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RESEARCH ARTICLE

THE USE OF DEIXIS IN ENGLISH TRANSLATION OF HOLY QURAN IN THE FIRST TWO CHAPTERS, (JUZ', AL-AWAL, AL-SANI, AL-SALES)

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ABSTRACT

This present study aimed to describe the kind of deixis in "Holy Quran", theoretically this study is expected to be useful for scholars of Quranic and language. The main purpose of this investigation is the use of deixis, including the form and reference of deixis. The main objectives of this study are a) to describe the pattern of deixis used in the first and second chapters (Juz', Al-Awal, Al-Sani, Al-Sales) and b) to show the reference of deixis use in the first and second chapters. The descriptive approach is straight forward in principle. It consists of fairly three types of deixis. The data used in this investigation were deixis be sourced from English Holy Quran translated by M.H. Shakir. Furthermore, the data that have been collected are classified and grouped according to form, characteristic and its reference, based on the data analysis. It was found that the prominent deixis, is spell deixis, next there was also place deixis, time deixis, person deixis in the English translated Holy Quran.

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INTRODUCTION

The Quran-e majid or the Glorious Quran is the word of Allah as revealed to His prophet, Muhammad (peace be on him and his descendant). Al-Quran, literally meaning "the recitation", also romanized Quran or Koran is the central religious text of Islam, which Muslims believe to be a revelation from God. (Shakir, 2001) The book of Allah is like a big sea. The less earned, like children collect pebbles and shells from its shores, the scholars and thinkers like pearl divers, bring out from it the highest philosophy, wisdom and rules of a perfect way of living (Shakir, 2001) The Quran is basically a book of guidance. Even though words used in the Quran are as a rule, taken in their literal meaning. Much of meaning can only be understood by looking at linguistic marker has a "pointing" function in a given discourse context. Deixis makes a precise interpretation of the message. Deixis means "pointing" as a linguistics term, it means "identification by pointing". It is a word in which its referent always moves or changes depend on the context. Deixis is crucial to be understood by people in order to get a precise interpretation of the message both in oral or written text. It also uses in English translation of Holy Quran, the significant purpose of this investigation.

The main purpose of the present study is to classified and grouped according to characteristic, form and its reference based on data analysis. In addition, the current study attempts to reveal answers for the following questions:

1. Is deixis an evident phenomenon in the Holy Quran?
2. What classified are used to achieve deixis across the Holy Quran the first two chapters?

Significance of the study

The significance of this study form the fact very little research has been conducted on the deixis in English translated Holy Quran. It is hoped that the current investigation of this topic will significantly contribute to the enhancement of interpretation of the message in English translation of Holy Quran. The Holy Quran consists of 144 chapters which it has a lot of good to offer to humanity and mortality. The first "Juz'" is one of the part of Quran, it consists of two divisions (surah) that both are the Opening (AL-FATEHAH) and Cow (AL_BAQARAH). Surah AL-FATEHAH (the Opening) is the first chapter of the Quran. AL-FATEHAH is a Meccan sura. Its seven verses (ayat) are a prayer for the guidance lordship and mercy of the recite's God. This chapter has a special role in daily prayers being recited at the start of each unit of prayer.

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Surah AL-BAQARAH (the Cow) is the second and longest chapter (surah) of the Quran. It is a Median; the chapter comprises 286 verses (ayat). So Knowing the meaning involves meaning of deixis is great importance for all Moslems to get admonition it. (Wikipedia, AL-Fatiha, AL-BAQARAH)

These strong reasons make the Authors. Really enthusiastic about “the topic “deixis in English translation of Holy Quran in the first two chapters.

Theoretical background and review of related literature

For the first step, the research of deixis has been introduced by Fillmore (1971). Jayasudarma (1994), deixis grammatical closely related to the way the context of the speech characteristics or events related to the interpretation of speech utterances. Lyons (1995) argues that deixis used to deal with the characteristics of “determination” language to time and place. Fromkin (1991) has been done in this field, who believes that, deixis are those words in language that entirely depend on context. Another work has been done on deixis in English and Arabic languages have been worked out by Semali (2006). He mentioned that deictic words have different uses pattern in their own language. This work tries to find the similarities and differences of both languages. Riccobono (1996) analyses the function of deixis in the poetry of Eugenio montale in particular ‘In Limine’ the main achievement of this paper is to represent, how deixis in involved in the dynamic relationship between text and the reader. Levinson (1983) analyzed the main categories of deixis. In his analysis, he asserts the idea that the function of deixis is to draw the relationship between language and context. He describes that deixis includes: Personal and possessive pronoun, demonstrative pronoun, spatial and temporal adverbs and articles.

Suyono (1990) argues that a word is said to be deixis if its reference or referral / reference moving or changing depending on who the speaker and it depends on the time and place of the word spoken. Deixis is a term in linguistics that reference a class of linguistic expressions used to indicate elements of the situational and/or discourse context including the speech participant and the time and location of the current speech event. Lyons (1977), Allmon (1982), Levinson (1983, 2004), These types of deixis expression are found in almost all languages to which Quran language is no exception. In Quran deictic expressions go hand in hand with the distinction provided by them. It is better to have an over-view of these different types of deictic expression in the Holy Quran.

