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**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.

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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, "أَيُّ بُنَيِّ / أَيُّ بُنَيِّ أَوْصِيكَ بِالتَّقْوَى / *Ay bunay ūsika 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, "هَيَّا خَالِدُ تَعَالَ / *haya Khalidu ta`ala* / O Khalid Come on!.The vocative particle *Wa* is a peculiar to lamentation. For example, "وَ مُحَمَّدَاهُ / *wā 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, "يَا

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مَعْشَرَ قُرَيْشٍ / *yā ma`ashra qyrash* /O you people of Quraish!/, يَا سَمِيرُ /*yā Samiru* / O Samir!” (if he is near or distant from the speaker).

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

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'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).

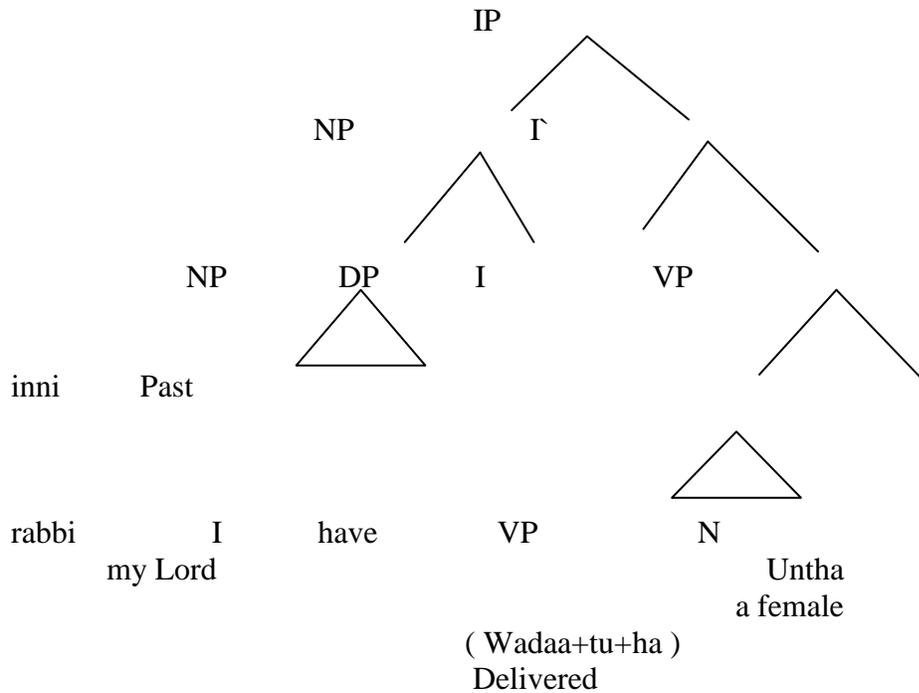
Data analysis

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)

(قَالَتْ رَبِّ اِنِّي وَضَعْتُهَا اُنْتَىٰ وَاللّٰهُ اَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكْرُ كَالْاُنثٰى ۗ) [Sūra l-`imrān ,verse 36]

Trs : *rabbi inni wada`tuhā Unthā*



The vocative sentence is composed of the NP “رَبِّي / rabbi / my Lord” , DP “inni /certainly and I” , VP “wadaatuhu / have delivered of” and N “ untha / a female”. The NP “رَبِّي / rabbi / my Lord” is composed two lexical items : the noun “رَبِّ / rabb” and the vowel letter (ي / kasra / ِ) The N “رَبِّ / rabb” is the, vocative, addressee i.e. “ *al- munada*”. 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 “*damah*”, the objective indicated by “*fatha*” and the genitive case indicated by “*kasra*”. The DP “أِنِّي / inni” is consisted of two lexical items : the particle “أِنَّ / inna” and the first person singular subject pronoun “I”. The particle “أِنَّ / 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 “ *al-ism*” and the other is called predicate “ *al-khaber*” The VP “وَضَعْتُهَا / I have delivered of” is composed of a series of constituents .It is composed of perfect verb “وَضَعَ / wadaa / delivered”, the pronoun “ ت / Tu / I

