THE DEMONSTRATIVE PRONOUN *ḎĀLIKA* AND ITS ANAPHORIC FUNCTION IN THE QURʾĀN

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Demonstrative pronouns in Arabic may function as deictic or anaphoric pronouns. The demonstrative pronoun *ḏālika* in the Qurʾān is of interest for two principal reasons: first, it is deictic only in three cases; secondly, it is marked for gender (M) and number (SG), yet it refers to a noun in feminine singular and in plural or even to a compound antecedent (e.g. a complete paragraph). Three parameters of *ḏālika* are addressed here: its antecedents' type, its context, and its function. Results show that *ḏālika* can refer to any antecedent that is a segment located within the sentence/verse boundaries of *ḏālika*, or its antecedent can be an extended paragraph that spans sentence or verse boundaries. *ḏālika* can function as subject, direct object, or indirect object, depending the structure in which it occurs. Additionally, each structure containing *ḏālika* has its own function in the discourse: indicating causal relation, specification and identification, similarity between two things, preventing repetition of the same segment, and intimating that what was previously said is evidence of God's might.

1. INTRODUCTION: DEMONSTRATIVES IN TRADITIONAL ARABIC THOUGHT

The traditional Arab grammarians classify demonstratives within the word class of *nouns*, under the title *ʾasmāʾ l-ʾišāra* 'reference nouns' or 'pointing/indication nouns'. They are also designated by Sībawayhi as *al-ʾasmāʾ al-mubhama* 'the ambiguous nouns' (Sībawayhi 1980 II: 77),[1] insofar as these nouns have a generalized deictic function of reference because they may refer to many objects – both animate and inanimate entities (Mubarrad 1994 III: 186). Suhaylī explains this term as follows:

> *tasmiyatuhum hāḏihi l-ʾasmāʾa l-mubhamata min ʾabhamtu l-bāba, ʾay: ʾaġlaqtuhu. wa-stabhama ʿalayya l-ǧawābu, ʾay: ʾistaġlaqa*
>
> Naming these nouns as ambiguous nouns [is derived] from 'I closed the door' [which is synonym for] 'I closed it'. [A verb derived from the root *bhm* can also be found in the sentence] 'the answer was unclear to me' – namely, complicated, unclear. (Suhaylī 1984: 227)[2]

According to Ibn Yaʿīš, the demonstratives are called *al-mubhamāt* because the speaker refers to items found in front of him as located in the speaker's *here-space*.[3] The demonstratives cannot be

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1 Cf. Mubarrad 1994 III: 186; Ibn Abī al-Rabīʿ 1986 I: 308; Versteegh 1977: 51.

2 All translations from Arabic to English are by the author unless stated otherwise.

3 The term *here-space* was offered by Lakoff (1974: 346).

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used when the referenced item is hidden, that is, it cannot be seen. When the speaker uses one of the demonstratives, it could cause the addressee confusion or misunderstanding because he cannot identify the exact referent; therefore, in this case an adjective or other qualifier must follow the demonstrative. (Ibn Yaʿīš 1994 III: 126)

As for the functions of the demonstratives, according to Suhaylī they were originally used when the speaker did not know the name of the person to whom he was referring, or he did not want to mention his name explicitly, or when pointing at the person was clearer than mentioning his name. Every demonstrative has a referent (*al-mušār ʾilayhi*) and the speaker refers to him/her by his glance (*bi-laḥẓihi*), by a pointing gesture (*bi-yadihi*), or with his tongue/orally (*bi-lisānihi*). The reference by the tongue can be achieved only when the speaker expresses a certain particle (*ḥarf*), and this use of the tongue for expressing a word pointing or referring to the item helps the speaker in turning his emotions or thinking into something tangible, as Suhaylī explains it:

> *yušīru maʿa ḏālika bi-lisānihi li-ʾanna l-ǧawāriḥa ḫadamu l-qalbi, fa-ʾiḏā ḏahaba l-qalbu ʾilā šayʾin ḏahāban maʿqūlan ḏahaba l-ǧawāriḥu naḥwa ḏālika š-šayʾi ḏahāban maḥsūsan*
>
> The [speaker who uses a demonstrative] refers [to something or someone] by his tongue because the organs are the servants of the hearts. If the heart gives an account of a logical referent, the organs give an account of a tangible referent. (Suhaylī 1984: 227)

It should be mentioned that in this context the word *qalb* (literary) 'heart' signifies mind or secret thought (Lane 1968 VII: 2554).[4]

A similar explanation is given by Ibn Yaʿīš, who states that the definition of the term *al-ʾišāra* is 'pointing to or indicating an item by using one of the bodily organs (namely, finger or tongue); through the pointing action the referent becomes visible'. For this reason, traditional Arab grammarians consider the demonstratives more definite than other syntactic elements, such as the personal names (Ibn Yaʿīš 1994 III: 126).[5] According to the school of Kūfa, demonstratives are definite because of the eye and the heart (*yuʿarrafu bi-l-ʿayni wa-l-qalbi*) (Ibn Yaʿīš 1994 III: 126).[6] Personal names, however, are definite only in the mind.

As can be seen above, traditional Arab grammarians focus on the deictic function of the demonstratives − namely, the demonstrative as a pointing device that refers to items found in front of the speaker. Astarābāḏī explains that demonstratives point at tangible, touchable items, and therefore he calls this type *al-ʾišāra l-luġawiyya* 'literal pointing'. When they are used for pointing to intangible, abstract or imperceptible items, as, for example, *tilka l-ǧannatu* (Q 19:63) 'this heaven' or *ḏālikumu llāhu* (Q 10:3) 'this is (your) God', these items become tangible. The term *al-ʾišāra l-luġawiyya* is explained by him as follows:

> *mafhūmu l-ʾišārati l-luġawiyyati ġayru muḥtāǧin ʾilā l-iktisābi, wa-lā tatawaqqafu maʿrifatuhu ʿalā maʿrifati l-maḥdūdi ʾay ʾasmāʾi l-ʾišārati ṣ-ṣṭilāḥiyyati*
>
> Understanding which item the literal reference denotes does not require acquisition [of previous knowledge], and it also [lit. understanding it] does not depend on knowing the circumscribed item [namely, knowing the antecedent], as is the case of the idiomatic reference. (Astrābāḏī 1998 III: 75)

Thus, a demonstrative is defined by traditional Arab grammarians as a grammatical word that can point to a visible object, near or far − this type is called *ʾišāra luġawiyya*. The second type,

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4 Cf. Ibn Manẓūr 1997 V: 306.
5 Cf. Astrābāḏī 1998 III: 75.
6 Cf. Ibn al-Ḫabbāz 2002: 314.

ʾišāra ṣṭilāḥiyya, is used in reference to the anaphoric function of demonstratives − that is, demonstratives can be interpreted only when they are associated with previous information or knowledge mentioned in the context.