Research method

This research uses descriptive approach with number of procedures, namely (a) gather data usage of deixis, (b) identify and classify the data usage of deixis on deixis person, time, and place, (c) to analysis data of usage the deixis and finally (d) making the conclusion usage of deixis data. Sources of data on this study were taken from the Holy Quran that was translated by M.H.Shakir. The ultimate aim is to provide a scientific base for considering and moving paper on linguistic semantic. To practice which in this case may be used for Quranic scholars and who are interested in study the Glorious Quran.

RESULTS

Various kinds deixis and its use in Holy Quran. Base on data analysis the AL-Quran translated by Shakir includes a number of deixis namely person deixis, place deixis, time deixis, each deixis is presented below.

Person deixis

Person deixis is one from of pronominal deixis and it concerns the encoding of the role participant in the context in which utterance in question is delivered. In Holy Quran, there was found three sorts of person deixis, those are first person, second person and third person, more clearly, the following three type's person deixis is described.

First single deixis

The data below is the first person deixis,

1. And when your lord said to the Angels, I am going to place in the earth a khalif they said: what (Al-Baqarah, page 5, Ayat 30)
2. He said: Did I not say to you that I surely know what is ghaib in the heaven (page 5, Ayat 33)

“I” was at the data (1) refers to Allah. This was the evident in a conversation between God and the Angels with on p.5. According to Levinson, this deictic element was categorized as singular first person pronoun in data (2), the first person deixis refers to God.

Meanwhile, this can be seen in the conversation between Allah and Adam on page 5, Ayat 33.

Second person deixis

3. Dwell you and your wife in the garden. (Page 5, Ayat35)
4. Some of you being the enemies of others and there is for you in the Earth. (Page 6, Ayat 36)

The word “you” in this verse has a role as a subject and “your” has a role as possessive determinate. Usage person you in the data (1 and 2) refers to Adam and His wife (Eve) because the dialogue between God and Adam describe the world environment of speaker.

First person deixis plural

The pronoun “We” has a potential for ambiguity between exclusive “We” which (excludes the hearer) and the hearer including (inclusive) ‘We’. Levinson (1983) states that deictic usage of this centre appears in pronouns, vocative and greetings but although pronouns are use not deictically, there are some natural uses which cannot simply be captured. Let’s take an clear example. Which is provided by Fillmore, (1971) of the editorial “We” of the New Yorker.

In the Holy Quran found a number of first plural deixis “We”, as seen in the data below.

3. "So we made them an example to those who witnessed it" (Al-Baqarah, Ayat 66)
4. "And when we made a covenant with you and raised the mountain over you" (Al-Baqarah, Ayat 93)

Based on analysis of deixis of Holy Quran it is known that first person plural 'we' is used. It refers to Allah but, one question may be raised, why does the Holy Quran use the first person plural "we" for Allah in certain place? And how Allah, who is seen as one person, can speak in the plural, as this use of the plural appears in number of times in Quran, it is quite true that in a number of places the plural 'we' is used. The reason varies place to place. Sometimes it is used to express the might and majesty of Allah, sometimes for his absolute supremacy over man, their affair and their destinies sometimes for his supremacy and control over things one which men have no control, such as things supernatural, including divine revelation, etc.

The form of pronoun "we" in the data (5) refers to God and it is used to express the might and majesty. Meanwhile, the first person plural "we" in the data (6) refer to Allah; this is evident in following quote.

In English translated Holy Quran found deixis which refers to the place as shown below:

5. "O, you who believe! Do not say Raina and say Unzurna and listen and for the unbelievers. There is a painful chastisement (Al-Baqarah, page 14, ayat 104) when we examined, the form of "there" in the data (7) refers to a place which unbelievers must be waiting for excruciating torture.
6. Say: surely Allah's guidance, that is the (true) guidance. Based on analysis of deixis, "that" in the data (8) is type of demonstrative and it refers to Allah's guidance. And when made over a covenant with you and raise the mountain over you: take hold of what we have given you with firmness and be obedient.
7. "They said: we hear and disobey. And they were made to imbibe (the love of) the calf into their hearts on account of their unbelief."

In contrast, the form of pronoun "we" in data (9) refers to hearers or addressee and first type plural refers to participant role in the speech event.

Third person deixis single

In the English translated Holy Quran found third person deixis singular form. The following is intended deixis form.

a. Person deixis he

Person deixis he much used in the first "juz" of the English translated Holy Quran. Deixis use it shown in the example below.

