within addressing systems. Formentelli (2009 pp.180-181) agrees with Braun's view. In fact, the notion that address variation exists is not ignored by Brown and Gilman (1960) and Brown and Ford (1961). In the former article, variation is dealt with under the section 'Group style with the pronouns of address' (Brown

and Gilman 1960 pp.269-273) where the relation between the choice of terms of address and the speaker's social characteristics is highlighted. In the latter, variation is rarely referred to. However scholars such as Braun (1988) and Formentelli (2009) think that variation plays an important role in address and the fact that it is not paid much attention by Brown and Gilman (1960) and Brown and Ford (1961) is not justified at all. Braun (1988 p.19) criticizes the famous figures 1 (a) and 1 (b) by Brown and Gilman (1960 p.359) for suggesting that 'all speakers have both T and V in their repertory and use them approximately to the same extent.' He believes that a system of address is not a 'closed' and 'well-known' 'limited set' of terms from which all speakers choose to use in approximately the same manner (Braun 1988 p.18). He suggests an alternative 'truly sociolinguistic' point of view that presupposes that addressing systems vary according to both speakers' social characteristics (e.g. age, gender, education, religion, status, etc.) and address behaviour. Formentelli (2009 p.181) supports Braun's opinions and says of the theory postulated by Brown and Gilman (1960) that it 'does not seem to be fully satisfactory for other languages.' Besides some of her own findings which are not consistent with the interpretations of Brown and Gilman (1960) and Brown and Ford (1961), she cites some works (e.g. Clyne et al. 2004; 2006; 2009; Warren et al. 2007) that call for a redefinition of the respective models to account sufficiently for the complex nature of the syatem underlying the phenomenon of address.

 In order to support his view, Braun (1988) provides some examples which show that applying the address theories presented by Brown and Gilman (1960) and Brown and Ford (1961) is sometimes problematic.

Braun (1988 pp.18-20) asserts that in reality the number of variants of addressing terms that constitute the repertory of speakers of the same language is not the same for all speakers, and that the rules which they apply in selecting these terms from their repertory are different too. For example, he notices, in Jordanian Arabic, terms of address such as *'inta/'inti* 'you' for masculine and for feminine are used most frequently as the second person pronoun 'you'. They correspond to *T* pronoun in Brown and Gilman (1960) which is used to inferiors or between intimates as in Brown and Ford (1961) theory. On the other hand, the Jordanian addressing system provides its speakers with nominal terms such as *ḥaḍertak* and *ḥaḍertik* which are like the *V* pronoun used by inferiors to superiors or non-intimates to show respect and politeness. Braun (1988 p.20) points out that the usage of such addressing terms is not only governed by the relationship between speakers (i.e. inferiors

to superiors), but also by 'the social and linguistic background of the speaker', as he calls it. Upon asking the informants, he was told that rural speakers (such as farmers and Bedouins) as well as urban lower-class speakers do not use *ḥaḍertak/ḥaḍertik,* unlike educated speakers from urban middle or upper classes. Instead they use *'inta/'inti* even when speaking to higher status addressees whose status may allow them to use *'inta/'inti* to address a lower-status speaker. This reciprocity is simply due to the fact that the two groups of speakers may not be applying the same rules of addressing or that terms like *ḥaḍertak/ḥaḍertik* are not even found in the repertory of lower-class addressers.

Braun (1988 p.22) gives another example that can be found in Turkish. In Turkey, less educated and low-class speakers use kinship terms for non-acquaintances according to the age and gender of the addressees. However, there is a tendency for some educated and urban people to avoid kinship terms since using them reveals some kind of lowness and illiteracy. Instead, they use nominal addressing terms which correspond to Mr. and Mrs. such as *efendi, bey, beyefindi* for males, and *hanim*, and *hanimefendi* for females. Accordingly, non-reciprocity may occur in a social context when a high-status addressee receives a kinship term from a rural speaker and does not necessarily reciprocate it.

Braun (1988 p.22) concludes that the theories put forward by Brown and Gilman (1960) and Brown and Ford (1961) 'are not general enough to serve as universal guide lines in analyzing address behaviour in all kinds of languages and societies.' Nevertheless, he (1988 p.23) acknowledges that these examples, which illustrate how difficult it may be to apply these theories to some addressing systems of some languages, are not provided to undervalue the work of famous authors like Brown, Gilman and Ford.

Braun (1988 pp.23-24) identifies five reasons behind paying so little attention to the notion of variation in addressing systems described by Brown and Gilman (1960) and Brown and Ford (1961). First, he explains that the difficulty does not lie in the theories themselves, but, rather, in the nature of the addressing systems, generally, which cannot be described adequately without finding some kind of heterogeneity in address behaviour. 'The greater the social diversity in a given community, the more pronounced can be the variation in address behaviour', he declares (1988 p.23). Second, social factors such as dialect, religion, age, gender, education, ideology, rural vs. urban background, and high vs. low status are greatly emphasized by Braun

(1988 p.23). He also draws attention to the possibility of having clusters of such factors which either support one another or interfere with each other. The third reason is attributed to the phenomenon of standardization which the languages (i.e. American English, French, Italian and German) being studied by Brown and Gilman (1960) and Brown and Ford (1961) have undergone. He describes this as a 'quite long and successful process' which has resulted in spreading the standard varieties by means of mass media and other social institutions. Fourth, he adds, most of the variants of the addressing systems of these languages are used all over speech communities. Finally, Braun criticizes the selection of the informants of both studies in that they are all male and come from cities with populations of over 300,000 and from upper-middle-class families only. This has caused the inconspicuousness of variation in the descriptions provided by both works.

2.3.2 Politeness by Brown and Levinson

It is hardly possible to say anything about linguistic devices of social relations such as addressing terms and referring forms without taking into account the notion of politeness. Politeness has received a great deal of attention from scholars of pragmatics and sociolinguistics in an attempt to account for the use of language. The phenomenon of politeness has been defined differently and dealt with from various perspectives. Among those who have worked thoroughly on politeness are Brown and Levinson (1987).

In order to appreciate the theory of politeness presented by Brown and Levinson, it is important to refer to the notion of face which was first introduced by Goffman (1967). He perceives face as 'the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact' (Goffman 1967 p.5). The self is thus socially constructed according to the way the speaker performs or presents it in an interaction (Clyne et al. 2009 p.24). Influenced by Goffman's model of face, Brown and Levinson (1987) develop their views concerning politeness. In an attempt to construct a universal model, they work on three unrelated languages and cultures: the Tamil of South India, Tzeltal spoken by Mayan Indians in Chiapas, Mexico, and American as well as British English. The results of their study reveal general principles underlying polite usage of language in different speech communities, and culture-specific features as well.

Supporting Goffman's opinion of face, Brown and Levinson (1987 p.61) believe that 'face is something that is emotionally invested, and that can be

lost, maintained, or enhanced, and must be constantly attended to in interaction.' In addition, they think that the maintenance of face is cooperatively worked for by participants in a conversation because of 'the mutual vulnerability of face.' Simply put, if their faces are threatened in an interaction, people may be expected to defend their own by threatening others' faces. The authors (1987 p.62) distinguish, what they call 'negative face', the desire that one's actions be unrestricted by others, from 'positive face', the desire that one's own wants be at least partly approved by others.

It is in this way, then, Brown and Levinson (1987 p.70) account for their distinction between 'positive politeness' and 'negative politeness'. They argue that positive politeness is directed towards the positive face of the addressee. That is, positive politeness is 'approach-based', such that it 'anoints' the hearer's face by showing that in some respects the addressee's wishes correspond to those of the addresser. Negative politeness, on the other hand, takes the form of avoidance. The speaker attempts to satisfy or 'redress' the hearer's negative face. 'Negative politeness is, thus, essentially avoidance-based' (Brown and Levinson 1987 p.70). Through formality, restraint and modesty, the speaker avoids conflicts and pays greater attention to the hearer's want to be unrestricted. Above all, Brown and Levinson argue for the universality of the concept of face and one's endeavour to invest in it, maintain it, and enhance it.

With respect to using terms of address and forms of reference, the theory of politeness has been always linked to what are considered 'polite' addressing terms or referring forms and 'impolite' ones. However, the distinction is not always very clear. Within one culture, it is difficult to decide exactly that a particular addressing term or referring form is used to show politeness or vice versa (Braun 1988 p.46). Pragmatic principles seem to play a significant role in such a decision. What is most interesting about addressing or referring with regard to Brown and Levinson's (1987) model of negative as well as positive politeness is that these social linguistic devices can be used to show both facets of politeness (Nevala 2004 p.2129). When the addresser, as exemplified by Nevala (2004 p.2129), wants to show his/her intimacy with the addressee or the referent, 'positively polite formulae like FNs are most often used.' Negative politeness, on the other hand, is shown by 'using, e.g., LNs and titles' 'as a means of avoiding face-threatening acts (FTAs)' (Nevala 2004 p.2129).

Braun (1988 pp.49-50) sees politeness operating in two ways with regard to terms of address. First, he considers an addressing term as polite when it is used adequately in an interaction. That is, when it corresponds to the relationship of the addresser and the addressee, and is used in accordance with the social norms and rules of the speech community, the term of address is polite. Conversely, it can be perceived as impolite if used unconventionally and inappropriately. However, Braun (1988 p.50) adds that when a speaker violates addressing norms, he is not necessarily being impolite. He stresses the roles played by context and intonation, etc. Similarly, Brown and Levinson (1987 p.230) suggest that ironic politeness may result from 'the exploitative use of highly valued forms to convey insult'. Second, Braun (1988 p.50) argues that a term of address can be classified as polite without considering the contextual situation. The classification of variants is already found in the respective address system in which these variants are 'ascribed different degrees of politeness according to their use.'

Nevala (2004 p.2129) cites some previous historical studies (e.g. Brown and Gilman 1989; Hope 1993; Nevalainen and Raumolin-Brunberg 1995) which have been conducted on address use and applied Brown and Levinson's (1987) theory of politeness. She points out that these studies have proved that the respective model is 'flexible and can be developed for historical purposes' (Nevala 2004 p.2129).

2.3.2.1 Criticism of Politeness by Brown and Levinson

As mentioned before, presenting criticism of this model does not involve attempting to underestimate it or undervalue its authors. Rather, it is to give a broad description of the theory and to refer to the opinions of other scholars in the field. For example, one of the shortcomings of Brown and Levinson's theory of politeness raised by Japanese linguists such as Matsumoto (1988) and Ide (1989) is that it claims universality. Matsumoto (1988 p.411) argues that Japanese honorifics are social devices that are used in interaction as a means to show interlocutors' status differences. This contradicts Brown and Levinson's claim about honorifics that they are used as redress for face threatening acts (FTA). Ide (1989 p.223) agrees with Matsumoto that Japanese honorifics are not used by Japanese speakers to save face. She points out that the theory of Brown and Levinson is supported by evidence from the three languages Brown and Levinson have worked on: Tamil, Tzeltal, and American as well as British English. She believes that the theory cannot be applied to languages whose addressing and referring systems include

honorifics like Japanese. Moreover, she claims that the theoretical frameworks of the model do not account for two aspects, one being linguistic and the other being concerned with usage. The former is "the choice of 'formal linguistic forms' among varieties with different degrees of formality" (Ide 1989 p.223). The latter neglected aspect is the notion of *wakimae* or 'discernment', which involves the speaker's usage of a particular polite form being constrained by social conventions not by interactional situation. This plays a significant role in the Japanese linguistic politeness system. To be precise, Japanese linguists believe that an "appropriate linguistic form [whether addressing or referring] is selected on the basis of social convention and is 'independent of the speaker's rational intention'" (Fukada and Asato 2003 p. 1995).

Brown and Levinson's theory has also been criticized for neglecting the cultural background of the speakers which plays a significant role in the choice of politeness expressions (Ide, 1989; Matsumoto 1989, cited in Clyne et al. 2009 p.25). That is, a single model cannot satisfactorily account for the various communicative principles across cultures (Clyne et al. 2009 p.25).

Watts (1992 pp.65-67; 2003 pp.87-8) opposes, in particular, Brown and Levinson's classification of politeness into positive and negative and their perception of politeness as an interlocutors' appropriate selection from a pre-existing categorization of politeness choices. He suggests that scholars should 'find ways of looking at linguistic politeness as part of what happens in an interactional exchange' and stop conceptualizing politeness as a pre-existing list of strategies from which speakers choose (2003 p.255). With regards to forms of address, Watts (1992 p.65), like Japanese linguists, does not regard them as conveying politeness since they are used rationally and as expected in a social contact. In addition, he argues that rules governing usage of addressing terms 'are subject to a complex interplay of socio-cultural constraints… such that native speakers need to exercise their powers of discernment in order to choose the socially appropriate term of address' (Watts 1992 p.65).

2.4 The Present Study

From the literature being reviewed here, it is clear that little attention has been directed to terms of address and forms of reference presented in historical written materials. It can be noticed, too, that forms of reference, particularly, are not paid as much attention as terms of address. Moreover, no study has

been conducted on terms of address and forms of reference used in Classical Arabic though many researchers have tackled those of other Arabic dialects. Therefore, the present study aims to examine Classical Arabic terms of address and forms of reference used in the course of conversations in the story of the Prophet Joseph in the Holy Qur'an.

2.5 Summary

This chapter is not confined to reviewing the previous research conducted on terms of address and forms of reference, but also accounts for the theories being applied to them. For example, the theory of power/solidarity put forward by Brown and Gilman (1960), the theory of intimacy/distance presented by Brown and Ford (1961), and the theory of politeness proposed by Brown and Levinson (1987) are all referred to here together with their criticisms, because these models form the theoretical bases of the present study. The following chapter will cover a detailed general description of Classical Arabic addressing as well as referring systems.

3 Classical Arabic Addressing and Referring Systems

3.1 Introduction

This chapter is mainly concerned with the variety of Arabic in which the story of the Prophet Joseph is presented in the Holy Qur'an: Classical Arabic. First an overview of the variety is presented generally. Second, special reference to its addressing as well as referring systems is comprehensively made.

3.2 The Language of the Holy Quran: Classical Arabic

Arabic belongs to the Semitic language family, and is one of its living members. Although little is known about the early stages of the Arabic language, the Classical Arabic era can be traced back to the sixth century (Ryding 2005 p.2). This period of time, particularly, witnessed 'a vigorous flourishing of the Arabic literary (or poetic) language' (Ryding 2005 p.2). Classical Arabic or fuṣḥa – as it is called in Arabic - is the variety of Arabic used in the Quran. It was the language spoken by Arabs when the Prophet Mohammed (peace be upon him) was sent as a messenger in the seventh century AD (622-632). Ever since, Arabic has gained importance, because it 'was not only a language of great poetic power and sophistication, but also permanently sacralized; as the chosen language for the *Qur'ân*' (Ryding 2005 p. 2).

Ryding (2005 pp.1-2) asserts that with the expansion of the Islamic Empire from the seventh to the twelfth centuries AD, Arabic became an international language of 'civilization, culture, scientific writing and research, diplomacy, and administration.' In addition, for centuries, it became the central interest of scholars of religion, exegesis, theology, stylistics, grammar, as well as rhetoric (Ryding 2005 p. 3).

The uniqueness of Classical Arabic is, also, fairly expressed by Yorkey (1971 p.59 cited in Kheshaifaty 1989 p.10) as follows:

> This form of Arabic has endured for some 1500 years, and is regarded as the sacred language of the Koran and revered for its vast and vigorous literary tradition. Basically unchanged since the time of Muhammad, this Arabic is a common heritage that unites all Arabs: the

French-educated sophisticate in Morocco, the English-educated clerk in Palestine, and the still nomadic bedouin of the Hijaz.

With the passing of time, Classical Arabic remained as the literary language, but the spoken Arabic used in everyday life diversified into many different regional varieties. According to historical linguists, the end of the eighteenth century marks the emergence of what is called Modern Standard Arabic (Ryding 2005 p.4). It should be pointed out here that there are different views held by linguists on the relationship between Modern Standard Arabic and Classical Arabic. Some scholars, like Herbolich (1979 p.302), declare that what is known nowadays as "Modern Standard Arabic" can be used as an equivalent term for Classical Arabic. Moreover, Kheshaifaty (1989 p.10) states that Classical Arabic 'is the Arabic variety which is taught at schools, used in sermons meetings, conferences and all other formal purposes throughout the Arab World.' In addition, Herbolich (1979 p.302) states that Classical Arabic is used nowadays as one of the possibilities of communication provided for a speaker of a particular Arabic vernacular if s/he travels to another Arab country. However, he states that the use of Classical Arabic is still restricted by the topic discussed and by the degree of formality 'which is seldom present in carrying out every-day activities' (Herbolich 1979 p.302). This creates what is called, in linguistics, 'diglossia', the 'coexistence of two language varieties, the every-day spoken vernacular and a higher literary form' (Ryding, 2005 p.5).

Other linguists, on the other hand, highlight the distinctions that can be made between Classical Arabic and Modern Standard Arabic. Ryding (2005 p.4), for example, affirms that because the two varieties represent 'the written traditions' of entirely different 'historical and cultural eras', there should be some differences between them. She specifies that the differences are basically in style and vocabulary. Ryding (2005 p.4) points out that there is a high degree of similarity between the two varieties but they cannot be considered the same.

Classical Arabic is also different from the contemporary Arabic dialects in terms of its being more complex especially with regard to its syntax, lexicon, and phonology (Zughoul 1980; and Meiseles 1980 cited in Kheshaifaty 1989 p.10).

Of course the variety which concerns us here is Classical Arabic since it is the language used by the characters of the story of Joseph in the Holy Quran.

Therefore, it is important to present a description of its addressing and referring systems.

3.2.1 Classical Arabic Addressing System

It should be noted that the addressing system of Classical Arabic is complex and is highly diversified in contrast to the addressing systems of many other languages. Like most languages, Arabic terms of address can be pronominal (e.g. pronouns) or nominal (e.g. nouns).

3.2.1.1 Classical Arabic Pronominal Terms of Address

Pronouns of address are those of 'second person pronouns such as English *you,* German *du* and *ihr*, and French *tu* and *vous*' (Braun 1988 p.7). In Arabic, pronouns that can be used to address collocutors are of two types: (1) independent, that can stand as separate words and usually function as the subject of the sentence; (2) dependent, which take the form of suffixes occupying the place of subject or object, or show possession (Ryding 2005 pp.298, 301, 305-6). Needless to say, they are closed groups (i.e. do not accept of new members). In addition, like English, Arabic has reflexive second person expressions which can be used in address.

3.2.1.1.1 Classical Arabic Independent Second Person Pronouns

Arabic independent second person pronouns are differentiated according to gender (masculine and feminine), and number (singular, dual, and plural) as shown in Table 3.1. They are classified as subject pronouns since they occupy the place of subjects of verbs or equational sentences (Ryding 2005 p. 298).

Gender	Number			English Equivalent
	Singular	Dual	Plural	
Masculine	أَنْتَ *'anta*	أَنْتُمَا *'antumā*	أَنْتُمُ *'antum*	You
Feminine	أَنْتِ *'anti*		أَنْتُنَّ *'antunna*	

Table 3-1 Arabic Independent Second Person Pronouns (Set 1)

In addition to this set of pronouns, there is another set which can be used by speakers to address their addressees in social interaction (Badawi et al. 2004 p.46). Again gender and number contribute to their being differentiated as demonstrated by Table 3.2. Badawi et al. (2004 p.46) call them 'compound free pronouns' and draw attention to their formation. They are formed by attaching the dependent/bound object pronoun كاف الخطاب *kāfu l-khiṭāb*, 'the addressing Kaaf' together with gender and number suffixes to إيا *'iyyā,* 'a word whose origins are still unexplained' (Badawi et al. 2004 p.46). More interestingly, Ryding (2005 p.308) gives the name 'object pronoun-carrier' to the word إيا *'iyyā*, because it is attached to other object pronouns (see section 3.2.1.1.2)

Gender	Number			English Equivalent
	Singular	Dual	Plural	
Masculine	إياكَ *iyyāka*	إياكُمَا *iyyākuma*	إياكُمْ *'iyyākum*	You
Feminine	إياكِ *'iyyāki*		إياكُنَّ *'iyyākunna*	

Table 3-2 Arabic Independent Second Person Pronouns (Set 2)

3.2.1.1.2 Classical Arabic Dependent Second Person Pronouns

These bound pronouns cannot stand by themselves: they are suffixes which can be attached to words (Badawi et al. 2004 p.46). It should be noticed that though Arabic second person pronouns have the same form, they can be distinguished in distribution and meaning according to the word they are attached to (Al-mekseekee 2008 pp.6-9; Ryding 2005 p.301). At the end of a noun, they are possessive pronouns; at the end of a verb, they function as the object of the verb; at the end of a preposition, they serve as the object of the preposition (Ryding 2005 p.301). As with independent pronouns, gender (masculine and feminine), and number (singular, dual, and plural) play a role in the classification of dependent pronouns. Tables 3.3, 3.4, and 3.5 clarify what has just been stated:

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Gender	Number			English Equivalent
	Singular	Dual	Plural	
Masculine	كَ درسك *darsuka*	كُمَا درسكما *darsukumā*	كُمْ درسكم *darsukum*	Your lesson
Feminine	كِ درسك *darsuki*		كُنَّ درسكن *darsukunna*	

Table 3-3 Arabic Second Person Possessive Pronouns Attached to Nouns

Gender	Number			English Equivalent
	Singular	Dual	Plural	
Masculine	كَ كلمتك *kallamtuka*	كُمَا كلمتكما *kallamtukumā*	كُمْ كلمتكم *kallamtukum*	I addressed you
Feminine	كِ كلمتك *kallamtuki*		كُنَّ كلمتكن *kallamtukunna*	

Table 3-4 Arabic Second Person Pronouns Attached to Verbs

It is worth mentioning that in Arabic sources (e.g. Ziyaad 2013; Ilyaas and NaSiif 1998; and Al-sayyid 1992) the pronouns illustrated in table 3.3 are considered one pronoun called كاف الخطاب *kāfu l-lkhiṭāb.*

Gender	Number			English Equivalent
	Singular	Dual	Plural	
Masculine	كَ بك *bika*	كُمَا بكما *bikumā*	كُمْ بكم *bikum*	With you
Feminine	كِ بك *biki*		كُنَّ بكن *bikunna*	

Table 3-5 Arabic Second Person Pronouns Attached to Prepositions

In addition to these dependent second person pronouns attached, particularly, to verbs, there are other pronouns that are used in addressing and function as the subject of the verb called agent pronouns which can be overt or latent, mustatir/hidden (Carter 2014 p.98). In the perfect mood, the agent pronoun is overt, for example, تاء الخطاب *tā'u l-khiṭāb*, "addressing ta'" as it is called in Arabic sources (Ziyaad 2013; Ilyaas and NaSiif 1998; and Al-sayyid 1992) or تاء الفاعل، *tā'u l-fā'il* "subject ta'". This pronoun is attached to other suffixes which are called by Ryding (2005 pp.442-3) 'suffixing person-markers'. Together they are attached to the past tense (perfect) verb to denote number (singular, dual, and plural), and gender (masculine and feminine). Table 3.6 illustrates these together with examples:

Gender	Number			English Equivalent
	Singular	Dual	Plural	
Masculine	ـتَ جلست *jalas-ta*	تما جلستما *jalas-tumā*	تم جلستم *jalast-tum*	You sat
Feminine	ـتِ جلست *jalas-ti*		ـنَّ جلستن *jalast-tunna*	

Table 3-6 Arabic Second Person Pronoun Attached to Perfect Verbs

However, when the mood (i.e. present/imperfect or imperative) of the verb is different, the attached addressing pronouns become much more complicated. In Arabic, the latent *mustatir* (hidden) second person singular pronoun أنتَ *'anta* (masculine singular) 'you' can be indicated from the context in which the the verb used (Carter 2014 p.98). A verb like *tajlisu* 'you sit', for example, is ambiguous 'until it is known whether an overt agent noun is present (usually immediately following)' (Carter 2014 p.98) (cf. *tajlisu l-bintu* 'the girl sits', in reference behaviour). In addressing behaviour, when *tajlisu* appears alone it is only a default أنتَ *'anta* 'you' that can be inferred from context. In other words, the addressing (second person) hidden subject pronouns inflect for only the masculine singular variant but not for the feminine nor for the dual or plural forms. The *ta- prefix* here 'is not an agent pronoun but only a marker of the 2nd person' it has 'no pronominal function' (Carter 2014 p.99). The same is true for the imperative mood, but the situation is less complex. In a verb like *ijlis* '(you) sit', the default latent *mustatir* masculine agent pronoun أنتَ *'anta* 'you' can be understood. However overt agent pronouns such as ياء المخاطبة *yā'u l-mukhāṭabah*, ألف الإثنين *alifu l-'ithnayn*, واو الجماعة *wāwu l-jamā'ah*, and نون النسوة *nūnu ni-swah* as Arabic grammarians (Ziyaad 2013; Ilyās and Naṣīf 1998; and Al-sayyid 1992) call them, can be attached to the imperfect as well as imperative verbs to signify gender and number. Table 3.6 shows these pronouns with the imperfect Arabic verb, and Table 3.7 presents them with the imperative Arabic verb:

Gender	Number			English Equivalent
	Singular	Dual	Plural	
Masculine	تجلس *tajlisu*	ـان تجلسان *tajlisāni*	ـون تجلسون *tajlisūna*	You sit
Feminine	تجلسين *tajlisīna*		ـنَّ تجلسن *tajlisna*	

Table 3-7 Arabic Second Person Pronouns Attached to Imperfect Verbs

Gender	Number			English Equivalent
	Singular	Dual	Plural	
Masculine	اجلس *Ijlis*	ـا اجلسا *ijlisā*	ـوا اجلسوا *ijlisū*	(You) sit
Feminine	اجلسي *Ijlisī*		ـنَّ اجلسن *ijlisna*	

Table 3-8 Arabic Second Person Pronouns Attached to Imperative Verbs

3.2.1.1.3 Classical Arabic Reflexive Second Person Expressions

Reflexives are defined by David Crystal in his Dictionary of Linguistics and Phonetics (2008) as follows:

> Reflexive (adj./n.) (refl, REFL, reflex) A term used in grammatical description to refer to a verb or construction where the subject and the object relate to the same entity. English uses reflexive pronouns to express this relationship (e.g. he kicked himself), but the same verbal meaning is often present without the pronoun (e.g. I shaved (myself)). Other languages use a variety of forms for the expression of reflexive meaning, such as suffixes, case endings and word order."

In Arabic, reflexives can be expressed in two ways: (1) verb derivation (e.g. *inshaqqa* 'to split itself'; (2) reflexive pronouns (Tsukanova and Nikolaeva 2014). The latter is formed by attaching a possessive pronoun that agrees with the possessor to a reflexive stem: نفس *nafs-/anfus-* 'self'/selves' (the most common pronoun used), *rūḥ-* 'soul', *dhāt-/ dhawāt-* 'substance', *ʿayn-* 'essence', *wajh-* 'face', or *ḥāl-* 'state' (Tsukanova and Nikolaeva 2014). The pronoun refers back to the subject of the verb of the sentence (Ryding 2005 p.312). In addressing behaviour, the pronoun is the second person possessive pronoun كاف الخطاب *kāfu l-khiṭāb*, which inflects for gender, number and case (see Table 3.8). The following discussion deals with the most common reflexive نفس *nafs* 'self'. The noun phrase which consists of the noun نفس *nafs* 'self' and the pronoun usually occupies the place of object of a verb or preposition. Consider the following examples:

اعتبر نفسك أخا لنا

i'tabir nafsaka 'akhan lanā

Considers yourself a brother of us.

دافعا أيها الولدان عن نفسيكما ببسالة

dāfi'ā 'ayyuhā l-waladāni 'an nafsaykumā bibasālah

Oh, you two boys defend yourselves courageously

Arabic reflexives are somewhat different from English in many ways. For example, while it is impossible in English to say things like: *I hit myself and hurt it (better to say: 'I hit myself and hurt myself' or, in rather better style: 'I hit and hurt myself'), in Arabic, it is possible to say: علمت نفسي ودربتها 'I taught myself and trained it' (James Dickins personal communication). In this respect, 'self' operates like a more standard noun in Arabic than in English, although we may note that it is possible to say to a child, for example, in English: Have you hurt your poor little self? ('yourself' is split into two separate words). In addition, besides expressing reflexivity, Arabic reflexives can be used to serve other two functions (Tsukanova and Nikolaeva 2014):

1. Emphatic reflexives:

   جئت بنفسك

   ji'ta binasfsik

   You came yourself

2. Expressing 'the same':

   من نفس القبيلة

   min nasfi -lqbīlah

   from the same tribe

Tsukanova and Nikolaeva (2014) identify some contexts in which a reflexive must be used, cannot be used, or can be interchangeable with a pronominal (the second person possessive pronouns used in addressing behaviour here can be replaced by third person ones in referring behaviour below). If the subject is coreferential with the object, meaning that they both denote the same person, a reflexive must be used:

Number	Gender	
	Feminine	Masculine
Singular	نفسك *nafsaki* yourself	نفسك *nafsaka* yourself
Dual Accusative	نفساكما *nafsākumā* yourselves	
Plural	أنفسكن *'anfusakunna* yourselves	أنفسكم *'anfusakum* yourselves

Table 3-9 Arabic Reflexive Expressions (*nafs* plus Second Person Possessive Pronouns) after Verbs

لا تجرح نفسك

lā tajraḥ nasfsaka

Do not hurt yourself

Arabic reflexives cannot function as the subject:

* أنفسكم عملتم بطاقات الدعوة

anfusakum 'amaltum biṭāqāti d-da'wah?

*yourselves made the invitation cards?

When a reflexive is used as a prepositional object, and the prepositional phrase (preposition + reflexive) is a complement, the reflexive cannot be replaced by a pronominal:

تعتمدون على أنفسكم

ta'tamidūna ʿala anfusikum

You depend on yourselves

However, when a reflexive comes immediately after an adverbial of place, it is interchangeable with a pronominal:

نظرت حولك/ حول نفسك

naẓarta ḥawlaka

naẓarta ḥawla nafsika

You looked around yourself

If the adverbial of place is an adjunct, the reflexive must be substituted by a pronominal:

وجدت طاولة خلفي

wajadtu ṭāwilatan khalfī

I found a table behind me

Tsukanova and Nikolaeva (2014), Badawi et al. (2004) and Wright (1964) observed that in the case of first person functioning as the complement of a verb the reflexive can be substituted by a pronominal. Wright (1964) specifies the kind of verbs that allow this replacement: they are not verbs of action, but those which express abstract functions like perception and thoughts:

أعتبِرُني أخا لكم

aʿtabirunī 'akhan lakum

I consider myself a brother of you

3.2.1.2 Classical Arabic Nominal Addressing Terms

Generally speaking, nouns that can be used by speakers to address their addressees are more diverse than pronouns, because they belong to open classes which accept other members and can be invented by speakers at the time of address. Formentelli (2009 p.182) observes that nominal address terms have a higher degree of 'syntactic freedom' than pronominal terms. 'Moreover, they constitute a very productive lexical category, which is open to addition, substitution and combination of forms, creating complex interrelations' (ibid). However, Braun (1988 pp.9-12) was able to identify generally some types of nominal terms of address that are frequently used in addressing systems of languages:

1. Proper nouns or names which include personal names and names of places.

2. Kinship terms which are used for 'blood relations and for affines'.

3. Terms of address that correspond to English titles Mr/Mrs (found in many languages).

4. Terms of occupation which identify an addressee's profession (such as doctor, professor, etc.).

5. Terms of address that are inherited (e.g. Duke, Countess).

6. Abstract nouns which convey some abstract characteristics of the addressee (e.g. Your Excellency, Your Honour, Your Grace, etc.).

7. Words that show certain kinds of relationship (such as German *Kollege* "colleague", Arabic جاري *jārī* "my neighbour").

8. Terms of endearment which show a close relationship between speakers and are determined by context.

9. Terms of address used to define addressees, such as 'father, brother, wife, or daughter of someone else'.

Number	Gender	
	Feminine	Masculine
Singular	نفسك *nafsiki* yourself	نفسك *nafsika* yourself
Dual Genitive	نفسيكما *nafsaykumā* yourselves	
Plural	أنفسكن *'anfusikunna* yourselves	أنفسكم *'anfusikum* yourselves

Table 3-10 Arabic Reflexive Expressions (*nafs* plus Second Person Possessive Pronoun) after Prepositions

If the above list is applied to Arabic, most - if not all - of them can be found in the Arabic addressing nouns system. However, like any other language, some culture-specific features can be found and distinguished. For example, the Arabic addressing nouns system is very diversified (see section 3.2.1.2.1

below) and closely related to its culture. More generally, 'kin terminology represents a more interesting example of linguistic differences that are associated with culture' (Al-Sahlany and Al-Husseini 2010 p.2) (see section 3.2.1.2.2 below).

Addressing nouns generally comprise personal names of people, kinship terms, 'honorific, 'pronoun substitutes', nicknames, teknonyms, titles, and other words used vocatively' (Parkinson 2013). The following sections are devoted to providing a comprehensive description of Arabic proper nouns used in addressing.

3.2.1.2.1 Classical Arabic Personal Names

Braun (1988 p.9) asserts that personal names can be, of course, found in all kinds of languages, but with different naming systems. Names differ from one language to another according to differences in cultures. Personal names are used for both addressing as well as referring behaviour. Linguists interested in Arabic names also make a distinction between what are called اسم *ism* 'name', كنية *kunyah* 'teknonymic', and لقب *laqab* 'sobriquet' or 'nickname'.

The personal name, called ism 'alam, *ismu l-'alam* by Arabic grammarians (Ilyās and Naṣīf 1998 p.93; Al-Sayyid 1987 pp.107-8; Ya'qūb 1986 pp.368-9), is defined in *The Encyclopedia of Arabic Language and Linguistics* as 'the main name, given to infants shortly after birth, usually by one parent or both' (Muth 2013). With regard to their variety, structure, and culture, Arabic personal names are characterized by Ryding (2005 p.97) as various, 'highly complex', and 'a rich source of cultural information.' Moreover, she (ibid) highlights the difficulty of distinguishing personal names from adjectives and nouns in written text due to 'the absence of capitalization in Arabic script' (Ryding 2005 p. 97).

From a morphological structure standpoint, Arabic personal names consist of either one word or a phrase (Muth 2013 Ryding 2005 p.96-7; Ilyās and Naṣīf 1998 p.93-4; Al-Sayyid 1987 p.107-8; Ya'qūb 1986 p.368-9). Furthermore, as with many languages, gender plays a part in Arabic naming practices though some names are unisex (e.g. وسام *wisām* "Medal") (Muth 2013). Generally, Arabic one-word names are mainly descriptive adjectives (e.g. جميل *jamīl* or جميلة *jamīlah* 'beautiful'), nouns (هيثم *haytham* 'lion' or وردة *wardah* 'Rose', or verbs (especially with men's names, e.g. يزيد *yazīd* 'He increases') (Muth 2013; Ryding 2005 p.97). Phrasal names, on the other hand, take the form of either a sentence (e.g. the name *taʾabbaṭa sharran* 'He carried mischief under his

armpit') or of a noun preceding another in the genitive case (e.g. عبد الرحمن *'abdurraḥmān* 'servant of the Merciful') (Muth, 2013; Ilyās and Naṣīf 1998 p.94; Al-Sayyid 1987 p.108; Ya'qūb 1986 p.368). Whereas the former is less common, the latter form is frequently used and mostly restricted to male persons (Muth 2013). These kinds of names are constructed either by combining the proper noun عبد *'abd* "servant" with one of the attributive names of God (e.g. عبدالله *'abdallah* "Servant of God", or by joining two nouns (e.g. نور الدين *nūru-ddin* "the light of religion" (Muth 2013; Ryding 2005 p.96-7 Ilyaas and NaSīf 1998 p.93-4; Al-Sayyid 1987 p.107-8; Ya'qūb 1986 p.368-9).

Arabic personal names are, historically, traced back to different sources. Although many of them are purely Arabic, some of them are borrowed from other languages (Ryding 2005 p.96). Classical Arabic names have been 'partly altered and substituted' (Margoliouth 1917 p.140; Stowasser-Freyer 1966 p.26ff. cited in Muth 2013) though some of them are still in use in the Arab World (e.g. محمد *Muhammad*, خالد *Khālid*, etc.). Other names are 'traditional Semitic', as they are called by Ryding (2005 p.98), or 'biblical', as described by Muth (2013). Most of them are prophets' names which are adjusted to Arabic in the Qur'an (e.g. يوسف *Yūsuf* 'Joseph', إبراهيم *Ibrahīm* 'Abraham', موسى Musa 'Moses', مريم Maryam "Mary", etc.) (Muth 2013; Ryding 2005 p.96-7). Finally, there are non-Arabic names which have foreign origins such as Turkish, Persian, Berber, etc. (Muth 2013).

One of the colourful and interesting features about Arabic naming practices is the diminutive. Zewi (2013), Ryding (2005 p.90) and Badawi et al. (2004 p.50) observe that the diminutive pattern فعيل fu'ayl is the main Arabic form used to denote small entities, and it is the only one dealt with by many Arabic grammarians. Proper names involving this form include عمير *'umayr* from عمر *'umar,* and سويلم *suwaylim* from سالم *sālim* (Zewi 2013; Badawi et al. 2004 p.50). Principally, this pattern is formed on nouns by interposing the radicals of the original word with vowel sequence u-ay-(i). Zewi (2013) states that 'Arabic is generally considered the richest Semitic language with respect to diminutive words of this type.'

In addressing behaviour, the use of the diminutive can be considered most basically a form of endearment. In other words, Arabic speakers express love and kindness by using the diminutive (Maalej 2010 p.161). However, Badawi et al. (2004 p.50) add that the diminutive can also be used occasionally 'to express contempt.'

Part of Arabic culture is the use of teknonyms, or what are called in Arabic *kunyas*. Farghal (2013) asserts that teknonyms 'constitute a popular and, probably, culture-specific trait of Arab culture.' These addressing terms refer to the person's eldest son or daughter (Ryding 2005 p.99; Wright 1896:I, 107D; Wild 1982:159 cited in Muth 2013). This agnomen or paternal or maternal name is a phrase usually formed by combining as its first element a kinship term such as أبو *'abu* 'father of' or أم *'umm* 'mother of', in the case of a woman, and a personal name, mostly of the firstborn child, principally a male child (e.g. أم سعيد *'ummu Saʿid* 'Mother of Said', أبو بكر *Abu Bakr* 'Father of Bakr') (Farghal 2013; Muth 2013; Ryding, 2005 p.99; Ilyās and Naṣīf 1998 p.94; Al-Sayyid 1987 p.107-8; Ya'qūb 1986 p.368-9). Shivtiel (2013) observes that Arabs like mostly to be 'addressed with the name of a son, even if the son is not the firstborn child.'

Muth (2013) points out that it is not necessary that the *kunya* 'indicate[s] a real relationship, but it can also be used purely metaphorically or allude to some desired quality as, for example, *abū l-faḍl* 'Father of merit'.' Parkinson (2013) agrees with Muth (2013) and emphasizes that 'some teknonyms are 'fake,' not referring to a real son, and function more as nicknames.'

Ryding (2005 p.99) adds what are called 'patronymics' to Arabic naming practices. They are usually compound forms consisting of as the first part the kinship term ابن *ibn* 'son of' plus the father's given name (e.g. ابن حيان *Ibnu Ḥayyān* 'Son of Hayyan') (Ryding 2005 p. 99).

From a socio-pragmatic point of view, Arabic speakers use the *kunya* in addressing their addressees as a way of showing politeness and respect, because calling persons by their real name is usually considered to be impolite (Muth 2013). The *kunya* is "used in polite and direct speech and in respectful indirect reference', Muth (2013) states. Ya'qūb (1986 p.368-9) stresses that the *kunya* signifies honour and dignity for Arabs.

Finally is the *laqab* 'nickname', which is considered by Muth (2013) as the 'most colorful element in nomenclature'. In principle, this type of name is not the real firstly given name of a person. It is, originally, used to praise or dispraise a person for some personal quality or even physical defect (Muth 2013; Ilyās and Naṣīf 1998 p.94; Al-Sayyid 1987 p.107-8; Ya'qūb 1986 p.368-9). For example, the *laqab* الرشيد *Arrashīd* 'The Rational' was used for one of the Abbasid caliphs whose real name was هارون *hārūn* to praise him by attributing the trait of being rational to him. Conversely, the famous Abbasid writer, *Amru Ibnu Bahr* was given the nickname *al-jāḥiẓ* 'the Goggle-eyed' to describe his

eyes. Needless to say, a person may be known by his nickname more than his real first given name.

3.2.1.2.2 Classical Arabic Kinship Terms

Generally speaking, kinship terms are needed in languages to label the different familial relationship. Anthropologists, such as Morgan (1871 cited in Al-Sahlany and Al-Husseini 2010 p.2), highlight the importance of kinship terminologies in terms of what they reflect about social distinctions within the family domain. For example, Morgan (ibid) believes that most kinship terms of languages are marked for gender (i.e. father vs. mother, brother vs. sister, etc.) as well as age differences (i.e. parent vs. son or daughter). In addition, he (ibid) draws attention to differentiations between relatives made by kinship terms with regard to blood and marriage.

Al-Sahlany and Al-Husseini (2010 p.1) add that kinship term systems are defined by societies. Therefore, these systems differ from one language to another due to differences between societies. Al-Sahlany and Al-Husseini (2010 p.2) point out Morgan's categorization of kinship terms into 'descriptive' and 'classificatory' (Morgan cited in Encyclopedia Britannica 1968 p.478, cited in Al-Sahlany and Al-Husseini 2010 p.2). Whereas descriptive terms refer to only one type of relationship, classificatory ones refer to many types of relationships. For example, the kinship term 'brother' is a descriptive term in Western society because it denotes only one type of familial relationship (i.e. brother: parent's son). The term 'cousin', on the other hand, is classificatory as it can be used to express a more-than-one-way relationship. It 'may refer to mother's brother's son, mother's sister's son, father's brother's son, father's sister's son, and the like' (Al-Sahlany and Al-Husseini 2010 p.2). However, the terms for cousin are descriptive when it comes to Arab society, because Arabic kinship terminology assigns distinctive terms for 'male or female and patrilineal or matrilineal cousin' (Al-Sahlany and Al-Husseini 2010 p. 2).

