Syntactical and Grammatical Analysis of Vocative Sentences (Grief, Reprimand and Recollection) in the Holy Qur'an

Nida S. Omar, Ph.D. Candidate, Salahuddin Bin Mohd, Ph.D. and Kais A. Kadhim, Ph.D.

Abstract

The present study deals with investigating common linguistic tools in the Holy Qur'an. It is devoted to study and follow the syntactic and grammatical categories of the vocative sentences in the Holy Qur'an. The study aims at uncovering the syntactic and grammatical nature of the vocative sentences in the Qur'anic text. Therefore, the theory of X bar theory by Haegeman (2006) will be used to achieve the objective of the current study.
Key words: vocative, X bar theory, syntax, grammar, Quran, and genitive

Introduction

Arabic language is characterized of various colorful linguistic tools and styles give it identifiable aesthetic. These tools are used daily directly or indirectly even in colloquial language. But they outstand clearly in the Standard Arabic Language and in the Holy Qur’an in particular. Deeply thinking, these tools bring in various rhetorical meanings understood through the context or the background that the individual has. Since this study is dedicated to fulfill the syntactic analysis of vocative sentences in the Holy Qur’an, specific concern is given to Arabic language only. Taking into consideration to expose syntactic features of the three rhetorical purposes of vocative sentences in the Holy Qur’an, i.e. Grief, Reprimand and Recollection based upon the theory of natural languages for Haegeman(2006) to diagnose the smallest constituents of these sentences.

Vocative in Arabic

The vocative is defined by grammarians through accusative nouns. According to Sibawayh ([n.d.]: 303), vocative is a genitive noun identified by an omitted verb. Ibn yai`sh (1978: 120) points out that vocative is used to call the addressee to draw his/her attention towards the speaker. Modern grammarians, such as al-Makhzumi (1986) and Hasan(2004), affirm that vocative is direct speech used to catch the sense of the addressee. AL-Ali (2009:11) indicates that vocatives in Arabic express the intimacy and the eagerness of the speaker towards the addressee. However, they are also used to distance the speaker from the addressee. He adds that vocative particles may be used to achieve empathy or emotional distance, for example, “Oh father, don’t go far since my love is not eternal knowing that who dies goes away.” In this example, the speaker expresses his/her longing and love towards his/her father (i.e., the target of the speech).

The vocative is fulfilled by using certain particles such as hamza, yā, ay, aya, haya, ā, and wa, followed by the addressee almunada “vocative”. Each one of these particles has specific function. Hamza and Ay are used to call the addressee near the speaker, for instance, “أَيُّوُاْ يَا أوصيك بالتقوى / Ay bunay úsĩka bi-taqwa/O my son, I commend you of piety! While, Aya, Haya and ā are used to call the addressee away from the speaker, for instance, “/ haya Khalidu ta’ala / O Khalid Come on! The vocative particle Wa is a peculiar to lamentation. For example, “/ wã Muhammadahu/AhMuhammad!”Yā is more commonly used to call the addressee near and away from the speaker. It is also used for lamentation. For example,”
Vocative in English

Quirk et al. (1985: 773) define vocative as a noun phrase used to draw the attention of the person being addressed. Vocatives are free positions. In a sense, they can take the initial, middle, or the end position of the sentence. Jaworski and Galasinski (2000) investigate the role of vocative forms of address in political television debates. They show that address forms are used strategically by politicians to gain legitimacy of their ideologies. They find that the role of vocatives is important given that vocatives are clearly used as addresses. Politicians also do not use vocatives to attract the attention of their addressees but to identify the interpersonal space between them.

Downing and Locke (2002: 196) make a distinction between vocatives and explicit imperatives. They find that vocatives are recognized by their ability to take the initial, middle, and end position of the clause. Battat (2004) elucidates vocatives within the frame of markedness to word order in the translation between English and Arabic. He asserts that a vocative case is used to call the attention of the addressee to do something using vocative particles having the function of the verb “call.” Battat elaborates four types of vocatives used noticeably in the following: 1) seduction, 2) signaling pain, 3) specification, and 4) reproach. Zanuttini (2008) makes a distinction between the imperative subjects and vocatives in the clause. According to his study, 1) vocatives are separated from the rest of the clause by an intonational break; 2) imperative subjects can be used in isolation when the proper name is used as vocative; and 3) a proper name and a bare noun phrase used as subjects select a member of the set of addressee, whereas vocatives refer to the set of addressees.

