

Social Identities of Diverse Personae in the Qurānic Story of Joseph: A Sociolinguistic Study

Azhar Ḥabīb^I

Dr Tehseen Zahra^{II}

Riāz Aḥmed^{III}

Abstract

Qurān, true to its denotation, has always been the most read book in the world, though Islam, which is founded on this book, is the youngest of all religions. For unfolding fresh meanings to the present day readership of this holy book, the Qurānic scholarship has yet to benefit from the modern linguistic theories whose application can richly complement the illocutionary and perlocutionary force of its verses. The interpersonal function of language, as Hallidian paradigm defines it, clearly suggests an intimate relationship between social and linguistic identity. Considering this function of language, the researchers conducted this descriptive study which shows that in the Qurānic story of Joseph, social identities of diverse personae are reflected in their linguistic resources. This study fills the gap in the linguistic studies as the sociolinguistic approach to the Qurānic text had not been pursued seriously. In the Qurānic narratives, diverse personae project their individual as well as social identities with their linguistic identity as the linguistic resources which these personae employ vary according to their social role and situation. The research was guided by the objective of describing the social identity of diverse personae who reveal their personalities through the choice of particular lexical items and preference of their representative order. The study aimed at answering the question as to how different personae in the story of Joseph, related in the twelfth Sūrah of the Qurān named *Joseph (Yūsuf)*, reveal their multifaceted social identities in their peculiar linguistic choices. The analysis of conversations of different personae indicated that their utterances signaled linguistically the socially variegated persons. For this study, the researchers intention is to raise awareness among the Qurānic and linguistic researchers about an important area of research for the Qurānic scholarship and to open up new vistas of meanings yet unexplored and undiscovered.

Key Words: social identity, linguistic resources, diverse personae

^I Lecturer, Department of English, National University of Modern Languages, Islamabad

^{II} Assistant Professor, Department of English, Air University, Islamabad

^{III} M.Phil Scholar, Department of English, National University of Modern Languages, Islamabad

Introduction

In the Muslim belief, the Qurān is the true and final Word of God. It was purposefully revealed in Arabic, the language of the Arabs among whom the Prophet Muhammad (SAW) lived. The ‘Arabs quick-wittedness which the desert life with its wide and unbound expanse bestowed upon them an imagination which reveled in abundance and equipped them with “mental images, flowing without effort from association to association”¹ those images “Succeed one another in such rapid progression” In such a way that much stays self-understood. “Ellipticism (called *ijaz* by the Arab philologists)².”

Is an integral characteristic of Qurānic linguistics. Therefore, for a better understanding the Qurān, one should instinctively reproduce within oneself “its method and inner purport”, only then something of the same quality of elliptical and associative thought can grasp the profundity and relevance of the desired meanings .

The study of Qurān as a message for humankind can be more benefitting if it is coupled with ‘European theoretical linguistics’. However, until the last decade of the century, the scholarly works exploiting the tools which the modern linguistic theories equip the researchers that have been very few and the studies made in this area lack comprehensiveness. To encourage studies in this field, Hussein Abdul-Raof has written a book on Qurānic linguistics, “which accounts for the different levels of linguistic and stylistic analysis”. Pivoted on the latest linguistic theories, it touches a wide variety of topics which include, among many other important fields of modern linguistics “foregrounding and backgrounding, pragmatic functions and categories of shift”³.

The famous philosopher and poet stresses in his lectures that the Qurān’s addressees are all humankind and every individual member of this holistic community can read its eternal message by reflecting on its verses which by the Qurān’s own claim are signs of Allah’s plan in the universe. In one of his lectures, he reiterates, “The main purpose of the Qurān is to awaken in man the higher consciousness of his manifold relations with God and the universe”⁴

The scholars in the very early exegetical tradition were mainly concerned with elucidating the meaning of the Qurānic text for the reader with a purpose to convey what ‘the intention of the speaker, God Himself’ was while, most of the time, they showed little interest in ‘the structure of language’ thus, ignored an important aspect of the message which remained

coded in the text and which only the textual analyses could unveil. However, since the end of the 2nd century AH (8th Century AD), the grammarians (whose job was like that of modern linguists) have started occupying themselves with the discursive meaning and attempted to differentiate speech utterances on the basis of their purpose for which ‘different syntactic constructions’ could be found and analyzed accordingly. Quoting Talmon (1985, 1990), the author of the article highlights that there were two traditions of Qurānic scholarship: Basran and Kufan. Though the latter tradition was older than the former and relied more on the primitive models, yet we can see ‘an undeniable association between the two traditions ‘in theMa? an i l-Qur’ an by al-Farr a’ Here we see formal framework of primitive exegetes beautifully blended with the study of ‘the morphology and syntax of Arabic. In this way we see a shift from just stating the meaning to a more detailed explanation of meaning for a deeper understanding of the Qurān ⁵.

