

Pronominal Reference in the Glorious Qur'an and its Rendering into English

*Asst. Lect. Ahmed M. Obeid**

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1. 1 Introduction:

Pronominal reference in the Glorious Qur'an is one of the most important topics that takes growing area of investigation . It has its own highly stylized usage in the Holy Qur'an. It shows invaluable, unique, and all satisfying connection in the Qur'anic texts. Moreover, it highlights successfully the most accurate and impressive formulation of verses.

Understanding pronominal reference and its function in the texts needs a brief presentation of pronouns and their references. Grammatically, pronouns and their references function to connect the linguistic items of the sentences to produce a coherent meaningful content. Hasan (1991:255) shows that all pronouns are not safe from ambiguity and vagueness whether they refer to the speaker, addressee, or to the third person, and what makes them clear is their reference which may precede or follow them. He (2000:89) states that pronouns are the linguistic instruments which function to connect the parts of the sentence and show the syntactic style to achieve such a connection .

1.2 Pronouns in English:

Quirk et al (1987:335) state that pronouns replace nouns. Trask (1993:221) defines a pronoun as the lexical category or a member of this category , whose members typically function as noun phrases in isolation, not normally requiring or permitting the presence of determiners or other as nominal , and whose members typically have little or no intrinsic meaning or reference.

* Dept. of Translation / College of Arts / University of Mosul .

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Yule (2003:88) defines pronouns as words used in place of noun phrases, typically referring to things already known (he likes himself, this is it). Young (2003:29) states that pronouns are words functioning in a similar way to noun phrases in the construction of the whole sentence . Stobbe (2008:380) points out that pronouns are substitutes for nouns. The prefix "pro-" in the word pronoun means "for". The word pronoun simply means "for a noun " or " in a place of a noun ".As for the classification of pronouns, many pronouns categories have been presented by different scholars .Quirk et al (1987:345) divide pronouns as follows:

1. Central Pronouns: they include personal (I,/ me, we/ us), reflexive (myself, ourselves, ...), and possessive (my/ mine,...).
2. Reciprocal Pronouns: each, other, one another.
3. Relative Pronouns: the wh-series , that.
4. Pronouns: the wh- series.
5. Demonstrative Pronouns: this, these, that, those.
6. Indefinite Pronouns: they include positive pronouns and negative pronouns. Positive pronouns involve universal pronouns (all, both, each, every), assertive pronouns(the some series, multal and paucal, one, half, several, enough, other and another), and nonassertive pronouns(the any series and either). Negative pronouns include (the no series and neither).

As far as case is concerned, Quirk et al (1987:336) state that most pronouns in English have only two case forms: Common case (children, someone) and Genitive case (children's, someone's). However, the five personal pronouns I, we, he, she, they, and the wh-pronoun have a further distinction between subjective and objective cases.

Subjective	I	We	You	he	she	Its	They	Who
Objective	Me	Us		Him	her		Them	who(m)

Genitive Determinative Independent	My mine	Our Ours	Your Yours	His	her hers	Its	their theirs	Whose
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Personal pronouns with subjective, objective, and genitive case forms

1.3 Pronominal Reference in English

Lyons (1979:668) shows that pronominal reference means that a pronoun refers to its antecedent. It is an important linguistic item that can highlight the function of the noun phrase in the linguistic communication. In this sense, Dixon (2005:21) states that the information from pronominal form is one important factor in deciding on the function of a NP in a complex sentence. In addition, pronominal reference plays a vital role in the linguistic context to interpret the pronouns in such a way that is understood to recipients. Kroeger (2005:136) points out that the reference (or semantic interpretation) of pronouns depends very much on the context of use, i.e. who is speaking to whom, on what occasion, what has already been said, etc. This means that pronominal reference may refer to persons as in (1) or things as in (2) in the context in which it occurs. See the following examples:

1. I saw **Mark** yesterday while **he** was crossing the street.
2. The **car that** you have bought looks in a good condition.

It is worth mentioning that the reference of a pronoun is either anaphoric or cataphoric. Lyons (1979:659) points out that some linguists, following Bühler (1934:121) , distinguish between anaphora and cataphora, according to whether the pronoun follows or precedes the expression with which it is correlated :

3. **My brother** gazed at me when **he** went out.
"My brother" is the antecedent of the pronoun *"he"*, and the pronoun *"he"* has an anaphoric reference. For cataphora, Crystal(1988:43) states that cataphoric reference is one way of marking the identity between what is being expressed and what is about to be expressed:

I said *this* /the **following**...

where the meaning of *this* and the *following* must be specified in the subsequent context.

It can be claimed that anaphoric or cataphoric reference plays a vital role in determining and interpreting pronominal reference correctly. Admittedly, it can be difficult to pinpoint the pronominal reference in the linguistic context if any sort of confusion occurs because of the inadequate understanding or not detecting the referred antecedent by the pronoun. It is a fact that a pronominal reference can have more than one interpretation and this, of course, depends on the levels of understanding the semantic dimension and the expectations that the recipient of the text may provide. Moreover, the property of forward or back reference of the pronominal reference depends highly upon knowing who is speaking and who is being addressed or what is that being spoken about? (Young,2003:30).

It is important to refer to the antecedents that may exist or may not in the linguistic context.

1.4 Pronouns in Arabic:

Hasan (n. d, Vol. 1:217) defines a pronoun as an aplastic noun that refers to a speaker, or an addressee, or a third person. Pronouns that refer to a speaker are:

" أنا " ' ' والتاء " ، " الياء " ' ' نحن " ، " نا "

❖ أنا عرفت جبي

Anna ariftu wajibi

I knew **my** duty.