When used in address, kinship terms are important linguistic forms used by speakers of a language to indicate the state of the person being addressed (Levinson 1983 p.70-1 cited in Al-Sahlany and Al-Husseini 2010 p.1; Hudson 1984 p.89). In Arabic, kinship terms are treated as 'sensitive social markers, and speakers are very sensitive to their use, feeling offended when they do not feel they have been addressed properly' (Parkinson 2013). This can be attributed to the fact that the concept of kinship, in Arabic نسب *nasab*, derives its importance not only from social life but also from religion (Al-Sahlany and Al-Husseini 2010 p. 8).

In Islam, the concept of kinship is given considerable attention. It is highly organized and governed by detailed rules concerning 'genealogy and descent, marriage and divorce, inheritance and succession, etc.' (Al-Sahlany and Al-Husseini 2010 p.8). In addition, maintaining the ties of kinship has been strongly stressed in Islam. Part of this is urging Muslims to treat their relatives kindly and respectfully. This entails showing politeness and respect by addressing every relative with the appropriate available kinship term.

The available Arabic kinship terms are many and diversified. This is due to the lexical differences made 'between relatives on the father's side and the mother's side, a distinction which English lacks' (e.g. خال *khāl* 'maternal uncle', and عم *'amm* 'paternal uncle') (Al-Sahlany and Al-Husseini 2010 p.7). Moreover, Arabic kinship terms are distinguished not only lexically, but also syntactically. The suffix ة *attā'u l-marbuṭah* should be attached to the masculine kinship term as a gender marker to form its feminine counterpart (e.g ابن عم *ibnu ʿamm* 'cousin' will be ابنة عم *ibnatu ʿamm* 'cousin') (Farghal 2013; Palmer 1981 p.82 cited in Al-Sahlany and Al-Husseini 2010 p.7). However, Farghal (2013) adds that there are a few kinship terms where this morphological rule is not applied such as أب/ أم *ʾab/ʾumm* 'father/ mother' and ولد/ بنت *walad/bint* 'son/daughter'.

In addition, Farghal (2013) directs attention to the word structure of Arabic kinship terms. A single lexeme plus gender marker is employed 'to denote immediate (i.e. one stage removed) kinship bonds' such as أب /أم *'ab/'umm* 'father/mother', أخ /أخت *'akh/'ukht* 'brother/sister', عم /عمة *ʿamm/ʿamma* 'paternal uncle/paternal aunt', etc (ibid). On the other hand, kinship terms that are used for non-immediate relatives, typically involve compounding (e.g. ابن أخي/ أختي *ibn 'akhī/'ukhtī* 'son of my brother/my sister [nephew]', زوجة أخي *zawjat 'akhī* 'my brother's wife [sister-in-law]',) (ibid). It should be noticed that in forming 'these compounds, one kinship term is used to modify another' (ibid). Remote kinship relations are created by making clusters of kinship terms which vary in number to express the exact relation. Examples of these include ابن ولد أختي *ibn walad 'ukhti* 'son of my sister's son', بنت خالة زوجي *bint khālat zawji* 'daughter of my husband's maternal aunt , and so on (Farghal, 2013).

The following Arabic kinship terms are listed by Al-Sahlany and Al-Husseini (2010 p.13), who first divide the terms used for relatives by blood into three categories:

The parents (father and mother) and the sons of the head of the family (ego) with their descendants. These include: الأب or الوالد 'father', الأم or الوالدة 'mother',

الابن or الولد 'son', الابنة 'daughter', ابن الابن or الحفيد 'son of the son or grandson', بنت الابن or الولد 'son', الابنة 'daughter', ابن الابن or الحفيد 'son of the son or grandson', بنت الابن or الحفيدة 'daughter of the son or granddaughter', ابن الابنة or السبط 'son of the daughter or grandson', and بنت الابنة or السبطة 'daughter of the daughter or granddaughter'.

Brothers and sisters of the ego with their descendants as well as the grandparents of the ego with their generations. These include: الأخ 'brother', الأخت 'sister', ابن الاخ 'nephew', بنت الاخ 'niece', ابن الأخت 'nephew', بنت الأخت 'niece', الجد 'grandfather', and الجدة 'grandmother'.

Uncles and aunts of the ego. These include the following relatives: العم 'uncle or father's brother', العمة 'aunt or father's sister', الخال 'uncle or mother's brother', الخالة 'aunt or mother's sister', ابن العم 'cousin or son of father's brother', بنت العم 'cousin or daughter of father's brother', ابن العمة 'cousin or son of father's sister', بنت العمة 'cousin or daughter of father's sister', ابن الخال 'cousin or son of mother's brother', بنت الخال 'cousin or daughter of mother's brother', ابن الخالة 'cousin or son of mother's sister', and بنت الخالة 'cousin or daughter of mother's sister'.

In addition, Al-Sahlany and Al-Husseini's classification (2010 p.13) extends to cover other kinship terms which are used for relatives by marriage, though those are not as numerous as the previous ones: الزوجة 'wife', الزوج 'husband', العم or الحمو 'wife/husband's father or father-in-law', العمة or الحماة 'wife/husband's mother or mother-in-law', النسيب 'wife/husband's brother or brother-in-law', النسيبة 'wife/husband's sister or sister-in-law'. Farghal (2013) adds terms such as زوجة أبي *zawjatu 'abī* 'my father's wife or my stepmother', and زوج أمي *zawju ʾummī* 'my mother's husband or my stepfather'.

It should be noted that in addressing behaviour, Arabic speakers attach the first person possessive pronoun to such kinship terms, though not necessarily with all of them (e.g. أمي *'ummi* 'my mother', أبي *'abi* or أبتي *'abati* 'my father', خالي *khālī* 'my uncle' or خال *khāl* 'uncle') (Parkinson 2013). Maalej (2010 pp.161-2) highlights the usage of the possessive pronoun in addressing behaviour in terms of kinship forms. He (ibid) considers using the possessive with kinship terms as an attempt to minimize the distance between the addresser and the addressee. Moreover, he (ibid) suggests that there is much endearment in a form like يا بني *yā bunayya* 'oh, my son' conveyed both through the kinship term (instead of using the personal name), the possessive and also the diminutive (see sections 3.2.1.2.1). In contrast, the absence of the possessive, diminutive and using the personal name is less expressive, i.e., more 'emotionless and uninvolved' (Maalej 2010 p.161). This discussion by Maalej (2010 pp.161-2) does not support the pragmatic function of the possessive

proposed by Brown and Levinson (1987 p.108). They argue that in languages such as Tzeltal, the use of possessive in 'my girl' and in Tamil 'my younger brother' are intended to soften face-threatening acts.

More importantly, Farghal (2013), Parkinson (2013), Maalej (2010 pp.148, 161-2), and Braun (1988 p.9) observe the injection of kinship terms in addressing non-relative addressees. This kind of use, which is referred to as 'fictive' by Braun (ibid), 'seems to be motivated by the creation of familiarity and solidarity and the minimization of distance' (Maalej 2010 p.148). Moreover, the feelings of fatherhood, motherhood, brotherhood, or sisterhood, etc. are invoked by creating 'a sense of metaphoric kinship' (Maalej 2010 p.162). Farghal (2013) considers using a kinship term as the 'best way to get a stranger's attention on the street'. He (ibid) thinks that summons such as يا أخ(ي)/ أخت(ي) *yaa 'akh(ī)/ 'ukht(ī)* 'hey, (my) brother/ sister' promote solidarity as well as politeness. Maalej (2010 p.161) believes that such fictive use of kinship terms can be attributed to two sources: (1) the famous Classical Arabic summons used to address fellow Arabs before Islam, يا أخ العرب *yā 'akha l-'arab* 'Oh, brother of the Arabs'; and (2) the Islamic brotherhood which has been established by Islam among its convectors. Parkinson (2013), pragmatically, argues that to extend the use of kinship term to acquaintances who are not relatives or even to strangers is one way of showing politeness and respect.

3.2.1.2.3 Classical Arabic Titles and Honorifics

The available literature does not tell us much about the nature of early Classical Arabic and how it was used in everyday life (Ryding 2005 p.3). Consequently, little is known about Classical Arabic titles and honorifics. Lewis (1988 p.11) observes that early Arabic 'makes very little use' of terms that 'indicate domination and subordination.' Perhaps this is due to the fact that titles and honorifics are usually associated with the sophistication of civilization and hierarchical societies, and, of course, Arabic speakers especially in the Arabian Peninsula belonged to scattered nomadic tribes living primitively and usually governed by tribal leaders called شيخ القبيلة *shaykhu lqabīlah* 'sheikh of the tribe'. Egger (2004 p.18) comments that '[i]n the absence of a state, there were no written law codes, courts, or police.'

Nevertheless, some historical records (e.g. Khatab 2006 p.13; Egger 2004 p.10) point out that there were some Arab kingdoms which were believed to be living in a more urban situation than the nomadic tribes. For example, the Ghassanids, Christian Arabian tribes, ruled in Jordan, Syria, Lebanon, and

Palestine from the third to the sixth century under the kingdom of the Ghassanids. The kingdom of Al-Manadhirah, as well, was an Arab kingdom which ruled Iraq. There also existed the Kingdom of Kindah in central Arabia, and the kingdom of Himyar in Yemen. The title الملك *al-malik* 'king' was used to address leaders of the kingdoms. Also, the title الملكة *al-malikah* 'Queen' was used to address and refer to Zenobia, the Arab Queen of the Palmyrene Empire in Roman Syria in the 3rd century (Egger 2004 p.10).

Honorific titles such as شيخ القبيلة *shaykh al-qabīlah* 'sheikh of the tribe' and الملك *al-malik* 'king' are inherited Classical Arabic titles. This is due to the fact that these high positions are confined to particular families where honorific titles are transferred to holders of such positions (Khatab 2006 p.12). Moreover, titles from other neighboring nations such as Khosrau, used for Persian Emperors, Caesar, used for Roman Emperors, and Negus which was used for the ancient kings of Ethiopia were not unknown to the Arabs (Khatab 2006 p.129; Egger 2004 pp.37).

However, with the revelation of Islam, the Holy Quran introduced some other non-Arabic titles or honorifics from other cultures throughout the narration of the stories of the prophets. These titles and honorifics include: فرعون pharaoh, used to address and refer to the rulers of Ancient Egypt, and العزيز Alaziz, used to address and refer to the chief minister of Egypt in Prophet Joseph's time.

It can be said also that the most important title that was introduced into Arab culture is رسول /نبي الله *rasūl/ nabiy allah* 'the Messenger/ Prophet of Allah'. Muslims are ordered by God to address the Prophet Muhammad (peace be up on him) with such titles and not with his name:

" لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۚ قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ. " (Chapter 24, verse 63)

'Deem not the summons of the Messenger among yourselves like the summons of one of you to another. Allah doth know those of you who slip away under shelter of some excuse; then let those beware who withstand the Messenger's order, lest some trial befall them, or a grievous penalty be inflicted on them.'

Moreover, Arabic speakers were introduced to a great number of names of God (i.e. 99) by virtue of Islam. In the Holy Quran, Allah attributes to Himself noble names and urges Muslims to call Him by these names:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

(Chapter 5, Verse 180).

'The most beautiful names belong to Allah: so call on him by them; but shun such men as use profanity in his names: for what they do, they will soon be requited.'

These names are nouns and adjectives used when addressing and calling Allah to glorify Him.

After the Prophet Muhammad's (peace be upon him) death, titles such as الخليفة *al-khalīfah* 'Caliph' as well as أمير المؤمنين *amīr al-mu'minīn* 'Commander of the Believers' were often used to address and refer to the Muslim rulers (Shivtiel 2013; Egger 2004 pp.46-7). It is stated by Egger (2004 p.46) that Abu Bakr was the first *caliph*. He (ibid) points out that the connotations of the Arabic term *khalīfah* are *deputy* and *successor*. The latter connotation is considered by many histories to be more likely the appropriate sense to present what the Arabic title means: *khalīfat rasūl allah* 'the successor of the Prophet of God' (Egger 2004 p.46). The addressing title أمير المؤمنين *amīr al-mu'minīn,* translated variously as 'Commander of the Faithful' or 'Prince of the Believers', 'can imply supreme military and political power, as well as the preservation of the integrity of the religious community' (Egger 2004 p.47). It is emphasized by Egger (2004 p.46) that 'Uthman, the third Caliph, the Ummayyad caliphs, and the early Abbasid caliphs all were addressed and referred to by their official title *khalīfat allah* 'the deputy of God' which indicates 'considerable spiritual authority.'

With the expansion of the Islamic Empire, and of course, mixing with other nations, there was a drastic shift in the nature of the Arab community into a more civilized one, resulting in a more sophisticated life (Egger 2004 p.45). This led to radical alterations in Arab culture, which, certainly, entailed adaptation in the Arabic language to cope with the new community, and, in its turn, gave rise to the emergence of newly invented titles and honorifics that had not previously been known in Arabic culture.

Historical linguists, specifically, trace back the greater regularity of these titles and honorifics to the rise of the Abbasid caliphs (Muth 2013). The tenth century onward, particularly, witnessed 'the bestowing of honorific titles on high officers of state, semi-independent princelings, governors, and military leaders, as well as on scholars, mystics, and poets' (Muth 2013). Examples of such titles are سيف الدولة *Sayf al-dawlah* 'the sword of the dynasty', ناصر الدولة *Nāṣir al-dawla* 'Defender of the dynasty', and the like (Muth, 2013).

Modern Standard Arabic is rich in titles and honorifics, or as defined by Braun (1988 p.10) abstract nouns 'referring to some abstract quality of the

addressee', used to politely approach persons of higher or official positions. In The Encyclopedia of Arabic Language and Linguistics, Parkinson (2013) and Shivtiel (2013) list some of these titles: جلالة الملك *jalālat al-malik* 'Your Majesty'; سمو الأمير *sumuwu al-amīr* 'Your Royal Highness'; فخامة الرئيس *fakhāmatu al-ra'īs* 'Your Excellency', فضيلتك *faḍilatuka* 'Your Nobility' and سعادتك *saʿādatuka* 'Your Felicity'; حضرتك *ḥaḍratuka* 'Your Presence'; سيادتك *siyādatuk*a 'Your Excellency' and so on. Particularly, the four last-mentioned honorifics are used as pronoun substitutes of the second person pronoun أنت *'anta* 'you' and its clitic counterpart whereever occurring as subjects or objects (Parkinson 2013).

3.2.1.2.4 Classical Arabic Expressions of Endearment

From the literature reviewed, it can be concluded that expressions showing love and affection are not numerous. However, as mentioned above, Arabic speakers express kindness and endearment with the use of the diminutive, the possessive pronoun, and injection of kinship terms (see sections 3.2.1.2.1 and 3.2.1.2.2). Shivtiel (2013) in *The Encyclopedia of Arabic Language and Linguistics*, adds some Classical Arabic expressions that can be used for this purpose. These include حشاشة قلبي/ كبدي/ جوفي *ḥashāshatu qalbī/ kabidī/ jawfī* 'my last breath/my last spark of life', i.e. 'my dear'; فلذة كبدي *faladhatu kabidī* 'a piece/portion of my liver'; يا عصارة/ سويداء قلبي *yā ʿuṣārata/suwaydā' qalbī* 'my own flesh!'.

3.2.1.3 Classical Arabic Vocative System

 The vocative is used in the Arabic addressing system when 'someone or some entity is addressed directly by a speaker' (Ryding, 2005 p.170). Its function is to call or summon (Levinson 1983 cited in Maalej 2010 p.150). In other words, the purpose of using a vocative is to attract the addressee's attention. Maalej (2010 p.150) suggests that this kind of 'attention-attracting signal', as he calls it, is mostly used in interactions if the collocutors involved in such an interaction are not facing each other, i.e. at the time of address, they are 'spatially distant', though he adds '([n]ot necessarily a vocative and face-to-face)', meaning that the use of the vocative is optional. However, there are some cases in which the use of the vocative is compulsory as declared by some Arabic grammarians (Ziyād 2013; Jāber 2003), see below.

In Classical Arabic, there are seven vocative devices that can be used before addressing nouns in conversations: يا *yā*, أيا *'ayā*, هيا *hayā*, أي *'ay*, أ *'a*, وا *wā*, and آ *'ā* (Ziyād 2013; Jāber 2003; Ilyās and Naṣīf 1998 pp.332-8; Al-Sayyid 1987, pp.1295-7; Ya'qūb 1986 pp.541-8). These devices can be classified according

to the distance between the addresser and the addressee and to the situation (Ziyād 2013; Jāber 2003; Ilyās and Naṣīf 1998 pp.332-8; Al-Sayyid 1987, pp.1295-7; Ya'qūb 1986 pp.541-8). For example, أي *ay*, أ *'a* 'O' are used when the addressee is near in distance (e.g. أ محمد *'a Muḥammad* 'O, Muhammad' or أي محمد *'ay Muḥammad* 'O, Muhammad'). أيا *'ayā*, هيا *hayā* and آ *'ā*, on the other hand, are used to attract the attention of a far-distance addressee (e.g. أيا سمير *'ayā samīr* 'O, Sameer'). يا y*ā* is a neutral device that can be used for both near as well as far addressees (e.g. يا فاطمة *yā fāṭimah* 'O Fatimah'). وا *wā*, particularly, is sometimes used before an addressing noun to express lamentation or call for help (e.g. وا أبتاه *wā abatāh* 'O, father! Where are you') (Farghal, 2013; Ziyād 2013; Jāber 2003; Ilyās and Naṣīf 1998 pp.332-8; Al-Sayyid 1987, pp.1295-7; Ya'qūb 1986 pp.541-8). Such an expression may be uttered upon the death of one's father or to make a sorrowful call to be rescued by the addressee (Farghal 2013).

It is pointed out by Arabic grammarians (Ziyād 2013; Jāber 2003; Ilyās and Naṣīf 1998 pp.332-8; Al-Sayyid 1987, pp.1295-7; Ya'qūb 1986 pp.541-8) that although the use of vocative devices is, generally, optional, there are some cases in which the speaker has no choice of whether to use a vocative device (i.e. it is compulsory). Such cases can be listed as follows (Ziyād 2013; Jāber 2003; Ilyās and Naṣīf 1998 pp.332-8; Al-Sayyid 1987, pp.1295-7; Ya'qūb 1986 pp.541-8):

1. When a speaker is lamenting someone or misfortune, e.g. وا أبتاه *wā abatāh* 'O, father! Where are you'.

2. When calling for help, e.g. يا أحمد *yā 'aḥmad* 'O, Ahmed'.

3. When calling someone who is far away, e.g. يا راكبا فرسا *yā rākiban farsan* 'Oh, you who ride a horse'.

4. Before a non-specific indefinite noun, e.g. يا رجلا ساعدني *yā rajulan sā'idnī* 'O man, help me'.

5. Before the name of Allah in praying to Him, e.g. ياالله *yā allah* 'Oh God'; otherwise a suffixed م *mīm* is used اللهم *allahumma* 'Oh God'.

6. Before a demonstrative, e.g. يا هذا تقدم *yā hādhā taqaddam* 'Oh, you go forward'.

7. Before definite generic nouns, e.g. يا طالبا أنصت' *yā ṭāliban 'anṣit* 'Oh, student listen'.

The grammatical word order of the vocative is vocative particle followed by term of address. When there is a cluster of addressing terms, '(those that include a title and a name), the order is vocative particle + title + name' (Parkinson 2013) (e.g. يا أمير المؤمنين عمر *yā amīra l-mu'minīn Umar* 'O, Prince of believers, Umar').

It should be, also, noted that a common style of vocative in Arabic is to use the vocative device يا *yā* before 'أيها' *'ayyuhā* for masculine and أيتها *'ayyatuhā* for feminine, 'O, you' before definite nouns (Ilyās and Naṣīf 1998 p.334; Al-Sayyid 1987 295-6; Ya'qūb 1986 p. 144,). Consider the following example:

يا أيها الرجل أقبل

yā 'ayyuhā r-rajulu 'aqbil

O, you man come

3.2.2 Classical Arabic Referring System

It seems that the Classical Arabic referring system is no simpler than the addressing one, and perhaps much more complicated. Under this section, social deixis, which has been referred to at the beginning of the chapter, will be presented in detail, with special reference to the forms of Classical Arabic. These, as Malmkjær (2002 p. 543) classifies them (see pp. 3-4 above), may include:

1. Exophoric: under which come demonstrative pronouns.

2. Endophoric: covering (a) cataphora which comprises relative pronouns; and (b) anaphora that includes third person pronouns and reflexive pronouns.

3. Homophoric, which covers only one items

In addition to these types of deixis, Allerton (1994 p.621) draws attention to the fact that speakers of languages are provided with various types of noun phrase which can be used in referring to persons, places, and things in the course of conversation. Thus, 'the speaker often has a choice between proper noun phrases and descriptive definite common noun phrases, and sometimes additionally a hybrid of the two' (Allerton 1994 p.621). From this categorization, it can be concluded that forms of language that can be used in referring to others in conversations are of two types: pronominal (pronouns), and nominal (nouns).

3.2.2.1 Classical Arabic Pronominal Referring Terms

Generally speaking, and from the above classification by Malmkjær (2002 p.543), it can be inferred that pronouns of reference are different from those of address in that they are more numerous with regard to the various kinds of pronouns they comprise. If categorized, they are of four groups:

1. Third person pronouns such as English s*he, he, they, it; her, him, them*; and *her, his and theirs*.

2. Demonstrative pronouns such as English *this, that, these,* and *those.*

3. Relative pronouns such as English *that, who, whom, which, whichever, whomever* and *whoever.*

4. Reflexive pronouns like English *myself, ourselves, yourself, yourselves, himself, herself,* and *themselves.*

3.2.2.1.1 Classical Arabic Third Person Pronouns

In Arabic, pronouns that can be used to refer to others in conversation are, like addressing pronouns, of two types: (1) independent, or free as Badawi et al. (2004 p.44) call them, pronouns that occur separately and usually occupy the subject position of the sentence; and (2) dependent, or bound (see Badawi et al. 2004 p.44), pronouns which take the form of suffixes that come in the place of objects of verbs or prepositions, or are used to indicate possession (Ryding 2005 pp. 298, 301, 305-6). Needless to say, as in most other languages, they are not open classes (i.e. they are already found in the language accepting neither invention nor derivation).

Classical Arabic Independent Referring Pronouns

There are five Arabic independent third person pronouns. These pronouns show variation in gender (masculine and feminine), and number (singular, dual, and plural) as shown in Table 3.8 (Ryding 2005 pp.298-9). They are, like their second person counterparts, subject pronouns as they function as the subjects of verbs or equational sentences (Ryding 2005 p. 298).

Gender	Number					English Equivalent
	Singular	English Equivalent	Dual	English Equivalent	Plural	
Masculine	هو *huwa*	he	هما *humā*	they	هُمْ *hum*	they
Feminine	هي *hiya*	she			هُنَّ *hunna*	

Table 3-11 Arabic Independent Third Person Pronouns (Set 1)

Again, there are other independent third person pronouns with the word إيا *'iyyā*. (Ryding 2005 p.308; Badawi et al. 2004 p.46) (see Table 3.9). Instead of the dependent/bound pronoun كاف الخطاب *kāfu l-khiṭāb* being attached to the 'object pronoun-carrier' إيا *'iyyā*, another dependent/bound object pronoun called by Arabic grammarians (Ziyaad 2013; Jaber 2003) as هاء الغائب *hā'u l-ghā'ib,* "the haa' of the absent", is suffixed this time to express reference and not address (see section 3.1.1.1.1 for more details on the word إيا *'iyyā* when attached to pronouns).

Gender	Number		
	Singular	Dual	Plural
Masculine	إياهُ *'iyyāhu* 'him'	إياهُمَا *'iyyāhumā* 'them'	إياهُمْ *'iyyāhum* 'them'
Feminine	إياها *'iyyāhā* 'her'		إياهُنَّ *'iyyāhunna* 'them'

Table 3-12 Arabic Independent Third Person Pronouns (Set 2)

Arabic Dependent Third Person Pronouns

These pronouns are bound and they appear attached to verbs and prepositions functioning as objects, and to nouns showing possession (Ryding 2005 p.301; Badawi et al. 2004 p.44). Like their addressing counterparts, Arabic dependent third person pronouns have the same form, but a distinction can be made between them with regard to their distribution and meaning, which are determined by the word they are attached to (Al-mekseekee 2008 pp.6-9, Ryding 2005 p.301). If they are attached to nouns, they are possessive pronouns; they occupy the place of verbs as well as prepositional objects when suffixed to verbs or prepositions (Ryding 2005 p.301). Still gender and number have some role to play in the variation of such pronouns. Tables 3.10, 3.11, and 3.12 sum up what has been just stated:

Gender	Number		
	Singular	Dual	Plural
Masculine	ـهُ درسهُ *darsuhu* his lesson	ـهُمَا درسهُما *darsuhumā* their lesson	ـهُمْ درسهم *darsuhum* their lesson
Feminine	ـها درسها *darsuhā* her lesson		ـهُنَّ درسهن *darsuhunna* their lesson

Table 3-13 Arabic Third Person Possessive Pronouns Attached to Nouns

In reference behaviour, only perfect and imperfect moods of verb are considered, because the imperative mood works only in addressing behaviour. The above dependent pronouns are not the only ones that Arabic speakers use to refer to their referents in their social contacts. There are some overt bound pronouns which can be attached to verbs (perfect and imperfect) and some others are latent *mustatir* (hidden) but can be deciphered from context (Ilyās and Naṣīf 1998 p.39-40). ألف الإثنين *alifu l-'ithnayn*, واو الجماعة *wāwu l-jamāʿah*, and نون النسوة *nūnu n-niswah* are used as third person overt

pronouns to represent referents in conversations (Ziyaad 2013; Ilyās and Naṣīf 1998 p.39-42). The

Gender	Number		
	Singular	Dual	Plural
Masculine	ـهُ كلمته *kallamtuhu* I talked to him	ـهُمَا كلمتهما *kallamtuhumā* I talked to them	ـهُمْ كلمتهم *kallamtuhum* I talked to them
Feminine	ـها كلمتها *kallamtuhā* I talked to her		ـهُنَّ كلمتهُن *kallamtuhunna* I talked to them

Table 3-14 Arabic Third Person Pronouns Attached to Verbs

Gender	Number		
	Singular	Dual	Plural
Masculine	ـهِ بهِ *bihi* with him	هِما بهما *bihimā* with them	ـهُمْ بهم *bihim* with them
Feminine	ـها بها *bihā* with her		ـهُنَّ بهن *bihinna* with them

Table 3-15 Arabic Third Person Pronouns Attached to Prepositions

latent *mustatir* hidden third person singular pronouns are هو/هي *huwa/hiya* (singular masculine and feminine) 'He/she' like in كتب/يكتب *kataba/yaktubu* and

كتبت/تكتب *katabat/taktubu* (Carter 2014 p.98, Carter 2014 p.430). However the issue is much more complex as Carter (2014 p.98) states:

> Given the agreement rules for verbal sentences (ism al-fāʿil), كتب *kataba* and كتبت *katabat* are ambiguous until it is known whether an overt agent noun is present (usually immediately following), contrast كتب الرجال *kataba r-rajulu* 'the man wrote' but also كتب الرجلان/الرجال *kataba r-rajulāni/r-rijālu* 'the two men/the men [pl.] wrote' with *kataba* alone, understood by default as 'he wrote'.

It can be said that the same applies to the imperfect (cf. يكتب الرجلان/الرجال *yaktubu r-rajulāni/r-rijālu* 'the two men/the men wrote' and تكتب البنتان/البنات *taktubu l-lbintān/l-lbanaatu* 'the two girls/girls write'). It is worth mentioning that the hidden third person pronouns cannot be the dual or plural variants, but only the singular masculine and feminine variants.

In addition, Arabic grammarians (Ziyaad 2013; Ilyās and Naṣīf 1998 p.39-42) make a distinction between the letter *tāʼ* at the end of the perfect verb جلست *jalasat*, 'she sat' and the previously mentioned *tāʼu l-fāʼil* or *tāʼu l-khiṭāb* in جلست *jalasti* 'you sat'. They should not be confused with each other as the latter is a bound pronoun serving as the subject of the verb. The former is, on the other hand, used just as a gender marker (feminine) but the subject is the hidden third person singular feminine pronoun هي *hiya* 'she'. Also Carter (2014 p.99 and in 2014 p.430) adds that *–a* and *–at* in كتب/كتبت *kataba/katabat* and *ya-* and *ta-* in يكتب/تكتب *yaktubu/taktubu* cannot be consiered as 'agent suffixes' as in *katab-tu* but they are used to mark gender. Table 3.13 and 3.14 are presented to sum up what has been stated.

3.2.2.1.1 Classical Arabic Demonstrative Pronouns

Like English, Arabic demonstrative pronouns are used by speakers to refer to persons and things 'to show distance from or proximity to the speaker' (Ryding 2005 p.315). Badawi et al. (2004 p.47) point out that this closed group of pronouns are originally formed 'of a core deictic element' ذا *dhā* 'look there' to which prefixes and suffixes are attached.

Gender	Number		
	Singular	Dual	Plural
Masculine	جلس *jalasa* (he) sat	ـا جلسا *jalasā* they sat	ـوا جلسوا *jalasū* they sat
Feminine	جلست *jalasat* (she) sat	ـتا جلستا *jalasatā* they sat	ـنَّ جلسن *jalasna* they sat

Table 3-16 Arabic Third Person Pronouns Attached to Perfect verbs

Gender	Number		
	Singular	Dual	Plural
Masculine	يجلس *yajlisu* (he) sits	ـان يجلسان *yajlisāni* they sit	ـون تجلسون *tajlisūna* they sit
Feminine	تجلس *tajlisu* (she) sits	ـان تجلسان *tajlisāni* they sit	ـنَّ يجلسن *yajlisna* they sit

Table 3-17 Arabic Third Person Pronouns Attached to Imperfect Verbs

Classical Arabic Demonstrative Pronouns of Proximity

The English equivalents of this group of demonstratives are *this* and *these.* Table 3.15 clarifies how gender, number, as well as case, this time at least in the dual, contribute to the several variants of Arabic demonstrative pronouns. Badawi et al. (2004 p.47) draw attention to the prefix هـ *hā* by which these

pronouns are characterized. It should be noted, also, that there is no gender distinction in the plural demonstrative. More importantly, Ryding (2005 p.315) explains how the plural variant 'is used only when referring to human beings. For referring to nonhuman plurals, the feminine singular demonstrative is used.'

Number	Gender	
	Feminine	Masculine
Singular	هذه *hādhihi* this	هذا *hādhā* this
Dual Nominative	هاتان *hātāni* these	هذان *hadhāni* these
Dual Genitive/accusative	هاتين *hātayni* these	هذين *hādhayni* these
Plural	هؤلاء *hā'ulā'i* these	

Table 3-18 Arabic Demonstrative Pronouns of Proximity

Classical Arabic Demonstrative Pronouns of Distance

These correspond to the English demonstrative pronouns *that* and *those*. Like their proximity counterparts, gender and number have a role in their variants, but case does not this time (Ryding 2005 p.316). Demonstrative pronouns of distance are characterized by the suffix ك *ka* (Badawi et al. 2004 p.47) (see Table 3.16). Moreover, the singular masculine demonstrative ذلك *dhālika* has another has a variant ذاك *dhāka* which sometimes can be used to show contrast with the former (Ryding 2005 p. 319).

In addition, Badawi et al. (2004 p.47) observe a 'largely Qur'anic practice of inflecting the –*ka* as if it were a 2nd person pron.' Thus, the singular forms *til-* (as in تلك *tilka*) and *dhāli* (as in ذلك *dhālika*) can take suffixes indicating gender and number to form a pronoun that besides its being originally a referring pronoun can be perceived as an addressing one. As-Samura'i (2015) points out that in all variants the reference is singular but the addressee can be singular, dual or plural. تلك *til-*, to take one example, may thus be said to give rise to تلك *tilk-a*, تلكِ *tilk-i*, تلكم *til-k-um,* تلكن *til-k-un-na* and تلكما *til-k-um-ā.* This can be further analysed according to the following rules:

1. The first suffix -*k* ك (on all forms تلك *tilk-a*, تلكِ *tilk-i*, تلكم *til-k-um,* تلكن *til-k-un-na* and تلكما *til-k-um-ā*) can be analysed semantically as a second person having no absolute specification for number or gender, but being interpreted as singular in the absence of subsequent (second, or second and third) non-singular suffix(es).

2. The second suffix –*a* (on تلك *tilk-a*), can be analysed as masculine. Thus, on the basis of rule 1 (above) plus rule 2 (this rule), تلك *tilk-a* is analysed as having a masculine singular addressee.

3. The second suffix –*i* (on تلكِ *tilk-i*) can be analysed as feminine. Thus, on the basis of rules 1 and 3 (this rule) تلكِ *tilk-i* is analysed as having a feminine singular addressee.

4. The second suffix –*um* (on تلكم *til-k-um,* تلكما *til-k-um-ā*, and تلكن *til-k-un-na*, where it has the variant – i.e. allomorph –*n*) and) can be analysed semantically as non-singular (dual or plural), having no absolute specification for number or gender, but being interpreted as masculine plural in the absence of a subsequent (third) suffix, and as plural in the absence of a subsequent (third) dual suffix. Thus, on the basis of rules 1 and 4 (this rule) تلكم *til-k-um* is analysed as having a masculine plural addressee.

5. The third suffix –*na* (on تلكن *til-k-un-na*) can be analysed semantically as feminine. Thus on the basis of rules 1, 4 and 5 (this rule), تلكن *til-k-un-na* is analysed as having feminine plural addressee.

6. The third suffix -*ā* (on تلكما *til-k-um-ā*) can be analysed semantically as dual. Thus on the basis of rules 1, 4 and 6 (this rule), تلكما *til-k-um-ā* is analysed as having feminine dual addressee.

Thus, while the addressees differ (masculine singular in تلك *tilka*, masculine plural in تلكم *tilkumu* and dual in تلكما *tilkumā*, for example), the reference is feminine singular in all cases: تلكَ *tilk-a*, تلكِ *tilk-i*, تلكم *til-k-um,* تلكن *til-k-un-na* and تلكما *til-k-um-ā*. Similarly, while ذلكن *dhālikunna*, ذلكم *dhālikum,* and ذلكما *dhālikumā* have masculine plural, feminine plural and dual addressees respectively, there is only one reference: masculine singular.

As-Samura'i (2015) explains, however, it is not incorrect to use the 'masculine singular' suffix ك *-ka* generally irrespective of the number or gender of the addressee. Thus ذلك كتاب *dhālika kitāb* can be used substituted by ذلكما/ ذلكم/ ذلكن كتاب *dhālikuma/ dhālikum/ dhālikunna kitāb*. He also (ibid) emphasizes that in the Holy Quran when these latter variants appear in verses, they are used for rhetorical reasons.

As-Samura'i (ibid) specifies two rhetorical reasons for the Quranic practice of using the above demonstratives with personal pronoun suffixes. The first is in cases of elaboration and the mentioning of details: ذلكما/ ذلكم/ ذلكن *dhālikuma/ dhālikum/ dhālikunna* are more suitably used because they are longer forms than ذلك *dhālika*; here the length of the demonstrative form iconically reflects the fact that the immediately relevant text iself expresses elaboration. The short demonstrative form ذلك *dhālika* is more appropriate when brevity is pursued.

As-Samura'i (ibid) gives the following examples from the Quran:

(وَهُوَ الَّذِيَ أنزَلَ مِنَ السَّمَاء مَاء فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ انظُرُواْ إِلِى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكُمْ لآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ) (chapter 6: 99)

It is He Who sendeth down rain from the skies: with it We produce vegetation of all kinds: from some We produce green (crops), out of which We produce grain, heaped up (at harvest); out of the date-palm and its sheaths (or spathes) (come) clusters of dates hanging low and near: and (then there are) gardens of grapes, and olives, and pomegranates, each similar (in kind) yet different (in variety): when they begin to bear fruit, feast your eyes with the fruit and the ripeness thereof. Behold! in these things there are signs for people who believe.

(وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالْنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ) (16:12)

He has made subject to you the Night and the Day; the sun and the moon; and the stars are in subjection by His Command: verily in this are Signs for men who are wise.

The first example involves detailed description; hence, ذلكم *ḏālikum* is used. ذلك *ḏālika*, on the other hand, is more apt for the second brief example.

The second rhetorical reason for the Quran using demonstratives with personal pronoun suffixes is assertion, in which case the plural or dual forms are used. An example is:

(وَإِذَا طَلَّقْتُمُ النِّسَاء فَبَلَغْنَ أَجَلَهُنَّ فَلاَ تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْاْ بَيْنَهُم بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَن كَانَ مِنكُمْ يُؤْمِنُ بِاللّهِ وَالْيَوْمِ الآخِرِ ذَلِكُمْ أَزْكَى لَكُمْ وَأَطْهَرُ وَاللّهُ يَعْلَمُ وَأَنتُمْ لاَ تَعْلَمُون) (chapter 1:232)

When ye divorce women, and they fulfil the term of their ('Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in Allah and the Last Day. That is (the course Making for) most virtue and purity amongst you and Allah knows, and ye know not.

As-Samura'i (ibid) explains that the plural form ذلكم *ḏālikum* suits the assertion in this verse, because it specifies some of the divorce rules that should be followed by all believers at all times. In the following example, by contrast, there is less assertion as it concerns specific rich believers and the injunctions are not binding for all times. In short, in the first example the injunction is general and everlasting, but in the second it is specific and time-bound. Therefore, the single variant is used here:

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ فَإِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ) (chapter 58:12)

O ye who believe! When ye consult the Messenger in private, spend something in charity before your private consultation. That will be best for you, and most conducive to purity (of conduct). But if ye find not (the wherewithal), Allah is Oft-Forgiving, Most Merciful.

Ryding (2005 p.320-21) adds other demonstratives. For example, she uses the term 'locative demonstrative pronouns', for words such as هنا *hunā* 'here', هناك *hunāka* 'there', and هنالك *hunālika* 'over there'. She states that although these words are adverbs, they can be considered locative demonstratives or 'deictic locatives' 'since they denote a place close to, distant from, or very distant from the speaker' (Ryding 2005 pp.288 and 320). Ilyās and Naṣīf

(1998 p.295) and Ryding (2005 pp.288) consider هنالك *hunālika* 'over there' as a variant of هناك *hunāka* 'there' used by Arabic users to indicate somewhat greater distance. In addition, Ryding (2005 pp.320) identifies the word ذات *dhāta* as a demonstrative because it refers to indefinite time or space distance:

سنعرف ذات يوم

sana'rifu dhāta yawmin

We will know one day

3.2.2.1.2 Classical Arabic Relative Pronouns

Relative pronouns, or what are called الأسماء الموصولة *al'asmā'u l-mawṣūlah* by Arabic grammarians (Al-sayyid 1992 p. 34; Ilyās and Naṣīf 1998 p.52), are used as deictic devices to relate a noun or noun phrase in a main clause to an element in the subordinate clause (Ryding 2005 p.322; Badawi et al. 2004 p.48; Ilyās and Naṣīf 1998 p.52). They are of two types: definite and indefinite. Moreover, the relative pronoun can be omitted in some cases (Ryding 2005 p. 324).

Classical Arabic Definite Relative Pronouns

Grammarians identify nine definite relative pronouns in Arabic. Their being various is due to inflection for gender, number, and case for the dual forms (Ryding 2005 p.322; Badawi et al. 2004 p.48; Ilyās and Naṣīf 1998 p.52). In addition, they are used with a definite relative clause 'referring back to a definite antecedent' (Ryding 2005 p.323). Table 3.16 provides a comprehensive view of these pronouns.

It is emphasized that a pronoun, called العائد *al'ā'id* 'returner' in Arabic (Ilyās and Naṣīf 1998 p.55) and resumptive (Ryding 2005 p.324) or referential (Badawi et al. 2004 p.491) pronoun in English, must normally be used in the relative clause to function as the object of the verb or preposition, and to refer back to the object in the main clause. This substitute pronoun should agree with the noun or noun phrase to which it refers in the main clause in gender, number and case (Ryding 2005 p. 323; Badawi et al. 2004 p.492; Ilyās and Naṣīf 1998 p.55). For example, consider sentences like:

الجبل الذي رأيناه

aljabalu l-ladhī ra'aynāhu

The mountain that we saw

الطالبتان اللتان كرمتهما المعلمة

aṭ-ṭālibatāni l-latāni karramathumā l-mu'allimah

The two students whom the teacher rewarded

Number	Gender	
	Feminine	Masculine
Singular	الَّتِي *allatī*	الَّذِي *alladhī*
Dual Nominative	اللتان *allatāni*	اللذان *alladhāni*
Dual Genitive/accusative	اللتين *allatayni*	اللذين *alladhayni*
Plural	اللواتي ~ اللاتي allātī ~ allawātī	اللذين *alladhīna*

Table 3-19 Classical Arabic Definite Relative Pronouns

Classical Arabic Indefinite Relative Pronouns

The indefinite relative pronouns, من *man* 'whoever; whomever; she/he who; one who', ما *maa* and ماذا mādhā 'whatever; what; that which', and أيُ *'ayyu* 'whoever; whomever', are 'non-specified' (Ryding 2005 p.325), or موصولات مشتركة *mawṣūlātum mushtarakah* 'uni-relatives' (Ilyās and Naṣīf 1998 p.53), because they can be used without gender, number, or case restrictions. From a reference standpoint, these pronouns are not used by Arabic speakers to refer to specific persons or things. Moreover, as is clear from their English translations, the two pronouns من *man* and أيُ *'ayyu* are used to refer to unspecified persons, while ما *maa* and ماذا *mādhā* stand for unspecified objects (Ilyās and Naṣīf, 1998 p. 53-54). Consider the following examples:

تصدق على من يحتاج.

taṣaddaq 'alā man yaḥtāj

(You) give charity to whomever needs.

في ما يتعلق بالتربية.

fī mā yataʿallaqu bi-ttarbiyah

In whatever relates to education.

يعرف ماذا يختار.

yaʿrifu mādhā yakhtār

He knows what he chooses.

ادع أيهم يريد المجيء.

idʿu 'ayyuhum yurīdu lmajī'

Invite whomever wants to come.