The demonstratives have a grammatical function, as, for example, *hāḏa ʿAbdullāhi muntaliqan* 'Here is ʿAbdallah going!' *hāʾulāʾi qawmuka muntaliqīna* 'Here are your people going'. In his reference to the function of the demonstratives, Sībawayhi says:

> *hāḏā smun mubtadaʾun yubnā ʿalayhi ma baʿdahu wa-huwa ʿAbdullāhi. wa-lam yakun li-yakūna hāḏā ḥattā yubnā ʿalayhi ʾaw yubnā ʿalā ma qablahu, fa-l-mubtadaʾu musnadun wa-l-mabniyyu ʿalayhi musnadun ʾiayhi*
>
> [The demonstrative] *hāḏā* is a noun that occurs as a subject (*mubtadaʾ*) [and is mentioned] in order that the following part of the sentence, which is ʿAbdullāhi, will be assigned to it as a predicate. It is possible for this [i.e. for the sentence *hāḏa ʿAbdullāhi muntaliqan*] to become a complete sentence up to the point when [the subject *hāḏā*] takes ʿAbdullāhi [as] its predicate or until the predicate ʿAbdullāhi takes *hāḏa* as its subject, as the *mubtadaʾ* is a *musnad* [i.e. the first indispensable part of the sentence], and the predicate is a *musnad ʾilayhi* [i.e. the second indispensable part of the sentence]. (Sībawayhi 1980 II: 78)[7]

Sībawayhi mentions that the demonstrative *hāḏā* (in *hāḏā ʿAbd llāhi muntaliqan*) is the *ʿāmil* of the nouns that follow it − namely, the nominal predicate and the noun in the accusative, just as a preposition or a verb governs the constituents that follow it (Sībawayhi 1980 II: 77). Suhaylī opposed the argument that the demonstratives are governors, because if this had been allowed, then suffixed pronouns also could function as governors, because like the demonstratives, they also imply and refer to an antecedent. Thus, in sentences like *hāḏā Zaydun qāʾiman* 'this is Zayd and he is (standing)'[8] and *hāḏā baʿlī šayḫan* (Q 11:72) 'this is my husband (and he is) an older man' the accusative case in *qāʾiman* and *šayḫan* is not due to the effect of the demonstrative *hāḏā*, but it is the deleted verb *ʾunẓur* 'look!' that causes the accusative case. (Suhaylī 1984: 230)

According to Ibn Abī al-Rabīʿ, the demonstrative has the same syntactic function (*ʾiʿrāb*) as the noun that follows it and only the second noun can have case marks implying its syntactic function, as in, for example, *ḍarabtu hāḏā l-yawma* 'I struck this day', *ḍarabtu hāḏā l-makāna* 'I struck in this place', and *ḍarabtu hāḏā r-raġula* 'I struck this man'. In the first example, the demonstrative functions as an adverb of time; in the second example, it functions as an adverb of place; and in the third example it is analyzed as a direct object. (Ibn Abī al-Rabīʿ 1986 I: 771)[9]

According to Ibn Yaʿīš, demonstratives are similar to verbs (Ibn Yaʿīš 1994 III: 126). This may be explained by the fact that grammarians believed that a nominative 3rd person pronoun is implied in the suffix of the verb and this pronoun must be preceded by its antecedent (Levin 1985: 119). Demonstratives, like the pronoun implied in the verb, refer to their antecedents. Furthermore, the demonstratives are usually compared to particles because they both are indeclinable (*mabniyya*) and because they share the same features:

1. Each particle has its meaning, as, for example, the particle *ʾa* has the meaning of interrogative. Like particles, the demonstratives also indicate a meaning which is the reference (*al-ʾišāra*). (Ibn Yaʿīš 1994 III: 126)[10]

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7 The translation of the paragraph is taken from Levin (1981: 146).

8 Nöldeke (1963: 49) says that in classical Arabic the predicate of the demonstrative *hāḏā* can be followed by a clause or a noun expressing a state or condition, as, for example, in Q 11:72.

9 It would be more accurate to say that the demonstrative pronoun and the noun that follows it compose a noun phrase which has a specific syntactic function.

10 Cf. Astrābāḏī 1998 III: 74.

2. Particles indicate a meaning that is pertinent to something else (Levin 1987: 352) as, for example, the particle *min* has several meanings: it may indicate belonging ('some of, among'), direction ('from, away'), and it can be translated as 'of' or 'by'. *min* is also used in comparative structures such as *huwa ʾaqwā minnī* 'he is stronger than me', or in the expression *min ʾaǧli* 'due to, because'. When it is followed by a noun, as in *mina l-bayti*, the meaning of *min* becomes specified. Demonstratives can be understood only when there are "clues" which remove the ambiguity, such as, for example, pointing at something tangible, or adding an adjective that may specify the demonstrative. For example, when one says *hāḏā*, it is not clear to what this demonstrative refers, or what the function of this demonstrative is. However, when saying *hāḏā ʾaḫī* 'this is my brother', the interlocutor understands that *hāḏā* is used as a pointing device, indicating something in front of the speaker. Thus, the interpretation of both particles and demonstratives is dependent on the context. However, some grammarians argue that the demonstrative, like a noun that is apparent or manifest (*ʾism ẓāhir*), does not always need a clarification. For example, in the sentence *raʾaytu hāḏā* (literally) 'I saw this one/person', no noun, adjective, or any other qualifier follows the demonstrative. This is acceptable only when the statement is unambiguous − namely, the hearer knows to whom this demonstrative refers. (Ibn Yaʿīš 1994 III: 127)

The demonstratives are also compared with personal pronouns, which, like the particles, are indeclinable. A proper name makes what it names absolutely specific: it denotes a specific individual because the name can be assigned to this individual alone (*al-ʿalam yalzamu/yuʿayyinu musammāhu*). Demonstratives and personal pronouns are ambiguous, because they can be assigned to different persons or things, unless their antecedent, namely, the noun which they replace, can be identified in the statement.[11]

Traditional Arab grammarians discuss exhaustively the morphological properties of the demonstratives. It is beyond the scope of this paper to summarize the morphological discussion. It only will be noted that demonstratives are classified into two main categories: the first takes into consideration the referent in terms of number (singular, dual, plural) and gender (masculine, feminine, and inanimate); the second takes into consideration the referent in terms of distance, that is, proximal and distal. (Zaki 2011: 34)

Finally, in addition to the nominal demonstratives, the traditional Arab grammarians refer to the adverbial demonstratives − whereas nominal demonstratives point to an object, local adverbial demonstratives point to a place, as *hunā*, for referring to a proximal place, *hunāka*, for referring to medial place, and *hunālika* for referring to distant place. (Astrābāḏī 1998 III: 86–87)[12]

2. THE DEMONSTRATIVE *ḎĀLIKA* IN THE QURʾĀN

2.1 Defining the problem: *ḏālika* vs. other demonstratives used in the Qurʾān

The demonstrative pronoun considered here is *ḏālika*, but before turning to the discussion we should explain why we focus on this pronoun. First, the demonstrative used most frequently in the Qurʾān is clearly *ḏālika* (426 occurrences). Despite this fact, there are various issues relating to the demonstrative *ḏālika* that remain poorly described by traditional Arab grammarians,

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11 Carter (1981: 128, 260) defines the noun as follows: "It refers to a fixed referent at the time one uses the noun" (*al-ismu mā kāna mustaqirran ʿalā l-musammā waqta ḏikrika ʾiyyāhu wa-lāziman lahu*).

12 Cf. Reckendorf 1921: 288; Fischer 2002: 131.

and they have not yet been extensively investigated in research literature, either. The central problem with this demonstrative is determining what serves as its antecedent. This problem arises due to the fact that *ḏālika* does not occur in a noun phrase and it might be considered as a neutral demonstrative;[13] namely, it can be assigned to one person or more than one (both in M and F), to one or more than one noun (both in M and F) or to a section in the discourse; thus, it is difficult or problematic for the addressee to identify its antecedent. It is less complicated for the reader/listener to identify the referent of the other demonstratives used in the Qurʾān, particularly because these demonstratives agree in number and gender with their antecedent, as is shown in the following examples:

The demonstrative *hāḏā* (SG M) in example (1) refers to the book (SG M):

> (1) *wa-law nazzalnā ʿalayka kitāban fī qirṭāsin fa-lamasūhu bi-ʾaydīhim la-qāla llaḏīna kafarū ʾin hāḏā ʾillā siḥrun mubīnun* (Q 6:7)
> Had we sent down to you a book on parchment and they touched it with their hands, yet the unbelievers would have said: **This** is nothing but manifest sorcery.[14]

The demonstrative *hāḏihi* (SG F) in example (2) refers to the signs of Judgment Day mentioned previously: the earth and the mountains will quake, the mountain will become a heap of sand poured up and heaven will be split. Q 73:19 is one of the few cases in which the demonstrative *hāḏihi* functions as an anaphoric pronoun, because *hāḏihi* is usually followed by a noun and functions as a deictic pronoun (see definition in section 2.2).[15]

> (2) *ʾinna hāḏihi taḏkiratun fa-man šāʾa ttaḫaḏa ʾilā rabbihī sabīlan* (Q 73:19)
> Surely **this** is a reminder; so let him who will take a path to his Lord.