❖ نحن عرفنا واجبنا

Nahnu arifna wajibana

We knew **our** duty

For the addressee, one can find " أنت " ' ' أنتـ " ' ' أنتما " ' ' أنتم " ' ' " الكاف "

" أنتن " ' ' , and their subdivisions:

❖ إن أباك قد صانك

Ina abaka qad sanaka

Your father has protected **you**

Concerning the third person, one can also find "هي" "هو" "هما":
 هما "هم" "هن" "هنا" "هناها"

❖ ويصون الحر وطنه بحياته

Wa yasoonu alhuru watanahu bi hayatihi

Afree man sacrifices **himself** to protect **his** country. ibid.

Hasan (n. d ,Vol.1:255) shows that pronouns may not be safe from ambiguity, and there should be an agreement between the pronoun and its reference as far as duality and singularity are concerned to clarify and interpret the ambiguity. This could be achieved by ' pronominal reference '. Bin Hasan (2012:7) states that pronouns are divided into two types: *explicit* "بارز" and *implicit* "you" and "I", which is not pronounced such as "أنت" and "أنت" respectively. See the following examples:

"..... أنت مولانا فانصرنا على القوم الكافرين" (البقرة: ٢٨٦)

"..... You are our Maulā (Patron, Supporter and Protector) and give us victory over the disbelieving people". (Khan and AL-Hilali ,2001:83),

" خذ العفو وأمر بالعرف وأعرض عن الجاهلين ". (الأعراف: ١٩٩).

199:Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them). (Khan and AL-Hilali,2001:255).

Where "you" is the subject of the three verbs "أعرض" "أمر" "خذ"

Bin Hasan (2012:8) mentions that grammarians divide explicit pronouns into attached "متصلة" and detached "منفصلة". According to the case, attached pronouns fall into three types:

1. Nominative case pronouns "حالة الرفع":

"تاء الفاعل" "نون النسوة"، "ألف الإثنين"، "واو الجماعة" "ياء المخاطبة":

❖ "جئت" و "جئتما" و "جئن"

Je'ta , j'ituma , j'ina

You came .

❖ إحترمن المعلم

Ihtarimna al mu'lim .

Respect the teacher .

❖ زورا أباكما

Zora abakuma

Visit your father

❖ أرشدوا الناس لفعل الخير

Arshidu annasa lifi'li alkheiri

Guide people to do the good.

❖ أكتبي فرضك

Uktubi fardhaki

Write your homework.

1. **Pronouns common in both cases, the accusative " حالة النصب "**
 , and the **genitive " حالة الجر "**

" هاء الغيبة " , " و كاف الخطاب " و ياء المتكلم "

❖ رأيتك و أبك البارحة.

Ra'eituka wa 'abeeka albariha

I saw you and your father yesterday.

❖ أهداني أخي هدية جميلة.

Ahdani akhi hadiyatan jamilatan

My brother gave me a nice present.

❖ زارهم في بيتهم.

Zarahum fi beitihim

He visited **them** in **their** home.

2. **The pronoun " نا " occurs in the three cases, the nominative " حالة الرفع "**
 , and the **genitive " حالة "**
 : "الجر

❖ أردنا أن نعرف ما حصل

aradna an na'rifa ma hasal

We wanted to know what happened. *ibid*:16.

Bin Hasan (2012:10) illustrates that detached pronouns occur in two cases:

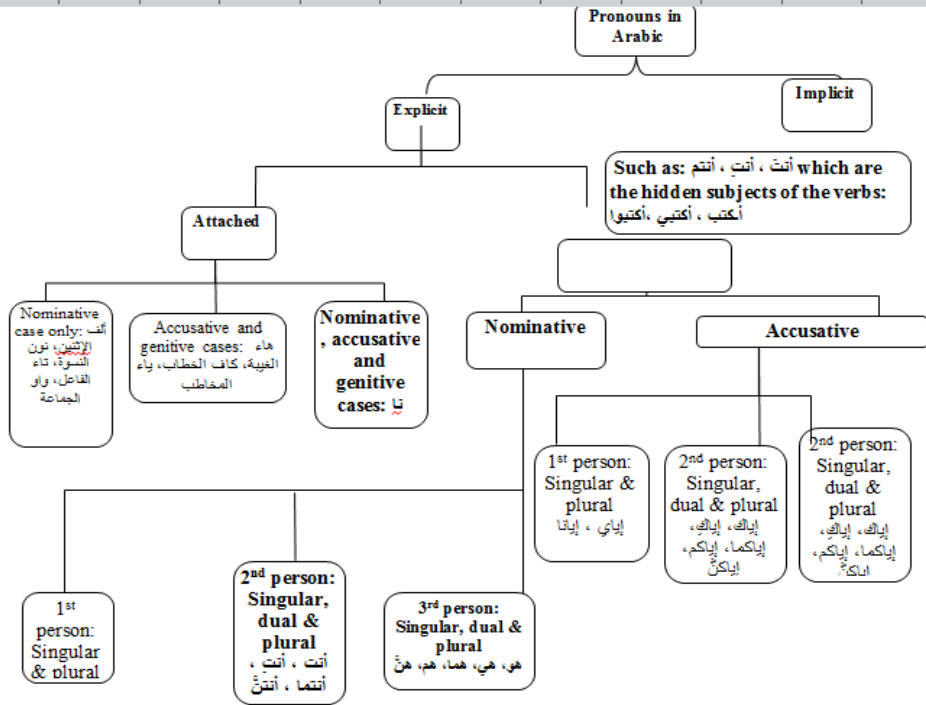
1. Nominative case:

- a. The first person "أنا" and "نحن" for singular and plural.
- b. The second person "أنت" "أنتن", "أنتم", "أنتم" "أنتما" "انت" "أنتن" for singular, dual, and plural
- c. The third person "هي", "هو" for singular, "هما", for dual, "هن", "هم", for plural.

