

Complex Deictic Centers, Projections and Context Deictic Centers in Al-Araff Verse

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ABSTRACT

The study examines the deixis in the Al-Araff verse selected from the Holy Quran, especially the complex as a new type of deixis. The content analysis of deixis is time, place, person deictic centers, context, and deictic projections. The results show that we can guess a new type of deixis which is the complex deictic center of person because so many words in Arabic language are able to hold two references for two words, this is in complex word that can be named as complex deixis. Moreover, time and person deictic centers become a deictic projection at some places, and we have place and time deictic centers which are context deixis that can be predicted by the general atmosphere. The deictic centers of place are divided into high and low deictic centers. Also, the deictic centers of time are divided into beginning and end deictic centers. The person deictic center is divided into good and bad deictic centers. Using Levinson's ideas and divisions about deictic center can be presented in this sense.

1. Introduction

Holy Quran communicates with the readers through different linguistic forms by expressing the meaning of the context in the Quranic discourse. Deixis is one of them. The benefit of deictic forms lies in the fact that the Quran's basic function lets readers know the creation fact and the message of the devil's indocile to devilish a man as an evidence for God existence. That honest creature can be a devil too, just like Ebleas. This is clearly guessed by the deictic projection. But, God gives His word that earth is for good man. The war started since the creation of man till the rescuer time who will secure all mankind. In this context, we should know a brief idea about deixis. It is commonly known as an aspect of language that requires a reference. Deixis are divided into person deixis, place deixis, and time deixis. This is according to Levinson's (1997) thought of deictic centers, but, the study limits on complex, context, projections and what we have biked by Livenson's deictic types of person, time and place deixis centers. Then, the researcher tries his best to find out the types for each one by the verses' analysis of Al-Araff Quran verse.

2. Literature Review

What do we mean by the linguistic term deixis? It can be defined as a phenomenon that can be managed to recognize the meaning of words or phrases using the contextual meaning. Deixis is a word which can take some kinds of its meaning from the utterance which is used by the speakers (1997) for example (نا) in (نا تشكرون) refers to a good person (ها) in (ها جعلنا لكم فيها معاش قليلا) refers to place (قليل) deictic word refers to a bad person. All these references help the reader to identify the meaning by context.

Linguistically, Lyons (1977) states that the term "deixis" comes from Greek word means (indicating) which is used in linguistics to indicate the function of pronouns, tenses, and other lexical and grammatical features. Lyons adds; deixis means the identification of activity, person, object, and event. These can be talked about relating context, that specified by the speech act and the applicant.

Levinson (1997) thinks that semantic and pragmatic interpretations of deictic expressions are fixed to particular points in the communicative occasion. These anchorage points constitutes the deictic centers: (1) the central person is the speaker (2) the central time at which the speaker produces the speech (3) the central place at which the utterance location (4) discourse center which is the fact at which the utterer is presently at in speaking time (5) the social center which the social statue and rank of the speaker. Moreover, there are various derivative usages of deixis according to Levinson, that are used in a certain way that shifts the deictic center, this is called by Lyons as deictic projection.

Deictic analysis in the research is made by M. Zaini Miflah (2016) in which he studies the deixis in the Jakarta Post. He uses content analysis to find out the kinds of deixis, which can be found in the Jakarta post. He finds the person, special and temporal deixis. The deictic words are (third person singular pronoun) “ it, I, me, we,” which are the first person singular pronouns , “your” as possessive form of pronoun “you.” and the possessive form of the pronoun “he” which is “his.” Special deixis are (that and here) while temporal deixis are (now and this year).

Shazali (2011) made a study to comprehend academically oriented aspects of deixis , which can help to reconcile between structural syllabus and notional syllabus. In this study, the writer tries to find out a common frame of deixis usage in pragmatics as an interpretation. It is an item in the materials of writing reflects how learning skill is affected. Also, it shows the way teachers and learners interact with each other by this curriculum, moreover, how these materials have improved to solve problems. The study finds out that it would be beneficial for the designer of the English syllabus.

