A Contrastive Analysis of Generic Pronouns in the Holy Quran and Bible

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Abstract

Generic pronouns (henceforth GPs) are usually perceived as a common-gender pronoun, an epicene pronoun, and a gender-neutral pronoun. Some authors and linguists alike refer to these pronouns as the pronouns that refer to a person who may be female as well as male. Some other opined GPs as referents that exclude or marginalize women which in turn lead to the appearance of new neologisms such as s*/he, han,* and *he/she*. As an essential topic of concern in the study of language which is worthy investigated, the present study is intended to contrast the Holy Quran and Bible as far as these pronouns are concerned to find out if they share some of these GPs or if they are different. A qualitative approach of contrasting is adopted for collecting and analyzing the required data. The researcher adopted four procedures (description, selection, contrast, and prediction) in the analysis of the study. The results show that the GP is used both the New International Version (henceforth NIV) and the Holy Quran to avoid gender bias. The generic definite personal pronouns "*you, we,* and *they*" are found in the Holy Quran and Bible with a bit relative difference. The study comes up with the fact that there are not only the four known GPs found along with the research but there are other generic definite pronouns since they have the generic referents functions.

Key words: Pronoun, Generic Pronoun, Contrastive analysis.

Section One: The Problem

A part of speech is a term used in traditional grammar for one of the nine main categories into which words are classified according to their functions in sentences. The eight parts of speech in the English language are noun, pronoun, verb, adjective, adverb, preposition, conjunction, and interjection. Understanding the parts of speech is essential for determining the correct definition of a word when using the dictionary, very useful when learning a foreign language, guides word's use in a sentence and defines the correct word order and punctuation. Knowing the role that each word has in a sentence structure helps

to understand sentences and also to construct them properly. The English language is composed of sentences that include words that fall into some of the nine parts of speech.

One of these parts of speech is the "pronoun". Eckersley (1966, p.25) and Eggenschwiler & Biggs (2001, p.27) defined a pronoun as "a word that stands for a noun". Crystal (2003, p.376) defined a pronoun as "the term used in the grammatical classification of words, referring to the closed set of items that can be used to substitute for a noun phrase or a single noun. Pronouns in English have a rather fixed classification". Different scholars have presented almost the same pronoun categories. Crystal (2003, p.376) said that pronouns can be placed into eight categories: Personal, Possessive, Demonstrative, Interrogative, Reflexive, Indefinite, and relative pronouns. Quirk, Greenbaum, Leech, and Svartvik (1985, p.347-351) said that "these pronouns may have a situational anaphoric or cataphoric reference. Pronouns make sentences shorter and more specific." The benefit of using pronouns is to avoid repetition and redundancy.

GPs are commonly analyzed as part of the gender grammatical phenomena. Traditionally, gender and sex, although associated with each other (Lyons, 1968), do not describe the same phenomena. Sex refers to biological differences, while gender is among others reflected in grammar.

The Arabic language is different from the English language as it is known that there are three numbers: singular المفرد (*al-mufrad*), dual المثنى (*al-muthannaa*), and plural الجمع (*al-Jam'*). In English the number categories are either singular or plural. (Haywood & Nahmad, 1965).Wightwick and Gaatar (2008, p. 101) stated that there are two genders which are masculine and Feminine. "There is no neuter gender"(Haywood & Nahmad, 1965, p.23).While in English, gender is masculine, feminine, and neutral (sexless things) (Sledd, 1959, p.213). The last kind of gender which Lyons (1968, p.283) calls "natural gender", where items refer to the sex of real world entities, is a biological rather than linguistic classification of gender (Crystal, 2008, p.206), (Hartman and Stork, 1972, p.93). So language users face difficulties in translating the Arabic language into the English language. Women are usually marginalized by language users. Therefore, women are marginal members of humankind since they are not the norm, and the norm being male.

In English grammar, a GP is a personal pronoun (such as *one* or *they*) that can refer to both masculine and feminine entities. It is also called a common-gender pronoun, an epicene pronoun, and a gender-neutral pronoun.

Personal pronouns, according to Filimonova (2005, p. ix), are used to imply that both genders of addressees are included. Because English lacks a dual pronoun, according to Biber et al. (1999, p. 316), male pronouns have traditionally been employed for generic reference. These pronouns, on the other hand, are regarded as the masculine referents.

The "*They*" pronoun group is used in singular constructions (a phenomenon that goes back to the 16th century), though strict prescriptive grammarians fault this practice. The most common way of avoiding the problem is to use the plural forms of nouns in company with the GPs "*they, them, and their*".

A Contrastive analysis (henceforth CA) is "the systematic study of a pair of languages in order to identify their structural differences and similarities, usually for translation and teaching purposes."

(Keshavarz, 2008, p. 5).It is one of the applied linguistics that analyzes and describes the comparison (equalities and differences) between the source language (L1) and target language (L2).

Many pronouns in English are not perceived by readers and listeners due to generic references (i.e., GP) which are necessary to be uncovered by writers or speakers. Some GPs cause ambiguity because they tend to connect with the universal gender and tend to ignore or marginalize females in the process.

Therefore this present study is intended to contrast the GPs between the Arabic language and English language through their existence in the Holy Quran and Bible.

The Aims

The present study aims at:

1. Finding out the similarities and differences between the Holy Quran and Bible as far as GPs are concerned.
2. Contrasting between the Holy Quran and Bible regarding the GPs.