2. Accusative case:

- a. The first person "إياي", "إيانا", for singular and plural,
- b. The second person "إياك", "إياك", for singular, "إياكما", for dual, "إياكم", "إياكن", for plural,
- c. The third person pronouns are five: "إياه", and "إياها", for singular, "إياهما", for dual, "إياهم", "إياهن", for plural.

Bin Hasan (2012:7-43) in the following diagram illustrates pronouns in Arabic:



1.5 Pronominal Reference in the Glorious Qur'an:

It can be assumed that providing a better understanding of the Qur'anic texts could be attained via a well and profound comprehension of pronominal reference in the Holy Qur'an. This pronominal reference has either confusing antecedent, or absent antecedent, or many antecedents. Thus, the accurate interpretation of the meaning of the verses depends highly upon specifying the pronominal reference. Hence, exegetes of the Holy Qur'an have a leading role in determining the pronominal reference. Consider the following examples:

(قل لا أجد في ما أوحى إليّ محرماً على طاعم يطعمه إلا أن يكون ميتة أو دماً مسفوحاً أو لحم خنزير فإنه رجس أو فسقاً أهل لغير الله به فمن أضر غير باغ ولا عاد فإن ربك غفور رحيم). (الأنعام: ١٤٥)

145.Say (O Muhammad (صلى الله عليه وسلم): " I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat, unless it be Maitah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for **that** surely, is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, or on which Allah's Name has not been mentioned while slaughtering). But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft-Forgiving, Most Merciful ". Khan and AL-Hilali (2001:218).

" قال فاهبط **منها** فما يكون لك أن تتكبر **فيها** فاخرج إنك من الصاغرين ". (الأعراف: ١٣)

13-(Allāh) said: "(O Iblis) get down **from this** (**Paradise**), it is not for you to be arrogant **here**. Get out, for you are of those humiliated and disgraced.". Khan and AL-Hilali (2001:224).

" ثم إن ربك للذين هاجروا من بعد ما فتنوا ثم جاهدوا وصبروا إن ربك من **بعدها** لغفور رحيم". (النمل: ١١٠).

110- Then, verily, your Lord for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allāh) and were patient, verily, your Lord **afterward** is, Oft-Forgiving, Most Merciful.Khan and AL-Hilali (2001:395).

" ما أصاب من مصيبة في **الأرض** ولا في **أنفسكم** إلا في كتاب من قبل أن **نبرأها** إن ذلك على الله يسير". (الحديد: ٢٢).

22- No **calamity** befalls on the **earth** or in **yourselves** but it is inscribed in the Book of Decrees (AL-Lauh AL-Mahfūz) before We bring **it** into existence. Verily, that is easy for Allāh. (Khan and AL-Hilali,2001:778).

Concerning this verse, Ash-Shanqiti (1995,Vol.7:548) mentions that the pronominal reference (**الهاء**) in (**نبرأها**) refers to the creation of the earth, or even to the creation of mankind that is implied in Allah's saying " **وفي أنفسكم** ", or it may refer to the

expression (المصيبة) (**calamity**), and other scholars suggest that it may refer to all that is mentioned in this verse.

It can be significantly confirmed that pronominal reference in the Glorious Qur'an makes the Qur'anic texts semantically connected and coherent. Az-Zannad (n.d:118, cited in Ism'aeel,2011:9) states that pronominal reference is an additional semantic linker that no other structural linker can match. Moreover, there must be a concord between the pronominal reference and its antecedent. Ibid (n.d:119).

Pronominal reference in the Glorious Qur'an could be illustrated either syntactically or semantically. Isma'eel (2011:10-11) points out that the syntactic indication of the pronominal reference could be detected when it refers to the nearest antecedent in the Qur'anic verse. See the following example:

" يا أيها الذين آمنوا لا ترفعوا أصواتكم فوق صوت النبي ولا تجهروا له بالقول كجهر بعضهم لبعض أن تحبط أعمالكم وأنتم لا تشعرون " . (الحجرات:٢).

" Believers, do not raise your voices above the voice of the **Prophet**, nor shout a loud when speaking to **him** as you do to one another, lest your labours should come to nothing without your knowledge ". Dawood(1974:274).

As for the semantic indication of the pronominal reference, Isma'eel (2011:10-11) shows that the pronominal reference could refer to one of the mentioned antecedents. Consider the following example:

" الذين آتيناهم الكتاب يعرفونه كما يعرفون أبناءهم وإن فريقا منهم ليكتمون الحق وهم يعلمون ".(البقرة:١٤٦).

" The people of the Book know **this** as they know Their own sons; but some Of them conceal the truth Which they themselves know ".Ali(1989:59). Here, the pronominal reference (الهاء) (يعرفونه) either refers to the Prophet (Muhammad P.B.U.H), or to the word(الحق) that involves the message of the prophet (P.B.U.H),

or it refers to the word (العلم). The antecedent that the pronominal reference specifies could be determined via the semantic interpretation of the Qur'anic text. Fadhil(2005:38) states that the semantic interpretation has likely the function of detecting and determining the meaning of the Qur'anic text via its context and its surrounding linguistic items. As-Sammerra'ee (2000:62) emphasizes that pronominal reference could refer to an absent antecedent and it could be determined semantically as in the following Qur'anic verse:

.....And one Of her household saw (this) And bore witness,....). Ali (1989:559). As for this verse, pronominal reference (الهاء) in (أهلها) refers to the wife of the minister that is not mentioned explicitly in the verse. Moreover, Isma'eel (2011:13) points out that detecting the pronominal reference in the Glorious Qur'an could be affected by the meaning to an extent that this meaning may affect in attaching back the pronominal reference to a linguistic item in the context which, of course, contributes to determine the pronominal reference via the intended meaning in the verse. Khadeer (1999:69,96,102) cited in Isma'eel (2011:13) shows that grammarians and interpreters resort to produce syntactic and semantic interpretations in determining the pronominal reference, and those semantic interpretations may force the interpreters to use the context to govern the pronominal reference in its text. See the following example:) " كل من عليها فان " (الرحمن: ٢٦)

"All that is on earth Will perish:" . Ali (1989:1475).