Methodology

To arrive at the purpose of the present study, grief, reprimand and recollection vocative sentences are collected randomly from the Holy Qur'an. They are investigated based on Haegeman’s theory (2006), which is summarized as follows to uncover the syntactic features of the selected vocative sentences in the Holy Qur'an.

X theory by Haegeman
‘X’ bar theory is part of a linguistic theory. It has been discussed in generative grammar to characterize the syntactic features of natural languages. At first it has been proposed by the American linguist Noam Chomsky (1970) then developed by Jackenoff in (1977). It is a theory of phrase structure that connects parts to a whole in a tree diagram representation. The reason behind this choice is to examine the surface structure of the vocative sentences in Holy Qur’an leaving the deep structure as it is out of this work.

**Procedures**

The procedures used in the present study are as follows:

1. Study the vocative sentences in the original text (i.e., the Holy Qur’an).
2. Determine the chosen rhetorical vocative sentences, i.e., grief, reprimand and recollection vocative sentences.
3. Examine the given original data (i.e., the Holy Qur’an) and determine the syntactical and grammatical features occurred in the vocative sentences in the Qur’anic texts (ST).

**Data analysis**

In this study, we choose three types of vocative sentences from the Holy Qur’an. Shedding light on their syntactic and grammatical constituents as a tree diagram (hierarchically) or linear. These types are grief, reprimand and recollection vocative sentences.

Data (1)

[قالَ رَبِّ إِنِّي وَضَعَتْهَا أَنثَىُّ وَاللَّهُ أَعْلَمَ بِمَا وَضَعَتْ وَلَيْسَ الْدَّكْرُ كَالْأَنثىُّ]  
[Sûra l-`imrân , verse 36]

Trs : *rabbi inni wada `tuhâ Unthâ*
The vocative sentence is composed of the NP “ربِ / rabbi / my Lord”, DP “َّ إنِّي / inni / certainly and I”, VP “وضَع تُهَا / I have delivered of” and N “عَنَثَا / a female”. The NP “ربِ / rabbi / my Lord” is composed two lexical items: the noun “رَّب / rabb” and the vowel letter (ي / kasra / ِ). The N “ربِ / rabbi” is the vocative, addressee i.e. “الmunada”. The symbol “kasra” is used instead of the first person singular possessive pronoun “ي /my”. Usually, the possessive pronouns in Arabic is bound morphemes realized as suffix attached to nouns. In addition, Arabic has three cases: the subjective case indicated by “دامَه” , the objective indicated by “فَثَا” and the genitive case indicated by “كَسْرَا”. The DP “َّ إنِّي / inni” is consisted of two lexical items: the particle “ِنِّي / inna” and the first person singular subject pronoun “ي”. The particle “ِنِّي / inna” is accusative particle. It is one of those particles called by Arab grammarians (inna and its sisters). These particles are similar to the verb since they have a certain verbal meaning and force. In other words, they are called quasi–verb. These particles have the function of government. That is, the word governed by them is called noun “الism” and the other is called predicate “الkhaber”. The VP “وضَع تُهَا / I have delivered of” is composed of a series of constituents. It is composed of perfect verb “وضع / wadaa / delivered”, the pronoun “ت / Tu / I
and the third person singular object pronoun “هـ / ha/ her”. The last constituent refers to the word female. The N “أَنثى/ untha / a female” is an indefinite accusative singular noun.

Data (2)

(وَقِيلُهِ يَا رَبِّ إِنَّ هَـؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ) [sūrat l-zukhruf, verse 88]

Trs: waqilah yâ rabbi inna hãulãi qawmun la yuminuna

This vocative sentence is statement consists of the NP “يَا رَّبِ / yâ rabbi / O my Lord”, the DP “إِنَّ هَـؤُلَاءِ قَوْمٌ / inna hãulãi qawmun / these people do not” and VP “يُؤْمِنُونَ / yuminuna / believe”. As to the NP “يَا رَبِ / yâ rabbi / O my Lord”, it contains the vocative particle “يَا / yâ / O” and NP “رَبِ / rabbi / my Lord”. The NP “رَبِ / rabbi / my Lord” contains two constituents as in example (1). The DP contains the D “إِنَّ / inna” , D “هَـؤُلَاءِ / häulãi/ these”, the N “قَوْمٌ / qawmun / people” and the D “لَا / la / do not”. The verb phrase “يُؤْمِنُونَ / yuminuna/ believe “ and the “و/waw/ they”.