Research Questions

To achieve the aims of the present study the following questions are formulated:

1. What are the similarities and the differences between the GPs in the Holy Quran and Bible?
2. Do/not the Holy Quran and Bible marginalize or excluded women?

The Limitation

The present study will be limited to:

1. The Holy Quran.
2. The Bible.
3. GPs.

Section Two: Generic Pronouns in English

GPs are commonly analyzed as part of the gender grammatical phenomena. Traditionally, gender and sex, although associated with each other (Lyons, 1968), do not describe the same phenomena. Sex refers to biological differences, while gender is among others reflected in grammar.

Berger (2019) said that English grammar doesn't distinguish between genders except in assigning a masculine or feminine singular pronoun. In 2019 the Merriam-Webster dictionary added "*they*" as the pronoun to use for a single person whose gender identity is non-binary. Two years prior, in 2017, "*they*" as a gender-neutral form was added to the Associated Press Stylebook, the gold standard of sorts for journalists. The Washington Post, meanwhile, made the style guide change in 2015. Critics of the change have argued that "*they*" as both singular and plural can be confusing and muddy a sentence's syntax. Shakespeare and Jane Austen, among many other famed English writers, didn't think so. They used singular "*they*" and "*their*" as was the standard in English until Victorian-era grammarians shifted course and imposed "*he*" above all.

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Gender as it is known may be masculine, feminine, or neuter, and sex can be male or female or unspecified. However, these words are often used interchangeably nowadays. This is evident in the vocabulary used to describe GPs, where terms like "sex neutral" and "gender-neutral," "mixed-sex" and "mixed-gender," "genderless" and "bisexual" are used synonymously. "Some scholars use both sex and gender terms side by side and declare that most English pronouns do not make a distinction by sex" (Jespersen 1922,p. 847) or "analyze gender distinctions in third person singular pronouns". (Quirk et al 1985, p. 341)

Many authors like Spolsky & Trudgill (1986), and Fasold (1990), described the way men and women use language and terms in language which refer to men and women. Grammar books that mention the problem of language bias describe "generics simply as pronouns that "stand for *him*-or *her*, *his*-or-*her*"" (Fowler & Fowler 1938, p. 75), or, "pronouns referring to a person who may be female as well as male" (Leech et al 1982, p.178).

In English grammar, a GP is a personal pronoun (such as *one* or *they*) that can refer to both masculine and feminine entities. It is also called: A common-gender pronoun, an epicene pronoun and a gender-neutral pronoun. (Nordquist, R. 2019)

GP is one of a group of pronouns including *you* and *they* which are used to refer to people in general (Collins Cobuild English Grammar, 2011). GPs are most common in text and context. Various composites and neologisms in recent years gave a group of pronouns. They are: *s/he*, *han* and *he/she*

The reasons behind this are:

1. English does not have a singular equivalent for *they*.
2. The use of it as a GP appears to exclude or marginalize women. (Nordquist, R. 2019)

Some pronouns in writing imply one gender, while others denote both. This viewpoint has been challenged, and it is now preferable to employ a "gender-neutral" style that contains both genders. Some writers write in a way that does not focus only on male pronouns. As a result, they either use just feminine pronouns or combine male and feminine pronouns. (British Columbia Law Institute, 1998, p. 2)

R. Barker and C. Moorcroft (2003, as cited in Nordquist, R., 2019) talked about the origin of "*He*" as a GP. *"He"* began to be used as a GP by grammarians who attempted to reform a long-established tradition of using *"they"* as a singular pronoun. In 1850, the newly created idea of the generic *'he'* became officially sanctioned by an Act of Parliament. The new policy stated, words importing the male gender should be known and taken to include females.

However, the usage of generic *he* is also ambiguous since it tends to connect with the universally human male gender and tends to ignore or marginalize females in the process. It has been challenged in recent years, especially by feminists, for these reasons. It continues to be used generically, but attempts have been made to overcome it, with different degrees of success. This includes:

1) The usage of he or she, that is acceptable in certain situations but problematic in lengthy passages.

2) Composite *s/he*, which cannot be pronounced, as well as composite *he/she* and *she/he,* which are effectively compound pronouns, are used.

3) Using *she* alone, often to make a sociopolitical point argument.

4) For similar reasons, the reversal *she* and *he*.

5) Generic *she* in texts and contexts in where women are the majority, such as teaching books and secretarial work.

6) The use of, alternately, *he* and *she* and *she* and *he*, which can be forced in longer texts.

7) General *you* and *one*, which may alter the message. In AmE, the tradition of *one ... he* (When *one* does this, *he* finds …), as opposed to BrE *one ... one* (When *one* does this, *one* finds …) returns the user to the problem of generic *he*.

8) Wherever possible, use plurals rather than singulars: *the doctor... he* changed to *doctors…they*. This appears to be a common technique for avoiding the problem.

9) Rephrasing sentences so that pronouns are avoided, especially by using the passive agentless. (Concise Oxford Companion to the English Language, 2021)

According to The Oxford Dictionary of English Grammar (2014, p.176) "some personal pronouns are used with the generic meaning of 'people in general' or 'mankind'" they are:

(2. 1) *You* **can lead a cat to water.**

(2. 2) *We* **still have diseases to defeat.**

Personal gender nouns and pronouns refer primarily to people, regardless of whether they are female or male. (Biber et al., 2002, p.85)

Biber et al., (2002, p.95) *we, you,* and *they* all these personal pronouns can be used to refer to people in general:

(2. 3) *We* **tend to avoid talking about money.**

(2. 4) *You* **usually need a raincoat in Ireland. It rains a lot.**

(2. 5) *They* **started running yoga classes at the school**.