Both Ryding (2005 p.328) and Badawi et al. (2004 p.510) draw attention to the regularly assimilated phrase مما *mimmā* (*min + mā*) which can substitute ما *mā* when it refers to a previous situation or condition:

مما يسر له الامتحان

mimmā yassara lahu l-limtiḥān

which made the exam easy for him.

3.2.2.1.3 Classical Arabic Reflexive Third Person Expression

Arabic reflexives are presented above (see subsection 3.2.11.3) (see Table 3.17 and Table 3.18). Moreover, as with its second person counterpart, the reflexive noun phrase is formed of the noun نفس *nafs* and the third person possessive pronoun which is usually marked for gender, number and case and functions as the object of a verb or preposition. Consider the following examples:

يعتبر نفسه أخا لكم

yaʿtabiru nafsahu 'akhan lakum

He considers himself a brother of you.

دافع الولدان عن نفسيهما ببسالة

daafaʿa l-waladāni ʿan nafsayhimā bibasālah

The two boys defended themselves courageously.

Number	Gender	
	Feminine	Masculine
Singular	نفسها *nafsahā* herself	نفسه *nafsahu* himself
Dual Accusative	نفساهما *nafsāhumā* themselves	
Plural	أنفسهن *'anfusahunna* themselves	أنفسهم *'anfusahum* themselves

Table 3-20 Arabic Reflexive Expressions (*nafs* Plus Third Person Possessive Pronouns) after Verbs

Number	Gender	
	Feminine	Masculine
Singular	نفسها *nafsihā* herself	نفسه *nafsihi* himself
Dual Genitive	نفسيهما *nafsayhimā* themselves	
Plural	أنفسهن *'anfusihinna* themselves	أنفسهم *'anfusihim* themselves

Table 3-21 Arabic Reflexive Expressions (*nafs* Plus Third Person Possessive Pronouns) after Prepositions

3.2.2.2 Classical Arabic Nominal Referring Terms

It can be pointed out here that noun referring systems of languages are more diversified and flexible than those of address. This can be inferred from Allerton's (1996 p. 621) statement that a language provides its speakers with 'a range of possible linguistic units' when they 'wish to refer to an individual concrete entity – a person, a creature, a thing or a place'. He (ibid) argues that in a given context speakers are offered a choice of more than one linguistic expression (mostly noun phrases) to speak about one particular item. To support his argument, he (ibid) provides the following example: noun phrases such as *'Norma's husband, that man next door, the Prime Minister* or *Mr. Major'* could all be chosen by an English speaker to speak of the same person to an addressee, provided that both the addresser as well as the addressee have the 'same possible world', and 'the appropriate encyclopaedic knowledge.'

When it comes to choosing between a referring pronoun and noun, Allerton (1996 p.622) explains that a pronoun is used to substitute for a repeated referent. However, when a reference to an item is made for the first time, the speaker 'must' choose between 'two principle types of full noun phrase': a proper noun phrase (e.g. *Mr. Smith, the Nile*), or a definite 'common' noun phrase (e.g. *that man next to your brother, the river*) (Allerton 1996 p.622). He (ibid) adds a third 'intermediate' possibility which he confines to referring to human beings only: a common noun phrase consisting of as its first element a personal name with possessive marker or a possessive pronoun and a kinship term as its second element (e.g. *Jane's uncle, your father*).

In communication, not all items have proper nouns that can be used in referring to them (Allerton 1996 p.622). Proper nouns that can be used in referring behaviour generally include personal names of people, and names of 'animals, machines, artifacts, social institutions, places and items associated with them' (ibid). However, what concerns us here is personal referring expressions. As previously mentioned, the choice between the available types of noun phrases is determined somewhat by what information about the referent the speaker wishes to communicate with the addressee (Dickey 1997 p.256; Allerton 1996 p.622;).

In addition, Allerton (1996 p.622) points out that in referring to persons and entities, the speaker seems to act subjectively rather than objectively. He (ibid) states that the speaker's social and psychological states can vitally determine the selection of the appropriate referring expression. He (ibid) also

emphasizes the speaker's standpoint with regard to kinship and social distance between the speaker and the addressee. Expressions such as *my sister, Mary, Mrs. Jones* and *my sister Mary*, for instance, can all be referring forms for one referent. What determines the selection of the appropriate choice among these forms is not only the speaker-addressee relationship, but also two other relationships, the speaker-referent as well as the addressee-referent, should be involved.

More interestingly, what happens usually in referring behaviour is that speakers of a language try to reach 'a joint compromise form of reference' 'using standard strategies' especially when the speaker and the addressee are not of the same family, age, status, gender, etc. (Allerton 1996 P.624). Allerton (1996 P.622-3) clarifies this by creating an interesting social setting:

> Consider the case, for instance, in which I have a sister: I would naturally address her by her first name, say, Mary. Let us assume you, the listener, only know her slightly and would naturally address her as Mrs. Jones. Assuming further that I, the speaker, and you, the addressee, do not know each other particularly well either, how should I now refer to the referent person?

He (ibid) thinks that he would be presented with the following noun phrases to choose from:

Mary

Mrs. Jones

My sister

My sister Mary

However, Allerton (ibid) proposes that only one of these phrases seems to be appropriate for the suggested context. He excludes (a) and (b) because the former would be inappropriate for the addressee, and the latter would be inappropriate for the speaker. The phrase (d) is, also, excluded but it can be *'used mainly when the addressee is unaware of the existence of the referent person and/or the speaker has more than one sister'*. The appropriate choice, then, is (c).

It has been concluded by Nevala (2004 p.2135), Dickey (1997 p.256), and Allerton (1996 p.622) that terms of address (including personal names of people, kinship terms, honorifics, nicknames, teknonyms, titles and terms of endearment) can be considered the 'norms' or 'origins' from which forms of

reference can be predicted and derive. Thus, this section will not re-account for these linguistic devices (see sections 3.2.1.2.1; 3.2.1.2.2; 3.2.1.2.3; 3.2.1.2.4).

3.3 Summary

Chapter three is mainly confined to a presentation of Classical Arabic addressing as well as referring systems. Both systems have been found to be closely related to Arabic culture and highly complicated, though the referring system appears to be much more complex. At the very beginning of the chapter a brief general description of Classical Arabic as a variety of the Arabic language is given. In the next chapter, the procedures of the study are presented.

4 Methods and Material

4.1 Introduction

This chapter is mainly concerned with describing the approaches adopted to conduct a qualitative in-depth analysis of the terms of address and forms of reference used by members of the society of the story of Joseph as presented in Chapter 12 in the Holy Quran. It explains in detail all the procedures followed, starting with an overview of the data of the study which includes presenting the process of collecting this data, describing the procedures of data analysis, scoping the study, and finally listing the participants in the study (i.e. characters of the story of Joseph).

4.2 Procedure

4.2.1 Collecting of Data of the Study

The material used for the present study is drawn from the Quranic corpus of the story of the Prophet Joseph, presented in Chapter 12 in the Holy Quran (for a summary of the story see Section 1.2.4, Chapter 1). The text of the story of the Prophet Joseph is, particularly, chosen by the researcher in order to examine the use of Classical Arabic terms of address and forms of reference. As mentioned before, the story exemplifies a wide range of members within a whole speech community. The language used by members of this community is Classical Arabic. The Quranic text of the story – including many vivid social interactions between the characters of the story – provides a fertile source for sociolinguistic as well as pragmatic investigation. It depicts real life. The pictures of some real-life incidents painted in the text are alive in the sense that they present profound insights into humanity (Qutb 2004 p.6; Kaltner 2003 p.ix; Mir 1986 p.10). Qutb (2004 p. 6) highlights the 'realism' of the Quranic text of the story in question. He (ibid) believes that what distinguishes the text is that it 'does not ignore a single human reality', as far as the 'variety of situations, feelings, reactions and interaction' are concerned. He (ibid) mentions, 'the story maintains the highest standard of propriety with clear realism.' Kaltner (2003, p.ix), similarly, states that 'it is a great story' with regard to how accurately it features real-life issues such as '[m]urder, adultery, power, betrayal, sibling rivalry, greed, natural disaster, and mistaken identity.' Considering the characters of the story (for their profiles see section

4.3), they are perfectly dealt with in the story as real people together with their good and bad aspects. Within such real life-like social contexts, these characters, like real people, apply certain strategies while addressing their addressees or referring to their referents in order to achieve successful communication.

These terms of address and forms of reference are the core of the data of the present study. In order to capture a corpus of them, they are first searched for, and identified and then extracted from the context of the Quranic story.

4.2.2 Analysis of Data of the Study

Chapter five is exclusively dedicated to the analysis of the collected data. However, in this section an overview of how the analysis is carried out is given. First, the data together with its quantitative information is displayed in one complete large table. Then, for the sake of analysis, all the extracted terms and forms, together with their classifications, users, and translations as well as the verse numbers where they are found are presented in several tables. This extraction is helpful in quantifying as well as grouping the used addressing terms and referring forms. More importantly, the purpose of taking out these social linguistic devices is to pattern them, identify some general factors affecting their selections by speakers, and facilitate exploring their linguistic features. However, as it is impossible to interpret the collected data socio-pragmatically in isolation, the social contexts, in which the addressing terms and referring forms appear are referred to constantly and relied upon in discussing the usages of the linguistic devices in question (see Chapter 6). Then the collected data will be discussed contextually as well as theoretically in relation to contemporary views such as Brown and Levinson's (1987) politeness theory and Brown and Gilman's (1960) theory of power/solidarity and Brown and Ford's (1961) theory of intimacy/ status (see section 2.2 for an account of these theories).

The above theories are applied to the collected data of the present study for more than one reason. Brown and Gilman's (1960) theory of power/solidarity and Brown and Ford's (1961) theory of intimacy/status are basically considered by scholars (e.g. Formentelli 2009 p.180; Aliakbari and Toni 2008 p.3; Qin 2008, p.409; Clyne et al. 2004 pp.15-16; Takahara 1992; Hwang 1991 p.117) as the 'classic', 'groundbreaking', and 'most influential' models as well as 'as the initiators of modern sociolinguistic investigation of' addressing as well as referring terms' (Braun 1988, p.14). Similarly, Brown and Levinson's (1987) politeness theory is confidently welcomed by pragmatics

scholars as a 'classic work on politeness' (Bargiela-Chiappini 2003 p.1453), especially those studying terms of address and forms of reference (e.g. Nevala 2004 p.2129; Clyne et al., 2004 pp23-5). These models have been always applied to present-day spoken data. This piece of work, by contrast, investigates how well the use of terms of address and forms of reference in historical written material can be discussed on the basis of these contemporary models.

4.3 The Scope of the Study

It is appropriate to note here that the study neither compares nor contrasts the Quranic text of the story of Joseph with any other text found in other books. Moreover, it is not within the scope of the study to analyze the whole of Chapter 12 (i.e. the chapter of Joseph). Nor does it deal with the whole written Quranic text of the story. It only focuses on the episodes in which there are interactional contacts between the characters of the story. More precisely, it pinpoints the social situations where the characters address each other or refer to personal referents. The study adopts a descriptive socio-pragmatic approach to analyzing only the terms of address and forms of reference used by the characters of the story. In other words, the researcher's main objective is to extract the address terms and reference forms in Classical Arabic as presented in the story of Joseph in an attempt to better classify them and explore their linguistic, social and cultural as well as pragmatic features.

4.4 Characters'/participants' Profiles

Before digging deep into the data of the study, it is helpful to provide some insights into the profiles of the participants of the study. The data is presented with frequent reference to the participants (i.e. addressers, addressees, and referents). The participants are listed in order of first appearance. Generally speaking, they are different in age, gender, status, as well as education.

1. **Joseph the child**: is the major character in the story. He is introduced first as a young boy, narrating a dream to his old father. That he is a young boy is concluded from verse number 19:

{وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُواْ وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَا بُشْرَى هَذَا غُلاَمٌ وَأَسَرُّوهُ بِضَاعَةً وَاللّهُ عَلِيمٌ بِمَا يَعْمَلُونَ }

{Then there came a caravan of travellers: they sent their water-carrier (for water), and he let down his bucket (into the well)...He said: "Ah there! Good news! Here is a (fine) young man!" So they

concealed him as a treasure! But Allah knoweth well all that they do!}

The Classical Arabic word غلام *ghulām* 'boy' is usually used to refer to a boy (Al-Khudrawi 1995 p.314; Ar-rāzi 1994 p.534; Salmoné 1978 p.655). From the way he is telling his father about his dream, young Joseph is perceived by Mir (1986 p.12) as 'shy, modest, and respectful.'

2. **Jacob:** is another major character in the story. It can be elicited from the narration of the story that Jacob is a prophet who is endowed with knowledge, and wisdom as well as strong faith in God (Qutb 2004 pp.6, 40, Mir 1986 p.11). In addition, he is a loving and kind father who cares about his children, especially the young ones such as Joseph and Benjamin (Qutb 2004 p.6). 'He is extremely sensitive, too. He loses his eyesight from his grief at the loss of Joseph' (Mir 1986 p.11). Jacob, as depicted by the Quran, has deep insight that enables him to interpret dreams, predict some future events, take precautions against forthcoming danger, and to suspect untrue reports (Qutb 2004 p.40, Mir 1986 p.11). Moreover, he is distinguished as possessing patience and ceaseless trust in God (ibid).

3. **God:** is one of the characters of the story. Though not physically existing within the social situations, He is a frequent addressee as well as referent. By virtue of names and traits attributed to Him by other characters in the story in their addressing as well as referring behaviours, some features of His character are revealed. He is, for example, the All-knowing, All-wise, and Irresistible. More of His characteristics are discussed in detail in chapters 5 and 6.

4. **Joseph's brothers the teenagers:** are marked for their being *jāhilūn* 'ignorant' or lacking awareness as described in the Holy Quran. They are also, 'crafty fellows' (Mir 1986 p.13) who are willing to plot evil even against their brother, though unfortunately they belong to a prophetic family. From the fact that they throw a young brother of theirs into a well, two more characteristics can be inferred here: they are blindly jealous towards their brother and hold a grudge against him, and are unkind towards their father who is so old; he would not be able to stand losing his most loved son. Worse is their justification of such a crime. They believe that their father

should love them more than Joseph and Benjamin, because they are ʿuṣbatun 'a group'. Mir (1986 p.11) and Stern (1985 p.201) comment that Joseph's teenager brothers articulate this in numbers which tells us about their materialistic thinking. Furthermore, upon scheming to get rid of Joseph, one of the brothers emerges as being different in opinion from the others.

5. **The Caravaneers:** are depicted by the Quran (verses 19-20) as people who would not miss out on the chance of gaining money. When discovering Joseph the boy in the well, they do not show any sorrow, or kindness towards him. Rather, they exclaim with joy, and consider him a piece of merchandise. Moreover, fearing that they might be caught by someone who claims Joseph, they quickly sell him very cheaply in Egypt.

6. **The Chief Minister of Egypt or Potiphar:** On the one hand, the impression one gets first on meeting this character is that he is a kind man. He asks his wife to take good care of Joseph, and even suggests adopting him. Another first impression of him is that he is fair; when discovering that Joseph is innocent and that it is his wife who has attempted to seduce him, he asks Joseph to turn away from the whole situation and orders her to ask for forgiveness. On the other hand, he seems completely passive in having Joseph imprisoned, though he believes that Joseph is innocent. Such injustice on the part of Potiphar towards Joseph is attributed to two things: saving the reputation of one's class status is a typical action of the aristocracy, and Potiphar's hallmark weakness is that he permits himself to be used by others, especially his wife (Qutb 2004 pp.6, 11; Mir 1986 p.15). '[T]he Chief Minister reflects the attitude of his ruling class in dealing with crimes of honour', Qutb comments (2004 p.6).

7. **The Chief Minister's wife:** is one of the main characters in the story. It is because of her that Joseph is sent to jail. Both Qutb (2004 p.8-9) and Mir (1986 pp.13-14) observe that failing to satisfy her 'uncontrolled lust' pushes her to become 'vengeful' and insist aggressively on sending Joseph to jail. Moreover, they (ibid) identify her as a woman of guile and scheming, because she accuses the innocent Joseph of having evil designs towards her, though she is the one who has tried to seduce him. Also, it is clear that she is

strong and in command of the Chief Minister's house. However, at the end, she confesses her crime and shows some kind of repentance.

8. **Joseph the young man:** Joseph is introduced again as a God-fearing young man who – even though he is now brought up in aristocratic Egyptian surroundings – has not lost his strong faith which he acquired before from his prophetic family. Also, he has been given wisdom as well as knowledge. Thus, when his master's wife attempts to seduce him, he refuses to respond to the temptation. Rather, he prefers being imprisoned to committing a sin that would make Allah angry with him or that would make him disloyal to his master. In addition, Joseph proves to be a keen analyst of the narratives and a professional interpreter of dreams (Qutb 2004 p.12-14; Mir 1986 p.12; Stern 1985 p.200). His ability to 'exploit providential circumstances' positively is highlighted by Stern (1985 p.200). Qutb (2004 p.12) and Mir (1986 p.12) approve this view and add that Joseph has social cleverness that enables him to approach people. This is manifested in the way he tries to create 'for himself an excellent opportunity to share his convictions with' the prison-mates (Mir 1986 p.12). Moreover, the fact that he refuses to come out of the prison until he makes sure that his case is fairly investigated and his being innocent is proved shows that Joseph is a man of dignity and honour and that the several years of hardship have added to his strength of personality, calmness and confidence (Qutb 2004 p.13-14; Mir 1986 p.13; Stern 1985 p.201). In every situation, he distinguishes himself as having high moral standards and values. From a proficiency standpoint, Joseph proves to be an honest as well as professional administrator who successfully manages to run the store-houses of Egypt especially during the time of famine. Finally, Joseph is depicted by Mir (1986 p.13) as intelligent in recognizing his brothers after several years of departure and in scheming to bring his brother Benjamin to Egypt in order to uncover other truths. 'Yet his actions reflect his self control', Qutb (2004, p. 15) comments. Joseph now is mature enough to know how to deal with his brothers. After all that has been done by his brothers against him, Joseph announces his forgiveness of them adding to his noble merits.

9. **Women of the City:** it seems that they are not very much different from the chief Minister's wife who invites them to a banquet. It can be suggested here that they exemplify women in general and those of aristocratic society in particular. First they are backbiters because they speak about the Chief Minister's wife, saying that she is trying to seduce her 'slave boy', and they criticize her for that. Then, they are, like her, overwhelmed by Joseph's beauty and cannot control themselves. Furthermore, they cooperate with the Chief Minister's wife and scheme together to try their charms on him in order to lure him to respond to their temptation (Qutb 2004, p.83; Mir 1986 p.2). Nevertheless, at the end when the King reinvestigates Joseph's case, these women confess their misdeed and cannot deny Joseph's innocence as well as honesty.

10. **The two fellow prisoners:** These are, as described by the Holy Quran, two young men. They are imprisoned just like Joseph. Both have dreams and ask Joseph to interpret them as they have noticed that Joseph is 'a man of virtue' (verse 36). Both are called by Joseph to believe in Allah and accept that He is the only God. Throughout the interpretations of their dreams, we come to know that one of them will be crucified and the other will be released from prison. It is the latter that directs the attention of the King towards Joseph. When no one can interpret the King's dream, the released young man promises to find the real meaning of the dream and comes back to Joseph for an explanation.

11. **The King:** He is one of the minor characters. He is, also, one of the dreamers of the story. It can be suggested that the king is experienced enough to know the capacities of his courtiers that no one of them can explain the meaning of his dream. When he relates his dream to them, he says it indirectly (Mir 1986 p.3):

﴿وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِن كُنتُمْ لِلرُّؤْيَا تَعْبُرُونَ﴾

"The king (of Egypt) said: "I do see (in a vision) seven fat kine, whom seven lean ones devour, and seven green ears of corn, and seven (others) withered. O ye chiefs! Expound to me my vision if it be that ye can interpret visions.""

It is true that none of his people is able to interpret his dream, except the prisoner Joseph. He seems to be modest upon asking to see the interpreter of his dream though the latter is a mere prisoner. In addition, only when he comes to know the truth of Joseph's situation with the women and that the latter is honest and loyal, does he immediately order Joseph to be brought to him in order to 'take him specially to serve about' his 'own person', as he puts it (Verse 54). Furthermore, upon talking to Joseph, with more of the latter's good morals becoming uncovered, the king assures Joseph that he will be highly established in position and will be endowed with the trust of the king. Thus, with no hesitation, he accepts Joseph's request to be responsible for the store-houses of Egypt. It can be inferred here that the king is reasonable, and fair-minded and does not accept injustice in his kingdom.

12. **Joseph's brothers the adults:** They are encountered again as adults when they come to Egypt in order to be supplied with food. It seems that time has not changed the morals of the brothers to the better or the worse. They are still jealous of their brother, Joseph, and unable to hide their hatred towards him even after his being lost for several years and their belief that he is dead. This is shown in the way they respond to their half-brother's theft. They express it openly:

{قَالُواْ إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُ مِن قَبْلُ فَأَسَرَّهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ

قَالَ أَنتُمْ شَرٌّ مَّكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ}

They said: "If he steals, there was a brother of his who did steal before (him)." But these things did Joseph keep locked in his heart, revealing not the secrets to them. He (simply) said (to himself): "Ye are the worse situated; and Allah knoweth best the truth of what ye assert!"

It can be elicited from the Quranic text that they are, also, still unkind to their old father who has already lost a very dear son of his. When they return to him without his other most loved son, they do not show any kind of mercy to him. Rather, they blame him for still remembering Joseph:

{قَالُواْ تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ}

They said: "By Allah! (never) wilt thou cease to remember Joseph until thou reach the last extremity of illness, or until thou die!"

It can be, also, said that almost until the end of the story and just before regretting their crime towards their brother, Joseph's brothers were not able to be anything but envious of Joseph:

﴿قَالُواْ تَاللّهِ لَقَدْ آثَرَكَ اللّهُ عَلَيْنَا وَإِن كُنَّا لَخَاطِئِينَ﴾

They said: "By Allah! Indeed has Allah preferred thee above us, and we certainly have been guilty of sin!"

13. **Joseph's full brother:** his name, Benjamin, is not mentioned in the Quranic text of the story of Joseph. He is, actually, introduced as Joseph's brother. Not a single profile is given of him, except when the other brothers express their jealousy towards him and Joseph:

﴿إِذْ قَالُواْ لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَى أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ﴾

They said: "Truly Joseph and his brother are loved more by our father than we: But we are a goodly body! Really our father is obviously wandering (in his mind)!

In the different contextual situations in which he appears, Benjamin is either an addressee or mostly a referent. Qutb (2004, p.43) suggests that Joseph and his brother are the youngest of Jacob's children, and that if he really holds them more dear than the others, it is normal for young children to be loved more by their parents, especially if the latter are elderly.

14. **Joseph's men:** These are met in the story as addressees who are addressed by their chief Joseph. What can be elicited from the Quranic text is that they are loyal and obedient towards their chief. Whatever Joseph orders them to do, they just do it immediately. Moreover, they are honest in the sense that it seems that they know that Joseph is scheming something but none of them betrays him and reveals his plans. However, no more profiles can be concluded about them.

4.5 Summary

The methodology followed in the present study is all explained in this chapter. It starts with the procedures for collecting and analyzing the data, and moves

on to scoping the study. Finally, some biographical sketches of the participants of the study are provided. In the next chapter, Classical Arabic terms of address and forms of reference will be extracted in an attempt to analyze them socio-pragmatically.

5 Data Analysis

5.1 Introduction

In this chapter, all the addressing as well as the referring terms found in the Quranic text of the story of the Prophet Joseph are extracted from their contexts and presented in tables in order to clarify, and classify them as well as identify their verse numbers.

5.2 Classical Arabic Addressing and Referring Terms in the Text of the Story of the Prophet Joseph in the Holy Qur'an

Tables 5.1 and 5.2 present Classical Arabic addressing and referring terms respectively in the story of Joseph in the Holy Qur'an generally, together with their classifications and the associated quantitative information.

5.2.1 Classical Arabic Terms of Address in the Quranic Text of the Story of the Prophet Joseph

This subsection presents both the pronominal (pronoun) and nominal (noun) forms used by the characters in the story of Joseph to address each other as presented in the Holy Qur'an in Chapter 12 (Sūrat Yūsuf). In addition, the section sheds some light on the vocatives used in the text of the story in question.

5.2.1.1 Classical Arabic Pronominal Addressing Terms Extracted from Quranic Text of the Story of the Prophet Joseph

Under this subsection two types of addressing pronouns can be found: second person pronouns and reflexive second person expressions used in address.

Terms	Pronominal						Nominal		
	Dependent			Independent	Hidden	Reflexive Expressions	Proper Nouns	Kinship Terms	Titles and Honorifics
	Attached to Nouns	Attached to Verbs	Attached to Prepositions	Second person					
Addressing	22	57	17	set (1) 7	23	2	7	11	6

Table 5-1 The Classical Arabic Terms of Address Found in the Quranic Text of the Story of the Prophet Joseph

Terms	Pronominal								Nominal		
	Third Person					Demonstrative	Relative	Reflexive Expressions			
	Dependent			Independent	Hidden				Proper Nouns	Kinship Terms	Titles and Honorifics
	Attached to Nouns	Attached to Verbs	Attached to Prepositions								
Referring	25	25	29	set (1) 12 set (2) 1	21	Of Proximity 8 Of Distance 8	Definite 5 Indefinite 22	5	34	33	60

Table 5-2 The Classical Arabic Forms of Reference Found in the Quranic Text of the Story of the Prophet Joseph

5.2.1.1.1 Classical Arabic Second Person Pronouns Extracted from the Quranic Text of the Story of the Prophet Joseph

These include the two sets of second person pronouns: independent (free) and dependent (bound) as they appear in addressing the characters of the story of the Prophet Joseph.

Classical Arabic Independent Second Person Pronouns Extracted from the Quranic Text of the Story of the Prophet Joseph

Table 5.3 represents independent second person pronouns, as extracted from the text of the story of the Prophet Joseph. They have seven variants with regard to gender and number. All of them are masculine; no feminine form is found. Also, while the plural and singular variants exist in the text of the story, the dual does not. It should be pointed out, here, that none of the other set of independent second pronouns (see Table 3.2) is found in the text.

No.	Pronoun	Gender and Number	English Equivalent	Verse Numbers
1.	أنتم ʾantum	Masculine plural	you	13, 40, 77, 89
2.	أنت ʾanta	Masculine singular	you	17, 90, 101

Table 5-3 Classical Arabic Independent Second Person Pronouns Extracted from the Quranic Text of the Story of the Prophet Joseph

Classical Arabic Dependent Second Person Pronouns Extracted from the Quranic Text of the Story of the Prophet Joseph

As for dependent second person pronouns, a considerable number of them are found. First, dependent second person possessive pronouns are presented, followed by verb object pronouns, and finally preposition object pronouns:

No.	Noun+ Pronoun	Gender and Number	English Equivalent	Verse Number
1.	رؤياك *ru'āka*	Masculine singular	Your dream	5
2.	إخوتك *ikhwataka*	Masculine singular	your brothers	5
3.	ربك *rabbuka*	Masculine singular	your Lord	6
4.	أبويك *abawayka*	Masculine singular	your two forefathers	6
5.	ربك *rabbuka*	Masculine singular	your Lord	6
6.	أبيكم *abīkum*	Masculine plural	your father	9
7.	أهلك *ahlaka*	Masculine singular	your wife	25
8.	كيدكن *kaydikunna*	Feminine plural	your plot	28
9.	كيدكن *kaydakunna*	Feminine plural	your plot	28
10.	ذنبك *dhanbiki*	Feminine singular	your sin	29
11.	آباؤكم *ābā'ukum*	Masculine plural	your forefathers	40
12.	أحدكما *aḥadukumā*	Masculine dual	one of you	41
13.	ربك *rabbika*	Masculine singular	your Lord	42

No.	Noun+ Pronoun	Gender and Number	English Equivalent	Verse Number
14.	ربك *rabbika*	Masculine singular	your Lord	50
15.	خطبكن *khaṭbukunna*	Feminine plural	your affair	51
16.	أبيكم *abīkum*	Masculine plural	your father	59
17.	أخوك *akhūka*	Masculine singular	your brother	69
18.	أباكم *abākum*	Masculine plural	your father	80
19.	أبيكم *abīkum*	Masculine plural	your father	81
20.	ابنك *ibnaka*	Masculine singular	your son	81
21.	أهلكم *ahlikum*	Masculine plural	your family	93
22.	ضلالك *ḍalālika*	Masculine singular	your error	95

Table 5-4 Classical Arabic Dependent Second Person Possessive

Pronouns Extracted from the Quranic Text of the Story of the Prophet

Joseph

No.	Verb+ Pronoun	Gender and Number	English Equivalent	Verse Number
1.	يجتبيك *yajtabīka*	Masculine singular	he chooses you	6
2.	يعلمك	Masculine singular	he teaches you	6

No.	Verb+ Pronoun	Gender and Number	English Equivalent	Verse Number
	yuʿallimuka			
3.	نراك *narāka*	Masculine singular	we see you	36
4.	يأتيكما *ya'tiyakumā*	Masculine dual	come to both of you	37
5.	نبأتكما *nabba'tukumā*	Masculine dual	I will inform both of you	37
6.	يأتيكما *ya'tiyakumā*	Masculine dual	it comes to both of you	37
7.	أنبئكم *ʿunabbi'ukum*	Masculine plural	I will inform you	45
8.	آمنكم *āmanukum*	Masculine plural	I entrust you	64
9.	أمنتكم *amantukum*	Masculine plural	I entrusted you	64
10.	نراك *narāka*	Masculine singular	we see you	78

Table 5-5 Classical Arabic Dependent Second Person Verb Object
Pronouns Extracted from the Quranic Text of the Story of the Prophet
Joseph

No.	Preposition+ Pronoun	Gender and Number	English Equivalent	Verse Number
1.	عليك *ʿalayka*	Masculine singular	on you	6
2.	لكم *lakum*	Masculine plural	for you	9

No.	Preposition+ Pronoun	Gender and Number	English Equivalent	Verse Number
3.	لك *laka*	Masculine singular	(do) you	11
4.	لكم *lakum*	Masculine plural	has enticed you	18
5.	لك *laka*	Masculine singular	you	23
6.	لكم *lakum*	Masculine plural	of yours	59
7.	لكم *lakum*	Masculine plural	for you	60
8.	معكم *maʿakum*	Masculine plural	with you	60
9.	بكم *bikum*	Masculine plural	you are surrounded	66
10.	عنكم *ʿankum*	Masculine plural	you	67
11.	عليكم *ʿalaykum*	Masculine plural	upon you	80
12.	لكم *lakum*	Masculine plural	you	83
13.	عليكم *ʿalaykum*	Masculine plural	upon you	92
14.	لكم *lakum*	Masculine plural	you	92
15.	لكم *lakum*	Masculine plural	to you	96

No.	Preposition+ Pronoun	Gender and Number	English Equivalent	Verse Number
16.	لكم *lakum*	Masculine plural	for you	98
17.	بكم *bikum*	Masculine plural	you	100

Table 5-6 Classical Arabic Dependent Second Person Preposition Object Pronouns Extracted from the Quranic Text of the Story of the Prophet Joseph

As mentioned before, there are other dependent second person pronouns that can be attached to verbs and function as subjects. تاء الخطاب *tā'u l-khiṭāb* 'addressing tā″shown in Table 5.7, for example, is the subject of the perfect verbs to which it is attached. This is inflected for gender and number. In addition, imperative and imperfect verbs with their attached second person pronouns, ياء المخاطبة *yā'u l-mukhāṭaba,* ألف الاثنين *'alifu l-ithnayn*, and واو الجماعة *wāwu l-jamā'a*, are all extracted from the text of the story and presented in tables 5.8 and 5.9. Nowhere in the text is there any verb which has as its subject the dependent second person feminine plural pronoun, نون النسوة *nūnu l-niswa*.

No.	Verb+ Pronoun	Gender and Number	English Equivalent	Verse Number
1.	كنت *kunti*	Feminine singular	you are	29
2.	لمتنني *lumtunnanī*	Feminine plural	you blamed me	32
3.	سميتموها *samaytumūhā*	Masculine plural	you have named them	40
4.	حصدتم *ḥaṣadttum*	Masculine plural	you reaped	47
5.	قدمتم *qaddamtum*	Masculine plural	you advanced	48

No.	Verb+ Pronoun	Gender and Number	English Equivalent	Verse Number
6.	راودتن *rāwadttunna*	Feminine plural	you sought to seduce	51
7.	علمتم *ʿalimtum*	Masculine plural	you know	73
8.	كنتم *kuntum*	Masculine plural	you are	74
9.	فرطتم *farraṭtum*	Masculine plural	you failed	80
10.	علمتم *ʿalimtum*	Masculine plural	You know	89
11.	فعلتم *faʿaltum*	Masculine plural	you did	89
12.	آتيتني *ātaytanī*	Masculine singular	You have given me	101
11.	علمتني *ʿallamtanī*	Masculine singular	you taught me	101

Table 5-7 Classical Arabic Dependent Second Person Pronouns attached to Perfect Verb Extracted from the Quranic Text of the Story of the Prophet Joseph

No.	Verb+ Pronoun	Gender and Number	English Equivalent	Verse Number
1.	اقتلوا *uqtulū*	Maculine plural	(you) kill	9
2.	اطرحوه *iṭraḥūhu*	Masculine plural	(you) cast him	9
3.	ألقوه	Masculine plural	(you) throw him	10

No.	Verb+ Pronoun	Gender and Number	English Equivalent	Verse Number
	ʾalqūhu			
4.	أكرمي *ʾakrimī*	Feminine singular	(you) make comfortable	21
5.	استغفري *istaghfirī*	Feminine singular	(you) ask forgiveness	29
6.	أفتوني *ʾaftūnī*	Masculine plural	(you) explain to me	43
7.	أرسلون *ʾarsilūni*	Masculine plural	(you) send me forth	45
8.	ذروه *dharūhu*	Masculine plural	(you) leave it	47
9.	أئتوني *ʾiʾtūnī*	Masculine plural	(you) bring him to me	50, 54, 59
10.	اجعلوا *ijʿalū*	Masculine plural	(you) put	62
11.	ادخلوا *udkhulū*	Masculine plural	(you) enter	67
12.	ارجعوا *irjiʿū*	Masculine plural	(you) return	81
13.	قولوا *qūlū*	Masculine plural	(you) say	81
14.	اذهبوا *idhhabū*	Masculine plural	(you) go	87, 93
15.	تحسسوا *taḥassasū*	Masculine plural	(you) enquire	87
16.	ألقوه	Masculine plural	(you) cast it	93

No.	Verb+ Pronoun	Gender and Number	English Equivalent	Verse Number
	alqūhu			
17.	أتوني *atūnī*	Masculine plural	(you) bring to me	93
18.	ادخلوا *udkhulū*	Masculine plural	(you) enter	99

Table 5-8 Classical Arabic Dependent Second Person Pronouns attached to Imperative Verb Extracted from the Quranic Text of the Story of the Prophet Joseph

No.	Verb+ Pronoun	Gender and Number	English Equivalent	Verse Number
1.	تكونوا *takūnū*	Masculine plural	you will be	9
2.	تقتلوا *taqtulū*	Masculine plural	you kill	10
3.	تذهبوا *tadhhabū*	Masculine plural	you should take him	13
4.	تصفون *taṣifūna*	Masculine plural	you describe	18
5.	ترزقانه *turzaqānihi*	Masculine dual	you are both provided with	37
6.	تعبدون *taʿbudūna*	Masculine plural	you worship	40
7.	تعبدوا *taʿbudū*	Masculine plural	you worship	40
8.	تستفتيان *tastaftiyāni*	Masculine dual	you both inquire	41

No.	Verb+ Pronoun	Gender and Number	English Equivalent	Verse Number
9.	تعبرون *taʿburūna*	Masculine plural	you interpret	43
10.	تزرعون *tazraʿūna*	Masculine plural	you will sow	47
11.	تأكلون *ta'kulūna*	Masculine plural	you will eat	47
12.	تحصنون *tuḥṣinūna*	Masculine plural	you will store	48
13.	ترون *tarawna*	Masculine plural	you see	59
14.	تأتوني *ta'tūnī*	Masculine plural	you bring to me	60
15.	تقربون *taqrabūni*	Masculine plural	you come near to me	60
16.	تؤتون *tu'tūni*	Masculine plural	you give to me	66
17.	تدخلوا *tadkhulū*	Masculine plural	enter	67
18.	تفقدون *tafqidūna*	Masculine plural	you miss	71
19.	تصفون *taṣifūna*	Masculine plural	you describe	77
20.	تعلموا *taʿlamū*	Masculine plural	you know	80
21.	تعلمون *taʿlamūna*	Masculine plural	you know	86

No.	Verb+ Pronoun	Gender and Number	English Equivalent	Verse Number
22.	تيأسوا *tay'asū*	Masculine plural	you despair	87
23.	تفندون *tufannidūni*	Masculine plural	you think me weakened in mind	94
24.	تعلمون *taʿlamūna*	Masculine plural	You know	96

Table 5-9 Classical Arabic Dependent Second Person Pronouns attached to Imperfect Verb Extracted from the Quranic Text of the Story of the Prophet Joseph

The Arabic latent *mustatir* (hidden) addressing subject pronoun is shown in Table 5.10. It is worth noting, as mentioned before, that this pronoun does not inflect for gender (masculine and feminine) or for number (dual and plural) forms. It denotes only the masculine singular second person pronouns أنتَ *'anta* 'you'. As for the moods of the verb, the hidden pronoun can be inferred from the perfect, imperfect as well as the imperative verb (see subsection 3.2.1.1.2 Above).

No.	Verb+ Pronoun	Gender and Number	English Equivalent	Verse Number
1.	تقصص *taqṣuṣ*	Masculine singular	relate	5
2.	تأمنا *ta'mannā*	Masculine singular	trust us	11
3.	أعرض *aʿriḍ*	Masculine singular	turn away	29
4.	أخرج *ukhruj*	Masculine singular	come out	31

No.	Verb+ Pronoun	Gender and Number	English Equivalent	Verse Number
5.	تصرف *taṣrif*	Masculine singular	You turn away	33
6.	نبئنا *nabbi'nā*	Masculine singular	Inform us	36
7.	اذكرني *udhkur'nī*	Masculine singular	Mention me	42
8.	أفتنا *'aftinā*	Masculine singular	Explain to us	46
9.	ارجع *irjiʿ*	Masculine singular	return	50
10.	اسأله *is'alhu*	Masculine singular	ask him	50
11.	اجعلني *ijʿalnī*	Masculine singular	appoint me	55
12.	أرسل *'arsil*	Masculine singular	send	63
13.	تبتئس *tabta'is*	Masculine singular	grieve	69
14.	خذ *khudh*	Masculine singular	Take	78
15.	اسأل *as'ali*	Masculine singular	Ask	82
16.	تفتأ *tafta'u*	Masculine singular	you will not cease	85
17.	تذكر *tadhkuru*	Masculine singular	remembering	85

No.	Verb+ Pronoun	Gender and Number	English Equivalent	Verse Number
18.	تكون *takūna*	Masculine singular	you become	85
19.	أوف *'awfi*	Masculine singular	pay in full	88
20.	تصدق *taṣaddaq*	Masculine singular	be charitable	88
21.	استغفر *istaghfir*	Masculine singular	ask forgiveness	97
22.	توفني *tawaffanī*	Masculine singular	cause me to die	101
23.	الحقني *alḥiqnī*	Masculine singular	join me	101

Table 5-10 Classical Arabic Addressing Hidden Second Person Pronouns Extracted from the Quranic Text of the Story of the Prophet Joseph

5.2.1.1.2 Classical Arabic Reflexive Second Person Expressions Extracted from the Quranic Text of the Story of the Prophet Joseph

The Classical Arabic reflexive form نفس *nafs* with its second person suffixes are found in two contexts in the story involved. The examples shown in Table 5.11 involve just the masculine plural form though, as mentioned before, the Classical Arabic reflexive second person form inflects for gender, number, and case as well. Moreover, it can be pointed out that these expressions may be regarded as addressing and referring terms at the same time. Consider, for instance, the expression أنفسكم *'anfusakum* 'yourselves'; it is addressing because the speaker is addressing a group of people and at the same time s/he is referring to the selves of the addressees.

No.	Verb+ Pronoun	Gender and Number	English Equivalent	Verse Numbers
1.	أنفسكم *'anfusukum*	Masculine plural	your souls	18, 83

Table 5-11 Classical Arabic Reflexive Second Person Expressions Extracted from the Quranic Text of the Story of the Prophet Joseph

5.2.1.2 Classical Arabic Nominal Terms of Address Extracted from the Quranic Text of the Story of the Prophet Joseph

The extracted Classical Arabic nouns used as addressing terms in the story of the Prophet Joseph comprise personal names, kinship terms, honorifics, and words that show certain types of relationship, as well as abstract nouns that refer to some abstract trait of the addressee. Table 5.12 shows these nominal terms of address together with their categories, transliteration, English equivalents, and verse numbers.

No.	Nominal Addressing Terms	Category	English Equivalent	Verse Numbers
1.	ياأبتِ *yā'abati*	Vocative particle + masculine singular kinship term + 1st person singular possessive pronoun	O my father!	4, 100
2.	يا بني *yā bunayya*	Vocative particle + masculine singular diminutive kinship term + 1st person singular possessive pronoun	O my son!	5
3.	ياأبانا *yā'abānā*	Vocative particle + masculine singular kinship term + 1st person plural possessive pronoun	O our father!	11,17, 63, 65, 81, 97
4.	يوسف *yūsufu*	Masculine personal name	Joseph	29,46,90
5.	ربَّ	Masculine honorific noun +	My Lord	33,101

No.	Nominal Addressing Terms	Category	English Equivalent	Verse Numbers
	rabbi	1st person singular possessive pronoun		
6.	يا صاحبي السجن *yā ṣāḥibayi* *l-sijni*	Vocative particle + masculine dual noun + genitive masculine noun	O, two companions of the prison!	39,41
7.	يأأيها الملأ *yā'ayyuhā* *l-mala'u*	Vocative particle + nominative noun + masculine noun	O, Chiefs	43
8.	أيها الصديق *'ayyuhā* *l-ṣiddīqu*	Nominative noun + masculine abstract noun	O, the truthful one!	46
9.	يابني *yābaniyya*	Vocative particle + masculine plural kinship term + 1st person singular possessive pronoun	O, my sons!	67,87
10.	أيتها العير *'ayyatuhā* *l-ʿīru*	Nominative noun + feminine noun	O, you in the caravan!	70
11.	يا أيها العزيز *yā ayyuhā* *l-ʿazīzu*	Vocative particle + Nominative noun + masculine honorific noun	O, the Exalted one!	78,88
12.	فاطر السماوات والأرض *fāṭira l-samāwāti* *wal-arḍi*	Masculine honorific noun	Creator of the heavens and the earth	101

Table 5-12 Classical Arabic Nominal Terms of Address Extracted from the Quranic Text of the Story of the Prophet Joseph

5.2.2 Classical Arabic Forms of Reference in the Quranic Text of the Story of the Prophet Joseph

All the forms of reference used in the conversations by the characters of the story of Joseph to refer to others are presented in the following sub-sections. Both types of referring forms, pronominal and nominal, are displayed in tables in an attempt to identify as well as categorise them.