In example (3) the demonstrative *ʾulāʾika* (PL M) refers to those who believe (PL M):

> (3) *ʾinna llaḏīna ʾāmanū wa-ʿamilū ṣ-ṣāliḥāti ʾinnā lā nuḍīʿu ʾağra man ʾaḥsana ʿamalan ʾulāʾika lahum ğannātu ʿadnin tağrī min taḥtihimu l-ʾanhāru* (Q 18:30–31)
> Those who believe, and do deeds of righteousness – surely we shall not waste the reward of those who do good deeds; **those** – theirs shall be gardens of Eden, underneath which rivers flow.

In example (4) the demonstrative *hāʾulāʾi* (PL M) refers in this context to the disbelievers (PL M), who were previously mentioned in verses 47–50:

> (4) *wa-llaḏīna ẓalamū min hāʾulāʾi sa-yuṣībuhum sayyiʾātu mā kasabū wa-mā hum bi-muʿ ğizīna* (Q 39:51)
> The evildoers **of these men**, they too shall be smitten by the evils of what they earned; they will not be able to frustrate it.

The demonstrative *hāʾulāʾi* in the Qurʾān is also usually followed by a noun; that is, it functions as a deictic pronoun, and it is required that the segment replaced by *hāʾulāʾi* and *ʾulāʾika* must be concrete – namely, nouns that denote an entity in plural masculine or feminine and

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13 Waltke & O'Connor (1990: 312) use the term *neutral pronoun* to indicate a demonstrative which refers to an action or circumstance vaguely defined. In the Old Testament the *neutrum pronoun* is usually in SG F, as in: *bə-zōʾṯ tibāḥēnû* (Gen 42:15) 'and this how you will be tested'.

14 The translations of the Qurʾānic verses are taken from Arberry (1964). Note that archaic translations of some verbs and words were replaced by me with a modern translation.

15 The demonstrative *tilka* (SG F) is also always followed by a noun in SG F. There is one exceptional case (Q 20:17), where *tilka* is used as a cataphoric pronoun referring to the noun *ʿaṣā* 'a staff', mentioned in verse 18.

can be touched physically. *hāʾulāʾi* cannot refer to an abstract property, as in the case of the demonstrative *ḏālika*.

In examples (1–4), the identification of the antecedent is simple, particularly because the reference has the same inherent properties as the referent; there is agreement between the two elements in gender and number.[16] In example (5), however, the reader needs to make an effort to retrieve the antecedent of the demonstrative *ḏālika*, either because it refers to an extended passage of the text and cannot be fully understood without contextual information or because *ḏālika* is a generalized form that may have various potential referents:

> (5) *ʾinna fī ḏālika la-ʾāyatan li-man ḫāfa ʿaḏāba l-ʾāḫirati* (Q 11:103)
> Surely in **that** is a sign for him who fears the chastisement in the world to come.

ḏālika can refer to animate beings, things, abstract ideas, events, activities, times, places, causes, and so on, regardless of their number and gender, so it is difficult to link the demonstrative and its antecedent. The difference between the examples might be summarized as follows: the demonstratives *hāḏā*, *hāḏihi*, *hāʾulāʾi*, and *ʾulāʾika* are grammatically coreferential with their antecedent,[17] while the demonstrative *ḏālika* is usually semantically coreferential with its antecedent. The identification of the referent of the demonstratives *hāḏā*, *hāḏihi*, *hāʾulāʾi*, and *ʾulāʾika* is more simple because there is a syntactic mechanism that helps us in the reference tracking.[18] Alternately, and more precisely, the pronouns' gender and number exclude certain classes of possible referent.

The demonstrative *ḏālika*, like any other demonstrative pronoun, indicates a referent in the speech situation; however, there remain several issues regarding *ḏālika* that need further investigation and the current study attempts to answer them:

> What is the nature of the antecedent of referential structures with *ḏālika*?
>
> What are the contexts of sentences including *ḏālika*?
>
> What is the syntactic function of *ḏālika*?
>
> Why is there a need to replace a noun or a passage in the discourse with *ḏālika*?
>
> Is there any connection between the syntactic function, the context, and the pragmatics of *ḏālika*?

2.2 Two functions of *ḏālika*: deictic and anaphoric pronouns

We initially must distinguish between two functions of the demonstrative *ḏālika* in the Qurʾān. The less common function is the deictic function of *ḏālika*. However, this does not mean that *ḏālika* has a gestural usage here, because no finger-pointing indicating what is being referred

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16 One of the model references suggested by Bosch (1983: 40–41) is: "When there is a purely syntactic relation that links the pronoun to the syntactic position of its antecedent. This relation is a relation of congruence or agreement and is independent of whether or not the antecedent occurs referentially. It depends solely on syntactic properties of the antecedent (gender, number, syntactic position) and thus parallels the relation between the person-suffix in the verb and the subject." An example for this model is *Fred thinks he sick*, where the pronoun *he* agrees with its antecedent *Fred*, in gender and number.

17 The term *coreference* means that two or more expressions in a text refer to the same person or thing − they have the same referent, as in *The Salinas Valley is in Northern California. It is a long narrow swale between two ranges of mountains*; the proper noun *Salinas Valley* and the pronoun *it* refer to the same thing, namely to the Salinas Valley (Birner 2013: 130).

18 Huang (2000: 8) mentions the gender system as one of the mechanisms employed in different languages to keep track of the various entities referred to in an ongoing discourse.

to is involved in these cases. Rather, the term *deixis* is used here to describe cases in which the demonstrative *ḏālika* is used as a device indicating some entity or property in the discourse. Additionally, it does not refer to an antecedent, but is linked to a noun that follows it and has not been mentioned in the discourse. The demonstrative in this case is connected to a new element in the discourse that was brought into the current focus or consideration. This function makes a specific element more salient and as a result, it becomes detached from the previous information or context. (Cornish 2006: 233)

This function is illustrated by the following verses:

(6) *ḏālika l-kitābu lā rayba fīhi hudan li-l-muttaqīna* (Q 2:2)
This is the Book, wherein no doubt, a guidance to the godfearing.

(7) *ḏālika ʿīsā bnu maryama* (Q 19:34)
That is Jesus, son of Mary.