In the Qurānic conversations, at ultimate level, God is the implied speaker. Thus, in its narratives, He employs ‘embedded speakers’ whose speeches are mostly preceded by the reporting part but sometimes the context and at other times ‘the nature of the utterance’ make it obvious who the speaker and the who audience are ⁶. Thus the analyses of the speeches of these embedded speakers reveal their diverse social realities projected in the language they adopt at different social interactions and situations.

1.1 Statement of the Problem

The Qurānic scholarship has ignored the sociolinguistic approach to the Qurānic text. Specifically, there exists little research on how diverse personae in the stories related throughout the Qurān actively engage and project themselves through their peculiar language which varies when their social roles, setting and situations change.

1.2 Research Objective

The research will be guided by the following objective:
To describe the social identity of diverse personae who reveal their personalities in the story of Prophet Joseph related in the Qurān in its the twelfth Surah named Joseph.

1.3 Research Question

The study aims to answer the following question:

How do different personae in the story of Joseph related in the twelfth Surah of the Qurān reveal their multifaceted social identities in their peculiar language?

1.4 Significance of the Study

This study, the researchers aimed at raising awareness about an important area for research in the Qurānic scholarship. The research in the study of Qurān in the light of modern linguistic theories can open many new vistas of meanings yet unexplored and undiscovered.

Review of Literature

The basic functions of language are to scaffold the performance of social activities and to scaffold human affiliation within cultures, social groups and institutions. These are interconnected; one gives birth to the other; both shape each other and neither can exist independently⁷. The discussion on language and its nature cannot ignore its role in human experience and the interrelationship between language and experience. In the western intellectual tradition, it had been customary to ‘dissociate language and experience’ and it is assumed that language is ‘neutral’ and merely carries the fruits of experience. Thus in this view, language is no more than a ‘kind of conduit’ always ‘subservient to experience’. The alternative view challenges the notion of neutrality of language and underpins the argument that language is intimately involved when we ‘construct and organize experience’. Therefore, thinking of the dissociation of language and meaning seems to be a myth. In this intellectual stance, Halliday considers language to be a socio-semiotic phenomenon which instantiates culture as well as the social relationships evolved and maintained through language⁸.

Oblivious of profundity and richness language always carries, many people think ‘language exists’ only because it helps us “say things” and thus we use it only to communicate information. However, language far transcends this basic function of giving and getting information and does ‘allow us to do things and to be things’, as well. In majority of instances, saying things cannot be dispensed with doing things and being things. The function of language ‘to be things’ occupies a central position in modern studies of language which emphasise discourse value of this unique human gift. Living in a society, we ‘take on different socially significant identities’ and every identity we create,

project, maintain or shift remains dependent on our ability to ‘talk the talk’ and we have to rise above just walking ‘the walk’. As students, we carve an identity which is not same as our identity as member of dramatic club or a sports team. Furthermore, our identities are not static, they are fluid and in our social mobilization we acquire new identities but throughout our entire life our identity remains impinged on how we exploit the resources of language. Another important aspect that demands our consideration is our understanding of language is dependent on ‘who is saying it and what the person saying it is trying to do’. Both of these things are closely related to our and the speaker’s identity and for smooth communication, concordance between the two seems indispensable⁹.