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The verb phrase “يُؤمنون / yuminuna / believe” indicates masculine plural and the “و/ waw/ they” indicates third person plural personal subject pronoun.

**Data (3)**

(وَأَحِيطُ بِكُلِّهِ فَأَصَبَّلْ كُلُّهُ عَلَى مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةً عَلَى عُرُوشِهَا وَيَقُولُ يَالَي تَنِي لَم أُشِرِّك بِرَبِّي أَحَدًا) [sūrat Al-kaḥf, verse 42]

Trs: Wa 'Uḥīţa Bithamarihi Fa'asbaţa Yuqallibu Kaffayhi 'Alá Mā 'Anfaqa Fīhā Wa Hiya Khāwiyatun 'Alá 'Urūshiha Wa Yaqūlu Yā Laytanī Lam 'Ushrik Birabbī 'Aḥadāan.
Birabbī / With my Lord  Aĥadāan/ anyone

The vocative sentence (يَلَي تَنِي لَم  أُش رِك  بِرَبِّي أَحَدا / Yā Laytanī Lam 'Ushrik Birabbī 'Aĥadāan) is made of the DP “يَأُخَ بِرَبِّي / Yā Laytanī”. It is, in turn, made of two elements: the vocative particle “يَأُخ* / Yā” and the vocative i.e. the addressee “ليت بِرَبِّي / Laytanī”. The element “ليت بِرَبِّي / Laytanī” “I wish” is accusative particle. It has the same function of “inna and its sisters”. It is made of two morphemes: the first is the accusative particle “ليت / layta”; the second element is the first person singular object pronoun “يَ / me”. It is worth mentioning that the element “يَ / me” is the noun of the accusative particle “ليت / layta”. The element “ليت / layta” is made of two morphemes: the first is the accusative particle “ليت / layta” and the second element is the first person singular object pronoun “يَ / me”. It is worth mentioning that the element “يَ / me” is the noun of the accusative particle “ليت / layta”. The element “ليت / layta” is accusative particle used with imperfect verb. It takes place of the complement according to Haegeman’s theory. The verb “أُش رِك بِرَبِّي / Had ascribed” is imperfect verb in the jussive mood. The PP “بَّربِي / Birabbī /With my Lord” is made of the preposition “بـ / bă” and the NP “رَّبي / my Lord”. The NP “رَّبي / my Lord” is made of the noun “رّب / Lord”. It is a masculine genitive noun. And the first person singular possessive pronoun “يُ / my”. The element “أَحَدا / Aĥadāan / anyone” is accusative masculine indefinite noun.

Data (4)

سَوَى أَخَوَةُ أَمْرَأٍ مَا كَانَ أُبُوُّكِ امِّرَأَةٌ وَمَا كَانَتْ أُمُّكِ بَغِيٌّّا

O sister of Aaron! Not was your father an evil man

and not was your mother a harlot

The reprimand vocative sentence is beginning with vocative construction in genitive construction. It begins with the construction “يا أَخَوَةُ / yā ukhta Hārūn / O sister of Aaron!” “يَا / yā / O” is a vocative particle. The element “يا أَخَوَةُ / ukhta / sister” is a vocative accusative singular feminine noun. “Hārūn /Aaron” is a genitive masculine proper noun. Bearing in mind that certain noun in Arabic are diptotes “مَنْوَى مِنْ الْصَّرِف / mammua nin al-sarrf”. That is, they
have fatha in both objective and genitive case. “Hārūn /Aaron” is a diptoted proper noun. The element “مَا / mā” is a negative particle followed by the past V “كَانَ / kana”. The V “كَانَ / kana” is called by Arab grammarians a defective verb. As it has the need of attribute to complete the sense. The defective verb “كَانَ / kana” includes two main elements. The first one is called noun of defective “kana”. The second element is called predicate of “kana”. The NP “أَبُوكِ / abũki” is composed of the noun “أَبُو / abũ” and the genitive second person feminine singular possessive pronoun “كِ / ki”. As to the N “أَبُو / abũ”, it is a nominative masculine singular. It is one of the nouns called by Arab grammarians “five nouns”. The element “سَو ءٍ / sawin / evil”. It is a genitive masculine indefinite noun. “مَا / mā” is also a negative particle followed by the defective past verb “كَانَت / kãnat / was”. The V “كَانَت / kãnat / was” is annexed by the letter “ت / ta” which is used just for feminization. The construction “أُمُّكِ / ummuki / your mother” is a NP comprises two morphemes. The first morpheme is the N “ُّأُم / ummu / mother”. The second morpheme is the genitive second person feminine singular possessive pronoun “كِ / ki”. The word “بَغِيًّّا / Baghiyyan / a harlot” is accusative masculine indefinite noun.