(8) *ḏālika rabbu l-ʿālamīna* (Q 41:9)
That is the Lord of all being.[19]

From a syntactic point of view, the demonstrative *ḏālika* in examples (6–8) functions not only as a deictic pronoun but also as the subject of the clause.[20]

Our study concerns the anaphoric function because *ḏālika* occurs extensively with this function. This usage can be found in written or spoken discourse, where it occasionally refers to earlier segments of the discourse, while the reference to the previous discourse can only be identified by knowing where and what the current coding or the receiving point is (Levinson 1995 II: 856). This usage of *ḏālika* may also be defined as *discourse anaphora*, which is employed for the recall of some item of information previously placed in discourse memory and already bearing at least a minimal level of attention activation. (Cornish 2006: 631)

The prominent relation playing a central role in the discussion of anaphora is *dependent identity* − namely, a linguistic expression A can only have its referential value determined as a function of the interpretive content of the linguistic expression B. Dependent identity can be achieved only when the identity of the antecedent and the dependent terms are understood to be the same. (Safir 2004: 24; cf. Halliday & Hasan 1976: 32; Birner 2013: 115)

Demonstratives are one type of *reference*, where *reference* is a particular type of cohesion, because (as explained in the previous paragraph), the addressee should be able to retrieve the identity of the particular thing that is referenced, whereby the same thing enters into the discourse a second time. For example, in the following sentences: *three blind mice, three blind mice. See how they run! See how they run!* the connection between the two sentences can be understood only when the referential meaning is clear, namely, the identity of the referent. Instead of mentioning or using for the second time the noun *mice*, the pronoun *they* is used as a substitute for this noun, and hence a direct repetition of the previous expression is avoided (Halliday &

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19 The demonstrative *ḏālika* in these three verses can be replaced by the demonstrative *hāḏā*, which indicates a person or a thing that is located near the speaker. Astrābāḏī (1998 III: 75) explains that this usage is allowed when the intention of the speaker is to emphasize the greatness of the referent (*ʿaẓamatu l-mušāri ʾilayhi*).

20 In the morpho-syntactic analysis of the Qurʾān, the demonstrative *ḏālika* in Q 2:2, 19:34, and 41:9 is analyzed as: *ʾism ʾišāra fī maḥall rafʿ mubtadaʾ* 'a demonstrative pronoun which occupies the position of a noun in the nominative functioning as the subject' (Ṭanṭāwī 1999: 3, 399, 630).

Hasan 1976: 31, 36).[21] The situational reference existing between the noun *mice* and the pronoun *they* is considered to be *endnophoric*; namely, the information which is necessary for interpreting the reference is found within the passage in question (Halliday & Hasan 1976: 33).

To conclude this section, we may consider the following definition introduced by Cornish (1999: 117):[22]

> Deixis in its more cognitively oriented conception, has the effect, prototypically, of shifting the addressee's attention focus from an existing object of discourse to a new one derived via the situational context of utterance. Anaphora, on the other hand, is a signal to continue the existing attention focus already established.[23]

2.3 The Anaphoric pronoun *ḏālika* in the Qurʾān: Its syntax, contexts, and pragmatics

After all occurrences of the demonstrative *ḏālika* in the Qurʾān were examined, they were classified in two categories according to the type of the antecedent: *ḏālika* is either used as a substitute for a specific segment,[24] or it refers to a longer section in the discourse. Each category was then further organized into subcategories according to the type of syntactic structure containing *ḏālika*, its position in the discourse, and its context, and pragmatics.

2.3.1 The Demonstrative *ḏālika* refers to a specific segment in the discourse

This group comprises a vast number of subcategories, but they all share several features: the demonstrative *ḏālika* refers to an antecedent which can be characterized as *local discourse*,[25] because a specific segment of text could be identified as the antecedent; additionally, both *ḏālika* and its antecedent are found in the same span sentence boundaries, or (in our case) verse boundaries, as the following examples illustrate:

Group I

The demonstrative *ḏālika* in example (9a) substitutes for the noun *mīṯāqakum*, which was mentioned previously in the verse:

> (9a) *wa-ʾiḏ ʾaḫaḏnā mīṯāqakum wa-rafaʿnā fawqakumu ṭ-ṭūra ḫuḏū mā ʾātaynākum bi-quwwatin wa-ḏkurū mā fīhi laʿallakum tattaqūna ṯumma tawallaytum min baʿdi ḏālika* (Q 2:63–64)[26]
>
> And when we made a compact with you, and raised above you the mountain (saying): Hold fast to what we have given you, and remember what is in it so you shall be godfearing. Then you turned away **thereafter**.

The following example might be considered an exceptional case because the demonstratives *ḏālika* refer to a specific antecedent located at a distance (in verse 86) from *ḏālika*:

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21 Cf. Diessel 1999: 96; Garnham 2000: 40, 46–47; Christiansen 2011: 64–65.

22 Cf. Christiansen 2011: 63. A similar distinction is made by Bosch (1983: 7, 56), who formulated it as follows: "Deixis is a reference to objects that are not yet known or not yet introduced into discourse. Anaphora is a reference to objects that have already previously figured in discourse or are generally known."

23 In examples (6–8) the demonstrative *ḏālika* introduces a new object of the discourse, while in example (5) it substitutes an object which is already established in the discourse.

24 The term *segment* is used in this paper to indicate a noun or a noun phrase.

25 For the term *local discourse*, see Gray 2010: 173.

26 This structure has more 12 occurrences: Q 2:52; 2:64; 3:82; 3:94; 5:12; 4:153; 5:32; 5:43; 5:60; 5:94; 12:48; 14:14.

(9b) *ʾillā llaḏīna tābū min baʿdi ḏālika wa-ʾaṣlaḥū fa-ʾinna llāha ġafūrun raḥīmun* (Q 3:89)

Except for those who repent **after that** and do righteous deeds. Verily, God is Oft-Forgiving, Most Merciful.

Verse 86 starts with the question of how Allāh will guide people who disbelieved after their belief, and after they bore witness that Muḥammad is true and after clear proofs were brought to them. Verses 87–88 describe their punishment; they are cursed and they will abide in Hell. In spite of the distance between *ḏālika* and its antecedent mentioned in verse 86, it is easy to identify that *ḏālika* refers to *kufrihim baʿda ʾīmanihim wa-šahādatuhum ʾanna r-rasūla ḥaqqun* (see verse 86) 'their disbelief after their belief and their witness that the Messenger is true'.

In Q 2:85 (example 10a), the antecedent is found in the same verse, and thus this verse might have been pharaphrased as follows: *fa-mā ğazāʾu man yuʾminu bi-baʿḍi l-kitābi wa-yakfuru bi-baʿḍin* 'What shall be the recompense of the one who believes in part of the book and disbelieves in part?':

(10a) *ʾa-fa-tuʾminūna bi-baʿḍi l-kitābi wa-takfurūna bi-baʿḍin fa-mā ğazāʾu man yafʿalu ḏālika minkum ʾillā ḫizyun fī l-ḥayāti d-dunyā wa-yawma l-qiyāmati yuraddūna* (Q 2:85)[27]

What, do you believe in part of the Book, and disbelieve in part? What shall be the recompense of those of you who do **that**, but degradation in the present life, and on the Day of Resurrection to be returned (unto the most terrible of chastisement).

The next example is also an exceptional case:

(10b) *ʾinna l-munāfiqīna yuḫādiʿūna llāha wa-huwa ḫādiʿuhum wa-ʾiḏā qāmū ʾilā ṣ-ṣalāti qāmū kusālā yurāʾūna n-nāsa wa-lā yaḏkurūna llāha ʾillā qalīlan muḏabḏabīna bayna ḏālika* (Q 4:142–143)

The hypocrites seek to trick God, but God is tricking them. When they stand up to pray they stand up lazily, showing off to the people and remembering God but little; they are swaying between this and that, belonging neither to **this** nor to **that**.