Judy Dyer in his discussion on “Language and Identity” treats exhaustively the diverse aspects of this significant area of sociolinguistics. He attempts to explore how ‘linguistic resources, particularly phonology or accent’ the speakers often employ to project their desired identity while doing things with the language. Taking start at Norton’s (1997) definition of identity as “how people understand their relationship to the world, how that relationship is constructed across time and space and how people understand their possibilities for the future”, he asserts that historically, sociolinguistic research has ignored identity itself and the focus has remained limited to the description and ‘understanding variation in patterns of speech’. The researchers have long noticed that variation in speech can act as a mean of expressing social meaning and the meaning thus couched ‘signal important information about aspects of speakers’ social identity’, yet there have been very few studies that actually attempted to define or analyze the concept rigorously. Inter-speaker variation and intra-speaker variation when they are investigated systematically are sure to develop an in-depth understanding of the social identities the individuals display in their interactions with other members of their society, community or group. Since its inception in the late 1960s, sociolinguistic perspectives on identity have always been ‘deeply intertwined with investigations into language variation’ However, the studies differed in their concerns on the fundamentals of identity. There can be seen ‘three distinct waves’ in sociolinguistic views of identity. Labov (1966) can be called the initiator of the first wave and he usually attempted to investigate correlations between linguistic variability of his subjects and their macro social classification. For his research, he employed surveys and quantitative methods. The studies in wave two were more ethnographic in their methods and while

working on the categories their participants themselves suggested the scholars attempted to relate ‘local variation to larger social structures like those investigated in the first wave studies’. Thus the studies in both waves— frequently centered on dialect change and variation— were concerned with language as a resource of ‘situating the individual in a community or social group, often specifically geographically located communities. It was only in wave three studies that focus shifted to ‘the social meaning of variables’ and the attempts were made to consider variation not simply as a reflection but actually a construction of ‘social categories and social meaning’. Now often the focus on variation was within one speaker who as an individual relied heavily on language variation ‘in the various and overlapping constructions of identities’¹⁰.

Ethno-methodological conversation analysis coupled with discursive psychology has developed an ‘interactionist concept of identity’ that offers a better empirical treatment. As Stuart Hall points out that our identities are no more than the positions that we as interactants take in any discourse (1996: 6). In this way, identities are the resources individuals can equip themselves with to achieve better position for them. It was Davies and Harré who introduced the concept of “positioning” and thus added more dynamic representation of identities in conversation. For them “positioning” is a discursive process that offers an opportunity to selves to locate themselves in conversations and participants’ subjectivities can be observed in ‘jointly produced story lines”. Following Davies and Harré, Antaki and Widdicombe (1998) emphasize the concept of ‘identity-in-interaction’ as the title of their collection *Identities in Talk* points to the ‘constructivist theories of identity. Thus, what identities interactants produce discursively bears more significance than who they are ‘in terms of their demographic data. In this new concept of identity, the central theme is how participants locally identify each other while they are situated ‘in the microcosm of the interaction and why they do this’¹¹.

In her study, Ruth Kircher¹² has attempted to explore ‘language attitudes and identity issues troubling adolescents of first- and second-generation immigrants who happened to live in Montreal, Canada. She has shown that Quebec’s shift from an ethnic to a more civic conceptualization of national identity when the individuals of all backgrounds out of their solidarity shared a social identity as Quebecers accepting French as their common in-group language. Employing the direct method of a questionnaire and indirect method of ‘a matched-guise experiment’ for attitude elicitation, he found that

on the one hand the participants showed solidarity with French but on the other they shared the acceptability to the status of English as lingua franca. In this way, their attitude can be interpreted ‘as a sign of all participants sharing the social identity (or identities)’¹³.

Globalization or internationalization has complicated the identity issue still further and the ‘categorization’ has shifted from limited loci to diverse scenarios. Simplified categorical identity has been completely dissociated as nothing seems to hold place in this era of fast changing reality. Previously our identity existed as a ‘series of reactions and feedback we receive from others such as families, teachers, and institutions’ but now international experience has taught the individuals to question why they, their nations or cultures were being categorized with labels that are merely stereotypical characterizations and not their identities. It further empowers them to unleash themselves from ‘invisible burdens or frameworks’ since their very birth. Internationalization seems to encourage ‘realization of diversity’ and transnationalism to broaden vision from local to global and from limited to ‘unlimited possibilities’¹⁴.

Review of literature reveal that the earliest studies focusing on language and identity viewed the phenomenon just from the variationist perspective that explicates language variety on the basis of social variables interconnected with the linguistic variables. To the proponents of this perspective, linguistic deficiencies display social inadequacies. However, the more recent research centres on the post-structural perspective and the representative researchers like Swan argue that it is language which, being principally the basis of discourse, forges, modifies and/or maintains identity.

Research Methodology

As precedence of thinking before actions is acknowledged, every research demands that the researcher sagaciously propose to pursue its journey choosing a certain conceptual structure which lies in their mind. Therefore, the research method on one level acts as the blueprint for the not only the collection of the research material but also in the measurement of information and helps in the analysis of the collected data.