Finally, Pratiwi (2018) limits his study to person deixis, in which he categorizes the kinds of person deixis in the book of As-Aalat, which is translated by Dr. Muhammad Muhsin Khan. In this research, he uses Levinson’s outline of deixis to person deixis. Moreover, he found out the dominant deixis is third person singular in (he).

3. Methodology

According to Levinson’s semantic and pragmatic interpretations, deictic expressions are fixed to particular points in the communicative occasion. These anchorage points constitutes the deictic center : (1) the central person is the speaker (2) the central time at which the utter produces the speech (3) the central place at which the utterance location (4) discourse center which is the point at which the speaker is currently at speaking time (5) the social center which is the social statue and rank of speaker (Levinson,1997) for the limitation purposes we deal with the first three centers of Levinson. Moreover, the deictic centers are divided into types; place center is divided into high and low deictic center. Time center is divided into beginning and end deictic center, whereas a person center is divided into good and bad center deixis.

المص

The first verse contains all types of deictic centers.

كِتَابٌ أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِنْهُ لِتُنَذِرَ بِهِ وَذِكْرَى لِلْمُؤْمِنِينَ

The second verse contains a deixis of person centered type; good person centered deixis is clarified by صدرك، اليك، إليك، and the absent person pronoun on the word لَتُنَذِرَ. The passive voice represented by the word أنزل is a deictic center for good person center which is the representation of the Almighty God. Time deictic center actually is a deictic projection between the starting and ending centers. While, the low place deictic center lies in the general context of verse, which is the deictic context.

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ

The third verse deixis of good person center is represented by the Almighty God’s order to follow the book., which lies in the word اتبعوا , ربكم and (دونه in) and the good person deixis which is represented by the followers of the Almighty God in the words اتبعوا inوا , اليكم، ربكم inكم. Bad person deixis center, represented by the devil, lies in the word (دونه), the bad and a good person deictic center, which is a complex deictic center of person, represented by the expression قليلا and the تذكرون inون. Time and place deictic centers are clearly guessed by the context of verse. Time is deictic projection; while a place deictic center is low.

وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيَاتًا أَوْ هُمْ قَائِلُونَ

In the fourth verse, the deixis of place center is represented by the words قرية inها، هم , which are low place center type, this word قريه قائلون inون itself is a center for both bad and good person, which is a complex deictic center of person, because this expression (the village) contains bad and good persons together. The deixis of time center appears clearly in بياتا، we guess the meaning of night time by the end deictic centered word بياتا. Also, we can guess the meaning of noon time

by the word قائلون because the people have a short time to sleep at noon time. Finally, we guess low place deictic context in the verse.

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بِأَسْنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ

The fifth Verse proves that the center of bad person is represented by جاءهم inهم , (انا), (ظالمين), (دعواهم), (كنا inنا) (قالوا). And good person center represented by باسنا inنا , while time deictic center is found in the word كنا for the beginning deictic center, and كان for end time center. Finally, we guess low place deictic context in the verse.

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ

The sixth Verse of good person deictic center is represented by المرسلين , the absent object for the verb ارسل . This word represents the absent object of the passive verb as a clue for a good person center which is God, this center is found in , فالنسألن , the person deictic center is found in الذين , الهم , and اليهم . Time deictic center is found in the context and the atmosphere of the verse, type end time deictic center, this is context deictic center.

فَلَنَقْصَنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ

The seventh Verse contains the good person deictic center that lies in the absent pronoun of يعلم . This is the representation of the Almighty God. Also, we can guess that the good person deictic center lies in the word عليهم . The seventh verse contains a good person deictic center in the words غائبين , inنا . While, time deictic center and high place deictic center exist on the verse's context. The high place deictic center lies in the verse context, and the end time deictic center lies in the verse context which is the deictic context.

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

The eighth Verse contains good person deictic center on الحق , ه , امنهم , موازينه المفلحون , and اولئك , موازينه المفلحون . End time deictic center lies in the word يومئذ , high place deictic center actually is the deictic context of high place.