They added these generic pronouns tend to retain a trace of their basic meaning as first-, second-, or third-person pronouns. Thus *we* is typical of the written style, and places the focus on shared human experience or knowledge, including the speakers. *You* is typical of spoken English; the choice of this generic pronoun appeals to common human experience, inviting empathy from the hearer. *They*, also common in speech, can be roughly glossed 'people, not you or me'. (p. 96)

Biber et al., (2002, p.87) said that there are three pointers to avoid this gender bias that has been adopted in recent decades. (In the following examples, like the examples above, underlining marks a personal-gender word that a pronoun co-refers to.)

A. Use of coordinated pronoun and determiners

(2. 6) **It's the duty of every athlete to be aware of what** *he or she* **is taking.**

(2. 7) **Thus, the user acts on** *his/her* **own responsibility when executing** *his/her* **functions within** *his/her* **task domain**.

As the second example shows, this device can become rather clumsy through repetition. In actual practice, this strategy is restricted primarily to academic writing.

B. Use of plural instead of singular pronouns

(2. 8) Not *everybody* uses *their* indicator.

(2. 9) *Somebody* left *their* keys. These aren't yours?

(2. 10) *Nobody* likes to admit that *they* entertain very little, or that *they* rarely enjoy it when *they* do.

The use of they referring back to a singular personal noun or pronoun is common in conversation. In serious writing, however, it is often avoided as 'incorrect', because a commonly accepted 'rule' of pronoun concord states that the pronoun should agree with its antecedent noun phrase in number, as well as in gender. However, there has been a growing adoption of this use of they in written texts, as in 3 above.

C. Avoiding the problem by using the plural throughout

It is usually possible to avoid a generic singular noun phrase by converting it into the generic plural, e.g. changing 1 to la:

(2. 11) (1)The teacher finds that *he or she* needs more time.

(2. 12) (la) Teachers find that *they* need more time''

Generic pronouns in Arabic

Berger, M. (2019) said that Arabic is another grammatically gendered language, with each verb, noun and adjective always assigned either a male or female case. The male is the default in plurals, even if it's just one male in an otherwise female group. Modern Standard Arabic, based on Koranic classical Arabic, additionally has a dual option for nouns and verbs that do not imply a specific gender. Some people, therefore, use the dual of they and you — "*huma*" (هما) and "*intuma*" (انتما) — as a gender-neutral alternative. Colloquial Arabic spoken today has largely done away with the dual, so this form can sound very formal to those not in the know. Others play around with the language in different ways, such as interchanging masculine and feminine pronouns or a speaker choosing to subvert the male case's patriarchal dominance and default to the female form. Arabic has many dialects, each with its own distinct grammar constructions and words, so different communities have developed their own colloquial codes. In some Tunisian dialects, for example, it's already common to use the feminine pronoun for everyone. For queer and feminist communities in the Middle East, the fight to gain acceptance in society has come in tandem with another conversation: how to define words like gay, bisexual and transgender in Arabic. Some people default to a transliteration of the English words in LGBTQ, others prefer the phrase "*mujtama'a al meem*" (مجتمع الميم) — or the meem community — a reference to the m-sounding Arabic letter that starts off these terms when translated into Arabic. After years of efforts led by activists in Lebanon, the word "*mithly*" (مثلي) and "*mithliya*" (مثلية) for gay is now standard for many media (replacing the previous term, which translated as "deviant" or "pervert").

The masculine and feminine forms of speaking are equal in the singular and in the deuteronomy and the plural, and that is if the speaker speaks about himself, or about himself and others, he does not fancy the unintended in the place of the intended, so he does not need to distinguish between their forms, and as for the addressee, he needs to separate between the masculine and the feminine in their formulas; Because in the presence of the speaker there may be two masculine and feminine, and he is approaching them and addresses one of them, and he does not know until he clarifies it with a sign, and therefore the meaning of the meaning is dissuading and gathering for fear that the speech may go to the unintended, and the absent pronoun is the pronoun of the apparent, and the apparent is feminine and is mentioned, and disagreed and combined So is everything that is for him. (ابن يعيش,2001, pp. 85-86).

According to the detached pronouns الضمائر المنفصلة (*Damaa'ir munfaSila*), to agree with the explicit noun or the verb, each pronoun must correspond to feminine or masculine gender. Since the speaker who uses the pronouns انا (*Anaa*)نحن (*naHn-u)* and in subject position may be either feminine or masculine, the first person pronouns do not have gender distinctions. Also the pronoun أَنْتُما (*Antumaa*) in subject position can be used to refer to either feminine or masculine. Even the pronoun هما (*Humaa*) in subject position can be used to refer to either feminine or masculine. (ابن عقيل, 1980)

The inseparable pronouns (Attached) ضمائر متصلة *(Damaa'ir muttaSila)* like the detached pronouns الضمائر المنفصلة (*Damaa'ir munfaSila*) can be used to refer to either feminine or masculine. Since the speaker who uses the pronoun تاء الفاعل (*taa' al- faafiil*) and نا المتكلمين (*Naa-mutakallimiin)*in subject position, ياء المتكلم (*Yaa'al mutakallim)* and نا المتكلمين (*Naa-mutakallimiin*) in object of verb, noun and preposition may be either feminine or masculine, the first person pronouns do not have gender distinctions. Also the pronoun الف الاثنين (*'alf al ithnayni*) in subject position and كاف الخطاب (*Kaaf al- xiTaab*) in object position can be used to refer to either feminine or masculine. The pronoun هاء الغيبة *(Haa'al- ghayba)* only in object of verb, noun and preposition can be used to refer to either feminine or masculine. There is no pronoun in subject position. The following table illustrated the GPs of inseparable pronouns in Arabic.