Data (5)

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الأَرْضَ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خَطَّائُ السَّيِّتَانِ أَنَّهُ أَنَّمَتْ عَدُوٍّ مُبِينٍ
[Sūrat Al-Baqarah, verse 168]

Trs: Yā 'Ayyuhā An-Nāsu Kulū Mimmā Fī Al-'ARDī Ḥalālān Ṭayyibān Wa Lā Tattabi`ū Khuțuwātī Ash-Shayţāni `Innahu Lakum `Adūwun Mubīn

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The reprimand vocative sentence is affirmative sentence comprised of clauses. It starts with the vocative particle “ب/ yā” followed by the vocative construction i.e. the addressee – almunada “يَا أَيُّهَا الْمَنْسُوبُ / Yā 'Ayyuhā An-Nāsū / O you people!” The addressee “أَيُّهَا الْمَنْسُوبُ / 'Ayyuhā An-Nāsū / you people!” is a NP composed of the nominative, an intended indefinite relative noun “أَيُّهَا / 'Ayyu/you”. The letter “ء / ha” is used for attention. The element “An-Nāsū / people” is apposition nominative noun. The term “apposition” is called “al-badl” by Arab grammarians.

The apposition is realized if two words have the same syntactic function and in the same grammatical case are stand together side by side in the sentence. In this sentence the apposition is observed between the element “أَيُّهَا / 'Ayyu/you” and “An-Nāsū / people” where the element “An-Nāsū / people” is considered apposition of the element “أَيُّهَا / 'Ayyu/you”. The VP “كُلُو / Khuţuw” is imperative annexed by the “/ و / lū”. The PP “مِمَّا / Fī Al-'Ardī/ of what is on earth” is made of the prepositional phrase “/ مِمَّا / Mimmā”. It is, in turn, composed of the preposition “/ مِن / min” and the redundant particle “/ ما / mā”. The PP “الْأَرْضُ / Fī Al-'Ardī/ is on earth” is composed of the preposition “/ فِي / Fi” and the element “/ الأرض / Al-'Ardī/ earth”; it is a genitive feminine noun. The construction “/ حَلَالَا / Ḥalālāna Ṭayyibāna / a lawful and good” is made of the object accusative masculine indefinite noun followed by the accusative masculine singular indefinite adjective. The clause “أَيُّهَا / Ayyu/you” and do not follow the footsteps of the Devil; he is certainly an avowed enemy /Wa Lā Tattabi`ū Ḫuţuwātī Ash-Shayṭāni 'Innahu Lakum 'Adīwun Muḥīn / This clause is joined with the previous one by the conjunction word “و / wa/ and” as this clause is sequence of the previous clause. The VP “/ تَتَبَعُوا / Tattabi`ū /follow” is prefixed by the prohibition particle “/ لَا / Lā/ not” The VP “/ تَتَبَعُوا / Tattabi`ū /follow” is imperfect verb in jussive mood followed by the “/ و / lū” in subjective case. The NP “/ حَطُوةُ / Ḫuţuwātī / footsteps” / Ash-Shayṭāni / footsteps” is comprised of the object accusative feminine plural noun “/ حَطُوتَاتْ / Ḫuţuwātī/ footsteps”. It is worth mentioning that the N “/ حَطُوتَاتْ / Ḫuţuwātī/ footsteps” is feminine plural formed by adding “/ أَتْ / āt” to the singular noun “/ حَطُوةً / Ḫuţuwa/ footstep”. Such plural is called by Arab grammarian Sound Feminine Plural as they are connected tightly with the gender. The element “/ Ash-Shayṭāni / Devil” is a masculine proper noun in genitive case. The DP “/ إِنِّي / 'Innahu / he is” is made of the particle “/ إِنَّا / inna / certainly” and the third person singular object pronoun “/ مِن / hu”. The PP “/ لَكُمْ / Lakum / to you” is composed of the preposition “/ لِ/ lam/ to” and the second person masculine plural pronoun “/كم / kum/ you”. The NP “/ عَدُوُّ مَيِّن / 'adīwun muḥīn/ an avowed enemy” is composed of the nominative masculine indefinite noun “/ عَدُوٰ / Adīwun/ enemy”. And the nominative indefinite masculine “/ مَيِّن / an avowed”.