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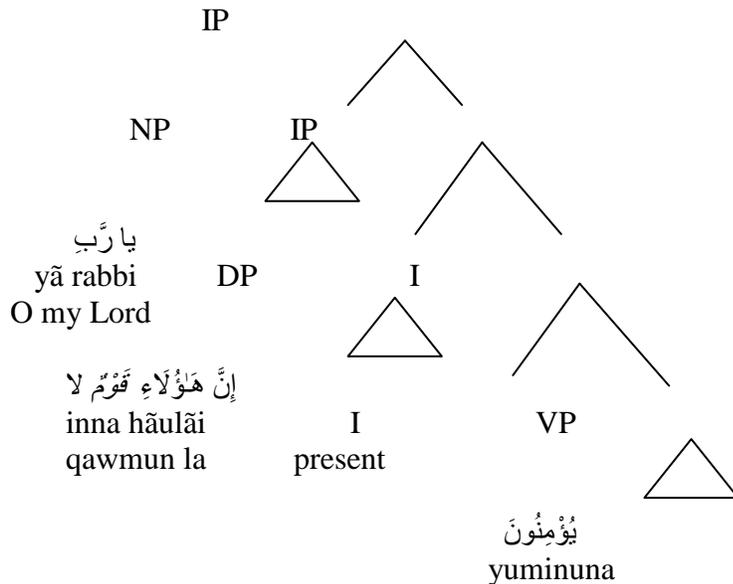
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” and the third person singular object pronoun “ هـ / ha/ her”. The last constituent refers to the word female. The N “أُنْثَىٰ / untha / a female” is an indefinite accusative singular noun.

Data (2)

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

Trs: waqilah yā rabbi inna hāulāi qawmun la yuminuna



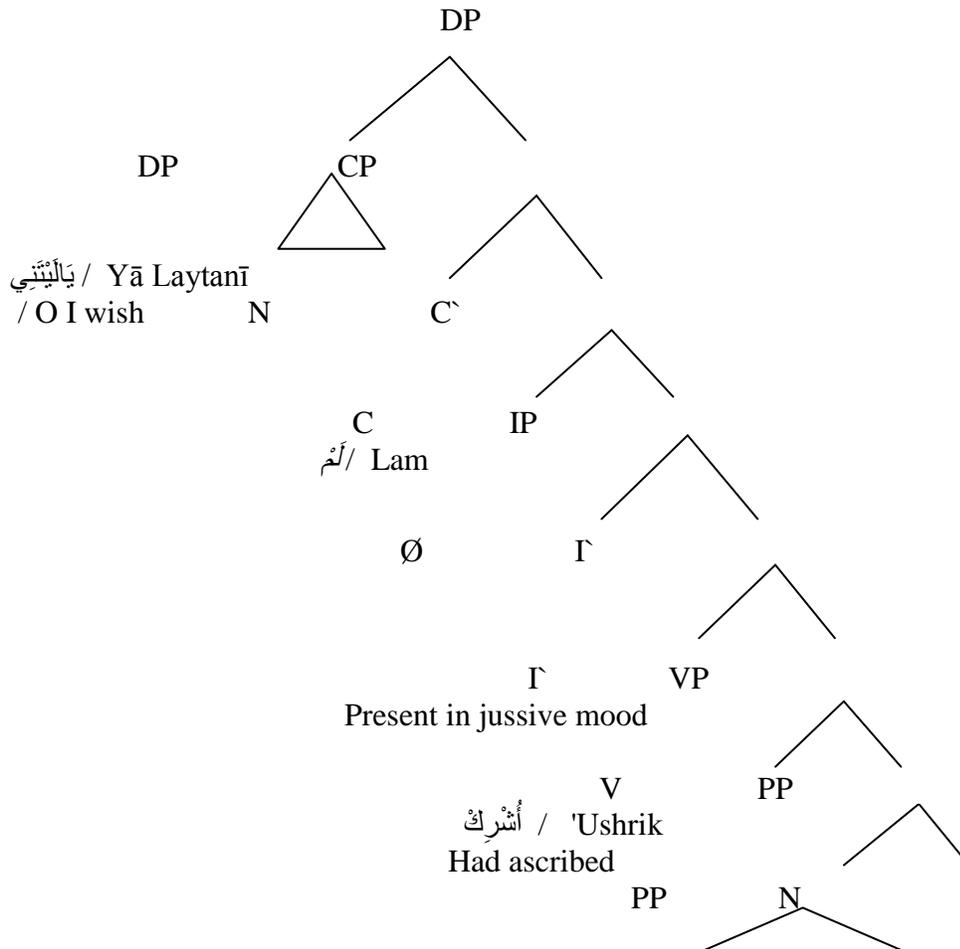
This vocative sentence is statement consists of the NP “ يا رَبِّ / yā rabbi / O my Lord” , the DP “ اِنَّ هَؤُلَاءِ قَوْمٌ لَا / inna hāulāi qawmun la/ these people do not” and VP “ يُؤْمِنُونَ / yuminuna / believe”. As to the NP “ يا رَبِّ / yā rabbi / O my Lord” , it contains the vocative particle “ يا / yā / O” and NP “ رَبِّ / rabbi / my Lord” . The NP “ رَبِّ / rabbi / my Lord” contains two constituents as in example (1).The DP contains the D “ اِنَّ / inna” , D هَؤُلَاءِ / hāulāi / these” ,the N قَوْمٌ / qawmun /people” and the D “ لا / la / do not”. The verb phrase “ يُؤْمِنُونَ / yuminuna/ believe” is composed of the imperfect verb “ يُؤْمِنُ / believe “ and the “ و / waw/ they”.