2.1 Text Analysis:

The following discussion deals with the translation of pronominal reference in the Qur'anic texts. These Qur'anic texts include either confusing or unclear pronominal reference. Consequently, the translators have sometimes produced weak, inadequate, or even incorrect TL versions. The discussion is conducted under two headings: pronominal reference with one or

more than one antecedent, and pronominal reference with no antecedent. Finally, the following translators will be displayed:

1-Pickthal (1971).

2-Dawood, N.J. (1974).

3-S.V.Ali (1988).

4-Ali, A.Y. (1989).

5-Khan and AL-Hilali (2001).

2.2 Pronominal reference with one or more than one antecedent.

1. SLText:

{ ليس البر أن تولوا وجوهكم قبل المشرق والمغرب ولكن البر من آمن بالله واليوم الآخر والملائكة والكتاب والنبیین وآتى المال على حبه ذوی القربى والیتامى والمساکین وأبن السبیل والسائلین وفي الرقاب وأقام الصلاة وآتى الزکاة والموفون بعهدهم إذ عاهدوا والصابرین في البأساء والضراء وحين البأس أولائك الذین صدقوا وأولائك هم المتقون }. (سورة البقرة: ۱۷۷).

Interpretation:

It is meant here in general that the real righteousness is not turning faces towards east or west, but it is believing in Allah, the Last Day, the angeles, the Qur'an, the Prophets; giving wealth; establishing prayer; giving alms; keeping and fulfilling promises, and being patient in suffering and hard times. All these obligatory duties and good virtues are meant to be followed and performed (At-Tabari,2000,Vol.3:336-339).

TL Texts:

1. It is not righteousness that ye turn your faces to the East and the West; but righteous is he who believeth in Allah and the Last Day and the angeles and the Scripture and the Prophets; and **givethhis wealth, for love of Him**, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and

observeth proper worship and payeth the poor due. And those who keep their treaty when they make one, and the patient intri-bulation and adversity and time of stress. Such are they who are sincere. Such are the God fearing. (Pikhall,1971:8).

2. Righteousness does not consist in whether you face towards the east or the west. The righteous man is he who believes in Allah and the Last Day, in the angeles and the Scriptures and the prophets; **who for the love of Allah gives his wealth** to his kinsfolk, to the orphans, to the needy, to the wayfarers and to the beggers, and for the redemption of captives; who attends to his prayers and pays the ^{alms}-tax; who is true to his promises and steadfast in trial and adversity and in times of war. Such are the true believers; such are the God-fearing. (Dawood,1974:350).

3. It is not righteousness that ye turn your faces towards the East and the West, righteousness is rather one who believe in God and the Last Day and the angeles and the Book, the apostles, and **giveth his wealth out of love for Him** to the kindreal and the orphans and the poor and the wayfarer and the needy and for those in bondage; And established prayer and payeth the poor-rate; And those who fulfil their promise when they make a promise and the patient ones in distress and affliction and in the time of war these are they who are the Truthful and those are they who are the pious. (S.V.Ali,1988:117).

4. It is not righteousness That ye turn your faces Towards East or West; But it is righteousness-To believe in God And the Last Day, And the Angeles, And the Book, And the Messengers; **To spend of your substance, Out of love for Him**, For yourkin, For orphans, For the needy, For the wayfarer, For those who ask, And for the ransom of slaves; To be steadfast in prayer, And practice regular suffering) And adversity; And throughout All periods of panic. Such are the people Of truth, the God-fearing. (Ali, 1989:69-70).

5. It is not AL-Birr (piety, righteousness, and every act of obedience to Allah) that you turn your faces towards east and (or) west (in prayer); but AL-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angeles, the Book, the Prophets **and gives his wealth, in spite of love forit**, to the kinsfolk, to the orphans, and to AL-Masakīn (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs AsSalat (Iqamat-as-

Salat), and gives the Zakat, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of truth and they are AL-Muttaqūn (the pious). (Khan and AL-Hilali,2001:48-49).

Discussion:

In this Qur'anic text, it has been noticed that the pronominal reference (الهاء) in (وأتى المال على حبه) can be understood and perceived differently. It is evident that translators (1,2,3,4) have produced inaccurate translations concerning the pronominal reference (الهاء) in (حبه). Their translations have dealt with the pronominal reference (الهاء) in (على حبه) as referring to Allah which is not a suitable choice. (AL-Beidhawi,n.d,Vol.1:135-

13; Ibnu'A'shour,1984,Vol.2:130;AL-Baghawi,1997,Vol.1:186; Aj-Jawzi,n.d,Vol.1:136; At-Tabari,2000,Vol.3:340; Az-zamakhshari, 2000,Vol.1:218-219; AL-Andalusi,2001,Vol.2:135-136) state that the pronominal reference (الهاء) in (حبه) refers back to its nearest antecedent (المال). They point out that it ,no doubt, refers to (المال) which means giving wealth in spite of the man's love to it. They also emphasize that a very few exegetes and scholars consider the pronominal reference (الهاء) refers to **Allah** or to the **process of giving**. It can be suggested that translator (5) has succeeded in translating the pronominal reference (الهاء) in (حبه) as referring back to the word (المال) that is mentioned in the Qur'anic verse since it is the only closest antecedent.

2-SLText:

{وإذا رأوا تجارة أو لهوا أنفضوا إليها وتركوك قائما قل ما عند الله خير من اللهو ومن التجارة والله خير الرازقين}. سورة الجمعة (١١).