The researcher has chosen the Qualitative method for the data collection as well as data analysis.

3.1 Theoretical Framework

Joanna Thornborrow in his introduction to the chapter on *Language and Identity* has made considerably cogent remarks about what social reality is and how linguistic elements the individuals and groups employ determine what they are; their utterances act as ‘social codes’ indicate your social identity. The question of identity is not confined to who we are or how we perceive ourselves but how others perceive us determines and defines our social identity. In addition, ‘factors such as where we were born and brought up, who our parents are or were, and which socio-economic group we happen to belong to’ play a central role in defining our identity. Next, identity on its individual, social as well as institutional level, is not static; it is fluid and ‘we are constantly building and negotiating all our lives through our interaction with others’. On a deeper level, identity is always multifaceted and for every identity a particular language is required to create, alter or maintain it depending on what roles we are to play when and where, and during each shift into different, sometimes conflicting’ identities ‘we accomplish and display this shift’ through the language we use¹⁵.

3.2 Population of the Study

The population of the study comprises all those verses of Surah Joseph, the 12th Surah of the Qurān, in which an individual or a group engages in a conversation with other/s. The complete Surah consists of 111 verses.

3.3 Sample of the Study

For this study, the researchers selected as a sample only the verses of Surah Joseph that cover the conversation of Joseph with his father Jacob, half-brothers of Jacob meeting on how to get rid of Joseph, their conversation before and after the execution of their plan of casting Joseph in a dark well. These are numbered as: (12: 4,5,6,8,9,10,11,12,13,14,17 and 18)

3.4 Research Instruments

The Arabic text of the relevant verses of the twelfth Surah of the Qurān acted as the research instrument for this study.

3.5 Data Collection

Relevant data from the Surah Joseph were selected through reading every verse of this.

3.6 Data Analysis

The utterances of the interlocutors were analyzed on the basis of their linguistic content and how they organized their talk, thus revealing their individual social identities.

3.7. Outcomes of the Study

The results of the qualitative data thoroughly analyzed showed that the study of the Quranic stories from the proposed sociolinguistic perspective can give valuable insights in how individuals with their particular linguistics resources create, modify and/or maintain their peculiar social identity.

4. Data Analysis

In this Meccan Surah of the Qurān which has been named *Joseph*, through the mode of a story Allah shows His guidance to humankind. About the story Qurān itself says that the story is the best of narratives (احسن القصص). The first conversation which the reader comes across in the surah is between Joseph and his father Jacob in which the former narrates his dream to the latter. Joseph's social identity is manifest in how he addresses his father, how he perceives his relation with him and how he narrates his actual dream. Being a person of noble nature, he starts with a very polite address of يا ابي (O my father). The dream vision Joseph has seen could have filled an ordinary person heart with hubris and he could have started claiming special credentials to his fellows. But we see the first person Joseph talks with about his dream is his father and the way he narrates the incident shows on one hand his straightforward personality and on the other his hesitance to claim any greatness for him, though the dream clearly conveys it. Moreover, to show that he is completely confident that what he is narrating is true to his best knowledge he uses the intensifier انى (Indeed I) before the verb, next the direct object is used but the most significant part of the utterance the object complement is intervened again by the repetition of the same verb رايت (I saw). This catches his reluctance to claim any greatness that comes from the content of his dream that he had seen eleven stars along with the sun and the moon prostrating before him. Joseph's utterance displays his close relation with his father, his love for humility as well as dislike for arrogance and his prophetic visionary power. Jacob's answer to his son's narration reveals his utmost love for the lad, his ability to interpret dreams—which Joseph is heir to—and his prophetic understanding of deeper implications of events. His love has been foregrounded as he begins with the advice that the dream should not be related

to his half-brothers who in jealousy might devise some evil plan. He next explicates evil and advises the child that he should always be conscious of satanic forces whose sole activity is plotting evil. After warning his son to be aware of Satan, he establishes his son's faith in Allah's blessings among which being His elected prophet was supreme as their 'insight into the mysteries of God's creation' was much higher than every other human being. Thus we see both Jacob and Joseph represented in their language as an affectionate father and an obedient son respectively along with being divine prophets.