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

Data (3)

(وَأَحْيَطُ بِئَمْرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا) [*sūrat Al-kahf* ,verse42]

Trs: Wa 'Uḥīṭa Bithamarīhi Fa'aṣbaḥa Yuqallibu Kaffayhi `Alá Mā 'Anfaqa Fihā Wa Hiya Khāwiyatun `Alá `Urūshihā Wa Yaqūlu Yā Laytanī Lam 'Ushrik Birabbī 'Aḥādān.



Birabbī / With my Lord Aḥadāan/ anyone

The vocative sentence (يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا / *Yā Laytanī Lam 'Ushrik Birabbī 'Aḥadāan*) is made of the DP “ يَا لَيْتَنِي / *Yā Laytanī*”. It is , in turn, made of two elements : the vocative particle “ يَا / *yā/ O*” and the vocative i.e. the addressee “ لَيْتَنِي / *Laytanī*”. The element “ لَيْتَنِي / *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 “ لَيْتَ / *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 “ لَيْتَ / *layta*”. The element “ لَمْ / *lam/ not*” is jussive negative particle used with imperfect verb .It takes place of the complement according to Haegeman’s theory. The verb “ أُشْرِكْ / *Had ascribed*” is imperfect verb in the jussive mood. The PP “ بِرَبِّي / *Birabbī /With my Lord*” is made of the preposition “ بَ / *bā*” and the NP “ رَبِّي / *my Lord*” . The NP “ رَبِّي / *my Lord*” is made of the noun “ رَبَّ / *rabb/ Lord*” . It is a masculine genitive noun. And the first person singular possessive pronoun ”my”. The element “ أَحَدًا / *Aḥadāan/ anyone*” is accusative masculine indefinite noun

Data (4)

(يَا أُخْتُ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا) [*sūrat Maryam* ,verse 28]

Trs: *yā ukhta Hārūn mā kana abūki im`ra-a sawin wa mā kānat ummuki Baghiyyan*

يَا أُخْتُ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ
[NP *yāukhta Hārūn* [IP [D *mā* [Γ [V *kana* [NP *abūki im`ra-a sawin*

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

و مَا كَانَتْ أُمُّكَ بَغِيًّا
[Conj *wa* [IP [D *mā* [Γ [VP *kānat* [N *ummuki* [N *Baghiyyan*]]]]]]]]]]]