Interpretation:

The Prophet (PBUH) was delivering the Jumu'ah religious talk (khutbah) when Dihya AL-Kalbi (one of the companions) came to AL-Madina and brought some olive oil from AL-Sham. Some of the Prophet's companions left the Prophet (PBUH) and headed for Dihya AL-Kalbi to buy some olive oil because they suffered shortage in food and rise in prices in AL-Madina. Arabs used to receive caravans which carry food and goods by beating drums and clapping to inform people that a caravan carrying food and goods has come (An-Nasafi, 1998, Vol.3:482-483).

TL Texts:

1. But when they spy some merchandise or pastime they break away to **it** and leave thee standing. Say: That which Allah hath is better than pastime and than merchandise, and Allah is the best of providers. (Pikhthal,1971:182).
2. Yet no sooner do they see some merchandise or merriment than they flock to **it** eagerly, leaving you standing all alone. Say:" That which Allah has in store for better than any merchandise or merriment. Allah is the Most Munificent Giver ". (Dawood,1974:105).
3. And when see they merchandise or sport, they break away unto **it**, and leave thee standing. Say thou (O' Our Apostle Muhammad!) " What is with God is better than sport and (better) than merchandise, and God is the Best of sustainers. (S.V.Ali,1988:1681).
4. But when they see Some bargain or some Amusement, they disperse Headlong to **it**, and leave Thee standing. Say: " The (blessing) from the Presence Of God is better than Any amusement or bargain! And God is the Best To provide (for all needs). (Ali,1989:1548).
5. And when they see some merchandise or some amusement [beating of Tambure (drum)],they disperse headlong to **it**, and leave you (Muhammad صلى الله عليه وسلم) standing [while delivering Jumu'ah religious talk (Khutbah)]. Say: " That

which Allāh has is better than any amusement or merchandise! And Allāh is the Best of providers." (Khan and AL-Hilali,2001:797).

Discussion:

This Qur'anic verse has two antecedents (الله ، التجارة) and one pronominal reference (إلهاء) in (إليها). This can lead translators to produce either inadequate translations or ambiguous ones. All translators have chosen the pronominal reference (it) to refer to the antecedents (اللهو) or (التجارة) which are mentioned in the Qur'anic verse. It can be suggested that they had better clarify that the pronominal reference (it) refers to the antecedent (التجارة) because this word is meant by the pronominal reference (الهَاء) in (إليها) , not the antecedent (اللهو). AL-Beidhawi (n.d,Vol.5:212); Ibnu-A'shour (1984,Vol.28:227-229); AL-Baghawi (1997,Vol.8:124); Aj-Jawzi (n.d,Vol.4:285); Az-Zamakhshari(2000,Vol.4:537); AL-Andalusi (2001,Vol.10:176) state that the pronominal reference (الهاء) refers to the antecedent (التجارة) because it is more important to people than (اللهو) and because the event the verse is talking about is the coming of the caravan which carries food and goods. Moreover, feminizing the pronominal reference (الهاء) is another confusing linguistic item that emphasizes referring back to the word (التجارة) because it was the main reason for the people to leave the Prophet (PBUH) while he was delivering his religious talk.

3-SL Text:

{ وكذلك أوحينا إليك روحا من أمرنا ما كنت تدري ما الكتاب ولا الإيمان ولكن جعلناه نورا نهدي به من نشاء من عبادنا وإنك لتهدي إلى صراط مستقيم } .(سورة الشورى:٢٥).

Interpretation:

As regards the meaning of this verse, Allah shows to His Messenger Muhammad (PBUH) that He revealed to him this Qur'an as a spirit that enlivens hearts of believers. In addition, Allah tells His messenger (PBUH) that he has not known the Book (Qur'an) and faith in all its laws and legislations before. It is said that faith involves matters that mind or hearing can realize. Moreover, Allah addresses His prophet (PBUH) that He revealed His Book as a guidance by which the prophet (PBUH) can guide people to the right (Islam). (An-Nasafi,1998.Vol.3:262-263).

TL Texts:

1. And thus have We inspired in thee (Muhammad) a Spirit of Our command. Thou knewest not what the Scripture was, nor what the Faith. But We have made **it**a light whereby We guide whom We will of Our bondmen. And lo! thou verily dost guide unto a right path. (Pikthal,1971:157).
2. Thus We have inspired you with a spirit of Our will when you knew nothing of faith or scripture, and made **it**a light whereby We guide those of Our servant whom We please. You shall surely guide them to the right path. (Dawood,1974:158).
3. Thus did We reveal unto thee Our guidance by Our command; Thou didst know not what the Book (Qur'an) was, nor the faith, but We made **it** a light, guide We thereby whomsoever We will of Our servants; and verily guideth thou unto the Right Path. (S.V.Ali,1988:1453).
4. And thus have We, by Our command, sent Inspiration to thee: Thou knewest not (before) What was Revelation, and What was Faith; but We Have made the (**Qur'an**) A Light, wherewith We Guide such of Our servants As We will; and verily Thou dost guide (men) To the Straight Way. (Ali,1989:1321-1322).
5. And thus We have sent you (O Muhammad صلى الله عليه وسلم) Rūh (a revelation, and a mercy) of Our Command. You knew not what is the Book, nor what is Faith. But We have made **it** (this Qur'an) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad صلى الله عليه وسلم) are indeed guiding (mankind) to the Straight Path (i.e. Allah's

religion of Islamic Monotheism). (Khan and AL-Hilali,2001:697).