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ

The ninth Verse contains من , موازينه , ه , الذين فأولئك , موازينه , كانوا inوا , انفسهم , خسروا , يظلمون inون and كانوا inوا . By آياتنا inنا . End time deictic center lies in the context of verse, this is the deictic context.

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ قَلِيلًا مَا تَشْكُرُونَ

The tenth verse contains the deixis of low place center, which lies in the word الارض فيها inها . While deixis of good person center lies in the absent pronoun in (مكناكم inنا) and (مكناكم inنا) . The other good person center lies in (كم inكم) and (تشكرون inون) . Here, we have the complex deictic of person is both of good and bad person deictic centers. Whereas, the time deictic center lies in the context and the atmosphere of verse, this is the deictic context which is a projection between end and begin time deictic centers.

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ

The eleventh Verse ,the deictic center of person which is a good person type lies in Adam's generations of people. This is represented by اسجدوا , فسجدوا , اسجدوا inوا , خلقناكم , صورناكم inكم , and the good person deictic center is represented by the absent pronoun of verb (اسجدوا) and (خلقناكم , صورناكم , قلنا inنا) . The bad person deictic center occurs in (ابليس الا) and the absent pronoun in the verb يكن . The beginning time deictic center lies in the context and atmosphere of verse, this is the deictic context

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ

In the twelfth Verse, we have the deictic beginning time center, which is the creation time, and the time that Ebleas made his sins which can be a guess by the deictic context of verse. The good person deictic center is found in the absent pronoun of , قال , (منه), (خلقه inه) , the bad person deictic center is represented by (خلقتني inتي) , (منعك , امرتك inك) , (النا), (تسجد inه) , (النا), (خلقتني inني) . In this verse, we have a balance between good and bad deictic centers, because we have a clear comparison.

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ

In verse number fourteen, there are two types of deictic centers, time and person. Time deictic center is of end time deictic center type, which is (doomsday) that lies in the fact that we find the expression of يوم يعثون, also, we guess the begin time deictic center lies in the fact of word أنظرني. While, the deictic center of person is of bad person deictic center type represented by absent subject of person singular (قال) and (انظرني فيني). High place deictic center and low place deictic center lie in the fact that (انظرني) to give satan space of time not to go to the lower place right now and remain in the high place, this is a complex deictic center of place. Therefore, we can guess the high place deictic center and lower place deictic center as well.

The fifteenth deixis, is represented by the good person deictic center, which lies in the expression of absent pronoun for the Almighty God in the word قال (قال). Moreover, here we can find the bad person deixis represented by انك (انك) in the word . As we noticed in the previous verse, we can guess a complex deixis of both good and bad person lies in the fact of من (من). Also, the high place center, where the devil asked for a space of time, which is between begin and end type, represents the deictic projection represented by the word الْمُنْظَرَيْنِ (الْمُنْظَرَيْنِ).

The Verse sixteenth contains the deixis of bad person represented by absent pronoun for the verb (قال) , and (أَعُوذُ بِكَ مِنِّي) , and absent subject pronoun of verb (لَأَقْفَنَنَّ) , while good person represented either by the word (لَهُمْ) or by subject absent pronoun in the verb (أَعُوذُ بِكَ) and (صِرَاطِكَ). The time and place deictic centers are in the deictic context of verse, high place and begin time deictic centers.

The seventeenth Verse contains bad person deictic center lies in the absent pronoun of لايتنهم. Another person deictic center is represented by bad and good persons lies in the words: هم in لايتنهم ايديهم, اكثرهم, شمانهم, ايمانهم, خلفهم, شاكرين are complex deictic centers. and the object of verb لا تجد is good person deictic center and the good person deictic center in (شاكرين also. in this situation we can see the deictic center of bad person which is satan who tries to make it's revenge to change the deictic center of good person to be a deictic center of bad person, this is the **climax** of deictic **projection**. The time deictic center in this verse is between the beginning and end of deictic center types, that can be guessed by the deictic context of time and place.