The passages discuss the hypocrites who pretend to have the religious beliefs of Islam, when they do not actually possess them. Therefore, *ḏālika*'s referent is clear from the context, and the clause might also be expressed as *muḏabḏabīna bayna l-kufri wa-l-ʾīmāni* 'they are swaying between the belief and the disbelief'.[28]

The problem with this case lies in the fact that the antecedent *l-kufr wa-l-ʾīmān* is neither mentioned previously nor derived from a previous verb, as in the case of examples (9–10a). It might well be argued that in example (10b) the demonstrative *ḏālika* refers to a logical antecedent that is drawn from the context rather than an antecedent derived from one of the sections in the context, as in the following example:

(11) *wa-man yafʿal ḏālika ʿudwānan wa-ẓulman fa-sawfa nuṣlīhi nāran wa-kāna ḏālika ʿalā llāhi yasīran* (Q 4:30)[29]

And whoever commits that through aggression and injustice, we shall cast him into the Fire, and **that** is easy for God.

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27 This structure has more 28 occurrences: Q 2:68; 2:288; 3:28; 4:3; 4:12; 4:48; 7:168; 5:95; 10:5; 10:58; 10:61; 17:110; 18:64; 19:64; 21:82; 25:10; 25:38; 25:67; 39:15; 50:19; 48:27; 50:19; 58:7; 63:9; 65:1; 75:40; 76:11; 107:2.

28 The antecedent *kufr wa-ʾīmān* is also mentioned in the commentary of Ğalālayn (Maḥallī & Suyūṭī 1994: 101).

29 This structure has more 4 occurrences: Q 4:169; 4:133; 14:20; 33:19.

Here again it is easy to trace the antecedent *wa-kāna l-ʾiṣlāʾ ʿalā llāhi yasīran* 'casting him into the Fire is easy for God'.

Three types of structures are classified in the first group:

1) The demonstrative appears in a prepositional phrase *min baʿdi ḏālika* (examples 9a and 9b).

2) The demonstrative appears in different sentences employing various syntactic functions as, for example, in example (10a), it functions as the direct object (Ṭanṭāwī 1999: 17).

3) The demonstrative appears in the structure *kāna ḏālika ʿalā llāhi* (example 11).

In all these cases, *ḏālika* is positioned in the middle of the sentence, and never at the beginning or at the end of the clause. *ḏālika* is used in such cases to prevent the repetition of the same noun phrase twice in the same short passage. Taking into consideration Q 2:85, the function of *ḏālika* hinges on the question regarding how this verse would have been without this demonstrative: *ʾa-fa-tuʾminūna bi-baʿḍi l-kitābi wa-takfurūna bi-baʿḍin fa-mā ğazāʾu man yuʾminu bi-baʿḍi l-kitābi wa-yakfuru bi-baʿḍin*. Such a repetition is semantically and stylistically unnecessary and is avoided by using the anaphoric pronoun *ḏālik*.

Group II

As in group I, here, too, the addressee can easily identify the reference: in example (12a), *ḏālika* refers to *ḍarbu ḏ-ḏillati wa-l-maskanati wa-l-bawʾu bi-ġaḍabin mina llāhi* 'covering with humiliation and misery and drawing on them the Wrath of God' and in example (12b) it refers to *laʿna* 'curse':

> (12a) *wa-ḍuribat ʿalayhimu ḏ-ḏillatu wa-l-maskanatu wa-bāʾū bi-ġaḍabin mina llāhi ḏālika bi-ʾannahum kānū yakfurūna bi-ʾāyāti llāhi* (Q 2:61)[30]
> And they were covered with humiliation and misery, and they drew on themselves the Wrath of God. **That** was because they used to disbelieve the proof of God.
>
> (12b) *luʿina llaḏīna kafarū min banī ʾisrāʾīla ʿalā lisāni dāwūda wa-ʿīsā bni maryama ḏālika bi-mā ʿaṣaw wa-kānū yaʿtadūna* (Q 5:78; Q 3:112)
> The unbelievers of the Children of Israel were cursed by the tongue of David, and Jesus, Mary's son; **that**, for their rebelling and their transgression.

It also might be argued that as in the previous examples belonging to Group I, *ḏālika* was used in order to prevent the repetition of the same expressions in a short passage. However, in Group II there is a causal relation, where the first part describes the event, that is, the effect or the result, and the second part preceded by *ḏālika* expresses the reason for the described punishment or situation. Additionally, one cannot ignore the fact that these verses could have been structured differently, without *ḏālika*, with the particle *li-ʾanna* 'because' taking its position (*wa-ḍuribat ʿalayhimu ḏ-ḏillatu wa-l-maskanatu wa-bāʾū bi-ġaḍabin mina llāhi li-ʾannahum kānū yakfurūna bi-ʾāyāti llāhi*). However, such structures are not found in the Qurʾān, so it is possible to say that the expression *ḏālika bi-ʾannahum* became a stylistic device for expressing a causal relation which usually explains why the unbelievers will be punished. It also would not be wrong to

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30 This structure has more 24 occurrences: Q 3:24; 3:75; 3:82; 3:182; 5:12; 5:97; 8:51; 5:58; 7:146; 8:13; 8:53; 9:6; 9:80; 9:120; 21:29; 22:10; 22:61-62; 40:22; 40:75; 47:3; 47:9; 47:11; 47:26; 47:28.

assume that through this structure the cause (disbelief) and the effect (God's punishment) become more salient, and hence, the representation of this idea becomes more intense.

Group III

The common feature that this group shares with the first and the second groups is that the demonstrative *ḏālika* easily can be replaced by a noun phrase; for example, Q 6:16 could have been expressed as *wa-raḥmatu llāhi* (*huwa*) *l-fawzu l-mubīnu* 'God's mercy is the manifest triumph', and it is clear that such repetition is redundant, and thus *raḥmatu llāhi* was replaced with *ḏālika*:

(13a) *man yuṣraf ʿanhu yawmaʾiḏin fa-qad raḥimahū wa-ḏālika l-fawzu l-mubīnu* (Q 6:16)[31]
Whoever is spared of it on that day, He will have mercy on him; **that** is the manifest triumph.

(13b) *zuyyina li-n-nāsi ḥubbu š-šahawāti mina n-nisāʾi wa-l-banīna wa-l-qanāṭīri l-muqanṭarati mina ḏ-ḏahabi wa-l-fiḍḍati wa-l-ḥayli l-musawwamati wa-l-ʾanʿāmi wa-l-ḥarṯi ḏālika matāʿu l-ḥayāti d-dunyā* (Q 3:14)[32]
Decked out fair to men is the love of lusts – women, children, heaped-up heaps of gold and silver, branded horses, cattle, and tillage. **That** is the enjoyment of the present life.

(14) *wa-ǧāʾat sakratu l-mawti bi-l-ḥaqqi ḏālika mā kunta minhu taḥīdu wa-nufiḫa fī ṣ-ṣūri ḏālika yawmu l-waʿīdi* (Q 50:19–20)[33]
And death agony will come in truth: This is what you have been avoiding! And the Trumpet will be blown, **that** will be the Day of Threat.

(15) *wa-qtulūhum ḥayṯu ṯaqiftumūhum wa-ʾaḫriǧūhum min ḥayṯu ʾaḫraǧūkum wa-l-fitnatu ʾašaddu mina l-qatli wa-lā tuqātilūhum ʿinda l-masǧidi l-ḥarāmi ḥattā yuqātilūkum fīhi fa-ʾin qātalūkum fa-qtulūhum ka-ḏālika ǧazāʾu l-kāfirīna.* (Q 2:191; Q 6:84)
And kill them wherever you find them, and expel them from where they expelled you. Persecution is worse than killing. And fight not with them at the Holy Mosque, unless they (first) fight you there. But if they attack you, then kill them. **Such** is the recompense of the disbelievers.

(16a) *fa-nẓur ʾilā ʾāṯāri raḥmati llāhi kayfa yuḥyi l-ʾarḍa baʿda mawtihā ʾinna ḏālika la-muḥyi l-mawtā wa-huwa ʿalā kulli šayʾin qadīrun* (Q 30:50; Q 32:6)
Look then at the effects of God's Mercy, how He revives the earth after its death. Verily! **That** (God) who raises the dead (on the Day of Resurrection), and he is able to do all things.