5.2.2.1 Classical Arabic Pronominal Terms of Reference Extracted from the Quranic Text of the Story of the Prophet Joseph

An in-depth analysis of the Qur'anic text of the story of the Prophet Joseph reveals that in the course of conversation the characters present their referents using four types of pronoun: third person pronouns, demonstrative pronouns, relative pronouns and reflexive expressions. The following sub-sections provide tables with a comprehensive description of these pronominal referring devices extracted from the Quranic text of the story of Prophet Joseph.

5.2.2.1.1 Classical Arabic Third Person Pronouns Extracted from the Quranic Text of the Story of the Prophet Joseph

This subsection sheds light on Classical Arabic third person pronouns which are found in the course of conversations held between the characters of the story of Joseph. They are, as previously pointed out, of two types: independent (free) and dependent (bound).

Classical Arabic Independent Third Person Pronouns Extracted from the Quranic Text of the Story of the Prophet Joseph

Table 5.13 shows 12 Classical Arabic independent third person pronouns (set 1) as found in the text of the story. They are marked for gender as well as number. As for the other set of third person pronouns, only one, the masculine singular إياه *iyyāhu* 'him', is found in the whole text, in verse no. 40.

No.	Pronoun	Gender and Number	English Equivalent	Verse Number
1.	هي *hiya*	Feminine singular	she	26
2.	هو *huwa*	Masculine singular	he	26, 27, 64, 75, 80, 83, 92, 98, 100
3.	هم *hum*	Masculine plural	they	37, 37

Table 5-13 Classical Arabic Third Person Independent (Free) Pronouns Extracted from the Quranic Text of the Story of the Prophet Joseph

It is clear from Table 5.13 that only the feminine and masculine singular, and the masculine plural are found in the story. Neither the dual (feminine or masculine) nor the feminine plural are used.

Classical Arabic Dependent Third Person Pronouns Extracted from the Quranic Text of the Story of the Prophet Joseph

The present study data reports 23 dependent third person possessive pronouns found in the text of the story of the Prophet Joseph. They are differentiated for gender and number according to their referents (Table 5.14).

No.	Noun+ Pronoun	Gender and Number	English Equivalent	Verse Numbers
1.	نعمته *niʿmatahu*	Masculine singular	his favour	6
2.	أخوه *axūhu*	Masculine singular	his brother	8
3.	مثواه *mathwāhu*	Masculine singular	his stay	21
4.	قميصه	Masculine singular	his shirt	26, 27

No.	Noun+ Pronoun	Gender and Number	English Equivalent	Verse Numbers
	qamīṣuhu			
5.	فتاها *fatāhā*	Feminine singular	her slave boy	30
6.	كيدهن *kaydahunna*	Feminine plural	their plot	33, 50
7.	تأويله *ta'wīlihi*	Masculine singular	its interpretation	36, 45
8.	ربه *rabbahu*	Masculine singular	his master	41
9.	رأسه *ra'sihi*	Masculine singular	his head	41
10.	أيديهن *'aydiyahunna*	Feminine plural	their hands	50
11.	أباه *abāhu*	Masculine singular	his father	61
12.	بضاعتهم *biḍāʿatahum*	Masculine plural	their merchandise	62
13.	رحالهم *riḥālihim*	Masculine plural	their saddlebags	62
14.	أهلهم *ahlihim*	Masculine plural	their people	62
15.	أخيه *axīhi*	Masculine singular	his brother	64, 87, 89
16.	جزاءه *jazā'uhu*	Masculine singular	the recompense of it	74, 75, 75
17.	رحله	Masculine singular	his bag	75

No.	Noun+ Pronoun	Gender and Number	English Equivalent	Verse Numbers
	raḥlihi			
18.	مكانه *makānahu*	Masculine singular	his place	78

Table 5-14 Classical Arabic Third Person Dependent Possessive Pronouns Attached to Nouns Extracted from the Quranic Text of the Story of the Prophet Joseph

Table 5.15 presents the 26 dependent third person object pronouns attached to verbs found in the text of the story of Prophet Joseph. They agree with their referents in gender and number.

No.	Verb+ Pronoun	Gender and Number	English Equivalent	Verse Number
1.	رأيتهم *ra'aytuhum*	Masculine plural	I saw them	4
2.	أتمها *atammahā*	feminine singular	He completed it	6
3.	اطرحوه *iṭraḥūhu*	Masculine singular	cast him	9
4.	القوه *alqūhu*	Masculine singular	throw him	10
5.	يلتقطه *yaltaqiṭhu*	Masculine singular	will pick him	10
6.	يأكله *ya'kulahu*	Masculine singular	would eat him	13
7.	أكله *akalahu*	Masculine singular	eats him	14, 17
8.	نتخذه	Masculine singular	we will take him	21

No.	Verb+ Pronoun	Gender and Number	English Equivalent	Verse Number
	nattakhidhahu			
9.	شغفها *shaġafahā*	feminine singular	he has impassioned her	30
10.	نراها *narāhā*	Feminine singular	We surely see her	30
11.	راودته *rāwadtuhu*	Masculine singular	I sought to seduce him	32
12.	آمره *āmuruhu*	Masculine singular	I order him	32
14.	ترزقانه *turzaqānihi*	Masculine singular	you are provided with it	37
15.	سميتموها *sammaytumūhā*	Feminine singular	you have named them	40
16.	يأكلهن *ya'kuluhunna*	Feminine plural	eating them	43
17.	يأكلهن *ya'kuluhunna*	Feminine plural	eating them	47
18.	ذروه *dharūhu*	Masculine singular	leave it	47
19.	فسأله *fas'alhu*	Masculine singular	and ask him	50
20.	راودته *rāwadtuhu*	Masculine singular	I sought to seduce him	51
21.	أستخلصه *astakhliṣuhu*	Masculine singular	I will select him	54
22.	يعرفونها	Feminine singular	may recognize	62

No.	Verb+ Pronoun	Gender and Number	English Equivalent	Verse Number
	yaʿrifūnahā		it	
23.	أرسله *ursilahu*	Masculine singular	will I send him	66
24.	ألقوه *alqūhu*	Masculine singular	cast it	93
25.	جعلها *jaʿalahā*	Feminine singular	has made it	100

Table 5-15 Classical Arabic Third Person Dependent Object Pronouns Attached to Verbs Extracted from the Quranic Text of the Story of the Prophet Joseph

Dependent third person object pronouns attached to prepositions found in the text in question are presented in Table 5.16. There are 29 of these and they are marked for gender in agreement with their referents.

No.	preposition+ Pronoun	Gender and Number	English Equivalent	Verse Number
1.	له *lahu*	Masculine singular	for him	11, 63
2.	به *bihi*	Masculine singular	you should take him	13
3.	عنه *ʿanhu*	Masculine singular	of him	13
4.	عليهن *ʿalayhinna*	Feminine plural	before them	31
5.	فيه *fīhi*	Masculine singular	about him	32
6.	إليه *ilayhi*	Masculine singular	to it	33

No.	preposition+ Pronoun	Gender and Number	English Equivalent	Verse Number
7.	إليهن *ilayhinna*	Feminine plural	towards them	33
8.	منه *minhu*	Masculine singular	from it	36
9.	بها *bihā*	Feminine singular	for it	40
10.	لهن *lahunna*	Feminine plural	for them	48
11.	فيه *fīhi*	Masculine singular	in it	49, 49
12.	به *bihi*	Masculine singular	Bring him to me	50, 54, 60, 66
13.	عليه *ʿalayhi*	Masculine singular	about him	51
14.	عنه *ʿanhu*	Masculine singular	for it	61
15.	له *lahu*	Masculine singular	for him	63
16.	عليه *ʿalayhi*	Masculine singular	upon him	67, 67
17.	به *bihi*	Masculine singular	it	72
18.	به *bihi*	Masculine singular	for it	72
19.	له *lahu*	Masculine singular	of his	77

No.	preposition+ Pronoun	Gender and Number	English Equivalent	Verse Number
20.	له *lahu*	Masculine singular	he has	77
21.	فيها *fīhā*	Feminine singular	in it	82, 82
22.	بهم *bihim*	Masculine plural	with them	82

Table 5-16 Classical Arabic Third Person Dependent Object Pronouns Attached to Prepositions Extracted from the Quranic Text of the Story of the Prophet Joseph

The third person hidden pronoun is detected from the context in about 21 situations. It can be noticed that this pronoun, unlike other pronouns, is unmarked for number as it always refers to the singular person. However, gender is an important factor in deciding its referent.

No.	Verb+ Pronoun	Gender and Number	English Equivalent	Verse Number
1.	يعلمك *yuʿallimuka*	Masculine singular	(He) will teach you	6
2.	يتم *yutimmu*	Masculine singular	(He) completes	6
3.	أتمها *atammahā*	Masculine singular	(He) completed it	6
4.	يرتع *yartaʿ*	Masculine singular	(to) enjoy	12
5.	يلعب *yalʿab*	Masculine singular	play	12
6.	أحسن	Masculine singular	(who has)	23

No.	Verb+ Pronoun	Gender and Number	English Equivalent	Verse Number
	aḥsana		made good	
7.	أراد *arāda*	Masculine singular	(he) intended	23
8.	راودتني *rāwadatnī*	Feminine singular	(she) sought to seduce me	26
9.	صدقت *ṣadaqat*	Feminine singular	(she) has spoken the truth,	26
10.	كذبت *kadhabat*	Feminine singular	(she) has lied	27
11.	تراود *turāwidu*	Feminine singular	(she) is seeking to seduce	30
12.	استعصم *istaʿṣama*	Masculine singular	(he) saved himself	32
12.	يفعل *yafʿal*	Masculine singular	(he) does	32
13.	يسجنن *yusjananna*	Masculine singular	(he) will be imprisoned	32
14.	يكوناً *yakūnan*	Masculine singular	(he) will be	32
15.	أمر *amara*	Masculine singular	(He) has commanded	40
16.	يسقي *yasqī*	Masculine singular	(he) will give drink	41
17.	يصلب *yuṣlabu*	Masculine singular	(he) will be crucified,	41
18.	يأتي	Masculine singular	will come	48

No.	Verb+ Pronoun	Gender and Number	English Equivalent	Verse Number
	ya'tī			
19.	يأتي *ya'tī*	Masculine singular	will come	48
20.	يسرق *yasriq*	Masculine singular	he steals	77
21.	سرق *saraqa*	Masculine singular	he stole	77

Table 5-17 Classical Arabic Third Person Hidden Pronouns Extracted from the Quranic Text of the Story of the Prophet Joseph

5.2.2.1.2 Classical Arabic Demonstrative Pronouns Extracted from the Quranic Text of the Story of the Prophet Joseph

As noted in Chapter Three, these are used to indicate distance or proximity of the referent from the speaker's standpoint. Therefore, they are categorized into two groups: demonstratives of distance (Table 5.18) and demonstratives of proximity (Table 5.19). The extracted pronouns show that they are made up of a core deictic element ذا *dhā* 'look there', as one element, while other prefixes and suffixes are attached to form the other element, as Badawi et al. (2004 p.47) observe.

Classical Arabic Demonstrative Pronouns of Proximity Extracted from the Quranic Text of the Story of the Prophet Joseph

The prefix هـ *hā* is attached to characterize these pronouns, as Badawi et al. (2004 p.47) note. Neither the plural nor the dual (feminine and masculine) forms are used by the speakers of the story of Joseph. Only the singular form together with its gender variants is found (Table 5.18).

No.	Pronoun	Gender and Number	English Equivalent	Verse Number
1.	هذا *hādhā*	Masculine singular	this	19, 29, 31, 49, 90, 93, 100
2.	هذه *hādhihi*	Feminine singular	this	65

Table 5-18 Classical Arabic Demonstrative Pronouns of Proximity Extracted from the Quranic Text of the Story of the Prophet Joseph

Classical Arabic Demonstrative Pronouns of Distance Extracted from the Quranic Text of the Story of the Prophet Joseph

As previously mentioned, these pronouns of distance are characterized by the suffix ـك *ka* (Badawi et al. 2004 p.47). It can be noted that these pronouns may be considered as both referring pronouns to refer to distant persons or things, and as addressing pronouns which are diversified for gender (masculine and feminine) and number (singular, dual and plural). Table 5.19 presents them as used by the speakers in the story in question.

5.2.2.1.1 Classical Arabic Relative Pronouns Extracted from the Quranic Text of the Story of the Prophet Joseph

It has been pointed out before that relative pronouns, as linguistic deictic devices relating an element in a subordinate clause to a noun or noun phrase in a main clause (Ryding 2005 p.322; Badawi et al. 2004 p.48; Ilyās and Naṣīf 1998 p.52), are of two types: definite and indefinite (subsection 3.1.2.1.3). The following two subsections present these pronouns, extracted from the text of story of the Prophet Joseph.

Classical Arabic Definite Relative Pronouns Extracted from the Text of the Story of the Prophet Joseph

Table 5.20 shows the Classical Arabic definite relative pronouns that are extracted from the Qur'anic text of the story of the Prophet Joseph.

No.	Pronoun	Gender and Number	English Equivalent	Verse Numbers
1.	ذلكن *dhālikunna*	Feminine plural	that	32
2.	ذلكما *dhālikumā*	Masculine dual	that	37
3.	ذلك *dhālika*	Masculine singular	that	38, 40, 48, 49, 65, 75

Table 5-19 Classical Arabic Demonstrative Pronouns of Distance Extracted from the Quranic Text of the Story of the Prophet Joseph

No.	Pronoun	Gender and Number	English Equivalent	Verse Numbers
1.	اللذي *alladhī*	Masculine singular	(is) the one	32
2.	الذي *alladhī*	Masculine singular	about which	41
3.	اللاتي *allātī*	Feminine plural	who	50
4.	التي *allatī*	Feminine singular	where (which)	82
5.	التي *allatī*	Feminine singular	which	82

Table 5-20 Classical Arabic Definite Relative Pronouns Extracted from the Quranic Text of the Story of the Prophet Joseph

Neither the masculine plural nor the masculine and feminine dual (nominative and genitive/accusative) are found in the text of the story involved. In addition, all the relative clauses in which these pronouns appear contain a pronoun, called العائد *al'ā'id* 'returner' by Ilyās and Naṣīf (1998 p.55), 'resumptive' by Ryding (2005 p.324), and 'referential' by

Badawi et al. (2004 p.491). This is used as the object of the verb or preposition, and as a reference to a noun/noun phrase in the main clause. This substitute pronoun agrees with the noun or noun phrase to which it refers in the main clause in gender, number and case. The following are the contexts in which these pronouns are found:

1. (آية 32) "قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ ..."

She said: "There before you is the man about whom ye did blame me!" (Verse 32)

2. (آية 41) "قُضِيَ الأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ"

(so) hath been decreed that matter whereof ye twain do enquire... (Verse 41)

3. (آية 50) "...مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ..."

(Joseph) said: "Go thou back to thy lord, and ask him, 'What is the state of mind of the ladies who cut their hands'?" (Verse 50)

4. (آية 82) "... وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا..."

Ask at the town where we have been… (Verse 82)

5. (آية 82) "... وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا..."

and the caravan in which we returned

Classical Arabic Indefinite Relative Pronouns Extracted from the Quranic Text of the Story of the Prophet Joseph

Table 5.21 shows the 22 contexts in which the indefinite relative pronouns appear. Only two of these pronouns are found here (see subsection 3.1.2.1.3.2) ما *mā* standing for unspecified objects, and من *man* used to refer to unspecified persons. It can be noticed that there are no gender, number or case restrictions.

No.	Pronoun	English Equivalent	Verse Number
1.	ما تصفون *mā taṣifūna*	what you describe	18
2.	ما آمره *mā āmuruhu*	what I order him	32
3.	مما يدعونني *mimmā yadʿūnanī*	than what they invite me	33
4.	مما علمني *mimmā ʿallamanī*	of what has taught me	37
5.	فما حصدتم *famā ḥaṣadttum*	and that which you reap	47
6.	مما تأكلون *mimmā ta'kulūna*	from which you (will) eat	47
7.	ما قدمتم *mā qaddamtum*	what you advanced	48
8.	مما تحصنون *mimmā tuḥṣinūna*	of what you will store	48
9.	ما رحم *mā raḥima*	that bestows mercy	53
10.	ما نقول *mā naqūlu*	what we say	66
11.	بما كانوا *bimā kānū*	of what they used to	69
12.	لمن جاء *liman jā'a*	for the one who brings	72
13.	من وجد *man wujida*	(is that one) who it is found	75

No.	Pronoun	English Equivalent	Verse Number
14.	بما تصفون *bimā taṣifūna*	of what you describe	77
15.	من وجدنا *man wajadnā*	one who we found	79
16.	مافرطتم *mā farraṭtum*	that you failed	80
17.	بما علمنا *bimā ʿalimnā*	of what we knew	81
18.	ما لاتعلمون *mā lā taʿlamūna*	what not you know	86
19.	مافعلتم *mā faʿaltum*	what you did	89
20.	من يتق *man yattaqi*	who fears Allah	90
21.	ما لاتعلمون *mā lā taʿlamūna*	what not you know	96
22.	لما يشاء *lima yašāʾu*	to what he wills	100

Table 5-21 Classical Arabic Indefinite Relative Pronouns Extracted from the Quranic Text of the Story of the Prophet Joseph

5.2.2.1.2 Classical Arabic Reflexive Third Person Expressions Extracted from the Text of the Story of the Prophet Joseph

Reflexive third person expressions are found in five contexts in the story of Prophet Joseph (Table 5.22). Only the singular variant is found. It is marked for gender. Also, the verb أراني *arāni* 'I see me' in verse 36 is a verb of perception and its complement is first person which substitutes a reflexive (see subsection 3.2.2.1.4). The speaker instead of saying *arā nafsi* 'I see myself', he said أراني *arāni* 'I see me'. Badawi et al. (2004)

hypoththesize that this substitution is only possible in the case of 1st person pronominal.

No.	Verb+ Pronoun	Gender and Number	English Equivalent	Verse Numbers
1.	نفسه *nafsihi*	Masculine singular	himself	30, 32, 51, 51
2.	النفس *l-nafsa*	Feminine singular	the soul	53
3.	أراني *arāni*	Masculine/ Feminine singular	I see myself	36

Table 5-22 Classical Arabic Reflexive Third Person Expressions Extracted from the Quranic Text of the Story of the Prophet Joseph

5.2.2.2 Classical Arabic Nominal Referring Terms Extracted from the Text of the Story of the Prophet Joseph

The following table present the different types of nominal referring forms found in the Quranic text of the story of the Prophet Joseph. These types include proper nouns, kinship terms, titles and honorifics.

No.	Nominal Referring Forms	Category	English Equivalent	Verse Numbers
1.	الشيطان *al-šayṭāna*	Masculine proper noun	Satan	5, 100
2.	إخوتك / إخوتي *ikhwatika / ikhwatī*	Kinship plural term + 2nd person masculine singular possessive pronoun	your brothers/ my brothers	5/ 100
3.	ربك / رب / ربه *rabbuka/ rabbi/ rabbahu/rabbihi*	Masculine noun + 2nd person masculine singular possessive pronoun/ + 1st person singular possessive pronoun/ + 3rd	your/ my/ his Lord	6, 6, 42, 50/ 23, 37, 50, 53, 53, 100, 100/ 41

No.	Nominal Referring Forms	Category	English Equivalent	Verse Numbers
		person masculine singular possessive pronoun		
4.	عليم ʿalīmun	Masculine singular honorific term	All-Knower	6, 50, 83, 100
5.	حكيم ḥakīmun	Masculine singular honorific term	All-Wise	6, 83, 100
6.	الله al-lāhu	Masculine singular honorific term	Allah	18, 37, 38, 39, 40, 40, 64, 66, 66, 67, 67, 77, 79, 80, 80, 83, 86, 86, 87, 87, 90, 90, 91, 92, 96, 99
7.	أبويك abawayka	Masculine dual kinship term+2nd person masculine singular possessive pronoun	your two forefathers	6
8.	إبراهيم وإسحاق ibrāhīma wa-isḥāqa	Masculine personal names	Ibrahim and Isaac	6, 38
9.	يوسف yūsufa	Masculine personal name	Joseph	8, 9, 10, 11, 17, 51, 80, 84, 85, 87, 89, 90, 94
10.	أخانا/أخوه/ أخيه akhūhu/akhīhi akhānā	Nominative/ genitive masculine singular kinship term+3rd person masculine singular possessive pronoun/ +1st person plural	his/ our brother	8/ 64, 87, 89/ 63

No.	Nominal Referring Forms	Category	English Equivalent	Verse Numbers
		possessive pronoun		
11.	أبينا *abīnā*	Masculine singular kinship term + 1st person plural possessive pronoun	our father	8
12.	عصبة *ʿuṣbatun*	Feminine indefinite noun	a group	8, 14
13.	أبانا *abānā*	Masculine singular kinship term+1st person plural possessive pronoun	our father	8, 17, 63, 65, 81, 97
14.	أباكم/أبيكم *abīkum* *abākum*	Genitive/ nominative masculine singular kinship term + 2nd person masculine plural possessive pronoun	your father	9, 59, 81/ 80
15.	السيارة *l-sayyārati*	Feminine noun	[the] caravan	10
16.	غلام *ġulāmun*	Masculine indefinite proper noun	a boy	19
17.	ولداً *waladan*	Masculine indefinite proper noun	a son	21
18.	أهلك *ahlika*	Masculine kinship term + 2nd person masculine singular possessive pronoun	your wife	25
19.	امرأة العزيز *imraʿatu l-ʿazīzi*	Feminine Title	The Wife of Al-aziz	30
20.	فتاها *fatāhā*	Masculine noun + 3rd person feminine singular possessive pronoun	her slave boy	30
21.	آبائي	Masculine plural Kinship Term + 1st person singular	my forefathers	38

No.	Nominal Referring Forms	Category	English Equivalent	Verse Numbers
	ābāʾī	possessive pronoun		
22.	يعقوب *yaʿqūba*	Masculine proper noun	Jacob	38
23.	الواحد *l-wāḥidu*	Masculine singular honorific	the One	39
24.	القهار *l-qahhāru*	Masculine singular honorific	the Irresistible	39
25.	آباؤكم *ābāʾukum*	Masculine plural 2nd person masculine plural possessive pronoun Kinship term +	your forefathers	40
26.	النسوة *l-niswati*	Feminine plural noun	the women	50
27.	غفور *ġafūrun*	Masculine singular honorific	Oft-Forgiving	53, 98
28.	رحيم *raḥīmun*	Masculine singular honorific	Most Merciful	53, 98
29.	أخ لكم/ له *ʾaxin lakum/ lahu*	Masculine singular kinship Term	a brother of yours/ his	59, 77
30.	أباه *ʾabāhu*	Masculine singular kinship term + 3rd person masculine singular possessive pronoun	his father	61
31.	أهلنا / أهلكم/أهلهم *ʾahlihim/ ʾahlanā* *ʾahlikum*	Masculine kinship term + 3rd / 1st/ 2nd person masculine plural possessive pronoun	their people/ our/ your family	62/ 65 88/ 93
32.	خير حافظا *khayrun* *ḥāfiẓan*	Masculine singular honorific	the best Guardian	64
33.	أرحم الراحمين	Masculine honorific	the Most	64, 92

No.	Nominal Referring Forms	Category	English Equivalent	Verse Numbers
	arḥamu *l-rāḥimīna*		Merciful of the Merciful	
34.	وكيل *wakīlun*	Masculine honorific	Guardian	66
35.	أخوك/ أخي *'akhūka* *'akhī*	Masculine singular kinship term + 2nd person masculine singular possessive pronoun/ 1st person singular possessive pronoun	your / my brother	69, 90
36.	أبا *aban*	Masculine singular indefinite kinship term	a father	78
37.	شيخا كبيرا *šaykhan kabīran*	Masculine singular indefinite adjectives	aged and venerable	78
38.	خير الحاكمين *khayru l-ḥākimīna*	Masculine honorific	the best of the judges	80
39.	ابنك *ibnaka*	Masculine singular kinship term + 2nd person masculine singular possessive pronoun	your son	80
40.	القرية *l-qaryata*	Feminine noun	the village	82
41.	العير *l-ʿīra*	Feminine noun	the caravan	82
45.	أبي *abī*	Masculine singular kinship term+ 1st person singular possessive pronoun	my father	80, 93
46.	لطيف *laṭīfun*	Masculine honorific	Most Subtle	100

Table 5-23 Classical Arabic Nominal Forms of Reference Extracted from the Quranic Text of the Story of the Prophet Joseph

5.3 Summary

Chapter 5 presents all the Classical Arabic addressing as well as referring pronouns used by the characters of the story of the Prophet Joseph as presented in the Holy Quran. It gives a comprehensive overview of the relevant quantitative as well as qualitative information.

6 Data Analysis and Discussion

6.1 Introduction

After presenting all the addressing as well as the referring terms used by speakers in the story of the Prophet Joseph presented in the Holy Quran, chapter six shifts to their discussion sociolinguistically and pragmatically with regard to the fundamental sociolinguistic elements (age, gender, setting, and social status) and Brown and Levinson's (1987) politeness theory, Brown and Gilman's (1960) theory of power/solidarity and Brown and Ford's (1961) theory of intimacy/ status.

The interpretations of the verses concerned are based on the following *tafsīr*s: Az-Zamakhshari's *Al-Kashshāf* (2014), Ar-Rāzi's *Al Tafsīr Al Kabīr* (2014), Ash-Sha'rāwi's *Khawāṭer* (2014) Ṭanṭāwi's *Al-Tafsīr Al-wasīṭ* and Baiḍāwī 's *Commentary on Sūrah 12 of the Qurān* (1963). These are all available on the website www.altafsir.com. It is important to note that what concerns us more here is not the explanation of the meanings of the verses, but how the specific uses of words affect the meaning. These books of *tafsīr* are particularly used here, though the website provides many other *tafsīr*s, because these *tafsīr*s have a specific focus on Quranic rhetorics. While many other books of *tafsīr*s are centrally focused on explaining the meaning of the verses, these books pay special attention to the rhetorical features of the words themselves. These *tafsīr*s also show how specific syntactic uses of some words affect the meaning. They thus highlight the pragmatic features of these words. They also clarify how the meaning of a single word may differ from one context to another. Finally, Ash-Sha'rāwi and Ṭanṭāwi, in particular, provide a contemporary interpretation that has a particular appeal to modern readers.

Due to space limitations, reference to some of the full Quranic contexts will be given in appendices A, for the Arabic verse, and B, for its English translation.

6.2 Sociolinguistic Variables and the Selection of Terms of Address and Forms of Reference by Characters of the Story of the Prophet Joseph

In order to approach the data of the present study sociolinguistically, it is important to highlight first the commonly approved, basic sociolinguistic variables i.e. age, gender, setting, and social status. The forthcoming subsections show how address and reference choices in the story of Prophet Joseph in the Holy Quran are motivated by such variables.

6.2.1 Age

Age is a significant variable in the sociolinguistic analysis of terms of address and forms of reference. "It has been shown in sociolinguistic research that age is fundamental in explaining linguistic variation", Clyne et al. (2009 p.51) declare. It is important to note here, however, that in the story in question, age differences between the characters are not very clear-cut, and are only apparent, when considering the social context in which the characters, Joseph the child and Joseph's brothers the teenagers are addressing other characters in the story or referring to them, as well as being addressed or referred to by other characters. The situations when Jacob is being addressed or referred to by Joseph or his brothers can, also, be taken into account. In addition, the age variable appears in the social contacts between the Chief Minister, his wife, and Joseph, as it is mentioned in the story that the latter is brought up by the former.

Although the corpus data extracted from the story of Joseph shows that with pronominal addressing and referring devices age does not have a role to play, it does play a salient part with nominal ones, specifically with kinship terms.

6.2.1.1 Classical Arabic Pronominal Terms of Address and Forms of Reference Found in the Quranic Text of the Story of the Prophet Joseph and Age

One of the first things to note about Classical Arabic pronominal addressing as well as referring forms is that in spite of their great number and variety (as seen in Chapters 4 and 5), they are not marked for age. More clearly put, the addressers of the Quranic story of the Prophet Joseph neutrally use pronominal addressing terms to address their addressees when it comes to age. The same applies to reference

behaviour (see examples below). In this respect, Classical Arabic is like English (Clyne et al. 2009 p.39; Hwang 1991 p.126) and Egyptian Arabic (Alrabaa 1985 p649); all lack pronominal age distinction. Clyne et al. (2009 p.39) point out that even though English has neutral pronominal terms of address, age difference can be expressed via the tone of voice in spoken data. In this study, however, age distinction cannot be detected because it draws on written data.

Braun's (1988 p.31) views on speakers' address competence which 'not only includes a repertory of forms of address for active use and a set of application rules, but also some knowledge of address variation within the community', can be connected to the results of the present study. It can be deduced here that because Classical Arabic addressing and referring systems lack pronominal forms for age distinction, Classical Arabic speakers' competence has no repertory of pronominal forms of address and reference that can be used to indicate age differences, no rules to govern their application, and no knowledge of these forms variation.

6.2.1.1.1 Classical Arabic Pronominal Terms of Address Found in the Quranic Text of the Story of the Prophet Joseph

Table 6.1 shows how Classical Arabic independent second person pronouns are used by speakers of the story of the Prophet Joseph.

The first example is used by Jacob when addressing his sons and telling them why he cannot let Joseph go with them. Az-Zamakhshari (2014) in his tafsīr *Al-Kashaaf* ideitifies two reasons for Jacob's refusal: (1) he feels sad that Joseph would go and Jacob could not help his being away from him, and (2) he is afraid that Joseph would be devoured by the wolf. It can be noticed that there is no use of any pronoun indicating difference in age (i.e. adults and teenagers). (For the discussion of this context with regard to politeness and T vs. V pronouns of power and solidarity see below). For full context see verse 13 in Appendices A and B:

13. ‫{قَالَ إِنِّي لَيَحْزُنُنِي أَن تَذْهَبُواْ بِهِ وَأَخَافُ أَن يَأْكُلَهُ الذِّئْبُ وَأَنتُمْ عَنْهُ غَافِلُونَ}‬

(Jacob) said: "Really it saddens me that ye should take him away: I fear lest the wolf should devour him while ye attend not to him."

No.	Pronoun	Addresser	Addressee	Gender and Number	English Equivalent	Verse Number
1	أنتم *'antum*	Jacob	Joseph's brothers the teenagers	Masculine plural	you	13
2	أنتَ *'anta*	Joseph's brothers the teenagers	Jacob	Masculine singular	you	17

Table 6-1 Classical Arabic Independent Second Person Pronouns Extracted from the Quranic Text of Story of Prophet Joseph and Age

The second example, the masculine singular independent second person pronoun أنتَ *'anta* 'you', is used by Joseph brothers the teenagers in addressing their father after telling him that Joseph was eaten by a wolf. They say to him that he would not believe them even if they are telling the truth due to his complete adoration of Joseph (Az-Zamakhshari 2014 and Ar-Razi 2014 in his Al Tafsīr Al Kabīr). This usage of the pronoun in question does not convey any social value as far as the age variable is concerned. For the full context see verse 17 in Appendices A and B:

17. {قَالُواْ يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِندَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ}

17. They said: "O our father! We went racing with one another, and left Joseph with our things; and the wolf devoured him.... But thou wilt never believe us even though we tell the truth."

No.	Noun+ Pronoun	Addresser	Addressee	Gender and Number	English Equivalent	Verse Number
1	رؤياك *ru'yāka*	Jacob	Joseph the child	Masculine singular	Your dream	5

Table 6-2 Classical Arabic Dependent Second Person Possessive Pronouns Extracted from the Quranic Text of the Story of the Prophet Joseph and Age

When Joseph the child related his dream to his father, his father knew the interpretation of Joseph's dream; that he would be a very important person in the future. Jacob could also predict what would happen if Joseph's brothers knew about the dream – they would scheme against Joseph. Therefore, he advised his little son not to tell his brothers about his dream (Az-Zamakhshari 2014 and Ar-Razi 2014). Az-Zamakhshari (2014) and Baiḍāwī (1963 p.3) differentiate between the two words, رؤية *ru'yāh* and رؤيا *ru'yā*. While both indicate vision and seeing something, the latter is related to dreams not reality. The second person possessive pronoun attached to the noun word *ru'yā* 'dream' does not mark any age differences (adult and child) (Table 6.2). For the full context see verse 5 in Appendices A and B. Here is the verse:

5. ﴿قَالَ يَا بُنَيَّ لاَ تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُواْ لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلإِنسَانِ عَدُوٌّ مُّبِينٌ﴾

> 5. Said (the father): "My (dear) little son! relate not thy vision to thy brothers, lest they concoct a plot against thee: for Satan is to man an avowed enemy!

The two examples in Table 6.3 do not show any age distinction when Jacob is addressing his son Joseph the child, using the dependent second person verb object pronoun, كاف الخطاب *kāfu l-khiṭāb* "addressing kaf". Jacob, here, is telling Joseph his predictions that Allah would honour and choose him, and teach him the interpretation of events, books and dreams (Az-Zamakhshari 2014 and Ar-Razi 2014). For the full context see verse 6 in Appendices A and B. Here is the extract:

6. ﴿وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ الأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَى آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَى أَبَوَيْكَ مِن قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ﴾

> 6. "Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect His favour to thee and to the posterity of Jacob - even as He perfected it to thy

fathers Abraham and Isaac aforetime! for Allah is full of knowledge and wisdom."

No.	Verb+ Pronoun	Addresser	Addressee	Gender and Number	English Equivalent	Verse Number
1	يجتبيك *yajtabīka*	Jacob	Joseph the child	Masculine singular	choose you	6
2	يعلمك *yuʿallimuka*	Jacob	Joseph the child	Masculine singular	teach you	6

Table 6-3 Classical Arabic Dependent Second Person Verb Object Pronouns Extracted from the Quranic Text of the Story of the Prophet Joseph and Age

No.	Preposition+ Pronoun	Addresser	Addressee	Gender and Number	English Equivalent	Verse Number
1	عليك *ʿalayka*	Jacob	Joseph the child	Masculine singular	on you	6
2	لكم *lakum*	Joseph's brothers the teenagers	Joseph's brothers the teenagers	Masculine plural	for you	9
3	لك *laka*	The Chief Minister's wife	Joseph	Masculine singular	you	23

Table 6-4 Classical Arabic Dependent Second Person Preposition Object Pronouns Extracted from the Quranic Text of the Story of the Prophet Joseph and Age

Examples 1-3 in Table 6.4 show how Classical Arabic speakers use neutral dependent second person preposition object pronouns as far as age is concerned.

Example 1 is found in the course of conversation where Jacob is addressing Joseph the Child and reminding him of how God has favoured him and his forefathers. This addressing behaviour shows the neutral usage of the Classical Arabic dependent second person preposition object pronoun by the character Jacob. For the full context see verse 6 above and in Appendices A and B.

Example 2, however, shows that even among teenagers themselves there is no special use of any addressing pronoun that would identify the group age of the speakers or indicate any age distinction. Some of Joseph's brothers the teenagers suggest that it would be better if they killed Joseph or cast him away in some distant land, so that their father's attention would be directed to them (Az-Zamakhshari 2014 and Ar-Razi 2014). Here is the extract for the full context see verse 9 in Appendices A and B:

٩. {اقْتُلُواْ يُوسُفَ أَوِ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُواْ مِن بَعْدِهِ قَوْمًا صَالِحِينَ}

> **9.** "Slay ye Joseph or cast him out to some (unknown) land, that so the favour of your father may be given to you alone: (there will be time enough) for you to be righteous after that!"

Finally, example 3 in Table 6.4 appears in the addressing behaviour used by the Chief Minister's wife when trying to seduce Joseph who is younger than her, but the second person pronoun attached to the preposition she is using does not show this. She is attracted by Joseph's beauty and now she is telling him that everything is prepared for him to come (Az-Zamakhshari 2014 and Ar-Razi 2014). For the full context see verse 23 in Appendices A and B:

٢٣.{ وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَن نَّفْسِهِ وَغَلَّقَتِ الأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لاَ يُفْلِحُ الظَّالِمُونَ}

> **23.** But she in whose house he was, sought to seduce him from his (true) self: she fastened the doors, and said: "Now come, thou (dear one)!" He said: "(Allah) forbid! truly (thy husband) is my lord! he made my sojourn agreeable! truly to no good come those who do wrong!"

No.	Verb+ Pronoun	Addresser	Addressee	Gender and Number	English Equivalent	Verse Number
1	ادخلوا *udkhulū*	Jacob	Joseph's brothers the adults	Masculine plural	(you) enter	67

Table 6-5 Classical Arabic Dependent Second Person Pronouns Attached to Imperative Verb Extracted from the Quranic Text of the Story of the Prophet Joseph and Age

In the example in Table 6-5 we see Jacob, the loving father, advising his sons to enter through different doors so as to avoid an evil eye (Az-Zamakhshari 2014 and Ar-Razi 2014). Although the situation is surrounded with fatherly love and kindness towards his sons, the addressing pronoun used is neutral with regard to age. Here is the verse. For the full context see verse 67 in Appendices A and B:

{وَقَالَ يَا بَنِيَّ لاَ تَدْخُلُواْ مِن بَابٍ وَاحِدٍ وَادْخُلُواْ مِنْ أَبْوَابٍ مُّتَفَرِّقَةٍ وَمَا أُغْنِي عَنكُم مِّنَ اللّهِ مِن شَيْءٍ إِنِ.67 الْحُكْمُ إِلاَّ لِلّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ}

> **67.** Further he said: "O my sons! enter not all by one gate: enter ye by different gates. Not that I can profit you aught against Allah (with my advice): None can command except Allah. On Him do I put my trust: and let all that trust put their trust on Him."

The two examples in Table 6.6 are imperfect verbs to which the dependent second plural person pronoun واو الجماعة *wāwu ljamāʿah* is attached. In example 1, Joseph's brothers the teenagers are trying to convince Jacob to send Joseph with them to play. But, he does not like the idea and is trying to express his fears to them (see above) (Az-Zamakhshari 2014 and Ar-Razi 2014). Again although the interlocutors of this conversation are of different ages (i.e. adults and teenagers), there is no indication of such distinctions in terms of the use of forms of address. For the full context see verse 13 above and in Appendices A and B.

No.	Verb+ Pronoun	Addresser	Addressee	Gender and Number	English Equivalent	Verse Number
1	تذهبوا *tadhhabū*	Jacob	Joseph's brothers the teenagers	Masculine plural	you should take him	13
2	تدخلوا *tadkhulū*	Jacob	Joseph's brothers the adults	Masculine plural	enter	67

Table 6-6 Classical Arabic Dependent Second Person Pronouns Attached to Imperfect Verbs Extracted from the Quranic Text of the Story of the Prophet Joseph and Age

The second example, however, involves Jacob being more fatherly at least towards the addressees, Joseph's brothers the adults, though they are not children or teenagers. Jacob warns his sons not to enter through one door, fearing that his sons might have an evil eye (Az-Zamakhshari 2014 and Ar-Razi 2014). Nevertheless, the addressing pronoun does not express any kind of age difference between the addresser, Jacob, and the addressees, his sons. For the full context see verse 67 above and in Appendices A and B.

No.	Verb+ Pronoun	Addresser	Addressee	Gender and Number	English Equivalent	Verse Number
1	أنفسكم *'anfusukum*	Jacob	Joseph's brothers the teenagers	Masculine plural	your souls	18

Table 6-7 Classical Arabic Second Person Reflexive Expressions Extracted from the Quranic Text of the Story of the Prophet Joseph

In example 1 Table 6.7, Jacob is addressing his sons who come to him telling him that Joseph has been devoured by the wolf. Az-Zamakhshari (2014) and Ar-Razi (2014) affirm that Jacob knew that they were not telling the truth for three reasons: (1) the shirt they brought with false blood on did not look as though it had been torn by a wolf, (2) he knows how they are jealous of Joseph, (3) he can predict from Joseph's dreams that Joseph will live and be a prophet. Thus, he tells them that it is all a scheme by themselves which beguiled them into doing this (ibid). In this addressing behaviour, there is no indication of any age differences in the Classical Arabic reflexive expression أنفسكم *'anfusakum* 'yourselves' used by Jacob to address his sons. For the full context see verse 18 in Appendices A and B:

18. ﴿وَجَاؤُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ﴾

18. They stained his shirt with false blood. He said: "Nay, but your minds have made up a tale (that may pass) with you, (for me) patience is most fitting: Against that which ye assert, it is Allah (alone) Whose help can be sought".

6.2.1.1.2 Classical Arabic Pronominal Forms of Reference Extracted from the Quranic Text of the Story of the Prophet Joseph and Age

The collected data does, as well, reveal the neutral usage of pronominal forms of reference by speakers in the Quranic story of Joseph, as far as age is concerned. Even within the social contacts where interlocutors are of different age groups (see section 6.1.1.1.1), this vital sociolinguistic variable is not marked through the use of pronominal referring terms. In addition to the social contacts of the characters of definitely different ages mentioned in section 6.2.1, we can add here the ones where Joseph's brothers are referring to Joseph or Benjamin. The following tables and paragraphs include examples of the contextual usage of pronominal referring terms by the speakers in the Quranic story of the Prophet Joseph.