Next the Qurān provides an instance of what Joseph's brothers indulged in their secret meetings where Joseph and his brother Benjamin were considered as culprits of enjoying all the love of their father thus depriving them of equitable share. Their calling themselves as 'so many' or a strong group (عصبة) reveals that they are bereft of the spirituality Joseph and Jacob are abundantly blessed with. If we read both these conversations on parallel lines, the first between Jacob and Joseph and the second among these half-brothers of Joseph, it is clear that they are poles apart in their identities while the one shares the spiritual bond the other relies more on blood relations, one is all love, the other insists on getting love without sacrificing anything for them whose love they are adamant about. Moreover, this second group lacks unity of purpose because what they plan to do human nature finds great difficulty to reconcile with. This is evident from their divided opinion about deciding Joseph's fate. They are conspicuously different from one another in their sensibilities; one opines that Joseph had better be slayed or banished to some distant land. This shows that the company has some ruthless personae among them. However, there are sane voices though not so strong who, having recourse to practical wisdom, advises them that instead of committing such dangerous deeds of extirpation, they should opt for an easy-to-accomplish task of just sending him far away. Malice against Joseph blinded them to filial love and they feel no remorse at saying that their father was 'suffering from an aberration. Absorbed in their self-importance and obsessed with self-righteousness, they plan the murder of their own brother; they have completely lost their humanity. At this critical juncture, they fail to see things in their right perspective and find justifications for the planned wrongs. The idea of killing seems to be supported by the majority as the verb is not preceded by any subject. On the other hand, the idea is opposed by a single person as the phrase 'one of them said' (قال قائل منهم) makes its clear.

After they agree to the idea of casting Joseph in a well, they come to Jacob to concretize their plan. They start the conversation collectively and put their father on defensive by questioning his trust in them regarding Joseph emphasizing their so-called well-wishes. Their maneuvering nature is revealed in their use of two intensifiers one highlighting their past and the other their future. In addition, the wao of hal (واؤ حالیه) has been used to validate their claim on the basis of their past attitude towards Joseph. In their claim of being well-wishers and guardians of their younger brother no verb has been used. This clearly manifests the emptiness of their pretense. The utterance also entails that they had made many requests to their father to let Joseph spend his leisure time with them and every time their request was declined. Thus it is a sort of complaint and the pattern they choose for this clearly reveals their craftiness. Building an argument that Jacob should reconsider his attitude towards them regarding Joseph, they thrust once more the request Joseph is sent with them on an adventurous trip. Here, too, they quite politically link Joseph's outing with their well-wishing as they emphasize on its value for Joseph without failing to remind Jacob that he should not be worried about the safety as they all are his guards. Jacob's reply to them starts with the expression of anxiety that always envelops him whenever an idea of Joseph's separation from him ever strikes his mind. This clearly marks his utmost love for Joseph. Next, it is his fear that the child, due to the entire group's carefree adolescent age and the forgetfulness that accompanies it, might fall a prey to some wolf as the jungle abounded in them. The brethren's political shrewdness is evident when we see that they caught these words of Jacob and concocted the same story. However, to allay their father's fear of any such dreadful incident, they make it seem impossible through the claim of being a powerful company of guards who were going to escort Joseph on this healthful trip.

After the execution of their plan of casting Joseph in a dark well, they come to Jacob weeping and narrate their fictitious tale that Joseph was devoured by a wolf when they were far away busy in their sport. They foreground the situation of having a race among themselves and asking Joseph to stay with their valuables on the protection duty and insert a simple clause using an active verb as if the wolf were hiding there and no sooner did they leave the scene, it engulfed Joseph. They do not stop here and offer no pause for either Jacob to reflect on the situation or for themselves to comment on it. Rather, they hastily attempt to prove their innocence with their father's already established distrust on them. They choose a verbal noun instead of an active

verb to show that Jacob's mistrust was ill-founded. Their saying that Jacob would not believe their story even if they were truthful clearly reveals their ironic dishonesty and sham. Jacob's response commensurates with his status of being a prophet as he clearly sees through the falsehood of their account but gives them no clue that he does not believe their tale and emphasizes his resolve to face the calamity with patience, the best weapon against the vicissitudes in life as it goes planned by God. He shows his preference for help from God to investigating them further about what in reality had happened.