and not was your mother a harlot

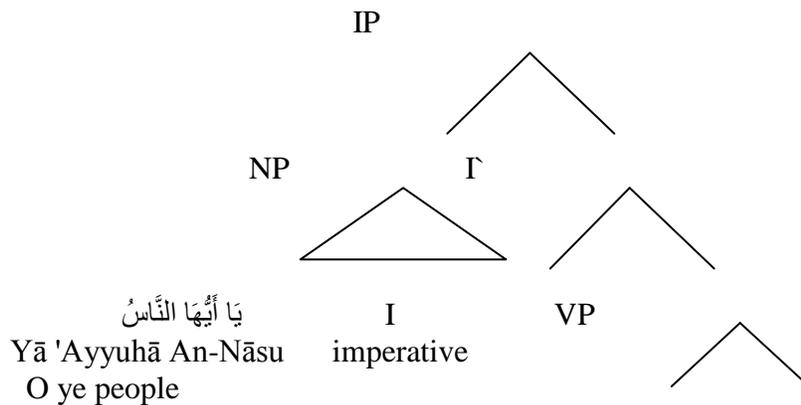
The reprimand vocative sentence is beginning with vocative construction in genitive construction. It begins with the construction “ يَا أُخْتُ هَارُونَ / *yā ukhta Hārūn / O sister of Aaron!*”. “ يَا / *yā/ O*” is a vocative particle. The element “ أُخْتُ / *ukhta / sister*” is a vocative accusative singular feminine noun. “Hārūn / *Aaron*” is a genitive masculine proper noun . Bearing in mind that certain noun in Arabic are diptotes “ ممنوع من الصرف / *mamnua 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 /was*” 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 “*أَبُوكَ / abūki*” is composed of the noun “*أَبُو / abū*” and the genitive second person feminine singular possessive pronoun “*كَ / ki*”. As to the N “*أَبُو / abū*”, it is a nominative masculine singular. It is one of the nouns called by Arab grammarians “five nouns” .The element “*إِمْرَأًا / im`ra-a/ a man*” is accusative masculine singular noun. Followed by the word “*سَوَاءٍ / sawin / evil*”. It is a genitive masculine indefinite noun. “*وَ / wa / and*” is a conjunction word used to connect two clauses; the second clause is subsequent of the first clause. The second “*مَا / mā*” is also a negative particle followed by the defective past verb “*كَانَتْ / kānat / was*”. The V “*كَانَتْ / kānat / was*” is annexed by the letter “*تَ / ta*” which is used just for feminization. The construction “*أُمُّكَ / ummuki / your mother*” is a NP comprises two morphemes. The first morpheme is the N “*أُمُّ / ummu / mother*” . The second morpheme is the genitive second person feminine singular possessive pronoun “*كَ / ki*”. The word “*بَغِيًّا / Baghiyyan / a harlot*” is accusative masculine indefinite noun.

Data (5)

(يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ)
[Sūrat Al-Baqarah ,verse 168]

Trs: *Yā 'Ayyuhā An-Nāsu Kulū Mimmā Fī Al-'Arđi Ḥalālāan Ṭayyibāan Wa Lā Tattabi`ū Khuṭuwāti Ash-Shayṭāni 'Innahu Lakum `Adūwun Mubīn*

