

There are many demonstrative pronouns in the Holy Qur,aan and mostly their signified nouns are hidden, so in the fixation of these signified nouns; the interpreters of Holy Qur,aan have difference of opinion. Now the question is raised that this difference of opinion is a cause of different interpretation of Holy Qur,aan or not? So in this research, we have reached at the reality that the difference of opinion in these signified nouns is a cause of different interpretation of Holy Qur,aan. Now we will mention the short summary of this reality. These following demonstrative pronouns are mentioned in the Holy Qur,aan:

(1) هذا (2) هكذا (3) ماذا (4) من ذا (5) هذه (6) هذان (7) هاتين (8) ذانك (9) ذلك (10) ذلكما (11) ذلكم (12) ذلكن (13) تلك (14) أولاء (15) هؤلاء (16) أولئك (17) أولئك (18) ههنا (19) هنالك (20) ثم

Mostly, their signified nouns are hidden, so in the fixation and interpretation of these hidden nouns, the difference of opinion has arisen; mainly this difference is an unreal and wordy warfare, because the interpreters express the indicated hidden nouns in their own words without fixation of them in Qur,aanic verse, so this difference of opinion has no result and effect at last. However there is a real contradiction also, in the indicated hidden nouns of these demonstrative pronouns except others:

(1) هذا (2) هذه (3) ذلك (4) ذلكم (5) تلك (6) أولاء (7) هؤلاء (8) أولئك (9) هنالك (10) ثم

The difference of opinion is mostly looked like real contradiction in first stage but after research and deeply study, we know that he is not so. Sometimes, the matter is probably against it. Sometimes, no difference of opinion in the fixation of indicated hidden noun but the interpretation of his demonstrative pronoun is more than one due to rhetorical manner. Sometimes, a demonstrative pronoun gives a significance when he connected with former sentence and gives other meaning when he related to latter sentence. Sometimes a demonstrative pronoun is a complete sentence with hidden words.

I could not find any paraphrase of Holy Qur,aan who covers all of indicated hidden nouns which are mentioned in the interpretation of demonstrative pronouns, however the imam Abu Hayyan did effort to collect them but he could not cover. Similarly, Ibn-e-Jawzi also could not cover, although he did a great effort also. I did not find any paraphrase of Holy Qur,aan who expresses rhetorical winks and manners under the demonstrative pronouns and their indicated hidden nouns, however the Imam Abu Su,uood did this big effort with brevity in some stages, who has been certainly flambeau for me in rhetorical manner, So I explored and then expressed it with depth and detail by the grace of Allah. Similarly, I could not find any paraphrase of Holy Qur,aan who expressed morphological research about indicated hidden nouns of demonstrative pronouns, but I explained it by the help of Allah.

In short, I expressed the real difference of opinions about interpretation of demonstrative pronouns and fixation of their indicated hidden nouns in Holy Qur,aan and his effects on interpretation of Holy Qur,aan with morphological, syntactical and rhetorical winks and manners, due to clearness

of words, meanings and to relate between them and to explain the difference of opinions and his effects.

All are based on 1087 verses of Holy Qur,aan.