(16b) *wa-ṣbir ʿalā mā ʾaṣābaka ʾinna ḏālika min ʿazmi l-ʾumūri* (Q 31:17)[34]
And bear with patience whatever befalls you. Verily! **This** is from the most important commandments (ordered by God).

The third group represents the third function of the clauses including the demonstrative *ḏālika*. These clauses are used in order to assert that the information mentioned previously in the verse

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31 This structure has 30 more occurrences: Q 4:13; 5:29; 5:54; 5:85; 5:119; 5:33; 6:88; 6:96; 9:26; 9:27; 9:63; 9:72; 9:89; 9:100; 9:111; 10:64; 17:98; 18:106; 22:12; 35:32; 40:9; 42:22; 44:57; 45:30; 48:5; 57:12; 59:17; 62:4; 64:9; 85:11.
32 This structure has 12 more occurrences: Q 2:54; 2:232; 7:26; 58:12; 14:6; 14:18; 17:35; 24:27; 29:19; 30:38; 39:23; 46:28.
33 This structure has more 7 occurrences: Q 11:103; 50:34; 50:42; 50:44; 64:9; 70:44; 78:39.
34 This structure has more 14 occurrences: 3:13; 6:95; 8:18; 10:3; 10:32; 10:67; 11:114; 12:65; 13:4; 24:144; 35:13; 40:62; 40:64; 42:10.

was sufficiently identified by the addressee. Himmelmann calls this function *recognitional use*, explaining it as follows:

> In the recognitional use, the intended referent is to be identified via specific, shared knowledge rather than through situational clues or reference to preceding segments of the ongoing discourse. A central feature of this use is that the speaker anticipates problems with respect to the information used in referring to a given referent. That is, the speaker is uncertain whether or not the kind of information he or she is giving is shared by the hearer or whether or not this information will be sufficient in allowing the hearer to identify the intended referent. (Himmelmann 1996: 230)

If we examine examples (13a–16b), we see that each verse comprises two parts, and the first part has a descriptive nature: in example (13a), the first part describes the features of the manifest triumph; in example (13b), it describes the present life; in example (14), it describes the Judgment Day; in example (15), the recompense of the disbelievers is described; and in example (16a), God's might is described. The speaker who intends to share this information with his audience wants to remove any doubt or misunderstanding concerning the information. For this reason, he summarizes his words by a clause which starts with *ḏālika* and hence he asserts that the information mentioned previously in the verse was sufficiently identified.

The findings of this section are presented in Table 1.

Table 1 The position of the demonstrative *ḏālika* referring to a specific segment and its pragmatics

Grammatical structure	Position of *ḏālika* in verse and its syntactic function	Coreference with antecedent	Pragmatics of clauses containing *ḏālika*	Examples
min baʿdi ḏālika	Middle of the clause; *ḏālika* functions as adverbial of time	Yes	Preventing repetition of the same segment	9a, 9b
Various structures	Middle of the clause; *ḏālika* functions as direct object[35] or as adverbial of place	Yes	Preventing repetition of the same segment	10a, 10b
wa-kāna ḏālika ʿalā llāhi	Middle of the clause; *ḏālika* functions as subject (*ʾism kāna*)[36]	Yes	Preventing repetition of the same segment	11a
ḏālika bi-ʾannahum	Beginning of a new clause; *ḏālika* functions as subject (*mubtadaʾ*)[37]	Yes	Implying a causal relation (God's punishment due to the people's disbelief)	12a, 12b
ḏālika + definite nominal predicate	Beginning of a new clause; *ḏālika* functions as subject[38]	Yes	Identification of God's reward, punishment and Judgment Day	13a, 13b, 14, 16b
ka- ḏālika	Middle of the clause; *ka-ḏālika* functions as preposed predicate[39]	Yes	Identification of God's punishment	15

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35 Ṭanṭāwī 1999: 17, 127.
36 Ṭanṭāwī 1999: 105.
37 Ṭanṭāwī 1999: 12, 153.
38 Ṭanṭāwī 1999: 164, 65, 690, 37, 537.
39 Yāqūt 1998 II: 128; cf. Ṣāliḥ 1993 I: 249.

2.3.2 The Demonstrative ḏālika refers to an extended passage in the discourse

In this group are classified cases in which the demonstrative *ḏālika* refers to a longer section of discourse, and thus it is more difficult to select a single noun or noun phrase that can replace or summarize the extended unit of discourse.

Group IV

When the addressee hears or reads the following verses, s/he could understand to what the demonstrative *ḏālika* refers. The main problem is that when one tries to replace the antecedent with one word or one short sentence, the new "placeholder" will not be sufficiently clear. For example, it would be wrong to replace (*ka-*) *ḏālika* in example (17a) with the noun phrase (*ka-*) *ʾirsāli r-riyāḥa* 'similar to sending the wind (we shall raise up the dead)' because it does not summarize the entire idea of the passage. The reference of (*ka-*) *ḏālika* can be understood only when all the information mentioned previously is taken into consideration.

> (17a) *wa-huwa llaḏī yursilu r-riyāḥa bušran bayna yaday raḥmatihi ḥattā ʾiḏā ʾaqallat saḥāban ṯiqālan suqnāhu li-baladin mayyitin fa-ʾanzalnā bihi l-māʾa fa-ʾaḥraǧnā bihī min kulli ṯ-ṯamarāti ka-ḏālika nuḫriǧu l-mawtā laʿallakum taḏakkarūna* (Q 7:57)[40]
>
> It is He who sends forth the winds, bearing good tidings before his mercy, and when they are charged with heavy clouds we drive them to a dead land and with them send down water, and bring forth with them all the fruits. **Similarly**, we shall raise up the dead, so that you may remember or take heed.

In the example of Q 7:57, the idea of raising the dead is beyond the understanding of men simply because they have not witnessed such a scene in their lives. This idea is therefore illustrated through a scene taken from the natural world which the people have already witnessed. Thus, the idea of raising the dead becomes more vivid, more concrete and understandable.

The demonstrative *ḏālika*, which is prefixed with the particle *ka* (*kāf t-tašbīh* 'indicating simile'), is used to link two parts of a statement in a relationship of similarity (Zaki 2011: 191). In our case, however, there is a similarity between two events: *X* presents the event described before *ka-ḏālika* and this event is usually completed; *Y* presents the event described after *ka-ḏālika*, an event which has not yet been performed. Thus our argument starts from the assumption that this constellation displays an abstract idea in a way that the addressee could grasp. This function can be clarified by the example of Q 21:88:

> (17b) *fa-staǧabnā lahū wa-naǧǧaynāhu mina l-ġammi wa-ka-ḏālika nunǧī l-muʾminīna* (Q 21:88)[41]
>
> We answered his call, and delivered him from the distress. And **thus** we do deliver the believers.