Discussion:

It is undebatable that accurate and adequate translation of pronominal reference in the Glorious Qur'an can give more acceptability and persuasion to the recipients to understand the meaning of the Qur'anic texts. It can be noticed that translators (1,2,3) have produced ambiguous and confusing renderings of the pronominal reference (الهاء) in (وجعلناه). They have apparently failed to pinpoint to which antecedent the pronominal reference (it) refers , does it refer to (الروح), (الكتاب) or (الإيمان)?. Consequently, the recipients of such renderings can be confused and puzzled. As for translators (4 and 5), they have made it clear that the pronominal reference (it) in their versions clearly refers to the antecedent (الكتاب). In such a case, it is important to make a decisive judgement to show which rendering is the more adequate one. Such a judgement can be made by displaying what exegetes suggest concerning the pronominal reference in this Qur'anic text. AL-Beidhawi (n.d,Vol.5:85) states that (الهاء) in (وجعلناه) either refers to (الروح) , (الكتاب) or (الإيمان). Ibnu-A'ashour (1984, Vol.25:153) and At-Tabari (2000,Vol.21:560) point out that the pronominal reference (الهاء) in (وجعلناه) refers to (الكتاب) (i.e. the Qur'an). AL-Baghawi (1997,Vol.7:201) and AL-Jawzi (n.d,Vol.4:71) show that the pronominal reference (الهاء) in (وجعلناه) refers to either (القرآن) or to (الإيمان). AL-Andalusi (2001,Vol.9:352) states that the pronominal reference (الهاء) in (وجعلناه) may refer to the antecedents (روحا), (الكتاب), or (الإيمان) which is the nearest antecedent. He adds that it may refer to both antecedents (الكتاب والإيمان) because they mean one thing that is light which represents the guidance for people.

4-SL Text:

{ قد كانت آياتي تتلى عليكم فكنتم على أعقابكم تنكصون ، مستكبرين بهِ سامرا تهجرون } . (سورة المؤمنون: ٦٦-٦٧).

Interpretation:

The verses of the Holy Qur'an were being recited to the people of Qureish but they arrogantly used to refuse to hear or listen to them and they always turned their backs in scorn which was the ugliest response. They also used to revile these verses at the sacred house (AL-K'aabah) at night by labeling these verses as poetry, magic, etc. (An-

Nasafi,1998.Vol.2:474) .

TL Texts:

1. My revelations were recited unto you, but ye used to turn back on your heels, In scorn thereof. Nightly did ye rave together. (Pikthal,1971:108).
2. My revelations were recited to you many a time, but you turned your backs in scorn, reviling **them** by day and night. (Dawood,1974:223).
3. " Indeed My signs were recited unto you, but ye used to turn back on your heel,"
" Puffed up with pride about **it** (Qur'an) discoursing foolishly by night." (S.V.Ali,1988:1057).
4. " My Signs used to be Reheared to you, but ye Used to turn back on your heels-" In arrogance : talking nonsense About **the (Qur'an)**, like one Telling fables by night." (Ali,1989:885).
5. Indeed My Verses used to be recited to you, but you used to turn back on your heels (denying them, and refusing with hatred to listen to them). In pride (they-Quraish pagans and polytheists of Makkah used to feel proud that they are the dwellers of Makkah sanctuary-Haram), talking evil about **it** (**theQur'an**) by night. (Khan and AL-Hilali,2001:495).

Discusion:

Translator (1) has neglected translating the pronominal reference (الهاء) in (به) which is considered a clear mistake. Translators (2,3,4,5) have shown in their TL versions that the pronominal reference (الهاء) in (به) as referring to the antecedent (آياتي) or (القرآن). Their choices are not adequate because this attached pronominal reference refers either to the **Sacred House of AL-K'aabah**, or to the **verses of the Qur'an**, or to the **prophet Muhammad** (PBUH). Ibnu-A'shour (1984, Vol.18:85-86) states that the pronominal reference (الهاء) in (به) may refer to the **verses of the Qur'an**, or to the **Sacred Mosque of AL-K'aabah**, even if it wasn't mentioned, where the prophet (PBUH) used to recite the Qur'anic verses unto the people of Mecca, in such a case, the prepositional phrase (به) would be adverbial. He also suggests that this pronominal reference may refer to the **prophet** (PBUH). AL-Beidhawi(n.d, Vol.4:91); Az-Zamakhshari(2000, Vol.3:194); Aj-Jawzi(n.d, Vol.3:266-267) show that the pronominal reference (الهاء) in (به) refers either to the **verses** or to the **Sacred House (AL-K'aabah)**. AL-Baghawi(1997, Vol.5:423) and At-Tabari(2000, Vol.19:52-53-54) emphasize that the pronominal reference refers to the **Sacred House of AL-K'aabah**. AL-Andalusi(2001, Vol.7:572) points out that most of scholars and exegetes confirm that this pronominal reference refers to the **Sacred House of AL-K'aabah**. He also adds that it may refer to the **prophet Muhammad** (PBUH) since he was the reciter of the Qur'anic verses.

2.3 Pronominal reference with no antecedent .

5-SL TEXT:

{ ولقد علمتم الذين أعتدوا منكم في السبت فقلنا لهم كونوا قردة خاسئين، فجعلناهم نكالاً لما بين يديها وما خلفها وموعظة للمتقين } سورة البقرة (٦٥-٦٦).

Interpretation:

Allah is addressing the Jewish by reminding them of their past nation at the time of the prophet Moses (PBUH) when they broke the order of their prophet not to fish at the days of Sabbath (Saturdays). Allah turned them into despised apes. This punishment became as an example to their people and to other coming nations. It is also a lesson for the nation of the prophet Muhammad (PBUH) and to any one who verily fears Allah. (AL-Wahidi,n.d,Vol.1:111-112).