Contrastive Analysis (CA)

CA is the systematic comparison of two or more languages, intending to describe their similarities and differences. CA has often been done for practical/pedagogical purposes. The aim is to provide better descriptions and better teaching materials for language learners. There is more to CA than this, however. When we compare, we often see things more clearly. When we compare across languages, we can see the characteristics of each language more clearly, and the comparison can contribute to a better description of each language. This type of CA has sometimes been called analytic comparison or linguistic characterology (Mathesius 1975).

James (1980) said " CA is a linguistic enterprise aimed at producing inverted (i.e. contrastive, not comparative) two-valued typologies (a CA is always concerned with a pair of languages), and founded on the assumption that languages can be compared."(p.3)

 According to Oluikpe (1981, p.21) is "the one in which the similarities and differences between two (or more) languages at particular levels are explicated in the context of a chosen theoretical framework." This means that CA studies the differences and similarities existing between two languages

that may border around different levels of study: phonetics, phonology, morphology, syntax, and semantics.

As Van Buren (1980, p. 83) said "CA must convey as many insights as possible into the differences and similarities between the languages being compared."

The Challenges of CA

Many challenges in the area of CA are yet to be thoroughly discussed. Gast (2012, as cited in Enghels et al., 2020) showed that if it was still possible a decade ago to say that the emphasis was mostly on European (Germanic and Romance) languages, the comparative study of Slavic and Chinese languages has gained traction. However, a future comparative analysis should involve more languages and language groups.

In addition, different approaches struggle with the question of what kind of empirical data is good for reaching reliable conclusions. They are:

1. The nature of the empirical data it resorts to.

As Enghels et al. (2020) said "according to Granger 2003; Granger, Lerot, and Petch-Tyson 2003; Johansson 2007 ,Traditionally contrastive linguists have turned to corpora of translations as a means of establishing cross-linguistic relationships." (p.2)It is not undisputed that translations can be used as a source of contrastive results. New types of parallel data are developing, such as subtitle corpora (e.g. Levshina 2016) or the Wikipedia Parallel Titles Corpora, although the academic community is still evaluating if translations can be trusted. Simultaneously, more and better tools for constructing comparable corpora become available. With the creation of large web-based corpora like Web Corp and Sketch Engine, as well as the compilation of data from social networking sites like Twitter, the amount of data has increased rapidly. The use of these tools is not yet universal among linguists, but the issue of whether and to what degree specific types of data will aid in answering research questions in the field of contrastive linguistics remains unanswered.

2. The methodological branch of corpus-based contrastive linguistics.

As Enghels et al. (2020) said "according to Gast (2015,p. 5), "is still tender". Advanced methods and procedures (such as logistic and mixed-effects regression techniques, clustering analyses, cf. among others Gries 2013; Levshina 2015), are becoming common ground in linguistics, but are still underrepresented in contrastive linguistics."(p.3)

Methods of CA

There are different methods of CA used by different authors. Keshavarz (2008) in his book Contrastive Analysis and Error Analysis said that the CA techniques and procedures used in the execution of a CA of two languages, or two subsystems, generally consist of two key steps: (1) description and (2) comparison. These two key steps are shared by multiple versions of CA; some contrastivists, however, have suggested some additional procedures. Whitman (1970) and Al khresheh (2013), for example, noted that CA involves four different procedures. They are:

1. **Description**: the linguist or translator, using the tools of formal grammar, explicitly describes the two languages in question.
2. **Selection**: It is made of certain forms - linguistic items, rules, structures - for contrast since it is virtually impossible to contrast every possible fact of two languages. Whitman admits that the selection proces "reflects the conscious and unconscious assumptions of the investigator" (Whitman, 1970, p.193), which in turn affect exactly what forms, are selected.
3. **Contrast**: It is the mapping of the relationship of one system to the other which likes selection, "rests on the validity of one's reference points" (p.196).
4. **Prediction**: This is a prediction of error or difficulty based on the first three procedures. That prediction can be arrived at through the formulation of a hierarchy of difficulty or more subjective applications of psychological and linguistic theory.

The Nature of the Data and Contrastive Linguistics

James (1980, as cited in Enghels et al., 2020)showed "to compare linguistic structures, items or meanings across languages, the common ground on which to compare needs to be settled", because "it is only against a background of sameness that differences are significant" (p.4).

"This common platform of comparison (Connor and Moreno 2005) needs to be kept constant, and the contrastive linguist's task is to analyze whether in different languages the same linguistic devices are used."(Enghels et al., 2020, p.4). Using this approach defines several aspects of the study: "it determines (i) what types of corpora are useful to build and to exploit, (ii) which concepts the cross-linguistic research can focus on, and (iii) what linguistic strategies used cross-linguistically to instantiate those concepts can be investigated." (Enghels et al., 2020, p.4).