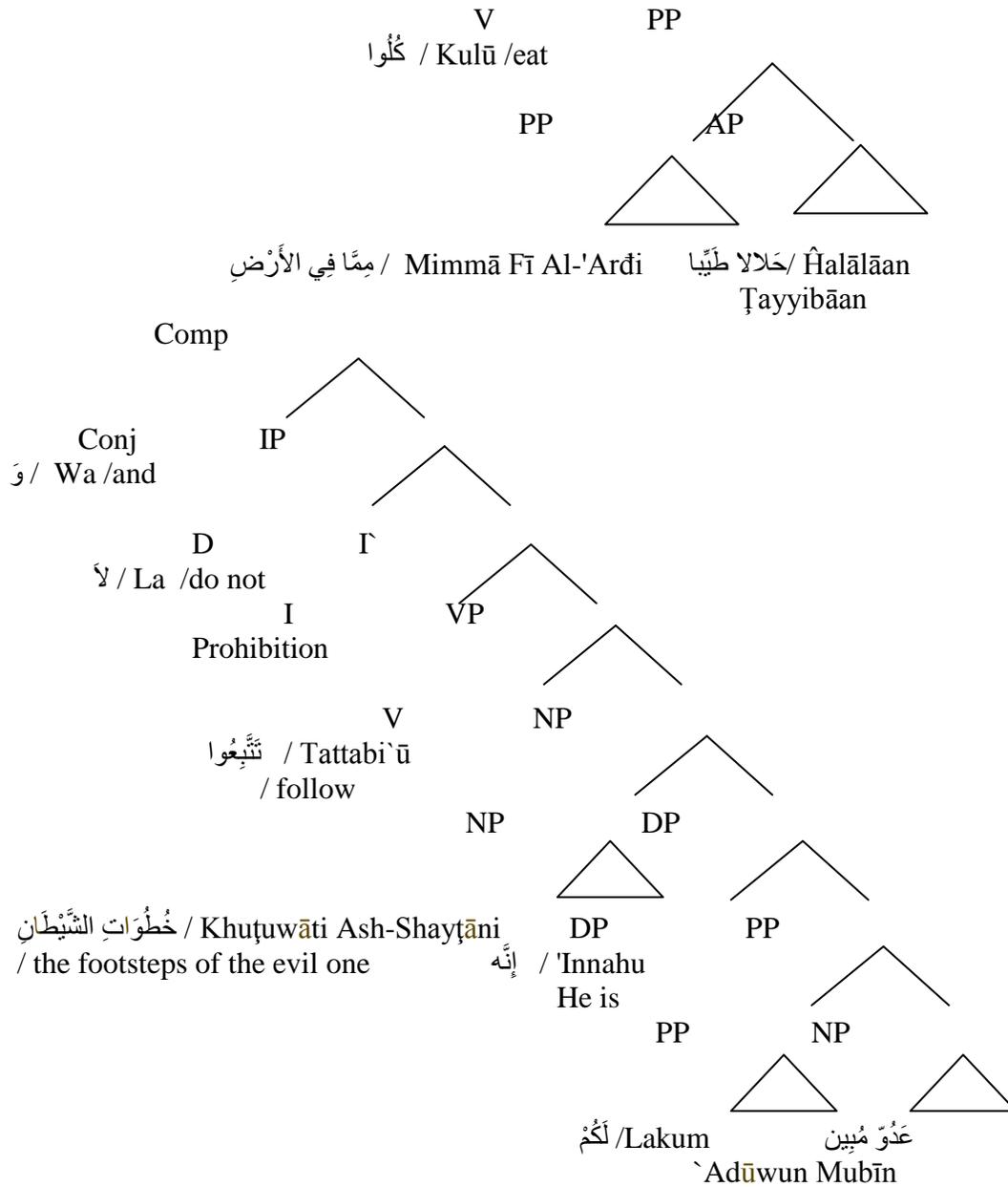


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The reprimand vocative sentence is affirmative sentence comprised of clauses. It starts with the vocative particle “يا / yā” followed by the vocative construction i.e. the addressee – *almunada* “ يَا أَيُّهَا النَّاسُ / Yā 'Ayyuhā An-Nāsu / O you people!”. The addressee “أَيُّهَا النَّاسُ / 'Ayyuhā An-Nāsu / you people!” is a NP composed of the nominative, an intended indefinite relative noun “أَيُّ / 'Ayyu/ you ” . The letter “ هاء / ha” is used for attention. The element “An-Nāsu / 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 “أَيُّ / 'Ayyu/ you” and “An-Nāsu / people” where the element “An-Nāsu / people” is considered apposition of the element “أَيُّ / 'Ayyu/ you”. The VP “كُلُوا / Kulū /eat” is imperative annexed by the “وا / lū”. The PP “مِمَّا فِي الْأَرْضِ / Mimmā Fī Al-'Arḍi/ of what is on earth” is made of the prepositional phrase “مِمَّا / Mimmā”. It is, in turn, composed of the preposition “من / min” and the redundant particle “ما / mā”. The PP “فِي الْأَرْضِ / Fī Al-'Arḍi/ is on earth” is composed of the preposition “فِي / Fī” and the element “الْأَرْضِ / Al-'Arḍi/ earth” ; it is a genitive feminine noun. The construction “حَلَالًا طَيِّبًا / Ḥalālāan Ṭayyibāan / a lawful and good” is made of the object accusative masculine indefinite noun followed by the accusative masculine singular indefinite adjective. The clause “وَلَا تَتَّبِعُوا خُطُوتَ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ” and do not follow the footsteps of the Devil ; he is certainly an avowed enemy /*Wa Lā Tattabi`ū Khuṭuwāti Ash-Shayṭāni 'Innahu Lakum `Adūwun Mubīn* .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 “تَتَّبِعُوا / تَتَّبِعُوا / do not follow “ is prefixed by the prohibition particle “لَا / Lā/ not” The VP “تَتَّبِعُوا / Tattabi`ū /follow” is imperfect verb in jussive mood followed by the “وا / lū” in subjective case. The NP “خُطُوتَ الشَّيْطَانِ / Khuṭuwāti Ash-Shayṭāni / footsteps of the Devil” is comprised of the object accusative feminine plural noun “خُطُوتَ / Khuṭuwāti/ footsteps”. It is worth mentioning that the N “خُطُوتَ / Khuṭuwāti/ footsteps” is feminine plural formed by adding “ات” to the singular noun “خطوة / feet step” . Such plural is called by Arab grammarian Sound Feminine Plural as they are connected tightly with the gender. The element “الشَّيْطَانِ / Ash-Shayṭāni/ Devil” is a masculine proper noun in genitive case. The DP “إِنَّهُ / 'Innahu / he is” is made of the particle “inna / certainly” and the third person singular object pronoun “هـ / hu” . The PP “لَكُمْ / Lakum /to you” is composed of the preposition “لـ / lam/ to” and the second person masculine plural pronoun “كم / kum/ you”. The NP “عَدُوٌّ مُبِينٌ / `adūwun mubīn/ an avowed enemy” is composed of the nominative masculine indefinite noun “عَدُوٌّ / Adūwun/ enemy” .And the nominative indefinite masculine “مُبِينٌ / an avowed”.