قال، The eighteenth Verse contains good person deictic center which is represented by a subject absent pronoun in the verse (الْخُرُجُ، لَأْمَلَانْ، اخْرَج)، this is the Almighty God. The bad person deictic center is represented by object absent pronoun in the word (مَنْمُومًا مَدْحُورًا and تَبِعَكَ in ك)، this is for satan. Also, we have the deictic center of a bad person which is represented by the followers of satan that lies clearly in the word (لَمِنْ in مِنْهُمْ) and (مِنْكُمْ in كُمْ) and the absent subject pronoun in (تَبِعَكَ). Complex deictic center of person lies in the fact of two words (لَمِنْ in مِنْهُمْ). The high deictic center of place lies in the fact that the word مِنْهَا، which refers to the paradise where satan is given a space of time after it's sin. Here we can see low deictic center of place which is the place of penalty lies in جَهَنَّمَ، where the devil and it's followers face the same penalty out of their sin, also, by the verse context we guess the begin time deictic center, the utter occurred at the high place. This is can be predicted by اخْرَج to go to lower place deictic center.

In the nineteenth Verse, the deictic center of good person referred by the speaker is the Almighty God. This is the good person deictic context. Also the good person deictic center is represented by (the absent subject pronoun of (زوجك، زوجك، inك، اسكن)، (تقربا)، (سنتما)، (فكلا) pronoun of (انت) (تكونا inنا)، and (فكلا) pronoun of (انت). Whereas, a bad person deictic center is represented by the word

الظالمين). However, high place deictic center is represented by the word (الجنة) and we have another referent for high place by (اسكن) in which the verb is high place center. Moreover, we guess a complex deictic center of person lies in the word من. Deictic context of begin time center is clearly guessed by the general atmosphere of verse.

فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوَاتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَائِينَ أَوْ تَكُونَا مِنَ الْخَالِدِينَ

In the twentieth Verse , we have the deictic center of good person which is Adam and Eve represented by the word لهما، هما، in انا (لهما، هما،). Also the deictic center of good person represented by (رَبِّكَ) (الْخَالِدِينَ)، and in (تَكُونَا ، تَكُونَا انا) ، (عندهما، سواتهما، نهائهما، ربكما) and the absent subject pronoun of verb ووري، نهائهما. In this context, the deictic center of good person is about to be a deictic center of bad person because , Adam and Eve follow satan this is the revenge of satan to make Adam and Eve sinners like him, this is to improve that he is not the only sinner, and even the good person who all the creatures bend to him can be a sinner(bad person deictic center) like him. Here we have **the deictic projection**. Also, we guess a complex deictic center of person lies in the word (من). And bad person deictic center appears in the fact that we have the absent pronoun of subject in the verb (يُؤْتِيهِمُ الْيُسْرَىٰ قَوَّاسًا وَفَالًا) ، (الْيُسْرَىٰ) and . finally, here we have two context high place and begin time deictic centers appears clearly by context of verse.

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ

In the twenty-first Verse ,the continuity of the deictic **projection** of good person and bad person deictic center shifts in **إِذَا** (إِذَا الصَّيْحَىٰ) , (لِذَا) (لِذَا) , (لِذَا) (لِذَا) . Also, we have the deictic center of bad person represented by the absent subject in **إِذَا** (إِذَا) and **إِذَا** (إِذَا) this is **إِذَا** which is the bad person deictic center. Finally, we have the complex deictic center of person in **إِذَا** . At this point,we have two context, high place and begin time deictic centers that appears clearly in the context of verse.

فَذَلَّاهُمَا بِغُرُورٍ ۖ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ ۖ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا مُبِينٌ

In the twenty-second Verse ,the continuity of deictic projection in which the shift of good person deictic center to bad person deictic center represented by انهماء، فدلها، لهم، سواتهما، عليهم، ناداهما، ربهما، انهماء، in (انهماء، لهما، ذاقا، طفقا، في)، we have the (انهماء، لهما، ذاقا، طفقا، في)، the deictic center of bad person which is represented by satan, the word (انهماء، لهما، ذاقا، طفقا، في)، (الخصفان)، the deictic center of person in the verb (فدلاها) and the described person of object in (يُضْرَو). The good person deictic center appears clearly in the absent subject pronoun of the verb in (وَنَادَاهُمَا) and the word (رَبُّهُمَا) that refers to the Almighty God. We have context of begin time deictic centers appears clearly by context of verse.