TL Texts:

1. And ye know of those of you who broke the Sabbath, how We said unto them: Be ye apes, despised and hated ! And We made **it** an example to their own and to succeeding generations, and an admonition to the God fearing. (Pikthal,1971:3).
2. You have heard of those of you that broke the Sabbath. We said to them: " You shall be changed into detested apes". We made **their fate** an example to their own generation and to those who followed them, and a lesson to the righteous. (Dawood,1974:339).
3. And indeed ye know of those amongst you who transgressed on the Sabbath, so We said unto them, " Be ye apes, despised and spurned !". So We made **it** a lesson for (those of) their own times and for those (of their posterity) who came after them and an exhortation unto those who guard (themselves) against evil. (S.V.Ali,1988:57).
4. And well ye knew Those amongst you Who transgressed In the matter of the Sabbath: We said to them: " Be ye apes, Despised and rejected." So We made **it** an example To their own time And to their posterity,And a lesson To those who fear God. (Ali,1989:34-35).
5. And indeed you knew those amongst you who transgressed in the matter of Sabbath (i.e. Saturday). We said to them: " Be you monkeys, despised and rejected." So We made **this punishment** an example to their own and to succeeding generations and a lesson to those who are AL-Muttaqūn (the pious). (Khan and AL-Hilali,2001:25).

Discussion:

In this verse, it can be noticed that no antecedent has been mentioned. It can be argued that fruitful and adequate understanding of the TL versions have not been gained because most translators have produced ambiguous and unreliable TL versions. Translators (1,3,4) have failed in translating the pronominal reference (**الهاء**) in (**فجعلناها**). They have chosen the pronominal reference (**it**) as a TL equivalent to the SL pronominal reference (**الهاء**). Their TL versions can lead to confusing and inappropriate understanding of the meaning of this Qur'anic text. It can be claimed that translators (2 and 5) have triggered an adequate clear TL versions by translating this pronominal reference into (**their fate** and **this punishment**) respectively. This judgement supported by many scholars and exegetes of the Holy Qur'an. Ibnu A'ashour (1984, Vol.1:546); AL-Beihawi (n.d, Vol.1:86); At-Tabari (2000, Vol.2:175-176) and Az-Zamakhshari (2000, Vol.1:147) point out that the pronominal reference (**الهاء**) in (**فجعلناها**) refers to the **punishment of turning them into despised apes**. AL-Jwazi (n.d, Vol.1:75) and AL-Andalusi (2001, Vol.1:398) state that this pronominal reference may refer to the **punishment**, the **sin**, the **nation**, the **whales**, or the **lesson**.

6-SL Text:

{ وقالوا آمنا به وأنى لهم التناوش من مكان بعيد } . (سورة سبأ : ٥٢) .

Interpretation:

When the unbelievers experience the punishment, they will confess that they believe in the prophet Muhammad (PBUH). It would be inquired how they could receive repentance which is left far off behind them !. It could be accepted from them in the worldly life but it is now untouchable. Their position in the Hereafter would not allow them to benefit even if they believe because they repudiated faith in the worldly life. (An-Nasafi, 1998, Vol.3:72-73).

TL Texts:

1. And say: We (now) believe **therein**. But how can they reach (faith) from a far off. (Pkthal,1971:138).
2. They will say:' We believe in **Him**.' But how will they attain the Faith when they are far away. (Dawood,1974:186).
3. And they shall say: " We (now) believe in **it** ." And whence shall the approach (to faith) be for them from (such) a distant. (S.V.Ali,1988:1298).
4. And they will say," We do believe (now) In the **Truth**", but how Could they receive (Faith) From a position (so) far off,-. (Ali,1989:1150).
5. And they will say (in the Hereafter) : " We do believe (now); " but how could they receive (Faith and the acceptance of their repentance by Allāh) from a place so far off (i.e. to return to the worldly life again). (Khan and AL-Hilali,2001:617).

Discussion:

Misunderstanding and confusion can mark the TL versions of the above mentioned Qur'anic text. It is obvious that translators have produced different confused TL versions concerning the pronominal reference (الـهَاء) in (به) mentioned in the verse. Translator (1) has used the term (**therein**) as an equivalent of the pronominal reference which is an ambiguous choice. As for translators (2,3,4), they have opted to translate this pronominal reference as (**Him, it, the Truth**) respectively. It can be argued that their TL versions are not adequate and lack accuracy and clarity. Scrutinizing the TL rendering of the translator (5), ignoring translating the pronominal reference is very plain which is considered a very rough choice. The previous translations of this pronominal reference show increased inaccurate perceiving of the meaning of the Qur'anic verse. This pronominal reference can refer to many absent antecedents such as (**Allah**), (the **prophet Muhammad** PBUH), (the **Truth**).etc. AL-Beidhawi (n.d,Vol.4:252) states that this pronominal reference refers to the **prophet Muhammad** (PBUH). Az-Zamakhshari (2000,Vol.3:593-594) shows that it can refer either to the **prophet Muhammad** (PBUH) or to the **severe torment**. AL-Jawzi (n.d,Vol.3:504) and AL-Andalusi (2001,Vol.8:565) suggest that it may refer to the **Mighty Allah, resurrection, the prophet**

Muhammad (PBUH), or to the **Holy Qur'an**. Ibnu-A'ashour (1984,Vol.22:242) indicates that the pronominal reference (**الهاء**) in (**به**) may refer to the **Threat, resurrection, the prophet Muhammad** (PBUH), the **Holy Qur'an**, or to the **Truth**.

7-SL Text:

{ قال فأخرج منها فإنك رجيم } . (سورة الحجر : ٣٤) .

Interpretation:

In this Qur'anic verse, Allah ordered Iblis (the Satan) to get out from the heavens, or the Paradise of Aden, or out of the group of the angeles because he refused arrogantly Allah's Command to prostrate to Adam. (AL-Qurtubi,1964,Vol.10:26).

TL Texts:

1. He said : Then go thou forth from **hence**, for verily thou art outcast. (Pikhthal,1971:80).
2. ' Begone', said Allah,' you are accursed.' (Dawood,1974:243).
3. Said He : " Then get thou out of **it**,for verily thou art the driven away accursed,". (S.V.Ali,1988:834).
4. (God) said : " Then get thee out From **here**; for thou art Rejected, accursed. (Ali,1989:643).
5. (Allāh said : " Then, get out from **here**, for verily, you are Rajīm (an outcast or a cursed one) . (Khan and AL-Hilali,2001:373).