Data (6)

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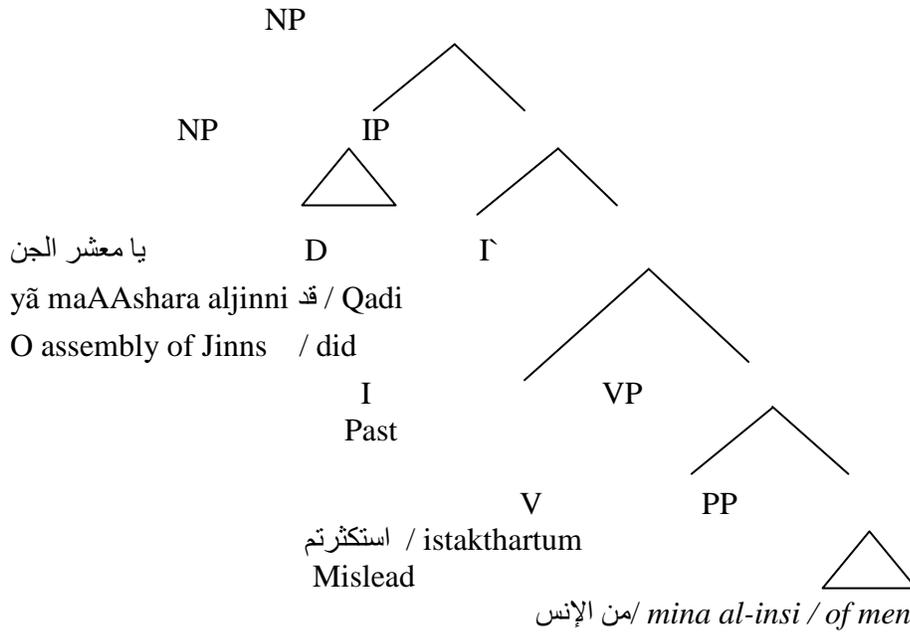
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(ويوم يحشرهم جميعا يا معشر الجن قد استكثرتم من الإنس) [*Sūrat Al-'An`ām* ,verse 128]

Trs:Wa yawma yahshuruhum jameeAAan yā maAAashara aljinni qadi istakthartum mina al-insi



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

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Data (7)

(يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُون) [*sūrat al-baqarah*, verse 40]

Trs: *yā banī Isrāīla udh`kurū Ni m`atiya allati anamtu Alaykum*

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي
[IP [NP *yā banī Isrāīla* [Γ [VP *udh`kurū* [N *Ni m`atiya* [IP [D *allati* [VP
O children of Israel remember my grace