Data (6)

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The vocative i.e. addressee –<i>al-munada</i> “معشر الجن / maAAshara aljinni/ assembly of Jinns” is prefixed by the vocative particle “<i>yā</i> / <i>yā</i>”. The vocative construction “<i>yā maAAshara aljinni</i>” is a NP comprised of the accusative noun. The element “<i>الجني / aljinnil</i> Jinns” is genitive masculine noun. So, the vocative i.e. <i>al-munada “معشر الجن / maAAshara aljinni/ assembly of Jinns”</i> is –<i>f</i> –construction. The word “<i>قد / Qadi</i> / did” is a particle comes immediately before the verb whether perfect or imperfect. It functions as it is called by Arab grammarians “<i>harf tahqeq” .In other words, to refer to perfect certainty. In this qur`anic vocative sentence it is followed by the verb phrase “<i>استكثرتم / istakthartum /mislead them too much”</i>. The VP “<i>استكثرتم / istakthartum /mislead them too much”</i> is derived from the perfect verb “<i>كثرة / kathura</i>” and the first three letters “<i>است / ist”</i> indicate hyperbolism .The perfect verb “<i>kathura”</i> is followed by the second person plural personal inseparable pronoun “<i>تم / tum/ you”</i>. The PP “<i>من الإنس / mina al-insi / of men”</i>” is made of the preposition “<i>من / min/ of” and the genitive masculine noun “<i>الإنس / al-insi / men”</i>”.

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Data (7)

[ṣūrat al-baqarah, verse 40]

Trs: yā banī Isrā‘īla udh`kurũ Ni m`atiya allati anamtu Alaykum

O children of Israel remember my grace

which I given to you

Almunada “yā banī Isrā‘īla / O children of Israel” in this qur`anic vocative sentence is made of the element “بَنِي / banī / Children” function as accusative masculine plural noun followed by the genitive proper noun “إِس رَائِيل / Israel”. The proper noun “إِس رَائِيل / Israel” is diptote i.e. "ممنوع من الصرف / mamnu`a nin al-sarrf". That is, he has fatha in both objective and genitive case. The Vocative "يَا بَنِي إِس رَائِيل / yā banī Isrā‘īla / O children of Israel” is prefixed by the vocative particle “يا / yaa/O”. The VP “اذ كُرُوا / udh`kurũ / remember” is comprised of the imperative verb “اذ كُر / udh`kur / remember” annexed by “و/ا / lū” the subject plural pronoun. The NP “نِع مَ / Ni m`a/my” is made of the noun “نِع / ni m`a / grace” and the first person possessive singular pronoun “يَ / my”. The element “الَّتِي / allati / which” is a feminine singular relative pronoun. The VP “أَنِمَعُ / anamtu / I given” is composed of the perfect verb “أَنْفَعُ / anfū / given” and the first person singular subject pronoun “يَ / I”. The PP “عَلَي كُم / Alaykum / to you” is made of the preposition “عَلَي / to/ upon” and the second person masculine plural object pronoun.

Data (8)

[ṣūrat al-a`araf, verse 26]

Trs: yā bani Ādam qad anzalanā alaykum libāsan yuwarī sawātikum Wa rīshan

O Children of Adam! Have we sent down upon you raiment

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Once more, the vocative (al munada) “يا بنى آدم/ yā bani Ādam / O children of Adam!” is composed of the vocative particle “يا/ yā/O” followed by the vocative “بنى/ bani/ children” is a masculine accusative plural noun. “آدم/ Ādam” is a genitive masculine proper noun.

The element “Qadi / have” is a particle comes immediately before the perfect verb. It functions to indicate to perfect certainty. The VP “أنزلنا/ anzalnã/ we sent down” is comprised of the perfect verb “نزلنا/ anzala/ sent down” and the first person plural subject pronoun “نا/ nã /we”. The PP “على/ ilã/ upon” is made of the preposition “على/ ilã / upon” and the second person masculine plural object pronoun “كم/ kum/ you”. “لباسنا/ libãsan/ raiment” is accusative object masculine indefinite noun. The verb “يُوَارِي/ yuwãrã / to cover” is imperfect verb. The NP “لباسكم/ sawãtikum/ your private parts” is made of two elements :accusative object feminine plural noun “لباس/ sawât / private parts”. It is a Sound Feminine Plural as it is formed by adding “ات” to the singular noun “سَو آتِ/ sawãta/ private part” It is annexed by the second person plural possessive pronoun “كم/ kum / your”. The element “لباسنا/ libãsan/ raiment” is joined with the first element “لباس/ sawât / raiment” by the conjunction word “و/ wa / and” . The element “لباسنا/ libãsan/ raiment” is accusative object singular indefinite noun.