Discussion:

AL-Beidhawi (n.d,Vol.3:211) and Az-Zamakhshari (2000,Vol.2:577) mention that the pronominal reference (**الهاء**) in (**منها**) refers to the **paradise, the heavens, or to the group of the angeles**. Ibnu-A'ashour (1984,Vol.14:47) and AL-Tha'labi (2002,Vol.5:341) suggest that it may refer either to the **paradise** or to the **heavens**. AL-Baghawi (1997,Vol.4:381) shows that it refers to the **paradise**. It is apparent that all translators have

produced ambiguous TL versions of the pronominal reference ((الهاء) in (منها). Translators (1,3,4,5) have chosen the equivalents (**hence, it, here, here**) respectively. They failed to display or reflect the intended meaning of this pronominal reference which has no antecedent. Moreover, translator (2) has neglected or dropped away translating this pronominal reference which is considered a significant failure. It can be claimed that the translators under discussion have not adequately conducted or dealt with this pronominal reference mentioned in the Qur'anic text. They could clarify their TL versions concerning the translation of this pronominal reference by adding the probable choices which can be the **paradise**, the **heavens**, or the **group of the angeles**.

8.SL Text:

{ والنهار إذا جلاها } (سورة الشمس: ٣) .

Interpretation:

An-Nasafi (1998, Vol.3:647) mentions that the day light reveals the sun to people because at this time (i.e.during the day) the sun can be observed clearly and completely. It is suggested that the pronominal reference ((الهاء) in (جلاها) may refer to the darkness or to the world life even if they are not mentioned before.

TL Texts:

- 1-And the day when it revealeth **him**. (Pikhthal,1971:203).
- 2-By the day, which reveals **his splendour**. (Dawood,1974:30).
- 3-By the Day when it unfoldeth **its light** ! (S.V.Ali,1988:1861).
- 4-By the Day as it Shows up (**the Sun's**) **glory** ; (Ali,1989:1742).

5-By the day as it shows up (**the sun's) brightness.** (Khan and AL-Hilali,2001:873).

Discussion:

AL-Beidhawi (n.d,Vol.4:758) and AL-Andalusi (2001,Vol.10:486) suggest that the pronominal reference (**الهاء**) in (**جلاها**) may refer to the one of the following absent antecedents: (the **sun**,the **darkness**, the **earth**, or the **world life**). AL-Baghawi (1997,Vol.8:435) states that the pronominal reference (**الهاء**) in (**جلاها**) could refer to the **darkness** as a metonymy of the absent antecedent since it is already known. Ibnu-A'ashour (1984,Vol.30:367) points out that it may explicitly refer to the **sun** or to the **earth**. Aj-Jawzi (n.d,Vol.4:450) suggests that this pronominal reference could refer either to the **sun** (i.e. the day light) or to the **darkness**.

The TL renderings of translators (1,2,3,4,5) suggest that they have not clarified adequately the other many expected antecedents that this pronominal reference may refer to. These antecedents are (the **darkness**, the **sun**, the **world life**, the **earth**). As the TL versions are produced for a new communicative purpose, (i.e. to be understood by the TL audience), they should be more accurate and more clarified to convey the most approximate intended meaning. It can be suggested that the TL versions of this Qur'anic text ,as far as the pronominal reference is concerned,could be reproduced with the mentioning of the other probable antecedents mentioned by different exegetes and scholars of the interpretation of the holy Qur'an.

3- Conclusion:

It can be concluded that the translation of pronominal reference in the Glorious Qur'an represents a challenging and critical task that encounters the translators of the meaning of the Glorious Qur'an. Obviously, translators under discussion in most cases have not adequately perceived and realized the pronominal reference and the antecedents to which they refer. This has apparently

resulted in producing inaccurate TL renderings. Moreover, the translators have not been capable of differentiating and specifying adequately the pronominal reference, especially in the Qur'anic texts that have no antecedents. As a result, there has been an apparent failure in translating the pronominal reference. In addition, many TL versions need to be reproduced in the TL texts in order to have better and more accurate TL renderings of the Qur'anic verses based on a full understanding of the holy texts and their interpretations done by exegetes.

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مرجع الضمير في القرآن الكريم وترجمته إلى الإنكليزية

م.م. أحمد محمد عبيد

المستخلص

يتناول هذا البحث بصورة معمقة ترجمة مرجع الضمير في القرآن الكريم. يهدف البحث إلى التدقيق والتمحيص في الترجمات المختلفة التي قدمها المترجمون. كما يسلط الضوء على الطريقة التي تمت بها ترجمة مرجع الضمير إلى اللغة الهدف (الإنكليزية). ضم البحث إختيار و تقييم ثمان آيات قرآنية. يفترض البحث بأن ترجمة مرجع الضمير تعد مشكلة وتحديا يواجهها المترجمون في ترجماتهم من اللغة الأصل (العربية) إلى اللغة الهدف (الإنكليزية). تم إختيار آيات قرآنية بعينها من سور قرآنية محددة، وتم تقديم تفسير موجز لعدد من المفسرين للآيات القرآنية لتعيين وتوضيح مرجع الضمير المقصود في الآية. وكذلك تقديم خمس ترجمات للآيات القرآنية المنتخبة فضلاً عن تحليل وتدقيق الترجمات في اللغة الهدف (الإنكليزية) لبيان أكثر الترجمات صحة ودقة. يستخلص البحث بأن المترجمين في أغلب ترجماتهم لم يوفقوا في ترجماتهم لبيان مرجع الضمير المقصود في الآيات، ومن ثمَّ فإنَّ إيلاء اهتمام أكبر لترجمة مرجع الضمير في القرآن الكريم يعد ذا أهمية إستثنائية وذلك قدر تعلق الأمر بالمترجمين الذين يتصدون لترجمة معاني القرآن الكريم.