Section Three: Findings

You

English Text (1)

"Bear with each other and forgive one another if any of <u>you</u> has a grievance against someone. Forgive as the Lord forgave <u>you</u>."(Colossians 3:13)

The first *you* is a generic definite pronoun in a subject position. It refers to *I, he, she, we, they*. The second *you* is also a generic definite pronoun in an object position. It refers to *him, her, us, me, them*. So the personal definite pronoun *you* is a GP that refers *to I, he, she, we, they*. In this verse, there is a margining and excluding women.

Arabic Text (1)

''إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّن دُونِ النِّسَاءِ ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ'' **(الاعراف:81)**

"For ye practice your lusts on men in preference to women: ye are indeed a people transgressing beyond bounds." (Ali, Trans., 1937, p.363)

The pronoun انتم (*antum*) is an explicit personal separate pronoun (Detached) منفصل (*munfaSil*). It is a second person in a subject position. The pronoun انتم (*antum*) here refers to قوم لوط (*qawm Luut*). So the explicit personal separate pronoun (Detached) منفصل (*munfaSil*) انتم (*antum*) is a GP that refers to *you* which in turn refers to *I, he, she, we, they.*

Arabic Text (2)

"وَقُلْنَا يَا آدَمُ اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ" (البقرة:35)

"We said: "O Adam! dwell thou and thy wife in the garden and eat of the bountiful things therein as (where and when) ye will but approach not this tree or ye run into harm and transgression."" (Ali, Trans., 1937, p.25)

The pronoun ألف الاثنين (*'alf al ithnayni*) is a personal inseparable pronoun (Attached) متصل (*muttaSil*) in كُلَا (*kulaa*) فَتَكُونَا (*fa-ta-kuun-aa*), and تَقْرَبَا (*taqrb-aa*). It is a second person dual of an imperative verb in the object of verb position. In شِئْتُمَا (*Shi'tum-aa*) is a second person dual perfect verb. It is an implicit pronoun for the explicit pronoun انتما (*antumaa*). It refers to both Adam and Eve. So the personal inseparable pronoun (Attached) متصل (*muttaSil*) ألف الاثنين (*'alf al ithnayni*) in كُلَا (*kulaa*), فَتَكُونَا (*fa-ta-kuun-aa*) تَقْرَبَا (*taqrb-aa*) شِئْتُمَا (*Shi'tum-aa*) is a GP refers to *you (he, she).*

Arabic Text (3)

"ثُمَّ أَنزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ طَائِفَةً مِّنكُمْ" (ال عمران: 154)

"After (the excitement) of the distress He sent down calm on a band of you overcome with slumber" (Ali, Trans., 1937, p.162)

طائفة (*Taa'fa*) is a plural noun, the word is in a singular form and its meaning is plural. The meaning must be taken into account to return to the pronoun in the plural form. The pronoun كاف الخطاب (*Kaaf al-xiTaab*) in منكم (*minkum*) is a personal inseparable pronoun (Attached) متصل (*muttaSil*) of a second person masculine plural in an object of preposition position. It refers to طائفة (Taa'fa). So the personal inseparable pronoun (Attached) متصل (*muttaSil*) كاف الخطاب (*Kaaf al-xiTaab*) in منكم (*minkum*) refers to *you* which is, in turn, refers to *I, he, she, we, they*. In this verse, there is a margining and an excluding women.

Arabic Text (4)

"أَلَمْ أَنْهَكُمَا عَن تِلْكُمَا الشَّجَرَةِ وَأَقُل لَّكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُّبِينٌ" (الاعراف:22)

"Did I not forbid you that tree and tell you that Satan was an avowed enemy unto you?" (Ali, Trans., 1937, p.345)

The pronoun كاف الخطاب (*Kaaf al-xiTaab*) inلكما (*la-kuma*) is a personal inseparable pronoun (Attached) متصل (*muttaSil*) of a second person plural in an object of preposition position. It refers to both Adam and Eve. So the personal inseparable pronoun (Attached) متصل (*muttaSil*) كاف الخطاب (*Kaaf al-xiTaab*) is in لكما (*la-kumaa*) refers to *you (him, her).*

Arabic Text (5)

"أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ" (البقرة:44)

"Do ye enjoin right conduct on the people and forget (to practice it) yourselves and yet ye study the Scripture? Will ye not understand?" (Ali, Trans., 1937, p.27)

The pronoun واو الجماعة (*Waaw al jamaa'a*) in تعقلون (*taa'qaluun*) تتلون, (*tatluun*), تأمرون (*ta'mruum*) تنسون, (*tansuun*) is a personal inseparable pronoun (Attached) متصل (*muttaSil*) of a second person plural in an object of verb position. It refers to all the people of Israelis. So the personal inseparable pronoun تأمرون (*ta'mruum*), تتلون, (*tatluun*), تعقلون (*taa'qaluun*) واو الجماعة (*Waaw al jamaa'a*) in متصل (*muttaSil*) (Attached) تنسون, (*tansuun*) is a GP refers to *you* which is, in turn, refers to *I, he, she, we, they.* In this verse, there is a margining and an excluding women.