Data (9)

(يا بنى إسرائيل قد أنجزناك من عدوكم وواعداك جاب العطور الأيمن ونزلنا علیكم الملئ والملؤ) [sûrat Ṭâhâ, verse 80]

Trs:Yâ Banî ’Isrâ’îla Qad ’Anjâyakum Min ’Aduwikum Wa Wâ`adnâkum Jâniba Aţ-Ţûri Al-’Aymana Wa Nazzalnâ Alaykumu Al-Manna Wa As-Salwâ

O Children of Israel! have delivered you from your enemy

الأيمن العطور جانب وواعداك جاب ونزلنا علیكم الملئ والملؤ

and We made an appointment with you side At-Tûri on the right

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The vocative “Ya Banī ‘Isrā’īl / O Children of Israel” is similar to example (7). The word “Qad / have” is a particle comes immediately before the perfect verb. It functions to indicate to perfect certainty. It is a particle of certainty. The VP “Anjānākum / delivered you” is composed of the perfect verb “Anjān / delivered / suffixed by the first person masculine plural subject pronoun “نا / nā/ we” and the second person masculine plural pronoun object pronoun “كم / kum / you”. The PP “Min ‘Adūwikum / from your enemy “ is made of the preposition “من / min / from” and the NP “/ Adūwikum / your enemy”. It is composed of the genitive masculine noun “Adū / enemy” and the second person plural possessive pronoun “كم / kum / your”. As it is observed the second clause جَانِبَ / on the side” joined by the conjunction word “/ and” and the second person plural object pronoun “نا / nā/ we” suffixed by the the second person plural object pronoun “كم / kum / you”. The element جَانِبَ / on the side” is an accusative adverb. Al-Tūri Al-Aymana / At-Tūri right” is NP composed of the genitive masculine noun “Al-Tūri” and the adjective “Al-Aymana / right” which is a masculine singular. The third clause is connected with previous one by the conjunction word “/ and”. The VP “Nazzalnā / sent down” is comprised of the perfect verb “Nazzal / sent down” and the first person masculine plural subject pronoun “نا / nā/ we”. The PP “Alaykum / upon you” is made of the preposition “/ upon” and the second person masculine plural object pronoun “كم / kum / you”. The NP “Al-Manna Wa As-Salwā / Manna and quails” is NP made of two nouns “Al-Manna / Manna” and “As-Salwā / quails” joined by the conjunction word “/ and”. Both two nouns are accusative masculine nouns.

Conclusion

From the data at hand it shows that the vocative particle “Ya / O” is the only particle used in the vocative sentences in Qur’anic text. It has no grammatical function because it is interjection. It is also found that the vocative particle is not shown explicitly and structurally like in data (2, 3, 4, 5, 6, 7, 8, and 9), but it is shown implicitly like in data (1). In addition, it is found that the vocative, i.e., the addressee (al-munada) has taken different syntactical and grammatical
categories, some of them are nouns only such as data (1 and 2) and some of them are genitive construction such as data (4,5,6,7,8 and 9). Moreover, it is found that the three types of vocative sentences (Grief, Reprimand and Recollection) are introduced only by noun phrase and sometimes by determiner phrase within the complement clause. Further, all of the vocative sentences in Qur’anic text are direct speech. Explicitly, it is discovered that the vocative sentences involve affirmation, negation or order. Implicitly, the first person possessive pronoun “my” suffixed the vocative noun as in “زبي / rabbi” is deleted and replaced with “kasrah / ٰ” in genitive case.

Notes:

For the purposes of expressing the grammatical categories, we have used the symbols: N (noun), NP (noun phrase), V (verb), VP (verb phrase), A (adjective), AP (adjective phrase), P (prepositions), PP (prepositional), D (determiner), DP (determiner phrase), Conj (conjunction), Trs (transliteration), C (complement), Comp (complementation), and IP (inflectional phrase).

Bibliography


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