The first of these examples is in Table 6.8 which clarifies the use of the Classical Arabic third person independent pronoun by one of the characters, Joseph. He is talking to his master, the Chief Minister, about his wife, explaining to him that she is the one who is trying to seduce him.

No.	Pronoun	Addresser	Addressee	Referent 1	Gender and Number	English Equivalent	Verse Number
1	هي *hiya*	Joseph	The Chief Minister	The Chief Minister's Wife	Feminine singular	she	26

Table 6-8 Classical Arabic Third Person Independent (Free) Pronouns Extracted from the Quranic Text of the Story of the Prophet Joseph and Age

Joseph is younger in age than this couple who are his masters, and the situation involves defending himself against an accusation. But still the pronoun used by him, هي *hiya* 'she' is quite neutral. For the full context see verse 26 in Appendices A and B:

26. ﴿ قَالَ هِيَ رَاوَدَتْنِي عَن نَّفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِن كَانَ قَمِيصُهُ قُدَّ مِن قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ﴾

26. He said: "It was she that sought to seduce me - from my (true) self." And one of her household saw (this) and bore witness, (thus):- "If it be that his shirt is rent from the front, then is her tale true, and he is a liar!

Table 6.9 presents two examples of how the third person dependent possessive pronoun is used to refer to others in the context. It is interesting to note this with possession, particularly, there are two referents 1 and 2. What concerns us here is referent 2, because it deals with the pronominal referring term.

Example 1 appears in a context in which the Chief Minister is addressing his wife about Joseph the child, asking her to take care of Joseph and be generous to him so that he might be useful to them or they could adopt him as son, for the Chief Minister was infertile (Az-Zamakhshari 2014 and Ar-Razi 2014). In this referring behaviour, there is no indication that the third person dependent possessive pronoun denotes a child, i.e. it is neutral. For the full context see verse 21 in Appendices A and B. Here is the extract:

21. ﴿وَقَالَ الَّذِي اشْتَرَاهُ مِن مِّصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَى أَن يَنفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الأَرْضِ وَلِنُعَلِّمَهُ مِن تَأْوِيلِ الأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ﴾

21. The man in Egypt who bought him, said to his wife: "Make his stay (among us) honourable: may be he will bring us much good, or we shall adopt him as a son." Thus did We establish Joseph in the land, that We might teach him the interpretation of stories (and events). And Allah hath full power and control over His affairs; but most among mankind know it not.

No.	Noun+ Pronoun	Addresser	Addressees	Referent 1	Referent 2	Gender and Number	English Equivalent
1	مثواه *mathwāhu*	The Chief Minister	The Chief Minister's Wife	the stay	Joseph, the Child	Masculine singular	his stay
2	أباه *abāhu*	Joseph's Brothers the Adults	Joseph the Adult	Jacob	Benjamin	Masculine singular	his father

Table 6-9 Classical Arabic Third Person Dependent (Bound) Possessive Pronouns Attached to Nouns Extracted from the Quranic Text of the Story of the Prophet Joseph and Age

Example 2 in Table 6.9 is a reference to Benyamin by his brothers. The latter are addressing Joseph, saying that they will try to persuade their father to let Benyamin come with them next time they visit Egypt (Az-Zamakhshari 2014 and Ar-Razi 2014). Although they are speaking about a younger brother, they use a neutral referring pronoun. For the full context see verse 61 in Appendices A and B:

‎61. ﴿قَالُواْ سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴾

61. They said: "We shall certainly seek to get our wish about him from his father: Indeed we shall do it."

No.	Verb+ Pronoun	Addresser	Addressee	Referent	Gender and Number	English Equivalent	Verse Number
1	الْقُوه *alqūhu*	One of Joseph's brothers the teenagers	Joseph's other brothers the teenagers	Joseph the Child	Masculine singular	throw him	10

Table 6-10 Classical Arabic Third Person Dependent (Bound) Object Pronouns Attached to Imperative Verb Extracted from the Quranic Text of the Story of the Prophet Joseph and Age

In example 1 in Table 6.10, the social value of age does not appear even within the teenager age group when they are speaking to each other about another child. Here one of the brothers emerges as being different in opinion from the others, and proposes not to kill Joseph but to throw him into a well so that he might be picked up by some caravan (Az-Zamakhshari 2014 and Ar-Razi 2014). For the full context see verse 10 in Appendices A and B. Here is the verse:

‎10. ﴿ قَالَ قَائِلٌ مِّنْهُمْ لاَ تَقْتُلُواْ يُوسُفَ وَأَلْقُوهُ فِي غَيَابَةِ الْجُبِّ يَلْتَقِطْهُ بَعْضُ السَّيَّارَةِ إِن كُنتُمْ فَاعِلِينَ﴾

10. Said one of them: "Slay not Joseph, but if ye must do something, throw him down to the bottom of the well: he will be picked up by some caravan of travellers."

The above Quranic context continues up to the point where Joseph's brothers the teenagers persuade their father, Jacob, to let Joseph the child go with them showing that they are 'well-wishers' to him and that they look after him (Az-Zamakhshari 2014 and Ar-Razi 2014). Although the pragmatic function here is persuasion and pretending to show kindness and love to their little brother in front of their father, Joseph's brothers the teenagers do not use any special pronoun to show this love

when referring to him (see Table 6.11 below). Here is the verse. For the full context see verse 11 in Appendices A and B:

<div dir="rtl">

11. {قَالُواْ يَا أَبَانَا مَا لَكَ لاَ تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ}

</div>

11. They said: "O our father! why dost thou not trust us with Joseph,- seeing we are indeed his sincere well-wishers?

No.	preposition+ Pronoun	Addresser	Addressee	Referent	Gender and Number	English Equivalent	Verse Number
1	لـه *lahu*	Joseph's brothers the teenagers	Jacob	Joseph the Child	Masculine singular	for him	11

Table 6-11 Classical Arabic Third Person Dependent (Bound) Object Pronoun Attached to Prepositions Extracted from the Quranic Text of the Story of the Prophet Joseph and Age

The only demonstrative pronoun of proximity used to refer to a third person who is distinctively younger in age than interlocutors is the one that occurs in verse number 19 referring to Joseph the child (see Table 6.12). This pronoun is a neutral pronominal referring term as far as age is concerned. When one of the Caravaneers finds Joseph's the Child inside the well, he exclaims with joy and says, 'said, Good news! This is a young boy'. Here is the extract. For the full context see verse 19 in Appendices A and B:

<div dir="rtl">

19. {وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُواْ وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَا بُشْرَى هَذَا غُلامٌ وَأَسَرُّوهُ بِضَاعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ}

</div>

19. Then there came a caravan of travellers: they sent their water-carrier (for water), and he let down his bucket (into the well)...He said: "Ah there! Good news! Here is a (fine) young man!" So they concealed him as a treasure! But Allah knoweth well all that they do!

No.	Pronoun	Addresser	Addressee	Referent	Gender and Number	English Equivalent	Verse Number
1	هذا *hādhā*	One of The Caravaneers	The Caravaneers	Joseph, the Child	Masculine singular	this	19

Table 6-12 Classical Arabic Demonstrative Pronouns of Proximity Extracted from the Quranic Text of the Story of the Prophet Joseph and Age

The same can be said about the example in Table 6.13. It is a demonstrative pronoun of distance used by the Chief Minister's wife to refer to Joseph who is younger than her in age. Nevertheless, this pronoun does not convey any indication of age distinction (For more discussion of this pronoun see subsections 3.2.2.1.1 and 6.4.1). She is speaking about him in front of the women of the city who have accused her of being so wrong as to seduce a slave of hers (Az-Zamakhshari 2014 and Ar-Razi 2014). For the full context see verse 32 in Appendices A and B:

32. ﴿قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رَاوَدتُّهُ عَن نَّفْسِهِ فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا آمُرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ الصَّاغِرِينَ﴾

32. She said: "There before you is the man about whom ye did blame me! I did seek to seduce him from his (true) self but he did firmly save himself guiltless!....and now, if he doth not my bidding, he shall certainly be cast into prison, and (what is more) be of the company of the vilest!"

The same context contains the masculine singular definite relative pronoun الذي *alladhī* 'the one' (see Table 6.14). It is again used by the addresser, the Chief Minister's Wife, to refer to Joseph while addressing the Women of the City. That Joseph is younger in age than her is not expressed through the use of this pronoun.

No.	Pronoun	Addresser	Addressee	Referent	Gender and Number	English Equivalent	Verse Number
1	ذلكن *dhālikunna*	The Chief Minister's wife	the women of the city	Joseph the young man	Masculine singular + feminine plural addressing pronoun	that	32

Table 6-13 Classical Arabic Demonstrative Pronouns of Distance Extracted from the Quranic Text of the Story of the Prophet Joseph and Age

No.	Pronoun	Addresser	Addressee	Referent	Gender and Number	English Equivalent	Verse Number
1	اللذي *alladhī*	The Chief Minister's Wife	The Women of the city	Joseph the Young man	Masculine singular	(is) the one	32

Table 6-14 Classical Arabic Definite Relative Pronoun Extracted from the Quranic Text of the Story of the Prophet Joseph and Age

The same context, as well, includes an example of a Classical Arabic reflexive third person expression (see Table 6.15). Joseph is referred to by the woman who has brought him up. The reflexive expression نفسه *nafsihi* 'himself' functioning as a prepositional object is entirely neutral in terms of age differences. For more explanation of this expression see subsection 3.2.1.1.3.

No.	Verb+ Pronoun	Addresser	Addressee	Referent	Gender and Number	English Equivalent	Verse Number
1	نفسه *nafsihi*	The Chief Minister's Wife	The Women of the city	Joseph the Young man	Masculine singular	himself	32

Table 6-15 Classical Arabic Reflexive Third Person Expressions Extracted from the Quranic Text of the Story of the Prophet Joseph and Age

6.2.1.2 Classical Arabic Nominal Terms of Address and Forms of Reference Extracted from the Quranic Text of the Story of the Prophet Joseph and Age

As pointed out before, studying nominal address and reference forms is a fertile area of sociolinguistic as well as pragmatic investigation especially for languages 'like English which lack (at least in most dialects) a distinction in address pronouns' (Dickey 1996 p.255). This is because languages provide their users with a variety of noun phrases that can be possibly chosen in a given context (Allerton 1996 p.621). Also, it is good to notice that the way one addresses someone is not necessarily the same as the way one refers to the same person (Nevala 2004 p.2125; Dickey 1996 p.255). As for the results of the present study, there is a good deal of variety in the Classical Arabic nominal addressing and referring forms that are used by the characters in the Quranic text of the story of the Prophet Joseph.

This subsection discusses how the choice of Classical Arabic nominal terms of address and forms of reference is affected by the sociolinguistic variable, age. Again, only the social contexts in which the above-mentioned characters whose ages are clearly different are accounted for here.

6.2.1.2.1 Classical Arabic Nominal Terms of Address Extracted from the Quranic Text of the Story of the Prophet Joseph and Age

Age emerges as a significant category in the data of the present study which concerns the Classical Arabic nominal addressing system at least

within the family domain. Like English speakers (Dickey 1996 p.261), Classical Arabic speakers use different terms of address that appear 'to follow generational lines' of family. Table 6.16 presents these terms which are used by characters of the story of the Prophet Joseph in familial interaction.

Family members of an ascending generation receive a kinship term as in examples 1 and 3. In example 1, verse 4, Joseph is telling his dream to his father. He starts his talk with the kinship term يا أبتِ *yā'abati* 'O, my father'. Here is the verse and for the full context see verse 4 in Appendices A and B:

4. ﴿إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ﴾

4. Behold! Joseph said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!"

In verse 100, although Joseph is old enough now, as an adult, and is in command of the stores of Egypt, and all members of his family prostrate themselves to him in the royal court, he is still using the same kinship term with all its connotative addressing meanings that he used when he was just a little child. For the full context see verse 100 in Appendices A and B:

100. ﴿وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّواْ لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُم مِّنَ الْبَدْوِ مِن بَعْدِ أَن نَّزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لَّمَا يَشَاء إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ﴾

100. And he raised his parents high on the throne (of dignity), and they fell down in prostration, (all) before him. He said: "O my father! this is the fulfilment of my vision of old! Allah hath made it come true! He was indeed good to me when He took me out of prison and brought you (all here) out of the desert, (even) after Satan had sown enmity between me and my brothers. Verily my Lord understandeth best the mysteries of all that He planneth to do, for verily He is full of knowledge and wisdom.

No.	Nominal Addressing Terms	Addresser	Addressee	Category	English Equivalent	Verse Number
1	يا أبتِ *yā 'abati*	Joseph the Child	Jacob	Vocative particle + masculine singular kinship term + feminine marker taa'	"O my father!"	4,100
2	يا بني *yā bunayya*	Jacob	Joseph the Child	Vocative particle + masculine singular diminutive kinship term + 1st person singular possessive pronoun	"O my son!	5
3	يا أبانا *yā 'abānā*	Joseph's brothers, the Teenagers	Jacob	Vocative particle + masculine singular kinship term + 1st person plural possessive pronoun	"O our father!"	11,17,63, 65,81,97
4	يا ابني *yā baniyya*	Jacob	Joseph's brothers, the Adults	Vocative particle + masculine plural kinship term + 1st person singular possessive pronoun	"O my sons!	67,87
5	يوسف *yūsufu*	Joseph's brothers, the Adults	Joseph, the Adult	Masculine personal name	Joseph	90

Table 6-16 Classical Arabic Addressing Nouns Extracted from the Quranic Text of the Story of the Prophet Joseph and Age within Family Domain

It can be concluded here that the use of the kinship term يا أبتِ *yā'abati* 'O, my father' is not confined to young children, of no high status, within a simple family home. In other words, its social value is not affected by age, status or setting.

Although Arab scholars (e.g. Ash-sha'rawi 2014) think that there is no difference between the kinship terms أبي *abi* 'father', أبتِ *abati* 'my father', and أبتاه *abatāh* 'father', it can be said that there is, in fact, a similar difference as between the English ones: 'father', 'dad' and 'daddy'. The last two words are perhaps more expressive in showing affection. The situation, where Joseph, a little child, is addressing his aged father, who loves him dearly, can be depicted. The feelings of love and kindness can be felt in the Classical Arabic word أبتِ *abati* 'my father' Jacob receives from Joseph who wants his father to interpret the dream he has seen.

The original (i.e. basic or underlying) word is أبي *abi* 'father', but the singular possessive pronoun is omitted and substituted with the *tā'* to keep the sense of possession (Az-Zamakhshari 2014, Ar-Razi 2014, Baiḍāwī 1963 pp.2-3) which adds to the addressing meaning of the word. More about possession is included in the discussion of examples 2 and 4 below.

In example 3 verse 11 (for full context see above and Appendices A and B), Joseph's brothers address their father using يا أبانا *yā'abānā* "O, our father", when trying to persuade him to let Joseph go with them.

Again in this addressing behaviour, Joseph's brothers use the appropriate kinship term for addressing a father. Yet a plural possessive pronoun نا *nā* is attached to this kinship term again to highlight pragmatically the power of the addressing term (i.e. persuasion). They want to influence their father to act according to their will. More about possession is included in the discussion of examples 2 and 4 below

Ilie (2009 p.885-6) emphasizes the different pragmatic functions embedded in the use of terms of address. She (ibid) believes that they:

> "are particularly important in that they help articulate and reinforce ideologically biased views on behalf of groups, institutions… in order to influence people's minds and beliefs, to motivate people to act or to abstain from acting in certain ways, to obtain increased support for concrete actions."

In verse 17, on the other hand, (see Appendices A and B for the Quranic context) Joseph's brother have committed their crime against Joseph, and now they come to their father to tell him how they have lost their little brother. They want him to believe the story they have fabricated that Joseph has been devoured by a wolf. They do not want him to accuse them of killing him, because it has been their wish from the beginning that once they get rid of Joseph, their father's attention and love will be directed to them (Az-Zamakhshari 2014; Ar-Razi 2014; Baiḍāwī 1963 p.6):

9. (اقْتُلُواْ يُوسُفَ أَوِ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُواْ مِن بَعْدِهِ قَوْمًا صَالِحِينَ)

"Slay ye Joseph or cast him out to some (unknown) land, that so the favour of your father may be given to you alone: (there will be time enough) for you to be righteous after that!"

In verses 63 and 65, the same situation of persuasion occurs with Joseph's brothers, but this time they want Benyamin to go with them (see appendices A and B for full contexts).

In verse 81, Joseph's brothers now feel helpless about what happened to their brother Benyamin and worried about their very aged father's reaction to hearing that he will lose his other beloved son who has been arrested in Egypt (Ar-Razi 2014). They are afraid this time that their father will surely not believe them though they are telling the truth this time (ibid). Moreover, before taking Benyamin with them, they have solemnly promised him to bring him back with them (ibid). Therefore, the pragmatic function, this time, is different in the sense that they really want to influence their father's belief, because Jacob has already lost trust in them. Here is the verse (see appendices A and B for the full context):

81. {ارْجِعُواْ إِلَى أَبِيكُمْ فَقُولُواْ يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلاَّ بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ}

81. "Turn ye back to your father, and say, 'O our father! behold! thy son committed theft! we bear witness only to what we know, and we could not well guard against the unseen!

Joseph's brothers, however, express their deep repentance over what they did to Joseph when they were teenagers (Ar-Razi 2014). Pragmatically, they want to motivate their father to ask forgiveness for them (verse 97, see appendices A and B for the full context):

97. {قَالُواْ يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ}

97. They said: "O our father! ask for us forgiveness for our sins, for we were truly at fault."

Family members of the same generation are addressing each other with the first name (FN) (see example 5 in Table 6.16). Joseph's brothers address Joseph with his FN (for full context see verse 90 in Appendices A and B). Once they discover that the one who is in charge of Egypt's stores is Joseph, their brother, they switch the address term from an honorific one to FN. Here is the verse:

90. {قَالُواْ أَئِنَّكَ لَأَنتَ يُوسُفُ قَالَ أَنَاْ يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنَّ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لاَ يُضِيعُ أَجْرَ الْمُحْسِنِينَ}

90. They said: "Art thou indeed Joseph?" He said, "I am Joseph, and this is my brother: Allah has indeed been gracious to us (all): behold, he that is righteous and patient,- never will Allah suffer the reward to be lost, of those who do right."

Family members of a younger generation are addressed with a term of endearment (examples 2 and 4 Table 6.16). The use of the possessive pronoun by Jacob in both examples signifies endearment and fatherly love. Moreover, example 2 is the diminutive form يا بني *yā bunayya* 'O my son', which adds to the sense of endearment and affection for Joseph was still young – 12 years old – (Baiḍāwī 1963 p.3). Maalej (2010 pp.161-2) discusses the usage of the possessive pronoun in addressing behaviour with special regard to kinship terms. He (ibid) states that 'there is a lot of endearment' in, for example, يا بني *ya bnayya* 'oh, my son' suggested both through the kinship term (instead of using the personal name), the possessive and also the diminutive (see sections 3.2.1.2.1 and 3.2.1.2.2). In contrast, the absence of the possessive, diminutive and the use of the personal name is less expressive, i.e., more 'emotionless and uninvolved' (Maalej 2010 p.161).

Lest his most loved little son would be schemed against, Jacob in example 2 is addressing and warning Joseph not to tell his brothers about his dream which signifies that the little boy will be a man of high position (Az-Zamakhshari 2014; Ar-Razi 2014; Baiḍāwī 1963 p.3). He wants him to listen to him and to act according to his advice (Ash-sha'rawi 2014) (for full the context see verses 4 and 5 in Appendices A and B):

4. {إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ

5. قَالَ يَا بُنَيَّ لاَ تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُواْ لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلإِنسَانِ عَدُوٌّ مُّبِينٌ﴾

> **4.** Behold! Joseph said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!"

> **5.** Said (the father): "My (dear) little son! relate not thy vision to thy brothers, lest they concoct a plot against thee: for Satan is to man an avowed enemy!

In example 4 verse 67 (for full context see Appendices A and B), much of Jacob's fatherly love is expressed to his sons through the use of the kinship term with the possessive pronoun يابني *yā baniyya* 'O my sons'. He advises them not to enter through one gate, because he is afraid that they might have an evil eye (Az-Zamakhshari 2014; Ar-Razi 2014; Baiḍāwī 1963 p.35):

67. ﴿وَقَالَ يَا بَنِيَّ لاَ تَدْخُلُواْ مِن بَابٍ وَاحِدٍ وَادْخُلُواْ مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنكُم مِّنَ اللّهِ مِن شَيْءٍ إِنِ الْحُكْمُ إِلاَّ لِلّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ﴾

> **67.** Further he said: "O my sons! enter not all by one gate: enter ye by different gates. Not that I can profit you aught against Allah (with my advice): None can command except Allah. On Him do I put my trust: and let all that trust put their trust on Him."

The pragmatic function of the same addressing term with all of its linguistic features is different, however, in verse 87 (see Appendices A and B). Jacob now has lost his other most loved son, Benyamin. Nevertheless, his strong faith and trust in God make him persuade his sons to go and look for their two brothers.

It important to note here that the use of the vocative with these nominal terms of address is to attract the addressee's attention so as to listen carefully to what is going to be said in order to achieve the pragmatic function intended by the addresser (Maalej 2010 p.150).

The only other situation that clarifies the use of the nominal addressing term by characters of clearly different ages and outside the family domain is when the Chief Minister addresses Joseph after discovering that the latter has been seduced by his wife (see verse 29 in Appendices A and B). The Chief Minister addresses Joseph, who is younger in age, with FN. It can be noticed that there is no use of any vocative particle here:

29. ﴿يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ﴾

> **29.** "O Joseph, pass this over! (O wife), ask forgiveness for thy sin, for truly thou hast been at fault!"

Baiḍāwī (1963 p.17) attributes this omission to the fact that Joseph 'was nearby and already paying attention to the conversation. However, considering the pragmatic function of addressing Joseph is asking him to forget all about the situation and not to mention it, and the grammatical function of the vocative (i.e. to attract the addressee's attention), it can be argued here that the Chief Minister is really careful about concealing the situation and quite aware of his way of addressing Joseph. In other words, the absence of any vocative device confirms the Chief Minister's intention: he does not want Joseph to pay any attention to the whole situation.

Of great interest is that addressers of different ages whether in the family domain or outside apply the strategy of avoidance of using any addressing term in some situations. For example, within the family domain family members of a younger generation than the addressee, Joseph's brothers and Jacob respectively, avoid using the appropriate nominal addressing term used to address a father (verse 85). For the full context of the verse see Appendices A and B:

85. ﴿قَالُواْ تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ﴾

> **85.** They said: "By Allah. (never) wilt thou cease to remember Joseph until thou reach the last extremity of illness, or until thou die!"

Although some of the pronominal addressing terms are still used here, as mentioned before, they are neutral with regard to age. Their usage can be helpful in achieving cohesion, but not in showing any social value for age.

Another example within familial interaction but by members of an ascending generation addressing younger addressees can be mentioned here. Jacob avoids using any nominal addressing term when his sons try to persuade him to let Benyamin go with them (see the full context of verse 64 in Appendices A and B):

64. ﴿قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلاَّ كَمَا أَمِنتُكُمْ عَلَى أَخِيهِ مِن قَبْلُ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾

64. He said: "Shall I trust you with him with any result other than when I trusted you with his brother aforetime? But Allah is the best to take care (of him), and He is the Most Merciful of those who show mercy!"

Outside the familial interaction, the Chief Minister's wife is addressing Joseph who is younger than her. She wants to attempt to get him to respond to her seduction. However, she does not make use of the persuasive power of addressing terms. She avoids using any nominal ones (verse 23 and for the full context see Appendices A and B):

23. {وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَن نَّفْسِهِ وَغَلَّقَتِ الأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لاَ يُفْلِحُ الظَّالِمُونَ}

23. But she in whose house he was, sought to seduce him from his (true) self: she fastened the doors, and said: "Now come, thou (dear one)!" He said: "(Allah) forbid! truly (thy husband) is my lord! he made my sojourn agreeable! truly to no good come those who do wrong!"

It should be pointed out here that in the English translation the term 'dear one' is added by the translator but not found in the original text.To avoid repetition, much about the strategy of avoidance will be discussed in relation to the theory of politeness below (see section 6.5).

6.2.1.2.2 Classical Arabic Nominal Forms of Reference Extracted from the Quranic Text of the Story of the Prophet Joseph and Age

The collected data of the present study shows that as with their counterparts addressing terms, the use of nominal forms of reference is affected by the age variable mostly within familial interactions where the ages of interlocutors in the story of Prophet Joseph are clearly different. But, they do not necessarily use the same terms these members are addressed with. These findings agree with Nevala (2004 p.2125) and Dickey (1997 p.255).

Examples 9 and 13 in Table 6.17 demonstrate what has just been stated. In terms of addressing behaviour, Joseph addresses his father with the kinship term يا أَبتِ *yā'abati* 'O, my father' (Example 1 Table 6.16). With regard to referring behaviour in example 13, on the other hand, Joseph, the same addresser, refers to his father as أَبِي *abī* 'my father'. In example 9, the nominal referring term, أَخ *akhun* 'a brother', is used by

Joseph's brothers the adults, meaning Joseph, whom they address with the nominal addressing term, Joseph, in example 5 in Table 6.16.

No.	Nominal Referring Forms	Addresser	Addressee	Referent	Category	English Equivalent
1	يوسف *yūsufa*	Joseph's brothers, the Teenagers	Joseph's brothers, the Teenagers	Joseph	Masculine personal name	Joseph
2	إخوتك *ikhwatika*	Jacob	Joseph	Joseph's brothers, the Teenagers	Masculine plural kinship term + 2nd person masculine singular possessive pronoun	your brothers
3	أبويك *'abawayka* إبراهيم و إسحاق *'ibrāhīma* *wa-'is'ḥāqa*	Jacob	Joseph	Ibrahim and Isaac	Masculine dual kinship term+2nd person masculine singular possessive pronoun+ Masculine personal names	your two forefathers Ibrahim and Isaac
4	أخوه *'akhūhu*	Joseph's brothers, the Teenagers	Joseph's brothers, the Teenagers	Benyamin	Masculine singular kinship term+3rd person	his brother

No.	Nominal Referring Forms	Addresser	Addressee	Referent	Category	English Equivalent
					masculine singular possessive pronoun	
5	أبانا 'abānā	Joseph's brothers, the Teenagers	Joseph's brothers, the Teenagers	Jacob	Masculine singular kinship term+1st person plural possessive pronoun	our father
6	غلام ghulāmun	One of the Caravaneers	The Caravaneers	Joseph	Masculine indefinite proper noun	a boy
7	ولداً waladan	The Chief Minister	The Chief Minister's Wife	Joseph	Masculine indefinite proper noun	a son
8	آبائي إبراهيم وإسحاق ويعقوب ābā'ī 'ibrāhīma wa-'isḥāqa	Joseph	The fellow prisoners	Ibrahim, Isaac and Jacob	Masculine plural kinship term + 1st person singular possessive pronoun Masculine personal names	my forefathers, Ibrahim and Isaac and Jacob

No.	Nominal Referring Forms	Addresser	Addressee	Referent	Category	English Equivalent
	wayaʿqūba					
9	أخ *ʿakhun*	Joseph's brothers, the adults	Joseph, the adult	Joseph	Masculine kinship term	a brother
10	ابنك *abnaka*	Joseph's brothers, the adults	Jacob	Benyamin	Masculine singular kinship term + 2nd person masculine singular possessive pronoun	your son
11	يوسف *yūsufa*	Jacob	Joseph's brothers, the adults	Joseph	Masculine personal name	Joseph
12	أخيه *'akhīhi*	Jacob	Joseph's brothers, the adults	Benyamin	Masculine singular kinship term + 3rd person masculine singular possessive pronoun	his brother
13	أبي *ʿabī*	Joseph, the adult	Joseph's brothers, the adults	Jacob	Masculine singular kinship term+ 1st person singular possessive	my father

No.	Nominal Referring Forms	Addresser	Addressee	Referent	Category	English Equivalent
					pronoun	

Table 6-17 Classical Arabic Nominal Forms of Reference Extracted from the Quranic Text of the Story of the Prophet Joseph and Age

As Allerton (1996 p.622) suggests this distinction between referring and addressing behaviours can be attributed to the fact that in their referring behaviour, speakers take into consideration multiple relationships: speaker-addressee, speaker-referent, and referent-addressee. This can be interestingly explained with reference to example 9, particularly (see subsection 3.2.2.2). It is better to present the Quranic context for more clarification:

77. (قَالُواْ إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُ مِن قَبْلُ فَأَسَرَّهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنتُمْ شَرٌّ مَّكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ)

> 77. They said: "If he steals, there was a brother of his who did steal before (him)." But these things did Joseph keep locked in his heart, revealing not the secrets to them. He (simply) said (to himself): "Ye are the worse situated; and Allah knoweth best the truth of what ye assert!"

In this interaction, Joseph's brothers, the adults use the nominal referring term, أخ *akhun* 'a brother', to refer to Joseph. It is clear that they are, as addressers, entirely aware of the relationships:

1. between themselves and the addressee, Joseph, who is now the controller of all the food stores of Egypt and whom they do not know to be their brother, Joseph; otherwise they would never accuse him of stealing.

2. between themselves and the referent, Joseph. The use of the indefinite form of the kinship term with neither first nor third (e.g. أخيه *akhīhi* 'his brother') person possessive pronoun can show how far they want to isolate Joseph from the family to which he belongs (see section 6.4).

3. between the addressee and the referent. Again the use of the indefinite form of the kinship term may indicate that they think

that the addressee does not know the referent. That the referent and the addressee is the same person seems to show how ignorant they are of the true identity of the addressee.

Also, according to this complex multi-relationship awareness, the speaker may refer to the same person with a variety of noun phrases from one interaction to another (Allerton 1996 p.621) (see subsection 3.2.2.2). The data of the present study provide us with an interesting example that demonstrates this assertion by Allerton. Joseph's brothers refer once to their father with the kinship term أبانا *'abānā* 'our father', and another time as أبا شيخا كبيرا *'aban shaykhan kabīran* 'a father, aged venerable':

8. (إِذْ قَالُواْ لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَى أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلالٍ مُبِينٍ)

They said: "Truly Joseph and his brother are loved more by our father than we: But we are a goodly body! really our father is obviously wandering (in his mind)!

78. (قَالُواْ يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ)

They said: "O exalted one! Behold! he has a father, aged and venerable, (who will grieve for him); so take one of us in his place; for we see that thou art (gracious) in doing good."

In the first context, Joseph's brothers are talking to each other and referring to their father with the appropriate kinship term to which the plural first possessive pronoun is attached. Some of them are the addressees and some others are the addressers, and the referent is their father. Nothing here is abnormal in the relationships in question. Thus, they choose the normally used referring term.

In the second context, however, there are the same addressers, the same referent, but a different addressee whom they do not know and whose very high status forces them to speak extremely formally in front of. Therefore they use the indefinite form of the kinship term with no possessive. In other words, they think that the addressee does not know their father. Besides, the situation is very difficult for them. One of the most important figures in Egypt arrests their brother, Benyamin, whom they have promised their father to return together with. Thus, they refer to their father with the adjective phrase 'aged and venerable' so as to

make the addressee sympathize with their brother, release him, and arrest one of them instead (Baiḍāwī 1963 p.40).

In addition, the results of this study correspond more or less to Dickey's (1997 p.261) claim in that Classical Arabic speakers, like English ones, still follow 'generational lines' in referring to other members of their family. Table 6.17 presents how nominal forms are employed in reference behaviour by characters in the Quranic story of the Prophet Joseph.

Examples 1, 4, 9 and 10 clarify that within the family, same–generation speakers are normally referred to with FN or kinship term when addressing ones of their own, younger or ascending generations. Joseph, the Child and his brother, Benyamin, are being talked about by their brothers in examples 1 and 4. They refer to Joseph with his FN, and to Benyamin with a kinship term to which is attached a masculine singular third possessive pronoun referring to Joseph again, أخوه *'akhūhu* 'his brother'. They are chatting about how they feel that their father loves Joseph and Benyamin more than them (for the full context see verse 8 in Appendices A and B):

8. {إِذْ قَالُواْ لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَى أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلالٍ مُّبِينٍ }

> **8.** They said: "Truly Joseph and his brother are loved more by our father than we: But we are a goodly body! really our father is obviously wandering (in his mind)!

Example 10, as has been just explained above, is used by Joseph's brothers the adults to refer to Joseph, the adult (see verse 77 in Appendices A and B for the full Quranic context):

77. {قَالُواْ إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُ مِن قَبْلُ فَأَسَرَّهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنتُمْ شَرٌّ مَّكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ}

> **77.** They said: "If he steals, there was a brother of his who did steal before (him)." But these things did Joseph keep locked in his heart, revealing not the secrets to them. He (simply) said (to himself): "Ye are the worse situated; and Allah knoweth best the truth of what ye assert!"

In example 11, Joseph's brothers the adults are addressing their father and refer to Benyamin with the kinship term ابنك *abnaka* 'your son'. The

kinship term that is used here is the one with which the ascending family member would have addressed the referent without the attached second person possessive pronoun.

Reference to family members of younger generations is made using FN or a kinship term as in examples 2, 12 and 13 in Table 6.17. Jacob is talking to Joseph about his brothers in example 2. So, we have here an ascending family member talking to a younger member about young members, but of the same age as the addressee. Jacob uses the kinship term with which Joseph would have addressed his brothers, but without the second person possessive pronoun (for the full Quranic context, see verse 5 above and in Appendices A and B).

In examples 12 and 13, Jacob refers to Joseph with his FN and to Benyamin with the kinship term. This is the term with which the addressees, Joseph's brothers, would have addressed Benyamin, although without the third person possessive pronoun which refers to Joseph (for the full context of verse 87 see Appendices A and B):

87. ﴿يَا بَنِيَّ اذْهَبُواْ فَتَحَسَّسُواْ مِن يُوسُفَ وَأَخِيهِ وَلاَ تَيْأَسُواْ مِن رَّوْحِ اللّهِ إِنَّهُ لاَ يَيْأَسُ مِن رَّوْحِ اللّهِ إِلاَّ الْقَوْمُ الْكَافِرُونَ﴾

87. "O my sons! go ye and enquire about Joseph and his brother, and never give up hope of Allah's Soothing Mercy: truly no one despairs of Allah's Soothing Mercy, except those who have no faith."

Ascending–generation members are referred to using kinship terms. In speaking to members of the same generation about an older member, the speakers use the same kinship term with which they would have addressed the older family member. But, when talking to the younger generation, they tend to use the kinship term + FN with which the addressee would have addressed the referent. Example 13 illustrates the first case and example 3 the second. Example 13 has just been referred to above.

The reference in example 3, أبويك إبراهيم و إسحاق *abawayka 'ibrāhīma wa-'isḥāqa* 'your two forefathers Ibrahim and Isaac', however, is particularly used by Jacob while addressing Joseph. The referents, Ibrahim and Isaac, are the forefathers of Jacob as well, but by using the second person possessive pronoun, Jacob, the addresser, takes the standpoint of Joseph, the addressee. The use of these deictic pronouns is

discussed by Nevala (2004 p.2132). She claims that their usage 'appears to be one way of pinpointing the exact referent to the addressee' (ibid). Also, we can add here that the use of the personal names after the kinship term is an explanatory apposition to the word *'abawayka* (Baiḍāwī 1963 p.40) to further specify the referent (see the full context of verse 6 in Appendices A and B):

6. {وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ الأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَى آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَى أَبَوَيْكَ مِن قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ}

6. "Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect His favour to thee and to the posterity of Jacob - even as He perfected it to thy fathers Abraham and Isaac aforetime! for Allah is full of knowledge and wisdom."

Table 6.17 includes two more examples (6 and 7) outside familial interaction between characters of clearly different ages. Upon finding Joseph, the child, in the well, one of the caravaneers shouts that there is a boy (example 6). Because Joseph is unknown to the addresser caravaneer, and the addressees, the other caravaneers, he is referred to with an indefinite common noun, غلام *ghulāmun* 'a boy' (see the full context of verse 19 in Appendices A and B):

19. {وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُواْ وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَا بُشْرَى هَذَا غُلاَمٌ وَأَسَرُّوهُ بِضَاعَةً وَاللّهُ عَلِيمٌ بِمَا يَعْمَلُونَ}

19. Then there came a caravan of travellers: they sent their water-carrier (for water), and he let down his bucket (into the well)...He said: "Ah there! Good news! Here is a (fine) young man!" So they concealed him as a treasure! But Allah knoweth well all that they do!

In example 7, the Chief Minister uses another indefinite common noun, ولداً *waladan* 'son', to refer to Joseph when addressing his wife and telling her to take care of Joseph so that they might adopt him as a son. Again neither the addresser nor the addressee has any acquaintance with the referent yet (see the full context of verse 21 in Appendices A and B):

21. {وَقَالَ الَّذِي اشْتَرَاهُ مِن مِّصْرَ لاِمْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَى أَن يَنفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الأَرْضِ وَلِنُعَلِّمَهُ مِن تَأْوِيلِ الأَحَادِيثِ وَاللّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ}

21. The man in Egypt who bought him, said to his wife: "Make his stay (among us) honourable: may be he will bring us much good,

or we shall adopt him as a son." Thus did We establish Joseph in the land, that We might teach him the interpretation of stories (and events). And Allah hath full power and control over His affairs; but most among mankind know it not.

Terms of endearment are hardly found in in any reference behaviour in the collected data whether in\outside familial interactions.

The data of the present study reveal the use of the avoidance strategy between characters of distinct ages. For example, the Chief Minister's wife avoids mentioning Joseph's name or any other type of nominal referring forms in front of the women of the city (see verse 32 above or in Appendices A and B). She does use many deictic referring pronouns, but it has been pointed out before that none of them give any social value of age. The strategy of avoidance will be thoroughly discussed later in relation to politeness theory (see section 6.5).

6.2.2 Gender

Like age, gender is an important sociolinguistic variable loaded with social value. Scholars of linguistics consider Arabic among the highly-gendered languages (Mavisakalyan 2011 p.11; Hassen 2011 p.11; Ryding 2005 p.53). The collected data of the present study show this as well; both pronominal and nominal referring and addressing terms are marked for gender (see chapter five). In the following discussion sections, these linguistic devices will be accounted for within their full Quranic context. However, only the situations where the two genders are involved are focused on. Also, it should be pointed out here that almost all the characters in the story of the Prophet Joseph are males except for the Chief Minister's wife and the women of the city. Thus, it would be sensible to concentrate on those situations where these characters appear.

6.2.2.1 Classical Arabic Pronominal Terms of Address and Forms of Reference Extracted from the Quranic Text of the Story of the Prophet Joseph and Gender

The present study data demonstrates that gender is of great social value in the selection of pronominal referring and addressing terms. Almost all the terms in question are marked for the gender variable (see chapter five). How these linguistic deictics are used in context is discussed in following two subsections.

6.2.2.1.1 Classical Arabic Pronominal Terms of Address Extracted from the
Quranic Text of the Story of the Prophet Joseph and Gender

It has been pointed out in Chapter Five that not all the types of
addressing pronouns in the Classical Arabic addressing system (as
presented in Chapter Three) are found in the collected data. Due to
space limitations, it is appropriate if only some examples of each type of
addressing pronoun found are presented here to show how the
characters in the story in question use these pronominal deictic devices
in addressing behaviour in terms of gender.

No.	Noun+ Pronoun	Addresser	Addressee	Gender and Number	English Equivalent	Verse Number
1	أهلك 'ahlaka	the Chief Minister's wife	the Chief Minister	masculine singular	your wife	25
2	ذنبك dhanbiki	the Chief Minister	the Chief Minister's wife	Feminine singular	your sin	29

**Table 6-18 Classical Arabic Dependent Second Person Possessive
Pronouns Extracted from the Quranic Text of the Story of the
Prophet Joseph and Gender**

The above table illustrates the use of the same addressing term, the
dependent second person possessive pronoun, in the addressing
behaviour used by the two genders, male and female. The Chief
Minister's wife is addressing her husband upon his coming to see her
with Joseph in a suspicious situation. She uses the masculine singular
form of the pronoun because her addressee is a male (see verse 25
and its full context in Appendices A and B):

25. {وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِن دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ قَالَتْ مَا جَزَاء مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلاَّ أَن يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ}

25. So they both raced each other to the door, and she tore his
shirt from the back: they both found her lord near the door. She

said: "What is the (fitting) punishment for one who formed an evil design against thy wife, but prison or a grievous chastisement?"

In the second example, however, the Chief Minister is addressing his wife after discovering that she is the one who is trying to tempt Joseph. He addresses her with the feminine singular form of the pronoun (see verse 29 and its full context in Appendices A and B):

29. ﴿يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ﴾

29. "O Joseph, pass this over! (O wife), ask forgiveness for thy sin, for truly thou hast been at fault!"

No.	Verb+ Pronoun	Addresser	Addressee	Gender and Number	English Equivalent	Verse Number
1	لمتنني *lumtunnanī*	the Chief Minister's wife	the women of the city	Feminine plural	you blamed me	32
2	راودتن *rāwadtunna*	the King	the women of the city	Feminine plural	you sought to seduce	51

Table 6-19 Classical Arabic Dependent Second Person Pronouns Attached to Perfect Verb Extracted from the Quranic Text of the Story of the Prophet Joseph and Gender

Table 6.19 presents examples of other situations in the Quranic text of the story that depict other addressing behaviours where the two genders are involved. In example 1, the Chief Minister's Wife is addressing the Women of the City and using the form of the dependent second person pronoun that suits the addressees' gender (i.e. feminine) (for the Quranic context of this situation see Appendices A and B, verse 32). In the second example, the same addressees receive the same form of pronoun by the addresser, the King (see the full context of verse 51 in Appendices A and B):

32. ﴿قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رَاوَدتُّهُ عَن نَّفْسِهِ فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا آمُرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ الصَّاغِرِينَ﴾

32. She said: "There before you is the man about whom ye did blame me! I did seek to seduce him from his (true) self but he did firmly save himself guiltless!....and now, if he doth not my bidding, he shall certainly be cast into prison, and (what is more) be of the company of the vilest!"