According to the before mentioned examples it can be concluded:

In English, the generic definite pronoun *You* can be come in the subject and object position refers to *I, he, she, we, they*. While in Arabic, *you* can be explicit personal separate pronouns (Detached) منفصل (*munfaSil*) in a subject position as in انتم (*antum*) and an implicit pronoun for the explicit pronoun انتما (*antumaa*) and انتم (*antum*). It also can be personal inseparable pronouns (Attached) متصل (*muttaSil*) in as in واو الجماعة (*Waaw al jamaa'a*) الف الاثنين, (*'alf* al ithnayni) and كاف الخطاب (*Kaaf al-xiTaab*) in an object of perfect and imperfect verb and an object of prepositions. انتم (*antum*) واو الجماعة, (*Waaw al jamaa'a*) and كاف الخطاب (*Kaaf al-xiTaab*) are GPs that refer to *I, he, she, we, they*. انتما (*antumaa*) and الف الاثنين (*'alf al ithnayni)* are also GPs that refer to *him, her.* There is a margining and an excluding women.

We

English Text (2)

"My little children, I am writing these things to you so that you will not sin. But if anyone does sin, <u>we</u> have an advocate before the Father—Jesus Christ, the Righteous One." (1 John 2:1)

The pronoun *We* is a generic definite personal pronoun in a subject position and it refers to all human beings. So it refers to *I, he, she, you, they*. In this verse, there is a margining and an excluding women.

Arabic Text (6)

"وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ"(البقرة :11)

"When it is said to them: "Make not mischief on the earth" they say: "Why we only want to make peace!" (Ali, Trans., 1937, p.19)

The first pronoun نحن (*naHn-u*) here is an explicit personal separate pronoun (Detached) منفصل (*munfaSil*) used as a generic definite pronoun in a subject position. It refers to all human beings. So it refers to *I, he, she, you, they*. In this verse, there is margining and excluding women.

Arabic Text (7)

"قَالُوا يَا شُعَيْبُ أَصَلَاتُكَ تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَن نَّفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ" (هود:87)

"They said: "Oh Shu'aib! Does thy (religion of) prayer Command thee that we Leave off the worship which Our fathers practised, or That we leave off doing What we like with our property?" (Ali, Trans., 1937, p.538)

The first pronoun نحن (*naHn-u*) here is an implicit personal separate pronoun (Detached) منفصل (*munfaSil*) in نَفْعَلَ (*na-ffial-a*). It is used as a generic definite pronoun in a subject position and it refers to all the people of Shuaib. So it refers to *we* which is, in turn, refers to *I, he, she, you, they.* In this verse, there is a margining and an excluding women.

Arabic Text (8)

" قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ" (الاعراف: 23)

"They said: "our Lord! we have wronged our own souls: if Thou forgive us not and bestow not upon us Thy mercy we shall certainly be lost."(Ali, Trans., 1937, p.345)

The pronoun نحن (*naHn-u*) which is first person plural here is a personal separate pronoun (Detached) منفصل (*munfaSil*) of the imperfect verb (نكونن) (*na-kuunna*). It is used as a generic definite pronoun in a subject position. It is an implicit pronoun for the explicit pronoun نحن (*naHn-u).* It refers to both Adam and Eve. So it refers to *we* which is, in turn, refers to, *he, she*. In this verse, there is a margining and an excluding women. In (ظلمنا) (*ZZalimnaa)* the first pronoun نا الفاعلين (*Naa- faa'ila yni*) is personal inseparable (Attached) متصل (*muttaSil*) pronouns. It is used as a generic definite pronoun in a subject position of the perfect verb and it refers to both Adam and Eve. So it refers to *we* which is, in turn, refers to *I, he, she, you, they*. In this verse, there is a margining and an excluding women.

According to the examples mentioned before it can be predicated:

In English, the generic definite pronoun *we* can come in the subject position only. It refers to *I, he, she, you, they*. There is a margining and an excluding women. Whereas in Arabic, it can be explicit personal separate pronouns (Detached) منفصل (*munfaSil*) in a subject position as in نحن (*naHn-u*) and an implicit pronoun for plural as in نفعل *(na-ffial-a)* in Arabic text (7) and for dual as in نكونن *(na-kuunna*) in Arabic text (8). It can be personal inseparable pronouns (Attached) متصل (*muttaSil*) as in نا الفاعلين (*Naa- faa'ila yni*) in of prefect and imperfect verb in a subject position. In explicit and implicit نحن (*naHn-u*) if it refers to plural it refers to *I, he, she, you, they*, but if it refers to dual it refers *to he, she*. In نا الفاعلين (*Naa- faa'ila yni*) it refers to *he, she*.

They

English Text (3)

"Some of them were looking for a reason to accuse Jesus, so <u>they</u> watched him closely to see if he would heal him on the Sabbath" (Mark 3:2)

The third person plural *They* here is a generic definite personal pronoun in subject position and it refers to the people (the attendance that watching Him). So it refers to *I, he, she, we, you*. In this verse, there is a margining and an excluding women.

English Text (4)

"But <u>they</u> were childless because Elizabeth was not able to conceive, and <u>they</u> were both very old."(Luke 1:7)

The third person plural *They* here is a generic definite personal pronoun in subject position and it refers to Zechariah and his wife Elizabeth. So it refers to *he, she*.