أَنْعَمْتُ عَلَيْكُمْ
anamtu [pp*Alaykum*]]]]]
which I given to you

Almunada “*يَا بَنِي إِسْرَائِيلَ / yā banī Isrāīla / 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 “*إِسْرَائِيلَ / Isrāīla*”. The proper noun “*إِسْرَائِيلَ / Isrāīla*” 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 إِسْرَائِيلَ / yā banī Isrāīla / O children of Israel*” is prefixed by the vocative particle “*يَا / yā/O*”. The VP “*اذْكُرُوا / udh`kurū / remember*” is comprised of the imperative verb “*اذْكُر / udh`kur / remember*” annexed by “*وا / lū*” the subject plural pronoun. The NP “*نِعْمَتِيَ / Ni m`atiya / my grace*” is made of the noun “*نِعْمَةٌ / 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 “*أَنْعَمْتُ / anamtu / I given*” is composed of the perfect verb “*أَنْعَمَ / an`am / given*” and the first person singular subject pronoun “*أنا / I*”. The PP “*عَلَيْكُمْ / Alaykum / to you*” is made of the preposition “*على / to/ upon*” and the second person masculine plural object pronoun.

Data (8)

(يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سَوَاتِكُمْ وَرِيشًا ۗ وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ) [*sūrat al-a`araf*, verse 26]

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

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا
[IP [NP *yā bani Ādam* [D *qad* [Γ [VP *anzalanā* [PP *alaykum* [N *libāsan*
O Children of Adam! Have we sent down upon you raiment

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رِيْشًا وَ سَوَاتِكُمْ يُوَارِي
 [VP yuwārī] [NP sawātikum] [CO-OR Wa [N rīshan]]
 to cover your private parts And adornment

Once more, the vocative (*al munada*) “يَا بَنِي آدَمَ / yā bani Ādam / O children of Adam!” is composed of the vocative particle “يَا/yā/O” followed by the vocative “بَنِي آدَمَ / yā bani Ādam / O children of Adam!”. The constituent “بَنِي / bani/ children” is a masculine accusative plural noun. “آدَمَ / Ādam / Adam” is a genitive masculine proper noun.

The element “قَدْ Qadi / have” is a particle comes immediately before the perfect verb. It functions to indicate to perfect certainty. The VP “أَنْزَلْنَا / anzalanā/ we sent down” is comprised of the perfect verb “أَنْزَلَ / anzala/ sent down” and the first person plural subject pronoun “نَا/ nā /we”. The PP “عَلَيْكُمْ / Alaykum / upon you” is made of the preposition “عَلَى /ala / upon” and the second person masculine plural object pronoun “كُمْ / kum/ you”. “لِبَاسًا / libāsan/ raiment” is accusative object masculine indefinite noun. The verb “يُوَارِي / yuwārī / to cover” is imperfect verb. The NP “سَوَاتِكُمْ / sawātikum / your private parts” is made of two elements :accusative object feminine plural noun “سَوَاتٍ / sawāt / private parts”. It is a Sound Feminine Plural as it is formed by adding “ات” to the singular noun “سَوَاءٌ / sawa'a/ private part” It is annexed by the second person plural possessive pronoun “كُمْ / kum / your”. The element “رِيْشًا / rīshan/ adornment” is joined with the first element “لِبَاسًا / libāsan/ raiment” by the conjunction word “وَ / wa / and” . The element “لِبَاسًا / libāsan/ raiment” is accusative object singular indefinite noun.

Data (9)

(يَا بَنِي إِسْرَائِيلَ قَدْ أَنْجَبْنَاكُمْ مِنْ عَدُوِّكُمْ وَوَعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى) [sūrat Ṭāhā, verse 80]

Trs: Yā Banī 'Isrā'īla Qad 'Anjaynākum Min `Adūwikum Wa Wā`adnākum Jāniba Aṭ-Ṭūri Al-'Aymana Wa Nazzalnā `Alaykumu Al-Manna Wa As-Salwā

يَا بَنِي إِسْرَائِيلَ قَدْ أَنْجَبْنَاكُمْ مِنْ عَدُوِّكُمْ
 [NP Yā Banī 'Isrā'īla] [IP [D [Qad [Γ [VP 'Anjaynākum [PP Min `Adūwikum
 O Children of Israel ! have delivered you from your enemy

وَ الْأَيْمَنِ الطُّورِ جَانِبِ وَعَدْنَاكُمْ
 [Conj Wa] [IP [Γ [VP Wā`adnākum] [AP Jāniba Aṭ-Ṭūri Al-'Aymana
 and We made an appointment with you side At-Ṭūri on the right

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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 “رَبِّ / *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 (determinerphrase), Conj (conjunction), Trs (transliteration), C` (complement), Comp (complementation), and IP (inflectionalphrase).

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