51. {قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدتُّنَّ يُوسُفَ عَن نَّفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِن سُوءٍ قَالَتِ امْرَأَةُ الْعَزِيزِ الآنَ حَصْحَصَ الْحَقُّ أَنَاْ رَاوَدتُّهُ عَن نَّفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ}

51. (The king) said (to the ladies): "What was your affair when ye did seek to seduce Joseph from his (true) self?" The ladies said: "(Allah) preserve us! no evil know we against him!" Said the 'Aziz's wife: "Now is the truth manifest (to all): it was I who sought to seduce him from his (true) self: He is indeed of those who are (ever) true (and virtuous).

Gender variation in address appears in the use of the Classical Arabic dependent second person pronoun attached to the imperative verb as seen in Table 6.20. One of the fellow prisoners, who is released, is addressing the King and asking him to send him to Joseph; he knows that Joseph is able to interpret the King's dream (example 1). He selects the masculine form of the addressing pronoun that suits his addressee (discussion of the use of the plural form is delayed to later sections to avoid repetition) (see the full context of verse 45 in Appendices A and B):

45. {وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَاْ أُنَبِّئُكُم بِتَأْوِيلِهِ فَأَرْسِلُونِ}

45. But the man who had been released, one of the two (who had been in prison) and who now bethought him after (so long) a space of time, said: "I will tell you the truth of its interpretation: send ye me (therefore)."

In the second example, however, The Chief Minister's wife receives the feminine form of the same addressing pronoun from her husband, the Chief Minister (see verse 29 above and its full context in appendices A and B for the full Quranic context)

No.	Verb+ Pronoun	Addresser	Addressee	Gender and Number	English Equivalent	Verse Number
1	أرسلون 'arsilūni	the released fellow prisoner	the King	Masculine Plural	(You) send me forth	45
2	استغفري istaghfirī	the Chief Minister	the Chief Minister's wife	Feminine singular	(You) ask forgiveness	29

Table 6-20 Classical Arabic Dependent Second Person Pronouns Attached to Imperative Verb Extracted from the Quranic Text of the Story of the Prophet Joseph and Gender

6.2.2.1.2 Classical Arabic Pronominal Forms of Reference Extracted from the Quranic Text of the Story of the Prophet Joseph and Gender

In this subsection, the pronominal forms of reference are presented to discuss how gender effects their selection by the characters of the story in question in the different referring behaviours. The collected data of the present study reports some gender variations in the use of pronominal referring deixis.

The two examples in Table 6.21 show that the speakers are provided with two variants (i.e. masculine or feminine) to choose between when referring to male or female referents. The first one is used by Joseph to refer to the Chief Minister's wife. The addresser, Joseph, is quite aware of the multiple relationships involved in this reference behaviour. He uses the third person feminine pronoun, because his referent is a female and because the addressee, the Chief Minister, already knows her (see verse 26 and its full context in Appendices A and B). Semantically, this pronoun is, as identified by Malmkjær (2002 p.543), an endophoric anaphora, that involves a backward reference to an inside textual item:

26. ﴿قَالَ هِيَ رَاوَدَتْنِي عَن نَّفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِن كَانَ قَمِيصُهُ قُدَّ مِن قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ﴾

26. He said: "It was she that sought to seduce me - from my (true) self." And one of her household saw (this) and bore witness,

(thus):- "If it be that his shirt is rent from the front, then is her tale true, and he is a liar!

No.	Pronoun	Addresser	Addressee	Referent	Gender and Number	English Equivalent	Verse Number
1	هي *hiya*	Joseph	the Chief Minister	the Chief Minister's wife	feminine singular	she	26
2	هو *huwa*	A witness	the Chief Minister	Joseph	masculine singular	he	26

Table 6-21 Classical Arabic Third Person Independent (Free) Pronouns Extracted from the Quranic Text of the Story of the Prophet Joseph and Gender

The same Quranic context includes the use of the masculine form of the same referring pronoun by the witness. He is clearly aware, as well, of the reference he is making. He selects the referring pronoun that is appropriate for his referent, Joseph, who is already known to the addressee.

The Classical Arabic dependent third person possessive pronoun is marked for the social value, gender, too (Table 6.22). Again of the two referents, referent 2 is considered here.

Examples 1 and 2 demonstrate two variants of this referring pronoun, with regard to the gender variable, when used in referring behaviours. Joseph is talking about the women of the city, and, hence, uses the feminine plural pronoun to refer to them (example 1), while Joseph's brothers the adults are referred to with the masculine form of the same pronoun (see verses 50 and 62 and their full context in Appendices A and B):

No.	Noun+ Pronoun	Addresser	Addressees	Referent 1	Referent 2	Gender and Number	English Equivalent
1	أيديهن 'aydiyahunna	Joseph	the released fellow prisoner	the hands of the women of the city	the women of the city	feminine plural	their hands
2	بضاعتهم biḍāʿatahum	Joseph	Joseph's men	the merchandise	Joseph's brothers the adults	masculine plural	their merchandise

Table 6-22 Classical Arabic Third Person Dependent (Bound) Possessive Pronouns Attached to Nouns Extracted from the Quranic Text of the Story of the Prophet Joseph and Gender

50. {وَقَالَ الْمَلِكُ ائْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ}

50. So the king said: "Bring ye him unto me." But when the messenger came to him, (Joseph) said: "Go thou back to thy lord, and ask him, 'What is the state of mind of the ladies who cut their hands'? For my Lord is certainly well aware of their snare."

62. {وَقَالَ لِفِتْيَانِهِ اجْعَلُواْ بِضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انقَلَبُواْ إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ}

62. And (Joseph) told his servants to put their stock-in-trade (with which they had bartered) into their saddle-bags, so they should know it only when they returned to their people, in order that they might come back.

The social value of gender affects the choice of third person dependent object pronouns as well. The first example in Table 6.23 shows that the women of the city are backbiting the Chief Minister's wife and using the appropriate referring pronoun for her gender (i.e. feminine). The masculine reference in the second example, however, is made to Joseph by the Chief Minister's wife, who confesses that she has tried to tempt him (see verse 30 in Appendices A and B).

No.	Verb+ Pronoun	Addresser	Addressee	Referent	Gender and Number	English Equivalent	Verse Number
1	شغفها *shaghafahā*	the women of the city	each other	the Chief Minister's wife	feminine singular	he has impassioned her	30
2	راودته *rāwadttuhu*	the Chief Minister's wife	The women of the city	Joseph	masculine singular	I sought to seduce him	32

Table 6-23 Classical Arabic Third Person Dependent (Bound) Object Pronouns Attached to Verbs Extracted from the Quranic Text of the Story of the Prophet Joseph and Gender

The previous context continues up to Joseph's prayer to God asking Him to save him from his trouble. He makes a reference to the women of the city and the Chief Minister's wife, using the third person bound object pronoun to which the plural feminine marker is attached (Table 6.24 example 1) (see the full context of verse 33 in Appendices A and B):

33. ﴿قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلاَّ تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ﴾

> **33.** He said: "O my Lord! the prison is more to my liking than that to which they invite me: Unless Thou turn away their snare from me, I should (in my youthful folly) feel inclined towards them and join the ranks of the ignorant."

The data concerning the Classical Arabic definite relative pronouns shows that gender plays a salient role with them also. The examples in Tables 2.13 and 2.25 demonstrate gender variations in more than one referring behaviour. In example 1 in Table 2.25 Joseph is making a reference to the group of women who have cut their hands upon seeing his handsomeness. From the definite pronouns variants, he selects the appropriate one for them (i.e. feminine plural) (see the full context of verse 50 in Appendices A and B):

50. ﴿وَقَالَ الْمَلِكُ ائْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ الَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ﴾

50. So the king said: "Bring ye him unto me." But when the messenger came to him, (Joseph) said: "Go thou back to thy lord, and ask him, 'What is the state of mind of the ladies who cut their hands'? For my Lord is certainly well aware of their snare."

No.	preposition+ Pronoun	Addresser	Addressee	Referent	Gender and Number	English Equivalent	Verse Number
1	إليهن ʿilayhinna	Joseph	God	the women of the city and the Chief Minister's wife	feminine plural	towards them	33

Table 6-24 Classical Arabic Third Person Dependent (Bound) Object Pronouns Attached to Prepositions Extracted from the Quranic Text of the Story of the Prophet Joseph and Gender

In example 2 the definite relative pronoun refers to the village and the caravan, which are used here to stand for the people of the village meaning Egypt or some town near there, in which Joseph's brothers were caught by Joseph's men as thieves and the people accompanying them in their travel (Az-Zamakhshari 2014, Ar-Razi 2014, Baiḍāwī 1963 pp.42-3). Due to their previous scheme against Joseph, Joseph's brothers are very careful now not to be accused by Jacob of killing or hiding Benyamin. The implied meaning is that if Jacob thinks they are not telling the truth that his son, Benyamin, was arrested as a thief in Egypt, then he can "[s]end to the people of the town and ask them about the story… and the camelteers among whom we travelled and with whom we were" (Baiḍāwī 1963 pp.42-3). The two words are feminine nouns and, hence, the feminine referring pronoun relative to them is used (see verse 82 and its full context in Appendices A and B):

82. ﴿وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ﴾

82. "'Ask at the town where we have been and the caravan in which we returned, and (you will find) we are indeed telling the truth.'"

No.	Pronoun	Addresser	Addressee	Referent	Gender and Number	English Equivalent	Verse Number
1	اللاتي *allātī*	Joseph	the released fellow prisoner	the women of the city	feminine plural	who	50
2	التي *allatī*	Joseph's brothers, the adults	Jacob	the village the caravan	feminine singular	where	82

Table 6-25 Classical Arabic Definite Relative Pronouns Extracted from the Quranic Text of the Story of the Prophet Joseph and Gender

The example in Table 6.14, is re-discussed here just to show the use of the masculine variant of the same relative pronoun. In this referring behaviour, the Chief Minister's wife uses the pronoun in question to refer to Joseph (for more discussion see above).

6.2.2.2 Classical Arabic Nominal Terms of Address and Forms of Reference Extracted from the Quranic Text of the Story of the Prophet Joseph and Gender

The data of the study reports some gender variations in the Classical Arabic nominal terms of address and form of reference used by the characters of the story of the Prophet Joseph. First the nominal addressing terms are analysed and discussed, and followed by their referring counterparts.

6.2.2.2.1 Classical Arabic Nominal Terms of Address Extracted from the Quranic Text of the Story of the Prophet Joseph and Gender

Most of the collected nominal addressing forms are masculine, only one feminine being found (see Table 5.12) though, as mentioned before,

Arabic is known for being highly gendered. Moreover, the feminine addressing form found is neither among the Classical Arabic terms of address presented in Chapter 3, nor is it one of the types identified by Braun (1988 pp.9-12) that are frequently used in addressing systems of languages.

The people in the caravan receive the addressing term أيتها العير *ayyatuhā l-ʿīru* 'O, you on the caravan!' from one of Joseph's men upon missing the measure of the King (Table 6.26). The word العير *al-ʿīru* is a collective feminine noun meaning a group of camels used to refer to the caravan. In addition, it is preceded by the vocative device أيتها *ayyatuhā* which is used to call or attract the attention of a feminine (much more discussion of this word is included above and in the next subsection) (see verse 70 and its full context in Appendices A and B):

70. {فَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ }

70. At length when he had furnished them forth with provisions (suitable) for them, he put the drinking cup into his brother's saddle-bag. Then shouted out a crier: "O ye (in) the caravan! behold! ye are thieves, without doubt!"

No.	Nominal Addressing Terms	Addresser	Addressee	Category	English Equivalent	Verse Number
1.	أيتها العير *ayyatuhā l-ʿīru*	One of Joseph's men	the people in the caravan	nominative noun + feminine noun	O, you in the caravan!	70

Table 6-26 Classical Arabic Feminine Addressing Nouns Extracted from the Quranic Text of the Story of the Prophet Joseph and Gender

6.2.2.2.2 Classical Arabic Nominal Forms of Reference Extracted from the Quranic Text of the Story of the Prophet Joseph and Gender

Compared to their addressing counterparts, though most of them identified in the present data are masculine, the Classical Arabic nominal forms of reference involve more feminine variants. Table 6.27 presents these feminine nouns used in reference by the characters of

the story. Again the multi-relationship awareness, discussed above, is raised here to account for the referring behaviours of these nouns.

The first example, in Table 6.27, is a feminine noun used by Joseph's brothers the teenagers to refer to themselves while talking to each other about how their father loves Joseph and Benyamin more than them though they are a group (Ar-Razi 2004 and Baiḍāwī 1963 p.6). The implication is stated by Baiḍāwī (1963 p.6) as: "… the situation is that we are numerous and strong, and more entitled to love than two young lads with no manly skill in them." Although they are masculine, this morphologically feminine noun عصبة ʿuṣbatun 'a group' is a collective noun that can be used for both genders (for the full Quranic context see verse 8 Appendices A and B):

8. ﴿إِذْ قَالُواْ لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَى أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلالٍ مُّبِينٍ﴾

> **8.** They said: "Truly Joseph and his brother are loved more by our father than we: But we are a goodly body! really our father is obviously wandering (in his mind)!

Example 2 is one of the types listed by Braun (1988 pp.9-12), and which he confines to Arabic culture. He (1988 pp.10-11) argues that these kinds of compound nouns are used to define a referent by expressing the referent's relation to someone else. These types of nouns usually consist of a kinship term as its first element, and proper noun as its second element. Braun (1988 p.11) believes that these nouns 'often serve as a means of avoiding' the referent 'personal name'.

This term of reference, امرأة العزيز imra'atu l-ʿazīzi 'wife of Al-Aziz', is used by the Women of the City while talking about the scandalous Chief Minister's Wife. They avoid mentioning her first name as they criticize her for having tempted her slave (see section 6.5 below for further discussion of these nouns in relation to avoidance strategy and politeness theory). (See verse 30 and its full context in Appendices A and B):

19. ﴿وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَةُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَن نَّفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلالٍ مُّبِينٍ﴾

> **30.** Ladies said in the City: "The wife of the (great) 'Aziz is seeking to seduce her slave from his (true) self: Truly hath he inspired her with violent love: we see she is evidently going astray."

No.	Nominal Referring Forms	Addresser	Addressee	Referent	Category	English Equivalent
1	عصبة *ʿuṣbatun*	Joseph's brothers, the teenagers	Joseph's brothers, the teenagers	Joseph's brothers, the teenagers	feminine indefinite noun	a group
2	العزيز امرأة *imra'atu l-ʿazīzi*	the women of the city	the women of the city	the Chief Minister's wife	feminine indefinite noun +genitive masculine singular adjective	the wife of Al-aziz
3	النسوة *l-niswati*	Joseph	the released fellow prisoner	the women of the city	feminine plural noun	the women
4	القرية *l-qaryata*	Joseph's brothers, the adults	Jacob	the people of the village	definite feminine noun	the village
5	العير *l-ʿīra*	Joseph's brothers, the adults	Jacob	the people in the caravan	definite feminine noun	the caravan

Table 6-27 Classical Arabic Nominal Referring Forms Extracted from the Quranic Text of the Story of the Prophet Joseph and Gender

Upon refusing to leave the prison until his innocence is proved, Joseph asks the messenger of the King, the released fellow prisoner, to go back to the King and request him to investigate the women who have cut their hands (Az-Zamakhshari 2014, Ar-Razi 2014, Baiḍāwī 1963 p.28). In this context Joseph refers to the women as النسوة *l-niswati* 'the women', a definite feminine noun (see example 3). Also he identifies them further with the definite relative clause that comes after this noun. It is clear that Joseph is quite sure that the King and his messenger have heard about

these women; otherwise he could have used an indefinite noun followed by an indefinite relative clause. Joseph is quite aware of his relationship to these women as well. He neither seduced them nor responded to their temptations, and hence, he asks for reinvestigation rather confidently (see verse 50 above and for its full context see Appendices A and B).

The last two examples which occur in the same context are indirect reference to the people belonging once to the village and another to the caravan. James Dickins (personal communication) stylistically analyses this special use of words such as القرية and العير. He (ibid) discusses the fact that these two words, like many others in language, have more than one interpretation (i.e. sub-senses), as he calls them. One sub-sense can refer to 'a physical entity', and another to a 'corresponding non-physical (e.g. social) entity'. For example, these two words القرية and العير physically refer to the place called a village and to the group of camels or caravan, respectively. However, their non-physical references are the social entities, especially the people who inhabit the village and the people who accompany the camels. Interestingly, Dickins (ibid) adds that of the sub-senses of words, it is usually the physical one that 'is more psychologically basic – or 'canonical', while the social 'people' sub-sense is less psychologically basic – or 'non-canonical' –', given 'that physical things are psychologically more basic than non-physical things.' Contextually, in examples 4 and 5, Joseph's brothers the adults request their father to ask the people of the village and the people in the caravan to make sure that they are telling him the truth that his son, Benyamin has stolen goods and has been arrested in Egypt. Both of the referring terms used here are feminine nouns standing for people (see subsections 6.2.2.1.2 and 6.2.2.2.1 above for more discussion). In addition, the addressers are quite aware of the relationship between the addressee and the referent; Jacob already knows the village his sons have gone to and the caravan in which they travelled. This can be inferred from the use of the definite articles in both nouns and the definite relative clauses following them (see verse 82 and for its full Quranic context see Appendices A and B):

82. ﴿وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ﴾

82. "Ask at the town where we have been and the caravan in which we returned, and (you will find) we are indeed telling the truth."

6.2.3 Setting

 The setting (or context), where the social contact takes place, also has a role to play in the choice of the terms of address and forms of reference (Formentelli 2009 p.182; Morford 1997 cited in Clyne et al. 2009 p.20). Furthermore, sometimes the same addressing or referring term is used differently from one setting to another to indicate a different meaning and, in its turn, a different pragmatic intention (ibid). Ilie (2010 p.886) reports the same findings that 'forms of address involve a number of multifunctional and context-sensitive usage'.

The present study data reports some special usages of some addressing as well as referring terms affected by the social value of the setting. In this section, only terms that are used for the setting variable will be discussed. Pronominal terms of address and forms of reference will be first presented and then followed by their nominal counterparts.

6.2.3.1 Classical Arabic Pronominal Terms of Address and Forms of Reference Extracted from the Quranic Text of the Story of the Prophet Joseph and Setting

6.2.3.1.1 Classical Arabic Pronominal Terms of Address Extracted from the Quranic Text of the Story of the Prophet Joseph and Setting

Morford (1997 cited in Clyne et al. 2009 p.20) emphasizes the importance of the setting in determining pronoun use in addressing behaviour. She gives an example of two lawyers who know each other and normally use reciprocal *tu* to address each other. Yet, in the court setting, they shift to *vous*.

What concerns us here is when a pronominal term of address is used in a particularly different way from the ordinary default usage just because the setting variable exists. Three examples, showing this case, are found in the collected data (Table 6.28).

Before, digging deep into our examples, it useful to point out that, in addressing behaviour, the use of a plural pronoun to address a singular person is typically considered as a form of politeness, respect, and distance (Brown and Levinson 1987 p.198) (see politeness theory below for much of the discussion of this usage). Earlier, Brown and Gilman (1960 p.255) point out that in the past, emperors received the plural *vos* when being addressed. They (ibid) believe that an emperor might receive the plural form or refer to himself by the plural form, because 'he

is the summation of his people and can speak as their representative. Royal persons sometimes say "we" where an ordinary man would say "I". How this usage was, eventually, extended from emperors to all figures of power generally is also explained by Brown and Gilman (1960 p.255).

No.	Noun+ Pronoun	Addresser	Addressee	Gender and Number	English Equivalent	Verse Number
1	كيدكن *kaydikunna*	the Chief Minister	the Chief Minister's wife	feminine plural 2nd person possessive pronoun	your plot	28
2	أنبئكم *'unabbi'ukum*	the released fellow prisoners	the King	masculine plural 2nd person verb object pronoun	I will inform you	45
3	أرسلون *arsilūni*	The released fellow prisoner	The King	Masculine plural 2nd person subject pronoun	(you) send me forth	45

Table 6-28 Classical Arabic Pronominal Terms of Address Extracted from the Quranic Text of the Story of the Prophet Joseph and Setting

The first example is used by the Chief Minister while addressing his wife, whom he has just discovered as unfaithful and scheming, because she has tried to seduce their slave, Joseph, and, yet, accused him of being disloyal to his masters. All this happens inside the aristocratic palace and in front of the witness and Joseph. Thus, instead of using a feminine singular pronoun to address her directly, the Chief Minister uses the plural one. He does criticize her but extends his criticism to all womankind (Mir 1986 pp.14-15). Baiḍāwī (1963 p.17) considers the plural pronoun here and points out that it is either 'addressed to her and

those like her, or to women as a whole.' However in both cases, it can be said he tries to avoid direct contact with her (Brown and Levinson 1987 p.199) due to the known weakness in his character (Mir 1986 pp.14-15). See verse 28 and the full Quranic context in Appendices A and B:

٢٨. ﴿فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِن دُبُرٍ قَالَ إِنَّهُ مِن كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ﴾

> 28. So when he saw his shirt,- that it was torn at the back,- (her husband) said: "Behold! It is a snare of you women! truly, mighty is your snare!

To confirm, as has just been discussed, that the selection of addressing terms is sometimes governed by the setting, it is useful to present another situation where we have the same addresser and same addressee. In verse 21, (see Appendices A and B for full Quranic context) the Chief Minister is addressing his wife with the pronoun that is normally used in addressing a single female, أَكْرِمِي *'akrimī* 'Make comfortable'. In their own home, a husband and wife, all alone – perhaps little Joseph is there – are talking about what to do about a lost boy. Even if they were surrounded by servants, the situation here is completely different compared to the previous one (see verse 21 and its full Quranic context in Appendices A and B):

٢١. ﴿وَقَالَ الَّذِي اشْتَرَاهُ مِن مِّصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَى أَن يَنفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الأَرْضِ وَلِنُعَلِّمَهُ مِن تَأْوِيلِ الأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ﴾

> **21.** The man in Egypt who bought him, said to his wife: "Make his stay (among us) honourable: may be he will bring us much good, or we shall adopt him as a son." Thus did We establish Joseph in the land, that We might teach him the interpretation of stories (and events). And Allah hath full power and control over His affairs; but most among mankind know it not.

The other two examples, however, are received by the King from an ordinary person, the released fellow prisoner. The setting, here, plays a role in determining the addressing terms. Inside the royal court, the King, surrounded by his people, the courtiers and servants, relates his dream and wants an interpretation of it. No one is able to provide one. At this moment there emerges a previously-imprisoned man, the butler, claiming that he can provide its interpretation by asking Joseph about it because he remembered that his dream and the other prisoner's dream

were interpreted by Joseph adequately (Az-Zamakhshari 2014, Ar-Razi 2014, and Baiḍāwī 1963 p.26). Thus, it can be said that the fellow prisoner is successful in choosing the addressing pronouns (i.e. plural pronouns) that suit the whole setting. Both examples appear in the same context (see verse 45 and its full Quranic context in Appendices A and B):

45. {وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُم بِتَأْوِيلِهِ فَأَرْسِلُونِ}

45. But the man who had been released, one of the two (who had been in prison) and who now bethought him after (so long) a space of time, said: "I will tell you the truth of its interpretation: send ye me (therefore)."

6.2.3.1.2 Classical Arabic Pronominal Forms of Reference Extracted from the Quranic Text of the Story of the Prophet Joseph and Setting

With regard to setting, the present study data reports some special uses among a very few pronominal forms of reference from the Quranic text of the story of the Prophet Joseph. Examples are presented in Table 6.29 below.

No.	Pronoun	Addresser	Addressee	Referent	Gender and Number	English Equivalent	Verse Number
1	لدينا *ladaynā*	the King	Joseph	himself (the King)	first person plural pronoun	with us	54
2	نأخذ *na'khudha*	Joseph, the adult	Joseph's brothers, the adults	himself (Joseph)	first person plural pronoun	we take	79
3	وجدنا *wajadnā*	Joseph, the adult	Joseph's brothers, the adults	himself (Joseph)	first person plural pronoun	we found	79

No.	Pronoun	Addresser	Addressee	Referent	Gender and Number	English Equivalent	Verse Number
4	متاعنا *matāʿanā*	Joseph, the adult	Joseph's brothers, the adults	himself (Joseph)	first person plural pronoun	our possession	79
5	إنا *innā*	Joseph, the adult	Joseph's brothers, the adults	himself (Joseph)	first person plural pronoun	we	79

Table 6-29 Classical Arabic Pronominal Forms of Reference Extracted from the Quranic Text of the Story of the Prophet Joseph and Setting

The first example is used by the King when addressing Joseph after releasing the latter from prison. Instead of using the first person singular pronoun to refer to himself, the King, who seems quite aware of the situation setting, uses the plural variant of the pronoun. The situation takes place inside the royal court with all its magnificent atmosphere. Furthermore, it is a critical moment of honourably rewarding a just released prisoner, who is honest and loyal, but was unfairly prisoned and was able to interpret the King's dream reasonably (Az-Zamakhshari 2014, Ar-Razi 2014, and Baiḍāwī 1963 pp.30-31) (see verse 54 and its full Quranic context in Appendices A and B):

54 .{وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ}

54. So the king said: "Bring him unto me; I will take him specially to serve about my own person." Therefore when he had spoken to him, he said: "Be assured this day, thou art, before our own presence, with rank firmly established, and fidelity fully proved!

The other four examples are used by Joseph, the adult, in the situation where he and his brothers are discussing the issue of their brother's theft. Joseph, here, needs not to be known to his brothers; he carefully chooses referring pronouns that suit himself, the controller of all the

food stores of Egypt. This is, also, to successfully add to the seriousness and formality of the whole situation. Hence we find the use of the plural form of the first person pronoun to refer to himself (see verse 79 and its full Quranic context in Appendices A and B):

٧٩. {قَالَ مَعَاذَ اللَّهِ أَن نَّأْخُذَ إِلَّا مَن وَجَدْنَا مَتَاعَنَا عِندَهُ إِنَّا إِذًا لَّظَالِمُونَ}

79. He said: "(Allah) forbid that we take other than him with whom we found our property: indeed (if we did so), we should be acting wrongfully.

6.2.3.2 Classical Arabic Nominal Terms of Address and Forms of Reference Extracted from the Quranic Text of the Story of the Prophet Joseph and Setting

Unlike normal settings in which speakers are provided with a wider choice among terms of address, institutional contexts tend to restrict this choice (Ilie 2010 p.886). Although not many, some nominal addressing and referring terms are used by the characters of the story of the Prophet Joseph particularly for the setting variable. The discussion of these terms in relation to the social value of the setting is provided in the following two subsections.

6.2.3.2.1 Classical Arabic Nominal Terms of Address Extracted from the Quranic Text of the Story of the Prophet Joseph and Setting

The present study data reports three nominal addressing terms that are selected mainly for the social value of the setting (Table 6.30). We have, here, three different settings (prison, royal court, and market) with three distinct addressing terms. The first one is used by Joseph while addressing his fellow prisoners. The fact that Joseph belongs to the same group (prisoners), temporarily living in the same place and having the same conditions and almost the same destiny explains the unusual use of such an addressing term يا صاحبي السجن *yā ṣāḥibayi l-sijni* (As-Sharawi 2014). See verses 39 and its full Quranic context in Appendices A and B:

٣٩. {يَا صَاحِبَيِ السِّجْنِ أَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ}

39. "O my two companions of the prison! (I ask you): are many lords differing among themselves better, or the One Allah, Supreme and Irresistible?

No.	Nominal Addressing Terms	Addresser	Addressee	Category	English Equivalent	Verse Number
1	يا صاحبي السجن *yā ṣāḥibayi* *l-sijni*	Joseph	fellow prisoners	Vocative particle + masculine dual noun + genitive masculine noun	O, two companions of the prison!	39
2	ياأيها الملأ *yā ayyuhā* *l-mala-'u*	the King	his people	Vocative particle + nominative noun + masculine noun	O, Chiefs	43
3	أيتها العير *ayyatuhā* *l-ʿīru*	an announcer	the people in the caravan	Nominative noun + feminine noun	O, you in the caravan!	70

Table 6-30 Classical Arabic Nominal Terms of Address Extracted from the Quranic Text of the Story of the Prophet Joseph and Setting

The people or courtiers in the royal court, however, receive a specifically different addressing term from their addresser the King. ياأيها الملأ *yā 'ayyuhā l-mala'u* is a term that suits the setting of the presence of the King together with his courtiers (see verse 43 and its full Quranic context in Appendices A and B and subsection 6.2.4.2.1 below for further discussion of the term):

43. {وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِن كُنتُمْ لِلرُّؤْيَا تَعْبُرُونَ}

43. The king (of Egypt) said: "I do see (in a vision) seven fat kine, whom seven lean ones devour, and seven green ears of corn, and seven (others) withered. O ye chiefs! Expound to me my vision if it be that ye can interpret visions."

The last one is very expressive in that it stands for the whole situation. Instead of saying 'you' or 'you people', the announcer uses العير أيتها *'ayyatuhā l-ʿīru*, a term that depicts a whole picture of some social context of a market or place for exchanging merchandise with some people in caravans (see verse 70 and its full Quranic context in Appendices A and B):

70. {فَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ}

> **70.** At length when he had furnished them forth with provisions (suitable) for them, he put the drinking cup into his brother's saddle-bag. Then shouted out a crier: "O ye (in) the caravan! behold! ye are thieves, without doubt!"

6.2.3.2.2 Classical Arabic Nominal Forms of Reference Extracted from the Quranic Text of the Story of the Prophet Joseph and Setting

The collected data of the study reports only one nominal referring term that is loaded with setting value. In verse 25, the Chief Minister's wife refers to herself as أهلك *'ahlaka* 'your family', which is a collective noun suffixed with the possessive pronoun (see example 1 in Table 6.18). It seems that she is quite aware of choosing the appropriate referring term that suits the setting of being discovered as a cheat in front of her husband, witnesses, and a slave. To highlight her accusation of being seduced by a slave, she did not use terms such as 'your wife' or 'me' that denote singular. Not only this, but she attributes the whole family to the Chief Minister by attaching the addressing possessive pronoun to the nominal term so as to add to the Chief Minister's being angry at a supposedly trusted slave. In addition, she wants to stress that she is not only a wife to her husband, but a whole family. Baiḍāwī (1963 pp.16) believes that she intended:

> to create the impression that she had fled from Joseph, so as to clear her honour in her husband's opinion and make him jealous of Joseph, and incite him against Joseph, by way of getting her revenge on him.

6.2.4 Status

Like other sociolinguistic variables, status is a traditionally fundamental element in choosing one term over another in a particular context (Clyne et al. 2009 p.37, 79). The following subsections provide a discussion of how status affects the use of addressing and referring terms

(pronominal and nominal) in the story in question. Also, it is important to point out here that status cannot be confined to professional position only, but includes also any social position someone would have in relation to others (see section 1.8). Another important note to add here is that sometimes it is impossible to avoid overlapping between the sociolinguistic variables. Thus, to avoid repetition, some reference to the above sections or tables might be possible here. Finally, much of the status of social value will be explored in relation to power/solidarity, intimacy/distance, and politeness theories below.

6.2.4.1 Classical Arabic Pronominal Terms of Address and Forms of Reference Extracted from the Quranic Text of the Story of the Prophet Joseph and Status

In this subsection, the use of addressing and referring pronouns that is considered a deviation from the norm for the status variable is discussed with reference to the contexts where we have high status characters. It is important to notice that in most situations the default addressing or referring pronouns are used frequently and that only a few situations reveal some unusual use of these pronouns (see subsections 6.2.4.1.1 and 6.2.4.1.2 below for more discussion of this)

6.2.4.1.1 Classical Arabic Pronominal Terms of Address Extracted from the Quranic Text of the Story of the Prophet Joseph and Status

In subsection 6.2.3.1.1 above, the use of plural pronouns to address a singular addressee has been highlighted in terms of politeness, respect and distance. The present study data reveals some special uses of two addressing pronouns that are loaded with the social value of status (examples 2 and 3 in Table 6.28 above). As mentioned before, the fellow prisoner here addresses the King using the plural form of the default pronoun (singular). This abnormal use can be attributed not only to the setting (see above) but also to the fact that the addresser is quite aware of the high status of the addressee, the King (Ar-Razi 2014). For the full Quranic context of these examples see above and Appendices A and B.

6.2.4.1.2 Classical Arabic Pronominal Forms of Reference Extracted from the Quranic Text of the Story of the Prophet Joseph and Status

The particular usage of the referring pronouns that have been presented in section 6.2.3.1.2 in Table 6.29 can be discussed in relation to status

as well. It can be said here that the King refers to himself by using the plural form to add to his majesty in order to reassure Joseph that he will be no more unsafe and that he will be royally ranked (example 1 Table 6.29). For the full context of the example being discussed see verse 54 above and Appendices A and B.

When Joseph chooses the plural form of the referring pronoun to refer to himself in front of his brothers, he is quite mindful of his addressees and his present high status (examples 2,3,4 Table 6.29). In other words, at this moment of speaking to his brothers, Joseph wants to conceal his real identity as much as he can. Therefore, the pragmatic function of this unusual use of pronouns is to impose his being a person of higher status in an attempt to mislead his brothers about his real identity. For the full contexts of the examples being discussed see verse 79 above and Appendices A and B.

6.2.4.2 Classical Arabic Nominal Terms of Address and Forms of Reference Extracted from the Quranic Text of the Story of the Prophet Joseph and Status

The collected data of the present study show that some nominal referring and addressing terms are used especially to suit the social status of the addressee or referent. Particularly, the use of honorifics can be discussed here.

6.2.4.2.1 Classical Arabic Nominal Terms of Address Extracted from the Quranic Text of the Story of the Prophet Joseph and Status

Five nominal addressing terms are found to be used particularly for the status variable (Table 6.30). The first example, الملأ يأيها *yā 'ayyuhā l-mala'u,* (see subsection 6.2.3.2.1 and Table 6-30) is used by the King addressing his courtiers while asking for an interpretation of his dream. Az-Zamakhshari (2014) and Tantawi (2014) emphasize that the King here using this addressing term not for the ordinary courtiers but for those of knowledge and wisdom. Ash-Sha'rawi (2014) too confirms that the king is addressing people of socially high professional status. The second example is chosen by the fellow prisoner to address Joseph, because, as Mir (1986 p.12) suggests, 'Joseph must have distinguished himself in prison as a man of upright character'. The term الصديق أيها *ayyuhā l-ṣiddīqu* 'very truthful' is 'really a compact word for a man who is virtuous in every sense', Mir (1986 p.12) adds. It can be said that

Joseph deserves this addressing term due to his high status in knowledge and faith. Ar-Razi (2014) confirms that a learner should use such honorifics when addressing a man of knowledge to show respect, esteam and deference. In addition, Baiḍāwī (1963 p.26) comments on this addressing term that it is an adjective of an intensive form signifying truthfulness. Az-Zamakhshari (2014), Ar-Razi (2014), and Baiḍāwī 1963 p.26), also, explain that it is clear that Joseph receives this addressing term from the released fellow prisoner who must have tested Joseph's truthfulness after recognising that Joseph's interpretation of his own dream and his fellow prisoner, the baker, have come true. For the full context see verse 46 in Appendices A and B:

46. {يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ}

46. "O Joseph!" (he said) "O man of truth! Expound to us (the dream) of seven fat kine whom seven lean ones devour, and of seven green ears of corn and (seven) others withered: that I may return to the people, and that they may understand."

The third example, however, is used for Joseph by his brothers not because of his knowledge or faith, but high status in terms of professional position, as controller of all Egypt's food stores. The pragmatic function here is that Joseph's brothers want Joseph to sympathize with their old father who has already lost a dear son and now he is about lose another beloved one (At-Tantawi 2014, Az-Zamakhshari (2014), Ar-Razi (2014), and Baiḍāwī 1963 p.40). An interesting point to add here is that the honorific term يا أيها العزيز *yā ayyuhā l-ʿazīzu* 'O, the Exalted one!' is used merely for the high status of the addressee not the setting, because once Joseph's brothers discover the real identity of their addressee (that he is their brother), they address him using his FN (i.e. Joseph), the default addressing term. They ignore everything about the setting and his high status and just call him *Joseph.* It can be noticed that both examples discussed here are preceded by the vocative. Formentelli (2009 p.191) asserts that the use of the vocative is formal. For the full context see verse 78 in Appendices A and B:

88. { فَلَمَّا دَخَلُواْ عَلَيْهِ قَالُواْ يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُّزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ}

No.	Nominal Addressing Terms	Addresser	Addressee	Category	English Equivalent	Verse Number
1	أيها الصديق *ayyuhā* *l-ṣiddīqu*	fellow prisoner	Joseph	Nominative noun + masculine abstract noun	O, the truthful one!	46
2	يا أيها العزيز *yā ayyuhā* *l-ʿazīzu*	Joseph's brothers, the adults	Joseph	Vocative particle + Nominative noun + masculine honorific noun	"O, the Exalted one!	78
3	ربِّ *rabbi*	Joseph	God	Masculine honorific noun + 1st person singular possessive pronoun	My Lord	101
4	فاطر السماوات والأرض *fāṭira l-samāwāti* *wal-arḍi*	Joseph	God	Masculine honorific noun	Creator of the heavens and the earth	101

Table 6-31 Classical Arabic Nominal Terms of Address Extracted from the Quranic Text of the Story of the Prophet Joseph and Status

88. Then, when they came (back) into (Joseph's) presence they said: "O exalted one! distress has seized us and our family: we have (now) brought but scanty capital: so pay us full measure, (we pray thee), and treat it as charity to us: for Allah doth reward the charitable."

The other two addressing term can be considered as honorifics, for they are names and attributes of God. Joseph addresses God with these honorifics, because he is quite faithful, understanding that God is in an extremely high position in relation to his creatures. For the full contexts of the examples see verse 101 in Appendices A and B:

101. ﴿رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِن تَأْوِيلِ الأَحَادِيثِ فَاطِرَ السَّمَاوَاتِ وَالأَرْضِ أَنتَ وَلِيِّي فِي الدُّنْيَا وَالآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ﴾

101. "O my Lord! Thou hast indeed bestowed on me some power, and taught me something of the interpretation of dreams and events,- O Thou Creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter. Take Thou my soul (at death) as one submitting to Thy will (as a Muslim), and unite me with the righteous."

6.2.4.2.2 Classical Arabic Nominal Forms of Reference Extracted from the Quranic Text of the Story of the Prophet Joseph and Status

Most of the nominal referring terms found to be affected by the status variables are honorifics, particularly, names and attributes of God. Examples of nominal terms, used to refer to persons and loaded with the status value are إمرأة العزيز *imra'atu l-ʿazīzi* 'the wife of Al-aziz' عليم حكيم *ʿalīmun ḥakīmun* 'all Knower, all Wise' and ربي *rabbi* 'my Lord' (Table 6.32), and أهلك *'ahlaka* 'your family'(example 1 in Table 6.18). It can be said that among all the other possible referring terms that could be used to refer to the Chief Minister's wife the first term is particularly chosen by the women of the city to suit her status and to highlight her sin in seducing her slave. She is the wife of one of the most important figure in Egypt, and for people of high status this kind of immorality is more scandalous (Tantawi 2014, Ash- Sha'rawi 2014). Next, we have Jacob addressing Joseph and making a reference to Allah by using honorifics that suit His highest status (example 3 Table 6.32). The honorifics used include a name and an attribute of God. Jacob uses them to refer to Him while telling Joseph how God favours him and his forefathers. The third term is used by Joseph in referring to his master, the Chief Minister, when his wife tries to seduce him (example 2 Table 6.32). Being loyal and honest, Joseph would never betray his lord who has given him honourable place (Az-Zamakhshari 2014, Ar-Razi 2014, and Baiḍāwī 1963 p.14). The last example appears in verse 25. The Chief Minister's wife refers to herself as أهلك *'ahlaka* 'your family', which is a

collective noun suffixed with the possessive pronoun to make an indierect reference to herself (see example 1 in Table 6.18). She is quite aware of her social status and intentionally imposing it upon others. For the full contexts of all examples here see verses above and Appendices A and B.

No.	Nominal Referring Forms	Addresser	Addressee	Referent	Category	English Equivalent	Verse Number
1	امرأة العزيز *imra'atu* *l- ʿazīzi*	the women of the city	the women of the city	the Chief Minister's wife	feminine indefinite noun +genitive masculine singular adjective	the wife of Al-aziz	30
2	ربي *rabbi*	Joseph	the Chief Minister's wife	the Chief Minister	nominative masculine noun + 1st person singular possessive pronoun	My Lord	23
3	عليم حكيم *ʿalīmun* *ḥakīmun*	Jacob	Joseph	God	nominative masculine singular indefinite noun and adjective	all Knower, all Wise	6

Table 6-32 Classical Arabic Nominal Forms of Reference Extracted from the Quranic Text of the Story of the Prophet Joseph and Status

6.3 Theory of Power/Solidarity and Classical Arabic Terms of Address and Forms of Reference Extracted from the Quranic Text of the Story of the Prophet Joseph

It is important to remember, here, that Brown and Gilman (1960) deal with pronominal terms of address but not nominal forms of reference. However, in the present study the application of the theory in question is extended to cover nominal addressing terms as well as forms of reference (pronominal and nominal).

Briefly reviewed, the theory of power/solidarity considers the use of the informal/familiar pronoun *T* and formal/polite *V* which is governed by the dimensions/semantics of power and solidarity. Moreover, the authors of the theory suggest that the power semantic conveys a vertical, asymmetrical relationship between the addresser and the addressee which is caused by the difference in power and reflected in the nonreciprocal usage of pronouns. Differences of power can be with regard to 'physical strength, wealth, age, sex, institutional role in the church, the state, the army, or within the family' (Brown and Gilman 1960 p.255). The solidarity dimension, by contrast, is perceived as a horizontal, symmetrical relationship between equals who use terms reciprocally.

The results of the present study can be linked to the theory in question. However, such linkage cannot be taken for granted, because there are some results which do not support Brown and Gilman's (1960) views. The following subsections discuss the present study findings in relation to the power/solidarity theory starting with pronominal addressing and referring terms and ending with their nominal counterparts.