Arabic Text (9)

"وَٱلَّذِي قَالَ لِوَٰلِدَيْهِ أُفٍّ لَّكُمَآ أَتَعِدَانِنِيَ أَنْ أُخْرَجَ وَقَدْ خَلَتِ ٱلْقُرُونُ مِن قَبْلِي وَهُمَا يَسْتَغِيثَانِ ٱللَّهَ " (الاحقاف:17)

"But (there is one) Who says to his parents, "Fie on you! Do ye Hold out the promise To me that I Shall be raised up, Even though generations Have passed before me (Without rising again)? " And they two seek God's aid, (and rebuke The son): "Woe to thee! Have Faith! For the promise Of God is true. " But he says, "This is Nothing but tales Of the ancients"! (Ali, Trans., 1937, p.1371)

The third pronoun هما (*Humaa*) here is an explicit personal separate pronoun (Detached) منفصل (*munfaSil*) used as a generic definite pronoun in a subject position and it refers to the parents of that disobedient son. So it refers to *he, she*.

Arabic Text (10)

" إِلَّا أَن يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّـهِ" (البقرة:229)

"Except when both parties fear that they would be unable to keep the limits ordained by God." (Ali, Trans., 1937, p.91)

The pronoun الف الاثنين (*'alf al ithnayni*) which is a third person dual here is a personal inseparable pronoun (attached) متصل (*muttaSil*) of imperfect verb يُقِيمَا (*yu-qiima*). It is an implicit pronoun for the explicit pronoun هما (*Humaa*). It is used as a generic definite pronoun in a subject position and it refers to both husband and his wife. So it refers to *he, she*.

Arabic Text (11)

"كَذَٰلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِهَا أُمَمٌ لِّتَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَٰنِ"(الرعد :30)

"Thus have We sent thee Amongst a People before whom (Long since) have (other) Peoples (Gone and) passed away; In order that thou mightest Rehearse unto them what We Send down unto thee by inspiration; Yet do they reject (Him), the Most Gracious!"(Ali, Trans., 1937, pp.612-613).

امة (*'umma*) here is a plural noun, the word is in a singular form and its meaning is plural. The meaning must be taken into account in to return to the pronoun in the plural form. The pronoun in قبلها (*qabl- haa*) refers to individuals on the form, and the plural pronouns in عليهم (*'alaa-hum*) هم (*Hum*) to the meaning. The third pronoun هم (*Hum*) here is an explicit personal separate pronoun (Detached) منفصل (*munfaSil*) used as a generic definite pronoun in a subject position and it refers to nations. So it refers to *I, he, she, we, you*. In this verse, there is a margining and an excluding women.

Arabic Text (12)

"فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّـهُ مَرَضًا ۖوَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ" **(البقرة : 10)**

"In their hearts is a disease; and God has increased their disease and grievous is the penalty they (incur) because they are false (to themselves)" (Ali, Trans., 1937, p.19)

The pronoun هاء الغيبة (*Haa'al- ghayba*) which is third person dual is a personal inseparable pronoun (attached) متصل (*muttaSil*) in لهم (*La-hum*) an object of preposition position. It refers to all the people. So it refers to *me, him, her, us*. The pronoun واو الجماعة (*Waaw al jamaa'a*) which is a third person dual here is a personal inseparable pronoun (attached) متصل (*muttaSil*) of perfect verb كانوا (*Kaan-uu*) and the imperfect verb in يكفرون (*Yakfruun*) in a subject position.it refers to all the people. So it refers to *I, he, she, we, they, you*. In this verse, there is a margining and an excluding women.

According to the previous examples, it can be concluded:

In English, the generic definite pronoun *they* can come in the subject position only. If it refers to plural it refers to *I, he, she, we, you*, but if it refers to dual it refers to *he, she*. But in Arabic, it can be explicit personal separate pronouns (Detached) منفصل (*munfaSil*) in a subject position as in هما (*Humaa*) and هم (*Hum*). It can be an implicit pronoun for dual as in يقيما (*yu-qiima*) in Arabic text (10). It can be personal inseparable pronouns (Attached) متصل (*muttaSil*) as in الف الاثنين ('*alf al ithnayni*) of the imperfect verb in a subject position. The pronoun هاء الغيبة (*Haa'al- ghayba*) which is a third person dual is a personal inseparable pronoun (attached) متصل (*muttaSil*) in لهم (*La-hum*) an object of preposition position. It refers to all the people. So it refers *to me, him, her, us, you*. There is margining and excluding women. The pronoun واو الجماعة (*waaw al jamaa'a*) which is a third person dual here is a personal inseparable pronoun (attached) متصل(*muttaSil*) of perfect verb كانوا (*Kaan-uu*)and the imperfect verb in يكفرون (*Yakfruun*) in a subject position. It refers to all the people. So it refers to I, *he, she, we, you*. If it refers to plural it refers to *I, he, she, we* but if it refers to dual it refers to *he, she*. In الف الاثنين ('*alf al ithnayni*) it refers to *he, she*.

Section Four: Conclusion

Regarding question one "What are the similarities and differences the between the GPs in the Holy Quran and Bible?" This question will be answered into two parts as follows:

The similarities between English and Arabic (The Holy Quran and Bible) are presenting in the following points:

1. The GP is used by both the NIV and the Holy Quran to avoid gender bias. As a result, the researcher agrees with Marlowe (2005), Poythress (2011), and Leonard and Crainshaw (2013), who see the NIV as an inclusive version that the Feminist Wave supports.