8. He said: O Adam! (Al-Baqarah, Ayat 31)
9. He it is who created for you all that is in the Earth

10. He taught Adam all the names, then presented them to the angels, then he said: (Al-Baqarah, Ayat 31)
11. He said: I seek the protection of Allah from being one of the ignorant (Al-Baqarah, page 9, Ayat 67)
On the data (9) third person "He" refers to Allah, It was seen in the verse above. In contrast to that, the third person deixis he in the data (12) refers to Musa. This is the evident in the Ayat:

"And when Musa said to his people: surely Allah commands you that you should sacrifice a cow, they said: Do you ridicule us? He said: I seek the protection of Allah from being one of the ignorant"

Place deixis

Place deixis is deictic reference to a location relative to the location of a participant in the speech event, typically the speaker examples of this proximal deictic place and distal one can be conceived in demonstratives 'this' and that and deictic adverbs "here" and "there", (Levinson 1983, p.62)

Moreover Diessel (1999) says as quoted by Grundy (2000:28). That for most but not all speakers of English, there is a proximal demonstrative, this is a "proximal demonstrative", this (pl. these), and a 'distal' demonstrative, that (pl. those). Each maybe either as pronoun or in combination with a noun. Other place deictics include: here (proximal), there (distal), where (and the archaic hither, hence, thither, thence, whither, whence), left, right, up, down, above, below, in front, behind, come, go, bring and take.

In the Holy Quran found deixis which refers to the place as shown below:

14. "What ever is in the heaven and whatever is in the Earth is Allah's"; (Al-Baqarah, Ayat 284)
15. "Does one of you like that he should have a garden of palms and view with streams flowing beneath it," (Al-Baqarah, Ayat 266)

In the heaven and the earth both of them in data (14) are categorized into place deixis since they indicate. The certain location where they belong to Allah. Meanwhile, in the data (15) a garden refers to the place in the heaven where there are palms and vines with streams flowing beneath it.

Time deixis

Time Deixis (temporal or time) concerns itself with the various times involved in and referred to in an utterance, furthermore, Nababan (1987 : 41) argues that the deixis time is disclosure (giving shape) at a point of time or distance is seen from the expression time sometimes is made, for example, today, yesterday, tomorrow, and the day after tomorrow.

There are also true with the following deictic expression in the Holy Quran.

13. "We have today no power against Jalut and his forces" (Al-Baqarah, Ayat 249)
14. "And there are some people who say: we believe in Allah and last day" (Al-Baqarah, Ayat 8)

The deictic adverb of time "today" means this day when speaker delivers the utterance. This deictic element inform cataphorically in the situation the narrator informed the deictic element today on relevant day-war, it can be seen in the following quoted text.

"So when Talut departed with the forces, he said: Surely Allah will try you with a river; whoever then drinks from it, he is not of me, and whoever does not taste of it, he is surely of me, except he who takes with his hand as much of it as fills the hand; but with the exception of a few of them they drank from it. So when he had crossed it, he and those who believed with him, they said: We have today no power against Jalut and his forces. Those who were sure that they would meet their Lord said: How often has a small party vanquished a numerous host by Allah's permission, and Allah is with the patient." (AL-Baghareh, Ayat 249). Based on prior context the word " (last) day " refers to the day of judgment which is used deictically and it can be categorized into time deixis because it refers to the referent identified as time. A day Will come when the whole universe will be destroyed and dead will be resurrected for judgment by God.

Furthermore, the word said in data (14) is categorized into time deixis since. It indicates the action and situation in the past time.

Meanwhile, Finegan (2004, 204) defines the temporal deixis as the orientation or position of the referent of actions, and events in time. Another important, time deictic is the tense system. In fact, almost every sentence makes reference to an event time. (Grundy, 2000:31-32). Beside, in many language temporal deixis not only can be marked through tense but also it is encode on the verb with affixes or expressed in an independent morpheme (Finegan, 2004: 204)

Verbs can also be used to express time deixis. The following examples.

15. "He said: Surely I know what you do not know." (Al – Baqarah, Ayat 30)
16. "They themselves are Mischief marker." (Al-Baqarah, Ayat 12)

Mean while the word do is a verb phrase which combined with not and it becomes a negative statement because there is a negative mark (not) in the sentence. However, it can be categorized into time deixis because it expresses the actives in the present time. The next "are" in data (16) is to be that points the plural form. It can be classified into time deixis because it points to the time in the present.

DISCUSSION

After analyzing the whole data base on the use of deixis in English translation of Holy Quran, the discussion is needed to answer problems in this paper. In accordance with the investigation findings, the achieved data shows that deixis

theory used in the first and second chapters namely The Opening and the Cow in the translation of Holy Quran by M.H. Shakir is three deixis types suggested by Levinson, namely person deixis, time deixis and place deixis. In this research, the person deixis dominates all data in both surahs because person deixis form a crucial role in the text. The data finds the person deixis, namely first, second, third person deixis. The place deixis use to reveal to certain position and location, for instance, "beneath", in the garden, in the Earth. Moreover, the verbs in those verses can be classified into proximal and distal, form, they are showed with examples do, said as proximal and distal form.

Conclusion

Based on this analysis and discussion, the types of deixis in the two surahs (The Opening and the Cow). Can be found are person deixis, time deixis, place deixis, then in analyzing the referring to first person, second person, referring to third person, past time, present time and certain place namely the place of someone when located in the day of Judgment, referring to the place of at garden which belong to Allah.

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