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

In the twenty-third verse, the release of deictic **projection** climax lies in this verse. The bad person deixis shift to good person deictic center by the word *ترحمنا* (فلا، ظلمنا، انفسنا، لنا)، and the absent subject pronouns of (نكونن). Therefore, the deictic center of good person can be changed and shift to be a deictic center of bad person because of satan's inducer, to satisfy his revenge when the Almighty God requests to bend to Adam. The clear good person deictic center is in the word *ربنا* and the absent subject pronoun of (تغفر). Bad person deictic center appears in the word *الْخَاسِرِينَ*. The place is high place deictic center is known by the deictic context

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

In the twenty-fourth Verse, deictic center of good person lies in (the absent subject pronoun of قال. And deictic center of bad person lies on the word (عدو). The absent object pronoun of verb (اهبطوا) (انكم , (بعضكم) (بعض) and لكم are the complex deictic centers of person. Also, we have the deictic center of high place in (اهبطوا) to the deictic center of lower place (الارض). Deictic center of end time exists in this verse, and can be noticed by the word حين. Finally, the place deictic projection lies in the fact of words وَمَتَاعٌ مُسْتَقَرٌّ

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ

The twenty fifth Verse contains a deictic center of good person which is represented by the absent subject pronoun of قال which refers to (God), and ون تحيون وتموتون (تخرجون). The deictic center of lower place is represented by the words (فيها، فيها، منها). And the deictic center of time represented by the continuity and the sequence of actions of تخرجون، تموتون، تحيون that describe **deictic projection**.

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سَوَآتِكُمْ وَرِيشًا^ط وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذْكُرُونَ

7.	5		1			1			
8.	6		1			1			
9.	1	6				1			
10.	4	4		2			1		
11.	9	6			1				
12.	6	6			1				
13.	3	7	5		1		1		
14.		2					1		
15.	2	2					1		
16.	3	3							
17.	2	1					6		
18.	2	6	1				2		
19.	10	2	1				1		
20.	13	4					1		
21.	3	3					1		
22.	4	4							
23.	2	1							
24.	1	1	1	3		1	3		
25.	4			3					
26.	5			1					
27.	9	8	1						
28.	5	12							
29.	12				1	1			
	144	78	12	16	6	8	25	1	1

Table (2) Projections

No.	projections		
	person	place	time

1			
2			
3			1
4			
5			
6			
7			
8			
9			
10			1
11			
12			
13			
14			
15			1
16			
17	1		
18			
19			
20	1		
21	1		
22	1		
23	1		
24		1	
25			1
26			
27			1
28			
29	1		
	6	1	5

Table (3) Context Deixis

No.	context
-----	---------

	person	place	time
1	1	1	1
2		1	1
3		1	1
4		1	
5		1	1
6			1
7		1	1
8		1	
9			1
10			1
11			1
12			1
13			1
14			
15			
16		1	1
17		1	1
18		1	
19			1
20		1	1
21		1	
22			1
23		1	
24			
25			
26		1	
27		1	
28		1	
29		1	
	1	17	16

5. Conclusion

According to what is selected from Levinson's (1997) deictic centers as the core center of analysis in this research, we find that the place deictic center with its divisions, time deictic centers with its divisions and person deictic center with its divisions are normally found in all the twenty-nine verses of Al-Araff Verse. The first verse contains a general summary and introduction. Moreover, we get to know that there is a complex deictic center in Arabic language that can clearly know and guess by Al_Araff Verse. Also, table (1) shows the good person deictic center as the highest center, which scores 144 point. It is followed by bad person deictic center which scores (78). Whereas, begin deictic center is the lowest one, that scores (6). Moreover, the complex deictic center shows the following results; person (25) which is the highest point of deixis, while place deictic center scores (1) point that equals time deictic center (1) point as well.

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