2. The generic definite personal pronoun *"you"* is found in both the Holy Quran and Bible with a relative difference. Since they both share this GP, it has the function of referring to *(I, he, she, we, and they)* in subject position. In English *"You"* can be in subject and object position, whereas in Arabic it can be explicit or implicit, detached منفصل(*munfaSil)* or attached متصل (*muttaSil*).

3. The generic definite personal pronouns *"we, they"* are found in both the Holy Quran and Bible with a relative difference. Since they both share this GP, they have the function of referring to *(I, he, she, they, and you)*. In English "*we and they*" can be in subject position, whereas in Arabic they can be explicit or implicit, detached منفصل*(munfaSil)* or attached متصل (*muttaSil*).

The differences between English and Arabic (The Holy Quran and Bible) are in other types of pronouns.

As far as question two "Do/not the Holy Quran and Bible marginalize or exclude women?" is concerned, the results of CA found that both Holly Quran and the Bible have this feature of marginalizing some pronouns including the pronoun *"she"* since they use some pronouns on the expense of others as GPs. For example the use of *"you"* that refers to *(I, he, she, we, and they)*. This fact may be attributed to many factors from which to avoid repetition, for rhetorical and elution.

Contributions

The researcher has achieved the following contributions:

1. All languages all over the world have GPs. These GPs are varied from one language to another. In English, it has been found that there are only well known four GPs namely (*one, they, we,* and *he)*. The present study has found that there are other GPs that existed in English, if not in all languages such as: all the pronouns definite or indefinite are used as GPs.

2. GPs are not intended to marginalize or exclude some other people including their pronouns as stated by some studies. On the contrary, in the present study, these GPs are found to be used for many purposes such as :

   1- To avoid repetitions and redundancy.

   2- To have a more rhetorical or an elocution speech.

3. Assuming that GPs marginalize some pronouns including females which lead to new neologisms in recent years such as *he/she, han, and s/he*. Basing on this the researcher claims that it is possible to devise a new neologism to include some pronouns with others such as *his/m, you/ re*, *they/m* which can be generalized to all the pronouns. These possible new neologisms can help in avoiding marginalizing for the specialists in all types of writing and translating.

Appendix A

List of Arabic Letters and Words with their Equivalents in English

Those Arabic letters and some of the words with their equivalents are adopted from Ryding, K. (2005).

1- Arabic Letters

Name of Arabic letter	English equivalent	Shape of Arabic letter	Name of Arabic letter	English equivalent	Shape of Arabic letter
Hamza	'	ء	Daad	D	ض
Baa'	B	ب	Taa'	T	ط

Taa'	*T*	ت	*Zaa'*	*Z*	ظ
Thaa'	*Th*	ث	*'ayn'*	*'*	ع
Jiim	*J*	ج	*Ghayn*	*Gh*	غ
Haa'	*H*	ح	*faa'*	*F*	ف
Xaa'	*X*	خ	*Qaaf*	*Q*	ق
Daal	*D*	د	*Kaaf*	*K*	ك
Dhal	*Dh*	ذ	*Laam*	*L*	ل
raa'	*R*	ر	*Miim*	*M*	م
Zaay	*Z*	ز	*Nuun*	*N*	ن
Siin	*S*	س	*haa'*	*H*	ه
Shin	*Sh*	ش	*Waaw*	*w/uu*	و
Saad	*S*	ص	*yaa'*	*y/ii*	ي

2- The Words that Used in the Research

Arabic letter	*English equivalent*	*Arabic letter*	*English equivalent*
انتما	*Antumaa*	الف الاثنين	*'alf al ithnayni*
انتم	*Antum*	كاف الخطاب	*Kaaf al-xiTaab*
هما	*Humaa*	واو الجماعه	*Waaw al jamaa'a*
هم	*Hum*	نا الفاعلين	*Naa- faa'ila yni*
انا	*Anaa*	هاء الغيبة	*Haa'al- ghayba*
ضمائر متصلة	*Damaa'ir muttaSila*	ياء المتكلم	*Yaa'al mutakallm*
ضمائر منفصلة	*Damaa'ir munfaSila*	نا المتكلمين	*Naa-mutakallimiin*
متصل	*muttaSil*	تاء الفاعل	*taa' al- faafiil*
منفصل	*munfaSil*	المفرد	*Al- mufrad*
طائفة	*Taa'fa*	المثنى	*al-muthannaa*
امة	*'umma*	جمع	*Jam'*
تقربا	*Taqrb-aa*	يقيما	*Yu-qiima*
شئتما	*Shi'tum-aa*	فتكونا	*Fa-ta-kuun-aa*
منكم	*Minkum*	قوم لوط	*qawm Luut*
لكما	*la-kumaa*	كلا	*Kulaa*
تعقلون	*Taa'qaluun*	تتلون	*Tatluun*
تأمرون	*Ta'mruum*	نحن	*naHn-u*
تنسون	*Tansuun*	قبلها	*Qabl- haa*
نفعل	*na-ffial-a*	لهم	*La-hum*
نكونن	*na-kuunna*	كانوا	*Kaan-uu*
ظلمنا	*ZZalimnaa*	يكفرون	*Yakfruun*
عليهم	*'alaa-hum*	مثلي	*mithly*
مجتمع الميم	*mujtama'a al meem*	مثلية	*Mithliya*

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