6.3.1 Classical Arabic Pronominal Terms of Address and Forms of Reference Extracted from the Quranic Text of the Story of the Prophet Joseph and Power/solidarity Theory

Although Classical Arabic addressing and referring systems include closed sets of bound and free pronominal terms that are diversified for gender and number, they do not have variants such as informal *T* and formal *V*. In this sense, Classical Arabic is like English and many other languages which 'do not display a pronominal distinction as a strategy

to convey politeness and respect' (Formentelli 2009 p.180). Thus, in the Classical Arabic speakers' repertory there is no existence of informal *T* and formal *V* variants to choose between in different addressing as well as referring behaviours.

Nevertheless, an exception to this can be made here. It has been reported above that in some contexts there is unusual use of plural pronouns to address or refer to singular person (see examples 2 and 3 in Table 6.28 and Table 6.29). If we consider the usual/default use as *T* and the unusual use as *V*, then our discussion can be related to Brown and Gilman's views. Considering Brown and Gilman's (1960 p.255) observation on power that it 'is a relationship between at least two persons, and it is nonreciprocal in the sense that both cannot have power in the same area of behaviour', status (professional or social) can be involved here. The relationship between the released fellow prisoner and the King is asymmetrical and vertical. The former is inferior and the latter is superior and, hence, receives *V* from his addressee.

In some referring behaviour (examples 1-5 Table 2.29), superiors receive *V*. The King and Joseph, as the controller of the food stores, refer to themselves using the plural form that suits their powerful figures. In the context of example 1, verse 54, the King is addressing Joseph with *T*, 2nd person singular pronoun إنك *'innaka* 'you', but refers to himself with *V*. For full context see verse 54 above and in Appendices A and B.

6.3.2 Classical Arabic Nominal Terms of Address and Forms of Reference Extracted from the Quranic Text of the Story of the Prophet Joseph and Power/solidarity Theory

Roughly speaking, in this area of language there might be some greater degree of formality and informality than the area of pronominals. This involves the use of titles and honorifics which usually high status people receive from low status people. The present study data has reported above the use of some titles and honorifics among unequal parties and FN and solidarity terms among equal ones in both addressing and referring behaviour. Also, it is found that less powerful persons receive FN from those of more power.

In addressing behaviour, an obvious asymmetry in the choice of nominal addressing terms is found. Powerful figures receive titles or honorifics that suit their social/professional status from less powerful

ones (Table 6.31 above). Moreover, the use of vocatives can be regarded as a formal practice as well (Formentelli 2009 p.191). By contrast, low status persons (e.g. Joseph, as a slave) are addressed by high status one (i.e. the Chief Minister) with an informal expression (e.g. FN) (see discussion of verse 29 in subsection 6.2.1.2.1) which indicates nonreciprocal use. That there is no existence of any vocative device might add to this informality.

One interesting result which emerges from the corpus data of the present study and was previously observed in English by Formentelli (2009 p.186) is that speakers adopt certain strategies that convey neutral ways of address. For example, due to the lack of 'explicit morphemes indexing politeness' in the Classical Arabic pronominal system, the default second person pronouns 'represents an effective compromise between formal and informal address' of which interlocutors take advantage of in addressing or referring to others Formentelli (2009 p.191). This is exemplified in the story in question through many situations where characters of younger age, or lower status tend to use pronouns in addressing (see Tables 6.1 - 6.6 above) or referring to older or higher status characters (see Tables 6.8 – 6.14 above) instead of using any nominal term. Formentelli's informants (2009 p.186) report that they rely on the strategy of avoiding of any kind of nominal addressing 'as a solution whenever they are not sure of the appropriate form to use, or, more commonly, when they do not know the name of the addressee.'

One important issue to raise here is the use of the imperative mode which is found in addressing behaviour and to some extent involves a sort of power semantic. Al-Malik (1995 p.153) points out that the imperative is defined by 'Arab rhetoricians as an order or a request in the form of superiority to do something.' The imperative form is governed by, as Downes (1977 cited in Al-Malik 1995 p.151) puts it, the relative power of the speaker and the hearer. Also, Al-Malik (1995 p.151) observes that the above definition of imperative covers only, what he calls, the basic meaning of this form of speech. He (ibid) adds some other secondary meanings such as challenge, continuation, advice, prayer, threat, scorn, permission, and equalization. Before that Al-Malik (1995 p.69) has noted Searle's (1975:356 cited in Al-Malik 1995 p.69) proposition that speakers can perform different types of

actions (e.g. ask, order, command, pray, request, invite, permit and advise) in order to have the addressees do something.

What concerns us here is what goes with the examples of imperative found in the Chapter of Joseph. More specifically, the situations where we have characters of distinct power (age, knowledge and status) are highlighted here.

The situation in which the Chief Minister's wife is trying to seduce Joseph includes an imperative form when she says to him هيت لك *hayta lak* 'come on' (verse 23) هيت *hayta* is a verbal noun meaning " 'come on and make haste'" (Ar-Razi 2014, and Baiḍāwī 1963 p.14). The absence of any addressing form, except for the default second person pronoun attached to the preposition which is neutral, makes the meaning of this imperative neither an invitation nor a request. It takes the form of a command or order from a higher more powerful person (in age and status) to a lower less powerful one. For the full context of the example here see verse 23 above and in Appendices A and B.

Another interesting example is when the Chief Minister says يوسف أعرض عن هذا واستغفري لذنبك *yūsufu aʿriḍ ʾan hadha wastaghfirī lidhanbiki* "O Joseph, pass this over! (O wife), ask forgiveness for thy sin" (verse 29). Two imperative verbs are found here, but with different secondary meanings. The first one is directed to Joseph who is less in power (age and status) and, yet, involves the meaning of advice because the addresser, perhaps feeling ashamed of his wife's behaviour, wants the addressee just to forget all about what has happened. Al-Malik (1995 p.159) believes that the use of the addressing term before the verb 'makes the meaning of advice and guidance more clear.' Also Brown and Levinson (1987 p.108) observe that this kind of address with imperative indicates that S considers the relative P (power, status difference) between himself and the addressee to be small, thus softening the imperative by indicating that it isn't a power-backed command. Thus even when used to children, it turns a command into a request. For the full context of the example here see verse 29 in Appendices A and B.

The second imperative verb involves a sort of command or order from the husband who feels angry upon discovering his wife as being a cheat. He even avoids mentioning any kind of addressing term except for the default second person feminine pronoun attached to the verb.

A good example of challenge imperative is performed by the King when he addresses his courtiers whose incapability of interpreting dreams he knows very well (verse 43). Al-Malik (1995 p.75) states that this kind of imperative form is used when 'the action of the imperative is beyond the ability of the addressee.' The verb أفتوني 'aftūnī '(you) explain to me' is used by a higher status addresser (more powerful) to address lower status people not for the basic meaning of the imperative but to challenge his courtiers to produce a good interpretation of his dream. The completion of the verse when he says إِن كُنتُمْ لِلرُّؤْيَا تَعْبُرُونَ 'if it be that ye can interpret visions' confirms that the King is challenging his courtiers. For the full context of the example here see verse 43 in Appendices A and B:

43. {وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنْبُلاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلأُ أَفْتُونِي فِي رُؤْيَايَ إِن كُنتُمْ لِلرُّؤْيَا تَعْبُرُونَ}

> **43.** The king (of Egypt) said: "I do see (in a vision) seven fat kine, whom seven lean ones devour, and seven green ears of corn, and seven (others) withered. O ye chiefs! Expound to me my vision if it be that ye can interpret visions."

In verse 67, Jacob, the aged (more powerful in age) kind father, use the imperative, ادخلوا udkhulū, not to order or command his sons (less powerful in age) but to advise them to go through more than one gate to avoid an evil eye (Az-Zamakhshari 2014, Ar-Razi 2014, Baiḍāwī 1963 p.14, Tantawi 2014, and Ash-Sha'rawi 2014). We expect Jacob who is a prophet and old enough to have good experience of life to guide his sons about how to stay safe. Again the use of the addressing term يا بني yā baniyya 'O my sons' (a vocative particle + a kinship term) adds to the meaning of advice and guidance (Al-Malik 1995 p.153). For the full context of the example here see verse 67 above and in Appendices A and B.

While all the above examples appear in situations where we have people of more power addressing less powerful addressees, the following few examples occur in addressing behaviour where the addressees are more powerful.

It seems that when the imperative is used by a less powerful addresser it has to change its basic meaning (see above) into a secondary one that is appropriate for the situation. For example, in verse 36 the two fellow prisoners after discovering that Joseph is more knowledgeable

and faithful than them address him with the imperative نبئنا *nabbi'nā* '(you) inform us'. The meaning here cannot be considered as an order; it is more likely a request from the fellow prisoners to Joseph to interpret their dreams. For the full context of the example here see verse 36 in Appendices A and B:

36. {وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ}

> **36.** Now with him there came into the prison two young men. Said one of them: "I see myself (in a dream) pressing wine." said the other: "I see myself (in a dream) carrying bread on my head, and birds are eating, thereof." "Tell us" (they said) "The truth and meaning thereof: for we see thou art one that doth good (to all)."

Two more examples of this kind of address are used by Joseph's brothers the Adults when addressing Joseph, the controller of all Egypt's food stores. In verse 78, when their brother, Benyamin, is arrested as a thief, they remember their promise to their father that they should bring back Benyamin – whom he is deeply attached to - to him, and that their father already grieving of his lost son, Joseph (Az-Zamakhshari 2014, Ar-Razi 2014, and Baiḍāwī 1963 p.40). They address Joseph with the imperative فَخُذْ أَحَدَنَا مَكَانَهُ 'therefore retain one of us in his stead'. They are in a very embarrassing situation and speaking to a man of a very high status, thus, this cannot be an order or command as it is a mere request. The other example is when they come back to Joseph discuss their brother's issue and to be supplied with food. They are in a very weak position to order Joseph to pay full measure and to be charitable to them. They request, or more precisely beg, him to do so: فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا 'so pay us full measure, (we pray thee), and treat it as charity to us'. For the full contexts of both examples here see verses 78 and 88 in Appendices A and B:

78. {قَالُواْ يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ}

> **78.** They said: "O exalted one! Behold! he has a father, aged and venerable, (who will grieve for him); so take one of us in his place; for we see that thou art (gracious) in doing good."

88. {فَلَمَّا دَخَلُواْ عَلَيْهِ قَالُواْ يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ}

88. Then, when they came (back) into (Joseph's) presence they said: "O exalted one! distress has seized us and our family: we have (now) brought but scanty capital: so pay us full measure, (we pray thee), and treat it as charity to us: for Allah doth reward the charitable."

Compared to their counterpart imperatives used by powerful people, all these examples are followed by a form of praise or prayer. The first two are followed with إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ 'for we see that thou art (gracious) in doing good'. The third one precedes إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ 'for Allah doth reward the charitable'. Moreover, the addressees and addressers are all non-acquainted except for the fact that the addressers are quite aware of their addressees' high status. These findings support Maalej's remark's (2010 pp. 156, 164, 171) on the use of Tunisian terms of address among non-acquainted people. He (2010 p.171) argues that the use of this kind of appeal invocation – as he calls it – is a means of 'enhancing the persuasiveness' performed by the addressing term in order to have the addressee 'engage with the addresser in various conversational goals such as requesting, warning, complaining, etc.' (Maalej 2010 p. 164).

A clear asymmetry can be reported here as these appeals are only received by more powerful people from less powerful one. Put simply, the use of this strategy in addressing behaviour can be considered as nonreciprocal.

When the imperative is directed to God it deviates from the basic meaning to be a sort of prayer or supplication. A good example is when Joseph addresses God in verse 101 and says تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ 'Take Thou my soul (at death) as one submitting to Thy will (as a Muslim), and unite me with the righteous.' Joseph here is not ordering God, because '[w]e do not expect a human being to give instructions to the Lord (the Creator)' (Al-Malik 1995 p.78), but we do expect the other way round. Again the asymmetrical distribution of addressing strategies observed here indicates the vertical dimension of nonreciprocal use of address. For the full context of the example here see verse 101 in Appendices A and B:

101. {رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِن تَأْوِيلِ الأَحَادِيثِ فَاطِرَ السَّمَاوَاتِ وَالأَرْضِ أَنتَ وَلِيِّي فِي الدُّنْيَا وَالآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ}

101. "O my Lord! Thou hast indeed bestowed on me some power, and taught me something of the interpretation of dreams and events,- O Thou Creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter. Take Thou my soul (at death) as one submitting to Thy will (as a Muslim), and unite me with the righteous."

Negative imperative cannot be ignored as it is no less important than positive. It is formed by using the negative particle لا *lā* followed by the second person imperfect verb (Ryding 2005 p. 632, Al-Malik 1995 p. 80). Unlike its positive counterpart in which the addresser orders the addressee to do something, negative imperative is, in its basic meaning, an order not to do something (Al-Malik 1995 p.80). Yet, other secondary meanings suggested by Al-Malik (1995 pp.81-86) can be highlighted: continuation and excitation, denial of hope, advice and guidance, prayer and supplication, and petition.

Continuation negative imperative is used to encourage an addressee to continue doing something that he is expected to do (Al-Malik 1995 p.172). A good example of this type appears in the context of verse no. 87 when Jacob asks his sons to go and look for Joseph and Benyamin. He says, (وَلاَ تَيْأَسُواْ مِن رَّوْحِ اللّهِ إِنَّهُ لاَ يَيْأَسُ مِن رَّوْحِ اللّهِ إِلاَّ الْقَوْمُ الْكَافِرُونَ) 'and never give up hope of Allah's Soothing Mercy: truly no one despairs of Allah's Soothing Mercy, except those who have no faith.' Jacob here is sure that his sons are not disbelievers nor lose hope in God; he is just encouraging them (Tantaawi 2014 As-Sha'raawi 2014).

In verse 60, when Joseph is unknown to his brothers, he uses the negative imperative فَإِن لَّمْ تَأْتُونِي بِهِ فَلاَ كَيْلَ لَكُمْ عِندِي وَلاَ تَقْرَبُونِ 'Now if ye bring him not to me, ye shall have no measure (of corn) from me, nor shall ye (even) come near me.' This kind of negative imperative is denial of hope which 'may indicate the meaning of denial of hope in the case of putting an end to the hope of the addressee' (Al-Malik 1995 p.175). Joseph is trying somehow to force his brothers to bring Benyamin, and, thus, he is using his power to put an end to his brothers' hope of coming back without Benyamin.

The data also reports some good examples of negative imperative deviating from its basic meaning to convey advice and guidance. Jacob advises his beloved son, Joseph, at the beginning of the story not to tell his dream to his brothers, lest that they scheme against him (see verse

5 and for its full context see Appendices A and B). It more or less takes the form of 'admonition or warning' as Al-Malik (1995 p.177) identifies it:

{قَالَ يَا بُنَيَّ لاَ تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُواْ لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلإِنسَانِ عَدُوٌّ مُّبِينٌ} .5

5. Said (the father): "My (dear) little son! relate not thy vision to thy brothers, lest they concoct a plot against thee: for Satan is to man an avowed enemy!

Unlike all the above imperative meanings that are used by more powerful people to address less powerful ones or vice versa, the petition negative imperative is used on a solidarity basis between people of equal power. Al-Malik (1995 p. 180) points out that the addresser, who is of the same status as his addressee, expresses his petition in this form of negative imperative. This is exemplified in verse no. 10 when Joseph's brothers the teenagers are discussing how to get rid of Joseph: (قَالَ قَائِلٌ مَّنْهُمْ لاَ تَقْتُلُواْ يُوسُفَ وَأَلْقُوهُ فِي غَيَابَةِ الْجُبِّ يَلْتَقِطْهُ بَعْضُ السَّيَّارَةِ إِن كُنتُمْ فَاعِلِينَ) 'Said one of them: "Slay not Joseph, but if ye must do something, throw him down to the bottom of the well: he will be picked up by some caravan of travellers."' One of the brothers is addressing the other brothers who are of the same generation. He expresses his petition towards them not to kill Joseph.

It can be added here that this secondary meaning of negative imperatives can be found among the positive ones. In the above context, one of Joseph brothers, besides using the negative imperative, also uses a positive one that involves a petition of throwing Joseph down into a well. Moreover, just before this verse, Joseph's brothers the teenagers say, (اقْتُلُواْ يُوسُفَ أَوِ اطْرَحُوهُ أَرْضًا) 'Slay ye Joseph or cast him out to some (unknown) land'. Both verbs are positive imperative deviating from their basic meanings to indicate petition.

In addition, it can be observed that with all the other secondary meanings of negative as well as positive imperative the relationship between interlocutors is asymmetrical and involves non-reciprocal use of address. However, the petition form can be excluded here, because it implicates a symmetrical relationship that can be reflected in the reciprocal use of address.

On a solidarity basis as well, people of almost equal power (i.e. age, occupational status, etc.) use mutual informal addressing terms. This is made explicit by the use of FN among brothers as in example 5 in Table

6.16, or familiarizers – as they are called by Formentelli (2009 p.191) – like the addressing term السجن صاحبي يا *yā ṣāḥibayi l-sijni* 'O two companions of the prison' which is used by Joseph to address his fellow prisoners (much of discussion of this term will be elaborated in the next subsection).

This is also found in referring behaviour, FN (example 1 in Table 6.17) where, the default kinship term (example 4 Table 6.17), or, more commonly, the default referring pronouns are used to refer to equals.

6.4 Theory of Intimacy/distance and Classical Arabic Terms of Address and Forms of Reference Extracted from the Quranic Text of the Story of the Prophet Joseph

In this theory, Brown and Ford (1961) do not go far away from the views suggested in the power/solidarity model. They still hold the supposition of reciprocity or nonreciprocity, and the vertical and horizontal relationship between interlocutors. The two most common address terms are identified by the authors in the American English addressing system: FN and title+last name (TLN). Moreover, they observe that in addressing behaviour these work in three patterns: 'the Mutual TLN, the Mutual FN, and the nonreciprocal use of TLN and FN' (Brown and Ford 1961 p. 384). The two mutual patterns work on the intimacy dimension (though the FN mutual is more intimate), and the nonreciprocal pattern is based on the distance dimension (higher status people use FN and receive TLN and the lower use TLN and receive FN). In addition, age and occupational status are perceived as the significant factors governing these patterns. The practice of the intimate form and the distant form is found by the authors to be applicable to the use of pronouns of address in many languages as well: Mutual V, Mutual T, and nonreciprocal V and T. Finally, the authors believe that 'in the progression towards intimacy of unequals the superior is always the pacesetter initiating new moves in that direction' (Brown and Ford 1961 p. 384).

6.4.1 Classical Arabic Pronominal Terms of Address and Forms of Reference Extracted from the Quranic Text of the Story of the Prophet Joseph and Intimacy/distance

It has been pointed out above that the Classical Arabic pronominal addressing and referring systems do not normally show any status distinctions as all the pronouns are neutral. However, the present study data does report a very small number of cases where the plural form of the addressing (see Table 6.27) or referring (see Table 6.28) pronouns are used to show respect and deference.

Taking the intimacy/distance dimensions into consideration, the use of the plural form to address or refer to high status people seems to work on the distance dimension. The examples in Tables 6.27 and 6.28 illustrate that the superior people receive V and are referred to with V too. This unusual practice, exclusively applied to higher status people, reflects the vertical relationship between the parties involved.

Coffen (2002 p.285, cited in Clyne et al. 2009 p.20) explains how "different address forms can be used as boundaries to include or exclude an individual from the group to which the speaker belongs.' The present data reveals some interesting results that show that speakers apply this strategy to minimize or maximize the distance, particularly in referring behaviour.

The following examples illustrate how small linguistic devices, pronouns, can affect the distance between addressers, addressees, and referents. For example, in verse 59, Joseph first refers to his brother, Benyamin, as أخ لكم *'akhin lakum* 'a brother of you' when speaking to his brothers. He intentionally maximizes the distance between him and his addressees as well as his referent by not using any possessive pronouns (e.g. أخي *'akhī* 'my brother' or أخينا *'akhīnā* 'our brother'); he is very careful about concealing his true identity from his brothers. The same can be said about the referring أبيكم *'abīkum* 'your father' that appears in the same verse. Yet, when he starts revealing himself to them, he refers to Benyamin as أخي *'akhī* 'my brother', which significantly shortens the distance between himself and his referent but not his addressee, as they still have not expressed any apology to him (verse 90). أبيكم *'abīkum* 'your father', on the other hand, turns into أبي *'abī* 'my father' in verse 93 after uncovering about his real identity. For the full contexts of both examples here see verses 59, 90 and 93 in Appendices A and B:

59. ﴿وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَّكُم مِّنْ أَبِيكُمْ أَلاَ تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَاْ خَيْرُ الْمُنزِلِينَ﴾

59. And when he had furnished them forth with provisions (suitable) for them, he said: "Bring unto me a brother ye have, of the same father as yourselves, (but a different mother): see ye not that I pay out full measure, and that I do provide the best hospitality?

90. ﴿قَالُواْ أَإِنَّكَ لَأَنتَ يُوسُفُ قَالَ أَنَاْ يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لاَ يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾

90. They said: "Art thou indeed Joseph?" He said, "I am Joseph, and this is my brother: Allah has indeed been gracious to us (all): behold, he that is righteous and patient,- never will Allah suffer the reward to be lost, of those who do right."

93. ﴿اذْهَبُواْ بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ﴾

93. "Go with this my shirt, and cast it over the face of my father: he will come to see (clearly). Then come ye (here) to me together with all your family."

Joseph's brothers also try to exclude both Joseph and Benyamin upon discovering the latter's theft by saying أخ له *'akin lahu* 'a brother of his' in verse 77 (see Appendices A and B). The use of the indefinite form without any possessive pronoun maximizes the distance between themselves and Joseph, and the use of the preposition with the third person pronoun referring to Benyamin is to exclude Benyamin (cf. لنا *lanā* 'of ours'):

77. ﴿قَالُواْ إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُ مِن قَبْلُ فَأَسَرَّهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنتُمْ شَرٌّ مَّكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ﴾

77. They said: "If he steals, there was a brother of his who did steal before (him)." But these things did Joseph keep locked in his heart, revealing not the secrets to them. He (simply) said (to himself): "Ye are the worse situated; and Allah knoweth best the truth of what ye assert!"

This kind of exclusion of Joseph and Benyamin is not unusual for Joseph's brothers; at the beginning of the story they refer to them as يُوسُفُ وَأَخُوهُ *yūsufu wa akhūhu* 'Joesph and his brother'. Baiḍāwī (1963 p.5) comments that "[the] reason why he is specially termed 'his' <i.e. Joseph's> brother is that Joseph was specially related to Benjamin by

the fact of full brotherhood." For the full contexts of this example see verse 8 in Appendices A and B:

٨. ﴿إِذْ قَالُواْ لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَى أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلالٍ مُبِينٍ﴾

8. They said: "Truly Joseph and his brother are loved more by our father than we: But we are a goodly body! really our father is obviously wandering (in his mind)!

In verse 81 (see Appendices A and B), Benyamin and Jacob are excluded too by Joseph's brothers when telling their father about Benyamin's being arrested as a thief. The brothers maximize the distance between them and their addressee (i.e. Jacob) and their referent (i.e. Benyamin) by referring to the latter as ابنك *abnaka* 'your son'. They could have used his FN or 'our brother' as in verse 63 and 65 when they persuade their father to let Benyamin go with them to Egypt, but they consider themselves as a group (cf. verse 8 – see above - when they refer to themselves as a group), and Joseph, Benyamin and their father as a different group:

٨١. ﴿ارْجِعُواْ إِلَى أَبِيكُمْ فَقُولُواْ يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلاَّ بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴾

81. "Turn ye back to your father, and say, 'O our father! behold! thy son committed theft! we bear witness only to what we know, and we could not well guard against the unseen!

The Chief Minister's wife maximizes the distance between her and Joseph in the meeting of the Women of the City (verse 32, see Appendices A and B). Now Joseph is standing in front of the addresser (the Chief Minister's wife) and the addressees (the Women of the City). She first completely ignores his existence among them and considers him as a referent by using a third person pronoun to talk about him. Then, among all the variant third person pronouns she chooses the demonstrative ذلكن *dhālikunna* 'that', which denotes distance not proximity and is usually used to talk about a physically distant referent (cf. هذا *hādhā* 'this'). To consider what has been stated before by As-Samura'i (2015) (For more discussion of this pronoun see subsection 3.2.2.1.1), the plural form is used here instead of ذلك *dhālika* 'that' for assertion. Also it can be deduced that she uses the plural form to attempt to exclude Joseph and to include the addressees, the women of the city so as to gain their approval of what she has done. Finally, none of the verbs used by her are attached to any addressing pronouns, but rather to

referring pronouns. This exclusion seems to be pragmatically meant by the Chief Minister's wife to indicate how handsome Joseph is so that the women excuse her for her tempting him (Az-Zamakhshari 2014and Baiḍāwī 1963 p.20). As if she was trying to say, "he is that Canaanite slave in respect of whom you blamed me…" (Baiḍāwī 1963 p.20). Here is the verse (for the full Quranic context see Appendices A and B):

32. {قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رَاوَدتُّهُ عَن نَّفْسِهِ فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا آمُرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ الصَّاغِرِينَ}

32. She said: "There before you is the man about whom ye did blame me! I did seek to seduce him from his (true) self but he did firmly save himself guiltless!....and now, if he doth not my bidding, he shall certainly be cast into prison, and (what is more) be of the company of the vilest!"

Another practice of using referring pronouns for distance can be found in verse 37 where Joseph is addressing the fellow prisoners. In order to shorten the distance beween him and his addressees so as to preach his message, Joseph include them in his speech by using the demonstrative pronoun ذلكما *dhālikuma* 'that'. He, in fact, achieves two goals here by using this form of the demonstrative: shortening the distance and asserting his message to take As-Samura'i's point into account (for the full context see Appendices A and B):

37. {قَالَ لاَ يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلاَّ نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَن يَأْتِيَكُمَا ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لاَّ يُؤْمِنُونَ بِاللَّهِ وَهُم بِالآخِرَةِ هُمْ كَافِرُونَ}

37. He said: "Before any food comes (in due course) to feed either of you, I will surely reveal to you the truth and meaning of this ere it befall you: that is part of the (duty) which my Lord hath taught me. I have (I assure you) abandoned the ways of a people that believe not in Allah and that (even) deny the Hereafter.

As far as distance is concerned, this practice of using the third person pronoun is reported in the UK Parliament by Ilie (2010 p.908) as the default institutional form of address in such formal settings. But, of course, it does not involve at all an exclusion of any member of parliament. In other words, to use a referring term as an addressing behaviour may involve distance and a vertical relationship.

6.4.2 Classical Arabic Nominal Terms of Address and Forms of Reference Extracted from the Quranic Text of the Story of the Prophet Joseph and Intimacy/Distance

Brown and Ford (1961 p.377) state that nonreciprocity is also noticed in the use of kinship terms of address. They observe that in this area of address, members of ascending generations receive kinship titles (e.g. father, mother, aunt, etc.) from younger generations, who are addressed using the FN, but cannot address the former using it it. This is found in the present study data where we have Joseph and his Brothers addressing (see examples 1 and 3 Table 6.16) and referring (see example 5, 8, and 13 Table 6.17) to their father with the appropriate kinship term and never using his FN. It is also noticed that members of ascending generations use FN (example 11 Table 6.17), or some kinship terms to address or refer to younger generations (examples 2, and 12 Table 6.17) or endearment terms (see example 2 and 4 Table 6.16).

In addition, more of Joseph's intimacy and affection is revealed towards his father through the use of a term that could be considered as a term of endearment, أبتِ *abati* 'my father' (see verse 4 above and its full Quranic context in Appendices A and B) (see above for more discussion). The final *taa'* in أبتِ *abati* is used without a possessive pronoun to relay a sense of possession which adds to the addressing meaning of the word. Maalej (2010 p.165) considers using the possessive with addressing terms an attempt to minimize the distance between the addresser and the addressee (see discussion of pronominal terms above).

The use of FN, on the one hand, among equals whether in addressing (example 5 in Table 6.16) or referring (examples 1 and 11 in Table 6.17) behaviours shows an intimacy dimension which reflects the horizontal relationship between the addresses, addressees, and referents. In the present study data, the use of FN (see verse 29 above and its full context in Appendices A and B) by higher status people (e.g. the Chief Minister) in addressing lower status ones (Joseph) but not vice versa is found as well. Also, in prison, Joseph addresses his fellows using ياصاحبي السجن *yā ṣāḥibayi l-sijni* 'O two companions of prison' as an attempt on his part to minimize the distance between him and his addressees, who are lower than him in knowledge. This is in accordance with the suggestion

of Brown and Ford (1961 p. 384) that the superior is the one who initiates progression towards intimacy. Tantawi (2014) points out that Joseph uses this term to address his fellow prisoners and repeats it twice in order to express significant intimacy and to attract the fellows' attention to what he is going to tell them. For the full context see verses 39 and 41 in Appendices A and B:

٣٩. ﴿يَا صَاحِبَيِ السِّجْنِ أَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَم اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴾

٤١. ﴿يَا صَاحِبَيِ السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِن رَّأْسِهِ قُضِيَ الأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ﴾

> **39.** "O my two companions of the prison! (I ask you): are many lords differing among themselves better, or the One Allah, Supreme and Irresistible?
>
> **41.** "O my two companions of the prison! As to one of you, he will pour out the wine for his lord to drink: as for the other, he will hang from the cross, and the birds will eat from off his head. (so) hath been decreed that matter whereof ye twain do enquire".

The use of some honorifics and titles, on the other hand, relays a distance dimension in addressing or referring behaviours. The nonreciprocal use here is significant in showing the vertical relationship between the parties involved. It has been discussed above that Joseph's brothers, the adults, address him with the title, يا أيها العزيز *yā ayyuhā l-ʿazīzu* 'O, the Exalted one!' (verses 78 and 88). The use of the vocative mode is also significant here in terms of its secondary meaning. Besides its function of calling the attention of the addressee, in its basic meaning, the vocative can 'be used to exalt and dignify the addressee' (Al-Malik 1995 p.102).

Another example of using titles that show social distance is when the released fellow prisoner addresses Joseph as أيها الصديق *ayyuhā l-ṣiddīqu* 'O, the truthful one!' (Verse 46). In addition to the secondary meaning of the vocative, the addresser is quite aware of the social distance between him and his addressee in terms of knowledge:

٤٦. ﴿يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ﴾

> 46. "O Joseph!" (he said) "O man of truth! Expound to us (the dream) of seven fat kine whom seven lean ones devour, and of

seven green ears of corn and (seven) others withered: that I may return to the people, and that they may understand."

The women of the city refer to the Chief Minister's wife as امرأة العزيز *'imra'atu l-ʿazīzi* 'the wife of Al-aziz' (see Table 6.31) though it can be inferred that they are her fellows because she invites them and schemes against Joseph together with them. But the use of such a referring term (i.e. a title) and not her FN shows that they intentionally want to maximize the distance between them and her due to her misbehaviour with her slave (see subsection 6.2.4.2.2 above and subsection 6.5.2 below for more discussion). For the full context see verse 30 in Appendices A and B:

30. {وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَةُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَن نَّفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ}

> **30.** Ladies said in the City: "The wife of the (great) 'Aziz is seeking to seduce her slave from his (true) self: Truly hath he inspired her with violent love: we see she is evidently going astray."

The use of honorifics is exemplified in the use of God's names and attributes whether in addressing or referring behaviours. Joseph addresses God with honorifics such as رَبِّ *rabbi* 'my Lord' (verses 33 and 101) and فاطر السماوات والأرض *fāṭira l-samāwāti wal-arḍi* 'Creator of the heavens and the earth' (see above verse 101) to show the exaltation of God. In relation to referring behaviour, Joseph, the Chief Minister's wife, and Jacob refer to God as الله الواحد القهار *al-lahu l-wāḥidu l-qahhāru* 'Allah, the One, the Irresistible' (see above verse 39), ربي غفور رحيم *rabbi ghafūrun raḥīmun* 'my Lord is Oft-forgiving, Most Merciful' (verse 53), فالله خير حافظا وهو أرحم الراحمين *fa-llahu khayrun ḥāfiẓan wahuwa arḥamu l-rāḥimīna* 'But Allah is the best to take care (of him) (see below verse 64), and He is the Most Merciful of those who show mercy', respectively. All these honorifics are used non-reciprocally and show a vertical dimension of relationship of which the speaker is quite aware. For the full contexts of these verses see Appendices A and B.

64. {قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلاَّ كَمَا أَمِنتُكُمْ عَلَى أَخِيهِ مِن قَبْلُ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ}

> **64.** He said: "Shall I trust you with him with any result other than when I trusted you with his brother aforetime? But Allah is the best to take care (of him), and He is the Most Merciful of those who show mercy!"

A very interesting example of using a nominal referring term in an addressing behaviour to show distance is when Joseph wants to tell his fellow-prisoners about the interpretation of their dreams. He starts addressing them with an intimate term (i.e. ياصاحبي السجن *yā ṣāḥibayi l-sijni* 'O two companions of prison). But once he moves on interpreting each one's dream, he addresses the one with a positive dream interpretation as أحدكما *aḥadukumā* 'one of you', which can be considered a referring-addressing term, and thus, can be perceived as a step towards distance. By contrast, the one with a negative dream interpretation is addressed using a somewhat more distant term الآخر *l-ākharu* 'the other'. In fact, الآخر *l-ākharu* is a purely referring term used in address. This use of indefinite referring terms confirms what has been suggested before – that this strategy is used to create some sort of distance between the addresser and his addressee in an attempt to avoid direct contact (Tantawi 2014). See verse 41 above and its full Quranic context in Appendices A and B.

6.5 The Theory of Politeness and Classical Arabic Terms of Address and Forms of Reference Extracted from the Quranic Text of the Story of the Prophet Joseph

Brown and Levinson's (1987) theory of politeness is essentially based on the classification of positive and negative politeness. When applied to address behaviour (Clyne et al. 2009, Nevala 2004, and Braun 1988), positive politeness involves the use of informal addressing terms (e.g. FN) in an attempt to emphasize the addresser's relationship with his/her addresser, whereas negative politeness is considered as a means of avoiding face-threatening acts (FTAs) (cf. Goffman's work on face 1967) in terms of applying the avoidance strategy or using formal terms of address (e.g. titles) (for more details on this theory, see Subsection 2.3.2). In the present study, Brown and Levinson's model is extended to discuss the use of referring terms (pronominal and nominal) as well.

6.5.1 Classical Arabic Pronominal Terms of Address and Forms of Reference Extracted from the Quranic Text of the Story of the Prophet Joseph and Politeness Theory

It has been mentioned before that the Classical Arabic pronominal addressing and referring systems – like those of English – lack politeness distinctions. The present study data shows that in both

addressing and referring behaviours Classical Arabic users use the pronominal terms available to them neutrally. For example, while praying, Joseph addressed God as أنت *'anta* 'you' in verse 101 (for full context see Appendices A and B). Beside the very high status of the addressee, the pragmatic function here is praying to and supplicating God. If there was a polite form of the addressing pronoun used, Joseph would, we can predict, have addressed God using it:

101. {رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِن تَأْوِيلِ الأَحَادِيثِ فَاطِرَ السَّمَاوَاتِ وَالأَرْضِ أَنتَ وَلِيِّي فِي الدُّنْيَا وَالآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ}

101. "O my Lord! Thou hast indeed bestowed on me some power, and taught me something of the interpretation of dreams and events,- O Thou Creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter. Take Thou my soul (at death) as one submitting to Thy will (as a Muslim), and unite me with the righteous."

Similarly, the referring pronoun attached to the preposition in عليه *'alayhi* 'upon him' in verse 67 is used by Jacob to refer to God. This dependent third person pronoun is the only choice provided by Classical Arabic to Jacob:

67. {وَقَالَ يَا بَنِيَّ لاَ تَدْخُلُواْ مِن بَابٍ وَاحِدٍ وَادْخُلُواْ مِنْ أَبْوَابٍ مُّتَفَرِّقَةٍ وَمَا أُغْنِي عَنكُم مِّنَ اللّهِ مِن شَيْءٍ إِنِ الْحُكْمُ إِلاَّ لِلّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ}

67. Further he said: "O my sons! enter not all by one gate: enter ye by different gates. Not that I can profit you aught against Allah (with my advice): None can command except Allah. On Him do I put my trust: and let all that trust put their trust on Him."

Nevertheless, two important issues have been pointed out before: avoidance is considered negative politeness (Brown and Levinson (1987), and the use of neutral pronouns to address superior people is regarded as a strategy of avoidance (Formentelli 2009 p.186). Then, it can be stated that in a language, like Classical Arabic, whose addressing and referring pronouns do not index politeness, the use of these neutral pronouns 'represents an effective compromise between formal and informal address' and reference (Formentelli 2009 p.191).

In verse 85, for example, Joseph's brothers instead of addressing their father with يا أبانا *yā abānā* "O our father!", prefer to use the second-person

hidden pronoun inferred from verbs like تفتأ *tafta'u* 'you will not cease', تذكر *tadhkuru* 'you remember', and تكون *takūna* 'you become':

٨٥. {قَالُواْ تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ}

> 85. They said: "By Allah. (never) wilt thou cease to remember Joseph until thou reach the last extremity of illness, or until thou die!"

Considering Braun's (1988 p.31) observations on speaker's address competence and repertory, the question arises: What other variant would Joseph's brothers use to address their father if يا أبانا *yā abānā* "O our father!" were the only form available in the Classical Arabic nominal addressing system? It seems that Joseph's brothers rely on the strategy of avoidance of the appropriate nominal term and take advantage of the neutrality of the second-person hidden pronoun. This is, then, a case of negative politeness. For the full Quranic context of verse 85, see Appendices A and B.

Joseph uses the neutral referring pronoun هي *hiya* 'she' for his master's wife when he defends himself against her accusing him of seducing her (verse 26). There is no Classical Arabic third person pronoun available to Joseph other than this. He could have chosen other nominal referring terms, but he avoids them and prefers to use the neutral term as a compromise in the form of negative politeness:

٢٦. {قَالَ هِيَ رَاوَدَتْنِي عَن نَّفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِن كَانَ قَمِيصُهُ قُدَّ مِن قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ}

> 26. He said: "It was she that sought to seduce me - from my (true) self." And one of her household saw (this) and bore witness, (thus):- "If it be that his shirt is rent from the front, then is her tale true, and he is a liar!

However, in a very few situations in the Quranic text of the story of the Prophet Joseph it is found that the plural form of a pronoun is used to address or refer to singular high status (occupational/social) people (Tables 6.28 and 6.29 above). This unusual usage of plural form for singular is regarded by Brown and Levinson (1987 p.198) as a means of showing politeness. More specifically, it can be classified as negative politeness since it involves a sort of formality.

It can be argued here that although, of course, God is considered to be the highest status being of all beings, the plural form can never be used to address Him or refer to Him especially by true believers such as

Jacob and Joseph. They are following the religion of the prophets Abraham, Ishmael, and Isaac, whose message calls for the absolute oneness of God (Qutb 2004 p.23). They strongly believe that God is one and, thus, the use of a plural referring to or addressing term Him would contradict this belief.

6.5.2 Classical Arabic Nominal Terms of Address and Forms of Reference Extracted from the Quranic Text of the Story of the Prophet Joseph and Politeness Theory

The present study data reports some nominal examples of positive politeness which are signalled through the use of FN and other informal addressing and referring terms. Joseph is addressed by his brothers (verse 90), the Chief Minister (verse 29), and one of his fellow prisoners (verse 46) using his FN. In the contexts of these situations, his brothers and the fellow prisoners are equals to Joseph in age and status and, thus, they address him informally. The Chief Minister precedes the imperative أعرض عن هذا *aʿriḍ ʿan hadha* 'pass this over' with يوسف *yūsuf* 'O, Joseph'. It has been pointed out before that to use an addressing term with the imperative may result in softening the order (the basic meaning) and turn it into a request by making the addresser's power appear smaller (Brown and Levinson 1987 p.108), or it may signal clear advice (a secondary meaning) (Al-Malik 1995 p.159). Moreover, the use of the FN may indicate informality and shortening of the distance between the addresser and his addressee. The Chief Minister could have just used the imperative without the addressing term to make the whole utterance a command from a superior to an inferior.

Another good example of positive politeness is the addressing term يا صاحبي السجن *yā ṣāḥibayi l-sijni* 'O two companions of the prison' (for full context see verses 39 and 41 in Appendices A and B). In an attempt to initiate informality between speakers, Joseph addresses his prison fellows using this informal addressing term. However, this is can be regarded as an example of negative politeness, given that Joseph adopts the strategy of avoidance as a solution, because he is not sure of the appropriate term to use or does not know his addressees' names.

In referring behaviour, positive politeness is presented in the use of informal terms such as the FN by some of the characters of the story, in question. Jacob (verses 80, 84, 87 and 94), Joseph's brothers (verses

8, 11, 17, and 85), the King (verse 51), and Joseph himself (verse 89, and 90) refer to Joseph using his FN in more than one situation. In addition, some other informal terms which are not loaded with any status value, but involve positive politeness such as غلام *ghulām* 'a boy', used by one of the caravaneers (verse 19), and فتى *fatā* 'a boy', used by the women of the city (verse 30), all refer to Joseph. For the full contexts of these examples see verses above and Appendices A and B.

Negative politeness, on the other hand, is reported in the present study data through the usage of titles and honorifics in addressing as well as referring behaviours. Joseph is addressed using titles such as أيها الصديق *ayyuhā l-ṣiddīqu* 'O, the truthful one!' by the released fellow prisoner (verse 46), and يا أيها العزيز *yā ayyuhā l-ʿazīzu* 'O, the Exalted one!' by his brothers (verses 78 and 88). Similarly, God is addressed using some honorifics such as ربَّ *rabbi* 'my Lord' (verses 33 and 101) and فاطر السماوات والأرض *fāṭira l-samāwāti wal-arḍi* 'Creator of the heavens and the earth' (verse 101). For contexts of these examples see verses above and Appendices A and B

In respect of reference, the referring term امرأة العزيز *imra'atu l-ʿazīzi* 'the wife of Al-azi'z' (see Table 6.32 and verse 30 above and in Appendices A and B) is used to refer to the Chief Minister's wife. This term is culture-specific as it constitutes a purely traditional Arabic (Braun 1988 pp.10-11) way of referring to someone especially for female reference. It has been pointed out earlier in this work that the Quran draws upon Arabic traditions (Stern 1985 p. 195). It can be suggested here, also, that it is part of Quranic politeness not to mention the name of the Chief Minister's wife, particularly with regard to her misbehaviour. In addition, Joseph refers to the released fellow prisoner's master using titles such as ربه *rabbahu* 'his Lord' in verse 41 and ربك *rabbaka* 'your Lord' in verse 42 and 50:

41. {يَا صَاحِبَيِ السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِن رَّأْسِهِ قُضِيَ الأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ}

42. {وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِندَ رَبِّكَ فَأَنسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ}

50. {وَقَالَ الْمَلِكُ ائْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ الَّلاتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ}

41. "O my two companions of the prison! As to one of you, he will pour out the wine for his lord to drink: as for the other, he will hang

from the cross, and the birds will eat from off his head. (so) hath been decreed that matter whereof ye twain do enquire"...