God wants to demonstrate or explain to the people that if they will believe in God he will deliver them. In order to do that, the story of Jonah (*ḏū n-nūn*) is told: Jonah went off in anger, and imagined that God would not punish him, but he cried through the darkness (saying): "none has the right to be worshipped but you. Truly, I have been of the wrong-doers." For this reason,

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40 This structure has more 98 occurrences: Q 2:73; 2:187; 2:242; 2:266; 4:94; 5:89; 3:103; 6:53; 6:55; 6:57; 6:105; 6:108; 6:112; 6:122; 6:125; 6:129; 6:137; 6:148; 7:32; 7:58; 7:101; 7:152; 7:163; 7:174; 10:12; 10:13; 10:24; 10:33; 10:39; 10:74; 10:103; 11:102; 12:6; 12:21; 12:22; 12:24; 12:56; 12:75; 12:76; 13:17; 13:30; 13:37; 16:31; 16:33; 16:81; 18:23; 18:82; 18:91; 20:87; 20:96; 20:113; 20:126; 20:127; 21:88; 22:16; 22:36; 22:37; 24:59; 24:61; 25:31; 25:32; 26:59; 27:34; 29:47; 30:19; 30:28; 30:55; 30:59; 35:9; 35:32; 35:36; 37:34; 37:80; 37:110; 37:121; 37:131; 40:6; 40:34; 40:35; 40:37; 40:63; 40:74; 42:3; 42:7; 42:52; 43:11; 43:23; 44:28; 44:54; 46:25; 47:3; 50:11; 51:52; 54:35; 68:33; 74:31; 77:18; 77:44.

41 For an extensive explanation of the morphology of *ka-ḏālika*, see Zaki 2011: 190–196.

God answered his call, and delivered him from his distress. This story was told so that the people could draw inspiration and grasp what is meant by God's delivery/rescue.

Group V

In the following examples, the demonstrative *ḏālika* appears in passages describing a religious law, where *ḏālika* can be replaced with the abbreviated form *al-ḥukm l-maḏkūr* 'the mentioned law'.[42] It is impossible in this context for *ḏālika* to refer to one section or even one clause in the paragraph, because each law consists of set principles, practices and regulations, as the following example illustrates:

(18a) *fa-man kāna minkum marīḍan ʾaw bihī ʾaḏan min raʾsihī fa-fidyatun min ṣiyāmin ʾaw ṣadaqatin ʾaw nusukin fa-ʾiḏā ʾamintum fa-man tamattaʿa bi-l-ʿumrati ʾilā l-ḥaǧǧi fa-mā staysara mina l-hadyi fa-man lam yaǧid fa-ṣiyāmu ṯalāṯati ʾayyāmin fī l-ḥaǧǧi wa-sabʿatin ʾiḏā raǧaʿtum tilka ʿašaratun kāmilatun ḏālika li-man lam yakun ʾahluhū ḥāḍirī l-masǧidi l-ḥarāmi wa-ttaqū llāha wa-ʿlamū ʾanna llāha šadīdun l-ʿiqābi* (Q 2:196)[43]

And whosoever of you is ill or injured in his head, he must pay a ransom either by fasts or giving charity or offering sacrifice. Then if you are in safety and whosoever enjoys the visitation until the pilgrimage, let his offering be such as may be feasible, but if he cannot afford it, he should fast three days during the pilgrimage and seven days after his return (to his home), making ten days in all. **This** is for him whose family is not present at the Holy Mosque.

(18b) *wa-l-wālidātu yurḍiʿna ʾawlādahunna ḥawlayni kāmilayni li-man ʾarāda ʾan yutimma r-raḍāʿata wa-ʿalā l-mawlūdi lahū rizquhunna wa-kiswatuhunna bi-l-maʿrūfi lā tukallafu nafsun ʾillā wusʿahā lā tuḍārra wālidatun bi-waladihā wa-lā mawlūdun lahū bi-waladihī wa-ʿalā l-wāriṯi miṯlu ḏālika* (Q 2:233)

The mothers shall give suck to their children for two whole years, for those (parents) who desire to complete the term of suckling, but the father of the child provides the mother's food and clothing honorably. No person shall have a burden laid on him greater than his capacity. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of **that** (which was incumbent on the father).

In both examples (18a) and (18b), the clause that begins with *ḏālika* is essential for completing the rule, because it adds a further regulation that must be taken into consideration. For example, Q 2:233 discusses the obligation of the father to support both the mother and the child. The clause in which *ḏālika* appears completes this law by adding that the same support described previously in the verse remains a responsibility for the heir of the father.

Group VI

In this group, the demonstrative appears in the structure of *ʾinna fī ḏālika/ḏālikum la-ʾāyatan lakum*, which is one type of the so-called *fawāṣil* – namely, the *ʾāya*-final words. This clause suggests that the signs mentioned previously and referred to by the demonstrative *ḏālika* are sufficient proof for those who believe. *ḏālika* simply functions as an anaphoric pronoun referring to the previous descriptions.

(19) *wa-huwa llaḏī ʾanzala mina s-samāʾi māʾan fa-ʾaḫraǧnā bihī nabāta kulli šayʾin fa-ʾaḫraǧnā minhu ḫaḍiran nuḫriǧu minhu ḥabban mutarākiban wa-mina n-naḫli min ṭalʿihā qinwānun*

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42 In the commentary of Ǧalālayni (Maḥallī & Suyūṭī 1994) *ḏālika* is often replaced by *al-ḥukm l-maḏkūr*, as, for example, in Q 2:196.

43 This structure has 11 additional occurrences: Q 2:178; 2:232; 4:25; 5:89; 5:108; 6:146; 6:151; 9:36; 17:38; 17:58; 58:4.

dāniyatun wa-ğannātin min ʾaʿnābin wa-z-zaytūna wa-r-rummāna muštabihan wa-ġayra mutašābihin-i nẓurū ʾilā ṯamarihi ʾiḏā ʾaṯmara wa-yanʿihī ʾinna fī ḏālikum la-ʾāyātin li-qawmin yuʾminūna (Q 6:99)[44]

It is He Who sends down water (rain) from the sky, and with it we bring forth the shoot of every plant, and out of it we bring forth the green leaf, from which we bring forth thick clustered grain. And out of the date-palm and its spathe come forth clusters of dates ready to the hand, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they fructify and ripen. Surely, in all **these things** there are signs for people who believe.

Group VII

The final group consists of various structures. According to the commentary of Ğalālayn, *ḏālika* in Q 3:58 (example 20a) refers to *al-maḏkūr min ʾamri ʿīsā* '[what was previously] mentioned concerning Jesus' (Maḥallī & Suyūṭī 1994: 57). The story of Jesus starts in verse 35 and ends with verses 58–59 and it is possible to say that verses 58–59 are the end of a narrative section. Summarizing the referent of *ḏālika* by the abbreviated form *al-maḏkūr min ʾamri ʿīsā* is too general and does not include all the details of the narrative:

> (20a) *ḏālika natlūhu ʿalayka mina l-ʾāyāti wa-ḏ-ḏikri l-ḥakīmi* (Q 3:58)[45]
> **This** is what We recite to you of the Verses and the Wise Reminder.

In Q 5:32 (example 20b) and in examples (20c) and (21) there is a causative relation between the previous verses and the sentence which starts with *ḏālika*. Q 5:32 explains the reason for mentioning the story of Adam's two sons, one of whom killed the other after God's refusal to accept their sacrifice (verses 27–31). Because of this event the children of Israel were ordered not to kill a soul without any reason:

> (20b) *min ʾağli ḏālika katabnā ʿalā banī ʾisrāʾīla ʾannahu man qatala nafsan bi-ġayri nafsin ʾaw fasādin fī l-ʾarḍi fa-ka-ʾannamā qatala n-nāsa ğamīʿan* (Q 5:32)[46]
> **Therefore** [for **this** reason] we prescribed for the Children of Israel that whoever kills a soul without (its being guilty of) a slaughter or corruption on the earth, shall be as if he had killed mankind altogether.