Suggestions and Recommendations

To the best of our knowledge Dr. M.S. Abdullahi-Idiagbon's article titled "*Language, Identity and Power in the Quranic Story of Moses: A Sociolinguistic Survey*"¹⁶ is a pioneering study in Pakistan in which the scholar quite skillfully attempted to show how modern linguistics could enrich the Quranic interpretation. This study triggered my interest in reflection on the Qurān in the light of modern linguistic paradigms. Following his line of thought, many more and much detailed researches can be conducted considering language as 'a means of identification and unclinking the hidden power-relation'. The Qurān has amply employed the resourceful narratives in which a wide range of diverse characters interact and through their particular linguistic resources and adept handling of the situation attempt to maximize their advantages always projecting their identities. The close study of these narratives offers a vast area of research for linguistic students among which the proposed topics include language and identity, language and power, language of solidarity and distance, comparative studies of Moses' language at different stages of his life, comparative sociolinguistic studies of stories of different prophets. How grammatical resources are exploited by the speakers to enhance the illocutions and perlocutions of their utterances can be the subject of some thesis or dissertation.

Conclusions

This paper was a step towards a fresh and enlightening understanding of Qurān that can accrue from the coordination between modern linguistics and the Qurānic scholarship. It is quite obvious that diverse personae in the story of Joseph reveal their social identities in their peculiar use of linguistic content; ordering of themes in their utterances and acts of foregrounding and backgrounding information signal an intimate relationship between social and

linguistic identity. Every individual's choice of linguistic items and their way of ordering them differ not only from others. They also use multiple expressions in different occasions and settings. The character and personality of each participant is laid bare at individual and social level through the utterance they make; every time their linguistic items are selected and arranged differently and their language use bears the mark of their individual and social identity they aim at portraying and maintaining.

References

- 1 Asad, Muhammad Pg 6. The Message of the Qura'n. Islamabad: The Book Foundation., 2003.
- 2 ibid
- 3 Abdul-Raof, Hussein. New Horizons in Qurānic Linguistics. New York and London: Routledge, 2018.
- 4 Umar, M. Suheyl. THE RECONSTRUCTION OF RELIGIOUS THOUGHT IN ISLAM. Lahore: IQBAL ACADEMY PAKISTAN, 2011
- 5 Versteegh, Kees. " From text to language: S^ī ibawayhi ." In THE EMERGENCE OF SEMANTICS IN FOUR LINGUISTIC TRADITIONS, by E.F. KONRAD KOERNER, 239-243. AMSTERDAM/PHILADELPHIA: JOHN BENJAMINS PUBLISHING COMPANY, 1997.
- 6 Robinson, Neal. Discovering the Qurān_ A Contemporary Approach to a Veiled Text, 2nd Edition. London: SCM press UK, 2003.
- 7 Gee, James Paul. An Introduction to Discourse Analysis - Theory and Method. New York: Routledge, 2001.
- 8 M. A. K. Halliday, Ruqaiya Hasan, Frances Christie. Aspects of Language in a Social-Semiotic Perspective. New York: (Oxford University Press, USA), 1989
- 9 An Introduction to Discourse Analysis - Theory and Method.
- 10 DYER, JUDY. "LANGUAGE AND IDENTITY." In The Routledge Companion to Sociolinguistics, 101-108. New York: Routledge, 2007.
- 11 Kotthoff, Janet Spreckels and Helga. "Communicating identity in intercultural communicatio." In Handbook of Intercultural Communication (Volume 7), by Karlfried Knapp and Gerd Antos, 415-440. New York: Mouton de Gruyter, 2007
- 12 Kircher, Ruth. "Quebec's Shift from Ethnic to Civic National Identity." In Language and Identity, by David Evans, 55-80. New York: BloomsBury, 2015.
- 13 Kircher, Ruth. "Quebec's Shift from Ethnic to Civic National Identity." In Language and Identity, by David Evans, 55-80. New York: BloomsBury, 2015

- 14 SATO, YUKO. "Internationalization of Education: Non-Junjapa: Transnational and Transcultural Identity ." In Diversity in Japanese Education, by Naoko Araki, 1-12. Rotterdam: Sense Publishers, 2017.
- 15 Thornborrow, Joanna. "Language and Identity." In Language, Society and Power, by Ishtla Singh and Jean Stilwell Peccei, 158-172. New York: Routledge, 2004.
- 16 Abdullahi-Idiagbon, Dr. M.S. "Language, Identity and Power in the Qurānic Story of Moses." Punjab Universit Journal of Research Humanities, 2014: 1-22.