42. And of the two, to that one whom he consider about to be saved, he said: "Mention me to thy lord." But Satan made him forget to mention him to his lord: and (Joseph) lingered in prison a few (more) years.

50. So the king said: "Bring ye him unto me." But when the messenger came to him, (Joseph) said: "Go thou back to thy lord, and ask him, 'What is the state of mind of the ladies who cut their hands'? For my Lord is certainly well aware of their snare."

It has been reported earlier in this study, as well, that God is referred to using some honorifics such as عليم حكيم ʿalīmun ḥakīmun 'All-knower, All-wise' (verse 6), فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ fal-lahu khayrun ḥāfiẓan wahuwa arḥamu l-rāḥimīna 'But Allah is the best to take care (of him), and He is the Most Merciful of those who show mercy!' (verse 64) and more (see above). These honorifics signal negative politeness in referring behaviour. For the Quranic contexts of these examples see verses above and Appendices A and B.

Furthermore, negative politeness involves avoidance, as mentioned before. Three examples of adopting the strategy of avoidance can be traced in the present study data. It is important to note here that avoidance means not using a nominal addressing or referring term, but might include some usage of pronominal terms as they are neutral; speakers may take advantage of such neutrality (Formentelli 2009 pp.186 and 191). A good example of negative politeness occurs during the Chief Minister's wife attempts to seduce Joseph when he replies to her saying معاذ الله إن ربي أحسن مثواي "Allah forbid! truly (thy husband) is my lord! he made my sojourn agreeable!' (verse 23). Joseph avoids any addressing term at all, though he refers to his master as 'My Lord'. For the full Quranic context of this example see verse 32 above and Appendices A and B)

Another negative politeness example in addressing behaviour appears in the way the two fellow prisoners start speaking to Joseph (verse 36). Perhaps they do not know his name or are not sure of the appropriate nominal term to use:

36. ﴿وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانَ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ﴾

> **36.** Now with him there came into the prison two young men. Said one of them: "I see myself (in a dream) pressing wine." said the other: "I see myself (in a dream) carrying bread on my head, and birds are eating, thereof." "Tell us" (they said) "The truth and meaning thereof: for we see thou art one that doth good (to all)."

A zero addressing term, that indicates negative politeness, is found in the situation when Joseph's brothers, the adults, promise Joseph, the controller of Egypt's food stores, to bring their brother, Benyamin, with them (verse 61):

61. ﴿قَالُواْ سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ﴾

> **61.** They said: "We shall certainly seek to get our wish about him from his father: Indeed we shall do it."

In reference, negative politeness that is signalled through the adoption of the strategy of avoidance is exemplified in the use of pronominal referring terms instead of nominal ones or in using other neutral nominal terms. The Chief Minster's wife, for instance, uses the reflexive expression نفسه *nafsihi* 'himself' in verse 51 to refer to Joseph (for the full Quranic context see verse 51 in Appendices A and B:

51. ﴿قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدتُّنَّ يُوسُفَ عَن نَّفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِن سُوءٍ قَالَتِ امْرَأَةُ الْعَزِيزِ الآنَ حَصْحَصَ الْحَقُّ أَنَاْ رَاوَدتُّهُ عَن نَّفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ﴾

> **50.** So the king said: "Bring ye him unto me." But when the messenger came to him, (Joseph) said: "Go thou back to thy lord, and ask him, 'What is the state of mind of the ladies who cut their hands'? For my Lord is certainly well aware of their snare."

Similarly, upon interpreting his fellow prisoners' dreams, Joseph uses indefinite referring terms like أحدكما *aḥadukumā* 'one of you' and الآخر *l-ākharu* 'the other' though he is speaking to them directly (see verse 41 above and for its full Quranic context see Appendices A and B). This avoidance of direct contact is considered as a kind of politeness (Tantawi 2014), negative politeness to be more specific.

The King also adopts the strategy of avoidance and makes use of the neutrality of Classical Arabic referring pronouns. He refers to Joseph using the third person pronoun attached to a preposition in انتوني به *i'tūnī*

bihi 'bring him to me' (verse 54). He could have said 'bring Joseph to me', but perhaps he still does not know his name:

.54 ﴿وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ﴾

54. So the king said: "Bring him unto me; I will take him specially to serve about my own person." Therefore when he had spoken to him, he said: "Be assured this day, thou art, before our own presence, with rank firmly established, and fidelity fully proved!

6.6 Summary

In Chapter Six, all the extracted Classical Arabic addressing and referring terms (pronominal and nominal) are discussed contextually. They are all examined against the fundamental sociolinguistic elements (age, gender, setting and status). They are, also, analysed in relation to contemporary views in the field of address and reference such as Brown and Levinson's (1987) politeness theory, Brown and Gilman's (1960) theory of power/solidarity and Brown and Ford's (1961) theory of intimacy/ status.

7 Conclusion

7.1 Introduction

This concluding chapter summarizes the material presented in the previous chapters. It also brings out the most important findings and limitations of the study. Finally, suggestions for further research on the topic of the study and some related issues are made.

7.2 Summary of the Study and Findings

How language works in society is one of the major concerns of modern linguistics. Small devices of language use, such as terms of address and forms of reference, are crucial in deciding the kinds of relationships between speakers. In this study, the addressing and referring terms used by the characters in the Quranic text of the story of the Prophet Joseph were chosen to be analysed socio-pragmatically. They were first extracted to be identified, classified, and analysed quantitatively. Then, they were contextually investigated against the fundamental sociolinguistic variables (i.e. age, gender, setting, etc.) and on the basis of models derived from the available theoretical literature in the field of addressing and referring: Brown and Levinson's (1987) politeness theory, Brown and Gilman's (1960) theory of power/solidarity and Brown and Ford's (1961) theory of intimacy/status. The analysis of the data of the study has come up with the following most important findings:

I. The data reveals a considerable number of Classical Arabic addressing (145) and referring (232) terms in the Quranic text of the story of the Prophet Joseph.

II. From a sociolinguistic standpoint, it is found that:

A. Classical Arabic addressing and referring terms are affected by the most common sociolinguistic variables, age, gender, setting, and social status:

1) An exception to the previous finding can be stated as follows: generally speaking, the Classical Arabic pronominal addressing and referring

systems are, like the English, neutral with regard to age, setting and social status. However, in addressing and referring behaviours the use of the plural form to address or refer to singular persons in order to show respect and politeness has been reported and attributed to the setting in some contexts and to the social status in others (see points 4 and 5 below).

2) Although Classical Arabic pronominal addressing and referring terms lack any age distinctions, Classical Arabic kinship addressing and referring terms are, like English, affected by age in that they seem to follow 'generational lines'.

3) With regard to gender, the data does not report any special usage of addressing or referring terms by a specific group.

4) The use of Classical Arabic addressing and referring terms is determined by the social value of the setting (e.g. royal court, prison, market, etc.). However, only one nominal referring term has been found to be used for the sake of setting.

5) Social status plays a role in choosing Classical Arabic addressing and referring terms. People of high social status receive, for example, titles or honorifics, while those of low status receive FN.

B. The classical sociolinguistic theories of power/solidarity, proposed by Brown and Gilman's (1960) and of intimacy/ status, proposed by Brown and Ford's (1961) are found to be applicable in many aspects:

1) Although Classical Arabic pronominal addressing and referring terms lack the informal *T* and formal *V* distinction proposed by the theory of power/solidarity in Brown and Gilman (1960), the data shows, in some contexts, the use of the plural form to address or refer to singular persons of power (in status or knowledge), which conveys a vertical, asymmetrical relationship between

speakers. This, also, supports the distance dimension suggested by Brown and Ford (1961) in their theory of intimacy/distance.

2) Asymmetry in the choice of nominal addressing and referring terms is found as well. Powerful figures receive titles or honorifics that suit their social/professional status from less powerful ones. By contrast, persons of low status are addressed and referred to by high status people with informal expressions (e.g. FN), showing nonreciprocal use.

3) On a solidarity basis, people of roughly equal power (i.e. age, occupational status, etc.) use mutual informal addressing terms (e.g. FN or familiarizers).

4) Classical Arabic speakers make use of the addressing and referring terms available to them in maximizing or minimizing the distance between their addressees or referents.

5) The data supports Brown and Ford's views (1961) about the nonreciprocity involved in the use of kinship terms of address and reference. Ascending-generation members receive kinship titles (e.g. father, mother, aunt, etc.) from younger generations who are addressed with FN, but cannot address the former with it.

6) It is found that the use of informal addressing and referring terms (e.g. FN, familiarizers, etc.) by characters in the story works on the intimacy dimension, and the use of titles and honorifics on the distance dimension.

7) From a pragmatic point of view, it is found that Brown and Levinson's (1987) theory of politeness is applicable to the use of Classical Arabic addressing and referring terms in the Quranic text of the story of the Prophet Joseph.

8) Negative politeness is found in adopting the strategy of avoidance by Classical Arabic speakers who take advantage of the neutrality of the addressing and referring pronouns which lack politeness distinctions.

9) Negative politeness is also found in some contexts when the plural form of addressing and referring pronouns is used for singular persons to show respect and deference.

10) The use of titles and honorifics in address or reference in some contexts of the story in question, also, indicates negative politeness.

11) Positive politeness, on the other hand, is signalled through the use of FN and other informal addressing and referring terms by characters in the story of the Prophet Joseph.

7.3 Limitations of the study

Although this thesis attempts to present a detailed analysis of the Classical Arabic addressing as well as referring terms used by characters in the story of the Prophet Joseph as presented in the Holy Quran, a number of limitations can be delineated:

1.   The present study analysis draws on written data that lacks the intonational features of spoken data. These assist in expressing a lot of feeling and meanings that would help in revealing much of the linguistic features of the terms in question. Even *tajwīd* does not give any hints that would help in doing this.

2.   Although the Quranic story of the Prophet Joseph depicts a whole community, the number of the characters is still limited compared to the considerable number of participants in other studies of this kind.

3.   The limited number of contexts in which the terms concerned appear restricts a comparison of the use of a specific term from one context to another.

4. The fact that Classical Arabic is not spoken in everyday life makes it difficult to test the use of its addressing and referring terms through a questionnaire, for example. Not even Modern Standard Arabic is used in every day speech. It is confined to formal gatherings, news, press sermons, etc (see subsection 3.2).

7.4 Suggestions for Further Research

The field of terms of address and forms of reference is a fertile and interesting one that is worthy of more investigation, because it shows how language works in society and helps in categorizing the social relationships between members of communities. Particularly, the area of forms of reference, which a very limited number of studies have tackled, needs to be explored more. Although the theories applied here are the classical ones that are still in use in the field of addressing and referring terms, further research could, of course, be done on the present study topic using the new versions of these theories. At, present, however, as far as I researched, no such new versions exist. Also, I noticed that the translations of these linguistic devices are different from one translator to another. It can be suggested that some research might be done to investigate such differences. Moreover, terms of address and forms of reference contribute greatly to coherence of discourse. A study could consider how the terms of address and forms of reference in the Quranic text of the story of the Prophet Joseph assist the reader to understand the story. In addition, although Arabic has been thoroughly researched by Arab scholars since the Abbasid period, modern theories of linguistics have been only relatively rarely applied to it, compared to English and some other languages. The Holy Quran is a very rich source for the Arabic language that has not witnessed the application of these modern theories. In the Chapter of Yūsūf (Joseph), specifically, one of the best ever stories, as described by God Himself, is being told. However, this story has been told in the Torah (Pentateuch); many studies could be done comparing them in terms of many linguistic aspects.

7.5 Summary

The last chapter of the thesis presents a summary of the whole study. It includes the most important findings and limitations of the study. It concludes with some suggestions for further research.

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Appendix A

A.1 Sūrat Yūsuf (Chapter of Joseph)

سورة يوسف – سورة 12 – عدد آياتها 111

بسم الله الرحمن الرحيم

1. الر تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

2. إِنَّا أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ

3. نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِن كُنتَ مِن قَبْلِهِ لَمِنَ الْغَافِلِينَ

4. إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ

5. قَالَ يَا بُنَيَّ لاَ تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُواْ لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلإِنسَانِ عَدُوٌّ مُّبِينٌ

6. وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ الأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَى آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَى أَبَوَيْكَ مِن قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ

7. لَّقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لَّلسَّائِلِينَ

8. إِذْ قَالُواْ لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَى أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلاِلٍ مُّبِينٍ

9. اقْتُلُواْ يُوسُفَ أَوِ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُواْ مِن بَعْدِهِ قَوْمًا صَالِحِينَ

10. قَالَ قَائِلٌ مِّنْهُمْ لاَ تَقْتُلُواْ يُوسُفَ وَأَلْقُوهُ فِي غَيَابَةِ الْجُبِّ يَلْتَقِطْهُ بَعْضُ السَّيَّارَةِ إِن كُنتُمْ فَاعِلِينَ

11. قَالُواْ يَا أَبَانَا مَا لَكَ لاَ تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ

12. أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ

13. قَالَ إِنِّي لَيَحْزُنُنِي أَن تَذْهَبُواْ بِهِ وَأَخَافُ أَن يَأْكُلَهُ الذِّئْبُ وَأَنتُمْ عَنْهُ غَافِلُونَ

14. قَالُواْ لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَّخَاسِرُونَ

15. فَلَمَّا ذَهَبُواْ بِهِ وَأَجْمَعُواْ أَن يَجْعَلُوهُ فِي غَيَابَةِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُم بِأَمْرِهِمْ هَذَا وَهُمْ لاَ يَشْعُرُونَ

16. وَجَاؤُواْ أَبَاهُمْ عِشَاءً يَبْكُونَ

17. قَالُواْ يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِندَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ

18. وَجَاؤُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ

19. وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُواْ وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَا بُشْرَى هَذَا غُلاَمٌ وَأَسَرُّوهُ بِضَاعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ

20. وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُواْ فِيهِ مِنَ الزَّاهِدِينَ

21. وَقَالَ الَّذِي اشْتَرَاهُ مِن مِّصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَى أَن يَنفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الأَرْضِ وَلِنُعَلِّمَهُ مِن تَأْوِيلِ الأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ

22. وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ

23. وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَن نَّفْسِهِ وَغَلَّقَتِ الأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لاَ يُفْلِحُ الظَّالِمُونَ

24. وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلا أَن رَّأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاء إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ

25. وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِن دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ قَالَتْ مَا جَزَاء مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلاَّ أَن يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ

26. قَالَ هِيَ رَاوَدَتْنِي عَن نَّفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِن كَانَ قَمِيصُهُ قُدَّ مِن قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ

27. وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِن دُبُرٍ فَكَذَبَتْ وَهُوَ مِن الصَّادِقِينَ

28. فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِن دُبُرٍ قَالَ إِنَّهُ مِن كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ

29. يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ

30. وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَةُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَن نَّفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ

31. فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ

32. قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رَاوَدتُّهُ عَن نَّفْسِهِ فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا آمُرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ الصَّاغِرِينَ

33. قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ

34. فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

35. ثُمَّ بَدَا لَهُم مِّن بَعْدِ مَا رَأَوُا الْآيَاتِ لَيَسْجُنُنَّهُ حَتَّى حِينٍ

36. وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

37. قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَن يَأْتِيَكُمَا ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَّا يُؤْمِنُونَ بِاللَّهِ وَهُم بِالْآخِرَةِ هُمْ كَافِرُونَ

38. وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَن نُّشْرِكَ بِاللَّهِ مِن شَيْءٍ ذَلِكَ مِن فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

39. يَا صَاحِبَيِ السِّجْنِ أَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ

40. مَا تَعْبُدُونَ مِن دُونِهِ إِلَّا أَسْمَاءً سَمَّيْتُمُوهَا أَنتُمْ وَآبَاؤُكُم مَّا أَنزَلَ اللَّهُ بِهَا مِن سُلْطَانٍ إِنِ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

41. يَا صَاحِبَيِ السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِن رَّأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ

42. وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِندَ رَبِّكَ فَأَنسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ

43. وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِن كُنتُمْ لِلرُّؤْيَا تَعْبُرُونَ

44. قَالُوا أَضْغَاثُ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالِمِينَ

45. وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُم بِتَأْوِيلِهِ فَأَرْسِلُونِ

46. يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَّعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ

47. قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدتُّمْ فَذَرُوهُ فِي سُنبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ

48. ثُمَّ يَأْتِي مِن بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ

49. ثُمَّ يَأْتِي مِن بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ

50. وَقَالَ الْمَلِكُ ائْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ

51. قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدتُّنَّ يُوسُفَ عَن نَّفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِن سُوءٍ قَالَتِ امْرَأَةُ الْعَزِيزِ الْآنَ حَصْحَصَ الْحَقُّ أَنَا رَاوَدتُّهُ عَن نَّفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ

52. ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ

53. وَمَا أُبَرِّئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَّحِيمٌ

54. وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ

55. قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ

56. وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَن نَّشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ

57. وَلَأَجْرُ الْآخِرَةِ خَيْرٌ لِّلَّذِينَ آمَنُواْ وَكَانُواْ يَتَّقُونَ

58. وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُواْ عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنكِرُونَ

59. وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَّكُم مِّنْ أَبِيكُمْ أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنزِلِينَ

60. فَإِن لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِندِي وَلَا تَقْرَبُونِ

61. قَالُواْ سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ

62. وَقَالَ لِفِتْيَانِهِ اجْعَلُواْ بِضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انقَلَبُواْ إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ

63. فَلَمَّا رَجَعُواْ إِلَى أَبِيهِمْ قَالُواْ يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ

64. قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنتُكُمْ عَلَى أَخِيهِ مِن قَبْلُ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ

65. وَلَمَّا فَتَحُواْ مَتَاعَهُمْ وَجَدُواْ بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُواْ يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزْدَادُ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ

66. قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِّنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَن يُحَاطَ بِكُمْ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ

67. وَقَالَ يَا بَنِيَّ لَا تَدْخُلُواْ مِن بَابٍ وَاحِدٍ وَادْخُلُواْ مِنْ أَبْوَابٍ مُّتَفَرِّقَةٍ وَمَا أُغْنِي عَنكُم مِّنَ اللَّهِ مِن شَيْءٍ إِنِ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

68. وَلَمَّا دَخَلُواْ مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُم مَّا كَانَ يُغْنِي عَنْهُم مِّنَ اللَّهِ مِن شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَذُو عِلْمٍ لِّمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

69. وَلَمَّا دَخَلُواْ عَلَى يُوسُفَ آوَى إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُواْ يَعْمَلُونَ

70. فَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ

71. قَالُواْ وَأَقْبَلُواْ عَلَيْهِم مَّاذَا تَفْقِدُونَ

72. قَالُواْ نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَن جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَاْ بِهِ زَعِيمٌ

73. قَالُواْ تَاللَّهِ لَقَدْ عَلِمْتُم مَّا جِئْنَا لِنُفْسِدَ فِي الأَرْضِ وَمَا كُنَّا سَارِقِينَ

74. قَالُواْ فَمَا جَزَاؤُهُ إِن كُنتُمْ كَاذِبِينَ

75. قَالُواْ جَزَاؤُهُ مَن وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ

76. فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاء أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِن وِعَاء أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلاَّ أَن يَشَاء اللَّهُ نَرْفَعُ دَرَجَاتٍ مِّن نَّشَاء وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

77. قَالُواْ إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُ مِن قَبْلُ فَأَسَرَّهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنتُمْ شَرٌّ مَّكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ

78. قَالُواْ يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

79. قَالَ مَعَاذَ اللَّهِ أَن نَّأْخُذَ إِلاَّ مَن وَجَدْنَا مَتَاعَنَا عِندَهُ إِنَّا إِذًا لَّظَالِمُونَ

80. فَلَمَّا اسْتَيْأَسُواْ مِنْهُ خَلَصُواْ نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُواْ أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيكُم مَّوْثِقًا مِّنَ اللَّهِ وَمِن قَبْلُ مَا فَرَّطتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الأَرْضَ حَتَّىَ يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ

81. ارْجِعُواْ إِلَى أَبِيكُمْ فَقُولُواْ يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلاَّ بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ

82. وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ

83. قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَن يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

84. وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسَفَى عَلَى يُوسُفَ وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ

85. قَالُواْ تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ

٨٦. قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لاَ تَعْلَمُونَ

٨٧. يَا بَنِيَّ اذْهَبُواْ فَتَحَسَّسُواْ مِن يُوسُفَ وَأَخِيهِ وَلاَ تَيْأَسُواْ مِن رَّوْحِ اللَّهِ إِنَّهُ لاَ يَيْأَسُ
مِن رَّوْحِ اللَّهِ إِلاَّ الْقَوْمُ الْكَافِرُونَ

٨٨. فَلَمَّا دَخَلُواْ عَلَيْهِ قَالُواْ يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُّزْجَاةٍ
فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ

٨٩. قَالَ هَلْ عَلِمْتُم مَّا فَعَلْتُم بِيُوسُفَ وَأَخِيهِ إِذْ أَنتُمْ جَاهِلُونَ

٩٠. قَالُواْ أَإِنَّكَ لَأَنتَ يُوسُفُ قَالَ أَنَاْ يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَن
يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لاَ يُضِيعُ أَجْرَ الْمُحْسِنِينَ

٩١. قَالُواْ تَاللَّهِ لَقَدْ آثَرَكَ اللَّهُ عَلَيْنَا وَإِن كُنَّا لَخَاطِئِينَ

٩٢. قَالَ لاَ تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

٩٣. اذْهَبُواْ بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ

٩٤. وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلاَ أَن تُفَنِّدُونِ

٩٥. قَالُواْ تَاللَّهِ إِنَّكَ لَفِي ضَلاَلِكَ الْقَدِيمِ

٩٦. فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّي أَعْلَمُ
مِنَ اللَّهِ مَا لاَ تَعْلَمُونَ

٩٧. قَالُواْ يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ

٩٨. قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

٩٩. فَلَمَّا دَخَلُواْ عَلَى يُوسُفَ آوَى إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُواْ مِصْرَ إِن شَاء اللَّهُ آمِنِينَ

١٠٠. وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّواْ لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِن
قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُم مِّنَ
الْبَدْوِ مِن بَعْدِ أَن نَّزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاء إِنَّهُ
هُوَ الْعَلِيمُ الْحَكِيمُ

١٠١. رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِن تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَاوَاتِ
وَالْأَرْضِ أَنتَ وَلِيِّي فِي الدُّنْيَا وَالآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

102.ذَلِكَ مِنْ أَنبَاء الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنتَ لَدَيْهِمْ إِذْ أَجْمَعُواْ أَمْرَهُمْ وَهُمْ يَمْكُرُونَ

103.وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

104.وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلاَّ ذِكْرٌ لِّلْعَالَمِينَ

105.وَكَأَيِّن مِّن آيَةٍ فِي السَّمَاوَاتِ وَالأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ

106.وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللّهِ إِلاَّ وَهُم مُّشْرِكُونَ

107.أَفَأَمِنُواْ أَن تَأْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ اللّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لاَ يَشْعُرُونَ

108.قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللّهِ عَلَى بَصِيرَةٍ أَنَاْ وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللّهِ وَمَا أَنَاْ مِنَ الْمُشْرِكِينَ

109.وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلاَّ رِجَالاً نُّوحِي إِلَيْهِم مِّنْ أَهْلِ الْقُرَى أَفَلَمْ يَسِيرُواْ فِي الأَرْضِ فَيَنظُرُواْ كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ وَلَدَارُ الآخِرَةِ خَيْرٌ لِّلَّذِينَ اتَّقَواْ أَفَلاَ تَعْقِلُونَ

110.حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّواْ أَنَّهُمْ قَدْ كُذِبُواْ جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَن نَّشَاء وَلاَ يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ

111.لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُوْلِي الأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

Appendix B

B.1 The English Translation of Sūrat Yūsuf (Chapter of Joseph) by Abdullah Yusuf Ali

1. A.L.R. These are the symbols (or Verses) of the perspicuous Book.

2. We have sent it down as an Arabic Qur'an, in order that ye may learn wisdom.

3. We do relate unto thee the most beautiful of stories, in that We reveal to thee this (portion of the) Qur'an: before this, thou too was among those who knew it not.

4. Behold! Joseph said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!"

5. Said (the father): "My (dear) little son! relate not thy vision to thy brothers, lest they concoct a plot against thee: for Satan is to man an avowed enemy!

6. "Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect His favour to thee and to the posterity of Jacob - even as He perfected it to thy fathers Abraham and Isaac aforetime! for Allah is full of knowledge and wisdom."

7. Verily in Joseph and his brethren are signs (or symbols) for seekers (after Truth).

8. They said: "Truly Joseph and his brother are loved more by our father than we: But we are a goodly body! really our father is obviously wandering (in his mind)!

9. "Slay ye Joseph or cast him out to some (unknown) land, that so the favour of your father may be given to you alone: (there will be time enough) for you to be righteous after that!"

10. Said one of them: "Slay not Joseph, but if ye must do something, throw him down to the bottom of the well: he will be picked up by some caravan of travellers."

11. They said: "O our father! why dost thou not trust us with Joseph,- seeing we are indeed his sincere well-wishers?

12. "Send him with us tomorrow to enjoy himself and play, and we shall take every care of him."

13. (Jacob) said: "Really it saddens me that ye should take him away: I fear lest the wolf should devour him while ye attend not to him."

14. They said: "If the wolf were to devour him while we are (so large) a party, then should we indeed (first) have perished ourselves!"

15. So they did take him away, and they all agreed to throw him down to the bottom of the well: and We put into his heart (this Message): 'Of a surety thou shalt (one day) tell them the truth of this their affair while they know (thee) not'

16. Then they came to their father in the early part of the night, weeping.

17. They said: "O our father! We went racing with one another, and left Joseph with our things; and the wolf devoured him.... But thou wilt never believe us even though we tell the truth."

18. They stained his shirt with false blood. He said: "Nay, but your minds have made up a tale (that may pass) with you, (for me) patience is most fitting: Against that which ye assert, it is Allah (alone) Whose help can be sought"..

19. Then there came a caravan of travellers: they sent their water-carrier (for water), and he let down his bucket (into the well)...He said: "Ah there! Good news! Here is a (fine) young man!" So they concealed him as a treasure! But Allah knoweth well all that they do!

20. The (Brethren) sold him for a miserable price, for a few dirhams counted out: in such low estimation did they hold him!

21. The man in Egypt who bought him, said to his wife: "Make his stay (among us) honourable: may be he will bring us much good, or we shall adopt him as a son." Thus did We establish Joseph in the land, that We might teach him the interpretation of stories (and events). And Allah hath full power and control over His affairs; but most among mankind know it not.

22. When Joseph attained His full manhood, We gave him power and knowledge: thus do We reward those who do right.

23. But she in whose house he was, sought to seduce him from his (true) self: she fastened the doors, and said: "Now come, thou (dear

one)!" He said: "(Allah) forbid! truly (thy husband) is my lord! he made my sojourn agreeable! truly to no good come those who do wrong!"

24. And (with passion) did she desire him, and he would have desired her, but that he saw the evidence of his Lord: thus (did We order) that We might turn away from him (all) evil and shameful deeds: for he was one of Our servants, sincere and purified.

25. So they both raced each other to the door, and she tore his shirt from the back: they both found her lord near the door. She said: "What is the (fitting) punishment for one who formed an evil design against thy wife, but prison or a grievous chastisement?"

26. He said: "It was she that sought to seduce me - from my (true) self." And one of her household saw (this) and bore witness, (thus):- "If it be that his shirt is rent from the front, then is her tale true, and he is a liar!

27. "But if it be that his shirt is torn from the back, then is she the liar, and he is telling the truth!"

28. So when he saw his shirt,- that it was torn at the back,- (her husband) said: "Behold! It is a snare of you women! truly, mighty is your snare!

29. "O Joseph, pass this over! (O wife), ask forgiveness for thy sin, for truly thou hast been at fault!"

30. Ladies said in the City: "The wife of the (great) 'Aziz is seeking to seduce her slave from his (true) self: Truly hath he inspired her with violent love: we see she is evidently going astray."

31. When she heard of their malicious talk, she sent for them and prepared a banquet for them: she gave each of them a knife: and she said (to Joseph), "Come out before them." When they saw him, they did extol him, and (in their amazement) cut their hands: they said, "(Allah) preserve us! no mortal is this! this is none other than a noble angel!"

32. She said: "There before you is the man about whom ye did blame me! I did seek to seduce him from his (true) self but he did firmly save himself guiltless!....and now, if he doth not my bidding, he shall certainly be cast into prison, and (what is more) be of the company of the vilest!"

33. He said: "O my Lord! the prison is more to my liking than that to which they invite me: Unless Thou turn away their snare from me, I

should (in my youthful folly) feel inclined towards them and join the ranks of the ignorant."

34. So his Lord hearkened to him (in his prayer), and turned away from him their snare: Verily He heareth and knoweth (all things).

35. Then it occurred to the men, after they had seen the signs, (that it was best) to imprison him for a time.

36. Now with him there came into the prison two young men. Said one of them: "I see myself (in a dream) pressing wine." said the other: "I see myself (in a dream) carrying bread on my head, and birds are eating, thereof." "Tell us" (they said) "The truth and meaning thereof: for we see thou art one that doth good (to all)."

37. He said: "Before any food comes (in due course) to feed either of you, I will surely reveal to you the truth and meaning of this ere it befall you: that is part of the (duty) which my Lord hath taught me. I have (I assure you) abandoned the ways of a people that believe not in Allah and that (even) deny the Hereafter.

38. "And I follow the ways of my fathers,- Abraham, Isaac, and Jacob; and never could we attribute any partners whatever to Allah. that (comes) of the grace of Allah to us and to mankind: yet most men are not grateful.

39. "O my two companions of the prison! (I ask you): are many lords differing among themselves better, or the One Allah, Supreme and Irresistible?

40. "If not Him, ye worship nothing but names which ye have named,- ye and your fathers,- for which Allah hath sent down no authority: the command is for none but Allah. He hath commanded that ye worship none but Him: that is the right religion, but most men understand not...

41. "O my two companions of the prison! As to one of you, he will pour out the wine for his lord to drink: as for the other, he will hang from the cross, and the birds will eat from off his head. (so) hath been decreed that matter whereof ye twain do enquire"...

42. And of the two, to that one whom he consider about to be saved, he said: "Mention me to thy lord." But Satan made him forget to mention him to his lord: and (Joseph) lingered in prison a few (more) years.

43. The king (of Egypt) said: "I do see (in a vision) seven fat kine, whom seven lean ones devour, and seven green ears of corn, and seven (others) withered. O ye chiefs! Expound to me my vision if it be that ye can interpret visions."

44. They said: "A confused medley of dreams: and we are not skilled in the interpretation of dreams."

45. But the man who had been released, one of the two (who had been in prison) and who now bethought him after (so long) a space of time, said: "I will tell you the truth of its interpretation: send ye me (therefore)."

46. "O Joseph!" (he said) "O man of truth! Expound to us (the dream) of seven fat kine whom seven lean ones devour, and of seven green ears of corn and (seven) others withered: that I may return to the people, and that they may understand."

47. (Joseph) said: "For seven years shall ye diligently sow as is your wont: and the harvests that ye reap, ye shall leave them in the ear,- except a little, of which ye shall eat.

48. "Then will come after that (period) seven dreadful (years), which will devour what ye shall have laid by in advance for them,- (all) except a little which ye shall have (specially) guarded.

49. "Then will come after that (period) a year in which the people will have abundant water, and in which they will press (wine and oil)."

50. So the king said: "Bring ye him unto me." But when the messenger came to him, (Joseph) said: "Go thou back to thy lord, and ask him, 'What is the state of mind of the ladies who cut their hands'? For my Lord is certainly well aware of their snare."

51. (The king) said (to the ladies): "What was your affair when ye did seek to seduce Joseph from his (true) self?" The ladies said: "(Allah) preserve us! no evil know we against him!" Said the 'Aziz's wife: "Now is the truth manifest (to all): it was I who sought to seduce him from his (true) self: He is indeed of those who are (ever) true (and virtuous).

52. "This (say I), in order that He may know that I have never been false to him in his absence, and that Allah will never guide the snare of the false ones.

53. "Nor do I absolve my own self (of blame): the (human) soul is certainly prone to evil, unless my Lord do bestow His Mercy: but surely my Lord is Oft- forgiving, Most Merciful."

54. So the king said: "Bring him unto me; I will take him specially to serve about my own person." Therefore when he had spoken to him, he said: "Be assured this day, thou art, before our own presence, with rank firmly established, and fidelity fully proved!

55. (Joseph) said: "Set me over the store-houses of the land: I will indeed guard them, as one that knows (their importance)."

56. Thus did We give established power to Joseph in the land, to take possession therein as, when, or where he pleased. We bestow of our Mercy on whom We please, and We suffer not, to be lost, the reward of those who do good.

57. But verily the reward of the Hereafter is the best, for those who believe, and are constant in righteousness.

58. Then came Joseph's brethren: they entered his presence, and he knew them, but they knew him not.

59. And when he had furnished them forth with provisions (suitable) for them, he said: "Bring unto me a brother ye have, of the same father as yourselves, (but a different mother): see ye not that I pay out full measure, and that I do provide the best hospitality?

60. "Now if ye bring him not to me, ye shall have no measure (of corn) from me, nor shall ye (even) come near me."

61. They said: "We shall certainly seek to get our wish about him from his father: Indeed we shall do it."

62. And (Joseph) told his servants to put their stock-in-trade (with which they had bartered) into their saddle-bags, so they should know it only when they returned to their people, in order that they might come back.

63. Now when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother): So send our brother with us, that we may get our measure; and we will indeed take every care of him."

64. He said: "Shall I trust you with him with any result other than when I trusted you with his brother aforetime? But Allah is the best to take care (of him), and He is the Most Merciful of those who show mercy!"

65. Then when they opened their baggage, they found their stock-in-trade had been returned to them. They said: "O our father! What (more) can we desire? this our stock-in-trade has been returned to us: so we shall get (more) food for our family; We shall take care of our brother; and add (at the same time) a full camel's load (of grain to our provisions). This is but a small quantity.

66. (Jacob) said: "Never will I send him with you until ye swear a solemn oath to me, in Allah.s name, that ye will be sure to bring him back to me unless ye are yourselves hemmed in (and made powerless). And when they had sworn their solemn oath, he said: "Over all that we say, be Allah the witness and guardian!"

67. Further he said: "O my sons! enter not all by one gate: enter ye by different gates. Not that I can profit you aught against Allah (with my advice): None can command except Allah. On Him do I put my trust: and let all that trust put their trust on Him."

68. And when they entered in the manner their father had enjoined, it did not profit them in the least against (the plan of) Allah. It was but a necessity of Jacob's soul, which he discharged. For he was, by our instruction, full of knowledge (and experience): but most men know not.

69. Now when they came into Joseph's presence, he received his (full) brother to stay with him. He said (to him): "Behold! I am thy (own) brother; so grieve not at aught of their doings."

70. At length when he had furnished them forth with provisions (suitable) for them, he put the drinking cup into his brother's saddle-bag. Then shouted out a crier: "O ye (in) the caravan! behold! ye are thieves, without doubt!"

71. They said, turning towards them: "What is it that ye miss?"

72. They said: "We miss the great beaker of the king; for him who produces it, is (the reward of) a camel load; I will be bound by it."

73. (The brothers) said: "By Allah. well ye know that we came not to make mischief in the land, and we are no thieves!"

74. (The Egyptians) said: "What then shall be the penalty of this, if ye are (proved) to have lied?"

75. They said: "The penalty should be that he in whose saddle-bag it is found, should be held (as bondman) to atone for the (crime). Thus it is we punish the wrong- doers!"

76. So he began (the search) with their baggage, before (he came to) the baggage of his brother: at length he brought it out of his brother's baggage. Thus did We plan for Joseph. He could not take his brother by the law of the king except that Allah willed it (so). We raise to degrees (of wisdom) whom We please: but over all endued with knowledge is one, the All-Knowing.

77. They said: "If he steals, there was a brother of his who did steal before (him)." But these things did Joseph keep locked in his heart, revealing not the secrets to them. He (simply) said (to himself): "Ye are the worse situated; and Allah knoweth best the truth of what ye assert!"

78. They said: "O exalted one! Behold! he has a father, aged and venerable, (who will grieve for him); so take one of us in his place; for we see that thou art (gracious) in doing good."

79. He said: "(Allah) forbid that we take other than him with whom we found our property: indeed (if we did so), we should be acting wrongfully.

80. Now when they saw no hope of his (yielding), they held a conference in private. The leader among them said: "Know ye not that your father did take an oath from you in Allah.s name, and how, before this, ye did fail in your duty with Joseph? Therefore will I not leave this land until my father permits me, or Allah commands me; and He is the best to command.

81. "Turn ye back to your father, and say, 'O our father! behold! thy son committed theft! we bear witness only to what we know, and we could not well guard against the unseen!

82. "'Ask at the town where we have been and the caravan in which we returned, and (you will find) we are indeed telling the truth.'"

83. Jacob said: "Nay, but ye have yourselves contrived a story (good enough) for you. So patience is most fitting (for me). Maybe Allah will bring them (back) all to me (in the end). For He is indeed full of knowledge and wisdom."

84. And he turned away from them, and said: "How great is my grief for Joseph!" And his eyes became white with sorrow, and he fell into silent melancholy.

85. They said: "By Allah. (never) wilt thou cease to remember Joseph until thou reach the last extremity of illness, or until thou die!"

86. He said: "I only complain of my distraction and anguish to Allah, and I know from Allah that which ye know not...

87. "O my sons! go ye and enquire about Joseph and his brother, and never give up hope of Allah.s Soothing Mercy: truly no one despairs of Allah.s Soothing Mercy, except those who have no faith."

88. Then, when they came (back) into (Joseph's) presence they said: "O exalted one! distress has seized us and our family: we have (now) brought but scanty capital: so pay us full measure, (we pray thee), and treat it as charity to us: for Allah doth reward the charitable."

89. He said: "Know ye how ye dealt with Joseph and his brother, not knowing (what ye were doing)?"

90. They said: "Art thou indeed Joseph?" He said, "I am Joseph, and this is my brother: Allah has indeed been gracious to us (all): behold, he that is righteous and patient,- never will Allah suffer the reward to be lost, of those who do right."

91. They said: "By Allah. indeed has Allah preferred thee above us, and we certainly have been guilty of sin!"

92. He said: "This day let no reproach be (cast) on you: Allah will forgive you, and He is the Most Merciful of those who show mercy!

93. "Go with this my shirt, and cast it over the face of my father: he will come to see (clearly). Then come ye (here) to me together with all your family."

94. When the caravan left (Egypt), their father said: "I do indeed scent the presence of Joseph: Nay, think me not a dotard."

95. They said: "By Allah. truly thou art in thine old wandering mind."

96. Then when the bearer of the good news came, He cast (the shirt) over his face, and he forthwith regained clear sight. He said: "Did I not say to you, 'I know from Allah that which ye know not?'"

97. They said: "O our father! ask for us forgiveness for our sins, for we were truly at fault."

98. He said: "Soon will I ask my Lord for forgiveness for you: for he is indeed Oft-Forgiving, Most Merciful."

99. Then when they entered the presence of Joseph, he provided a home for his parents with himself, and said: "Enter ye Egypt (all) in safety if it please Allah."

100. And he raised his parents high on the throne (of dignity), and they fell down in prostration, (all) before him. He said: "O my father! this is the fulfilment of my vision of old! Allah hath made it come true! He was indeed good to me when He took me out of prison and brought you (all here) out of the desert, (even) after Satan had sown enmity between me and my brothers. Verily my Lord understandeth best the mysteries of all that He planneth to do, for verily He is full of knowledge and wisdom.

101. "O my Lord! Thou hast indeed bestowed on me some power, and taught me something of the interpretation of dreams and events,- O Thou Creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter. Take Thou my soul (at death) as one submitting to Thy will (as a Muslim), and unite me with the righteous."

102. Such is one of the stories of what happened unseen, which We reveal by inspiration unto thee; nor wast thou (present) with them then when they concerted their plans together in the process of weaving their plots.

103. Yet no faith will the greater part of mankind have, however ardently thou dost desire it.

104. And no reward dost thou ask of them for this: it is no less than a message for all creatures.

105. And how many Signs in the heavens and the earth do they pass by? Yet they turn (their faces) away from them!

106. And most of them believe not in Allah without associating (other as partners) with Him!

107. Do they then feel secure from the coming against them of the covering veil of the wrath of Allah,- or of the coming against them of the (final) Hour all of a sudden while they perceive not?

108. Say thou: "This is my way: I do invite unto Allah,- on evidence clear as the seeing with one's eyes,- I and whoever follows me. Glory to Allah. and never will I join gods with Allah."

109. Nor did We send before thee (as apostles) any but men, whom we did inspire,- (men) living in human habitations. Do they not travel through the earth, and see what was the end of those before them? But the home of the hereafter is best, for those who do right. Will ye not then understand?

110. (Respite will be granted) until, when the apostles give up hope (of their people) and (come to) think that they were treated as liars, there reaches them Our help, and those whom We will are delivered into safety. But never will be warded off our punishment from those who are in sin.

111. There is, in their stories, instruction for men endued with understanding. It is not a tale invented, but a confirmation of what went before it,- a detailed exposition of all things, and a guide and a mercy to any such as believe.