In Q 12:51 it is said that the king asked the women what their intention was when they claimed that Joseph was the one who seduced ʿAzīz's wife. In response, they said that God preserve them, they knew no evil against him. And ʿAzīz's wife admitted that the truth was now revealed: it was she who sought to seduce Joseph from his (true) self. This scene occurred so that ʿAzīz will know that Joseph did not betray him behind his back. *ḏālika* in Q 12:52 refers back to the scene described in verse 51:

> (20c) *ḏālika li-yaʿlama ʾannī lam ʾaḫunhu bi-l-ġaybi wa-ʾanna llāha lā yahdī kayda l-ḫāʾinīna* (Q 12:52)
> **This** is in order that he (al-ʿAzīz) will know that I betrayed him not in secret. And, verily! God guides not the plot of the betrayers.

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44 This structure has an additional 20 occurrences: Q 2:248; 3:13; 3:49; 14:5; 15:75; 16:11–13; 16:65, 67, 69, 79; 31:31; 32:26; 34:9; 34:19; 39:42; 39:52; 42:33; 45:13; 50:37; 50:47.

45 This structure has 34 additional occurrences: 12:102; 18:17; 22:11; 22:70; 23:7; 23:15; 24:3; 24:5; 24:30; 24:47; 24:55; 25:15; 25:28; 26:8, 67, 103, 121, 139, 158, 174, 190; 27:52; 29:19; 29:24; 29:44; 29:51; 33:4; 33:51; 33:59; 34:16; 47:4; 47:5; 48:29; 49:29.

46 This structure has 25 additional occurrences: Q 6:163; 12:38; 12:40; 7:176; 11:119; 28:28; 36:38; 37:62; 38:25; 38:27; 38:64; 41:12; 41:28; 42:15; 42:43; 43:20; 43:35; 45:1; 48:12; 50:3; 50:44; 51:16; 70:31; 79:26; 83:26.

In Q 22:5 (example 21), the creation of human beings is described. God created them from dust, then from a sperm, then from a leech-like mass, then from a morsel of flesh, partly-formed and partly-unformed. God causes human beings to remain in the womb and then God brings them forth as infants; then God nourishes them so that they may reach their age of full strength. Like bringing forth the sperm so it becomes an infant, God revives a dry and barren land by pouring down rain upon it and then it begins to stir and swell, and he puts forth every kind of plant. All this, that is, the creation of human beings and plants and animals, as it is described in verse 5, is a result of God's might:

(21) *ḏālika bi-ʾanna llāha huwa l-ḥaqqu wa-ʾannahū yuḥyi l-mawtā wa-ʾannahū ʿalā kulli šayʾin qadīrun* (Q 22:6)[47]

That is because God, he is the Truth, and it is he who gives life to the dead, and it is he who is able to do all things.

The findings of this section are presented in Table 2.

Table 2 The position of the demonstrative *ḏālika* referring to an extended passage and its pragmatics

Grammatical structure	Position of *ḏālika* in the verse and its syntactic function	Coreference with antecedent	Pragmatics of clauses containing *ḏālika*	Examples
ka-ḏālika	Beginning of the clause; *ka-ḏālika* functions as *nāʾib mafʿūl muṭlaq* 'supplying the place of the absolute object'[48]	No	Indicating similarity between two events, where the initial demon-strates the latter event	17a, 17b
no specific structure	Beginning/end of the clause; *ḏālika* functions as subject (*mubtadaʾ*)[49] or as (postposed) subject[50]	No	Adding an additional information/aspect to the described law	18a, 18b
ʾinna fī ḏālika	Beginning of the clause; *ḏālika* (together with *fī*) func-tions as (preposed) predicate[51]	No	Emphasizing that what previously was said are miracles/proofs performed by God	19
Various structures	Beginning of a new clause; *ḏālika* functions as subject (*mubtadaʾ*), or as direct object (*mafʿūl bihi* in 20c)	No	Marking the end of narrative section	20a, 20b,[52] 20c[53]
ḏālika bi-ʾanna	Beginning of a new clause; *ḏālika* functions as subject (*mubtadaʾ*)[54]	No	Implying a causal relation	21

47 This structure has 10 additional occurrences: Q 31:30; 47:11; 59:4; 59:13; 59:14; 63:3; 74:9; 83:26; 98:8; 100:7.
48 Q 7:57 is reconstructed as: *nuḫriǧu l-mawtā ʾiḫrāǧan miṯla ḏālika l-ʾiḫrāǧi* 'we shall bring forth the dead like the bringing of [the fruits]'. Yāqūt 1998 XII: 82; cf. Ṣāliḥ 1993 VII: 80.
49 Ṭanṭāwī 1999: 39, 47.
50 In example 18b, the statement *miṯlu ḏālika* functions as *mubtadaʾ muʾaḫḫar*, where *ḏālika*, according to the morpho-syntactic analysis, is in the genitive case because it is serves as *nomen regens* (Yāqūt 1998 VI: 142; cf. Ṣāliḥ 1993 III: 287).
51 Yāqūt 1998 XII: 82; cf. Ṣāliḥ 1993 VII: 80.
52 In example 20b, *ḏālika* appears in the expression *min ʾaǧli ḏālika*, indicating a cause and it has no specific syntactic function, but *ḏālika* is in the genitive case because it is serves as *nomen regens*.
53 Ṭanṭāwī 1999: 72, 142, 311.
54 Ṭanṭāwī 1999: 311.

CONCLUSIONS

This paper examines four issues relating to the demonstrative *ḏālika* in the Qurʾān:

1) the nature of the antecedent of *ḏālika*

2) the contexts of sentences including *ḏālika*

3) the syntactic function of *ḏālika*

4) the pragmatics of *ḏālika*.

As for the first issue, the demonstrative *ḏālika* is primarily used in the Qurʾān as an anaphoric pronoun, referring to two types of antecedents. *ḏālika* is used as a substitute or as a placeholder for a specific entity (nouns, phrase, or statement) that does not exceed the verse boundaries and therefore can be easily identified. In this case, it would be correct to say that the demonstrative is coreferential with its antecedent, because both refer to the same section of the discourse. *ḏālika*, however, may also refer to a longer portion of discourse that may be extended over verses. Thus, it would be more difficult to pick out a single word that would present fully the content of the antecedent. Even when the Qurʾānic commentator indicates the antecedent by using a general expression such us *al-ḥukm l-maḏkūr* 'the mentioned regulation/law' or *al-maḏkūr min ʾamri* 'what is mentioned regarding', these expressions do not refer to the full content of the antecedent, which typically consists of many important details that cannot be ignored. For this reason, we argue that the demonstrative *ḏālika* is not coreferential with its antecedent.

In the discussion of *ḏālika* it would be incorrect to separate its context, structure, and pragmatics. *ḏālika* in itself is merely an anaphoric pronoun, yet in a specific context and structure it has a significant function in the discourse. Therefore, we argue that one cannot consider *ḏālika* as a discourse marker that signals (for example) introduction, development, or return to the main topic, or continuation of the sequenced events or conclusions. Instead, *ḏālika* usually sets up four types of relations between several sentences or clauses:

1) A causal relation marked by the structure *ḏālika bi-ʾanna/ bi-mā/ ḏālika li-ʾağl*. The clause that is preceded by *ḏālika* typically explains the cause for God's punishment or reward, or the reason for telling a specific narrative mentioned previously.

2) Relation of identification or specification. This relation is usually achieved by structures in which *ḏālika* functions as the subject followed by a definite nominal predicate indicating God's reward and punishment, hell and paradise. This structure keeps that what previously has been said will be correctly identified by the addressee.

3) Relation of similarity for illustrating an abstract idea. Typically, the first sentence describes a concrete and completed event that demonstrates the abstract event or idea expressed in the second sentence preceded by *ka-ḏālika*.

4) Additive relation. This relation is demonstrated when *ḏālika* is used in passages describing a law, where the clause starting with *ḏālika* adds important information, such as (for example) indicating that this law also applies to other members of the family, or the reason for establishing this rule.

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