

Syntactic Functions of Relative Clauses in the Glorious Qur'an with Reference to Their Realizations in English

M.A.Weam Luaibi Saleh

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Abstract

The main concern of this study is to show whether there is a possibility that the interpreters of the Glorious Qur'an can convey the same effect of the relative clauses as it is manipulated in the source language. The current study aims at pointing out the grammatical functions of relative clauses which occur in the Glorious Qur'an with some clarification in an attempt to give a better understanding of them in both languages. The study hypothesizes that renderings which use relative clauses will convey meaning more clearly than those which do not. Thus, this study assures that renderings which use relative clauses (henceforth Rcs) are more successful in conveying the meaning clearly than those which do not. Arabic relative clauses are noticed in a different way which affects the functions of these clauses in the target language. The three renderings which have been selected in this study are incapable conveying exactly the cases of gender and number as they are found in the source language.

Key words: relative clauses, Glorious Qur'an, source language, target language, gender, number.

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الخلاصة

تعنى الدراسة لإظهار امكانية مترجمي القرآن الكريم في نقل التأثير ذاته لجمل الصلة كما هي مستعملة في اللغة المصدر. وتهدف الدراسة الحالية للإشارة الى الوظائف النحوية لجمل الصلة في القرآن الكريم مع بعض الايضاحات لفهمهم بشكل افضل في كلا اللغتين. تفترض الدراسة بان التراجم التي تستعمل جمل الصلة تنقل المعنى بشكل اوضح من تلك التي لا تستعمل هذه الجمل. هكذا تؤكد هذه الدراسة بان التراجم التي تستعمل جمل الصلة هي اكثر ناجحا في اصال المعنى بشكل واضح من تلك التي لا تستعمل هذه الجمل. تدرك العديد من وظائف جمل الصلة النحوية في اللغة المصدر بشكل يختلف عن تلك التي في اللغة الهدف. إن التراجم الثلاث التي اختيرت لهذه الدراسة لم تتمكن من نقل حالات الجنس والعدد كما هي موجودة في اللغة المصدر.

1. Introduction

A sentence is a grammatical unit consisting of words that are grammatically related. O' Dwyer (2006: 22) points out that a sentence is a structure containing a noun phrase (NP) and a verb phrase (VP). The phrasal categories typically have (NPs) which in turn do multiple grammatical functions either as the subject or the object of the sentence. Finch (2000: 88) mentions that the subject usually refers to the topic or theme of the clause, that is, what the clause means to inform the reader/ listener about; whereas the predicate points out to the presence of a verb. The object is considered the third component which defines who or what has been affected by the activity of the verb. One can say that, there are two kinds of an object, a direct and an indirect, e.g.:

1. I gave the girl some flowers.

In the above example, there are two objects (the girl) is a direct object and (some flowers) is an indirect of the verb (give).

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The fourth component is the complement which supplies more information about either the subject or the object of the verb and shares an area of reference. The last component is the adverbial/ adjunct which is grammatically optional in clauses.

2. Relative Pronouns in English

It is important to mention that, there are various ways of supplying information about a noun in English such as using adjectives e.g., 'a beautiful girl'. Relative pronouns (henceforth Rps) are another very widespread way of supplying limited information about a noun either referring to a person or a thing.

Teschner and Evans (1993: 203) state that the Rp is the connector which connects the embedded clause and the head noun together by wh- words or 'that'. Thus, an Rp is regarded as the bridge between the head of the NP and the embedded clause.

2.1 Types of Relative Clauses

Linguists emphasize that a relative clause can be worked either broadly or narrowly. 'Broadly' signals the defining Rc and the noun it postmodifies; whereas, 'narrowly' signals only the subordinate clause whether defining or non-defining (LeTourneau, 2001: 304).

Quirk et al. (1985: 1239) classify Rcs into: defining or (restrictive, identifying), and non-defining or (non-restrictive, non-identifying).

2.1.1 Defining (Restrictive) Rcs:

Quirk et al. (1985:1239) and Leech and Svartvik (1975: 62) define a restrictive clause as the one that identifies a noun and makes its meaning more clear by adding information to the noun, as in:

2. The teachers who live next door.

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This phrase narrows down or identifies the meaning of the noun 'teachers' by informing what kind of teachers the speaker is talking of. It indicates that there are other kinds of teachers.

In this respect, Curme (1947: 167) assures that restrictive clauses come immediately without a pause since they are quite closely related to the antecedent so they are not usually separated by a comma.

2.1.2 Non-Defining (non-Restrictive) Rcs:

Quirk et al. (1985:1239) and Roberts (1962:181,183) define a non-defining or (non-restrictive) Rc as the one that doesn't identify or specify the meaning of the preceding noun or pronoun, as in:

3. The men who knew the country best were dubious.

4. The men, who knew the country best, were dubious.

The above two sentences include that there are differences in meaning and structure because the intonation patterns refer to the differences between them. The first example may be uttered with only one primary stress whereas the second example may be pronounced with three primary stresses. The former includes that only some group of men knowing the country well were dubious in the sense that there are other groups of men that do not know the country and were not dubious. While the latter involves that all men without exception concerning knowing the country better than the women were dubious. It is a non-restrictive.

2.2 Characteristics of Relative Clauses

Dixon (2005: 32) states that a relative clause like a main clause in that, it contains the same essential structure including the subject and the predicate with a tensed verb as a head. He states that, "it must contain an NP that has the same reference as the head of the superordinate NP in whose structure the relative clause functions", as in:

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5. The man [who kicked John].

Therefore an Rp is occurred at the beginning of the clause and then the occurrence of the coreferential NP is deleted. LeTourneau (2001: 303) considers that a subordinate clause can be a post modifier to its antecedent, so for that reason, a clause which performs in this way is termed adjective or relative clause. The term 'adjective' assumes that such clauses modify nouns as adjectives do, on the other hand, the term 'relative' clarifies that there is a post modification relation between the noun and the relative clause by a relative pronoun.

On the other hand, Curme (1947: 163) argues that "there is an old type of relative clause, which follows the antecedent, like other relative clauses, but it is not linked by a relative pronoun, so that we often say that the relative pronoun is omitted and call the clause a syndetic, i.e. without a connective", as in:

6. Here is the key you lent me.

Quirk et al. (1985: 1245) add that there are two kinds of relation between the Rc and its antecedent, the first kind is termed as the external relation. This relation shows the concord between the Rp and its head noun. While the second relation is called the internal relation. It refers to the position of the Rp within its Rc either as being an element of clause structure (subject, object, complement, adverbial) or as being a constituent element in its Rc.

3. The Syntactic Functions of Relative Clauses in English

There are many grammatical functions that defining and non-defining Rcs can perform, they may come as follows:

3.1 Rp as a subject:

Quirk et al. (1985: 1250, 1257) and Thomson and Martinet (1986: 82) assure that when the pronoun occupies the subject position of the Rc and the antecedent is personal, 'who' is favored in both defining and non-defining Rcs, as in:

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7. People who live in new houses.
 8. Johne, who had been driving all day, suggested relaxing at the next town.

3.2 Rp as an object of a verb:

Thomson and Martinet (ibid) mention that the formal form of the object is 'whom', while 'who' or 'that' is usually used in spoken English. It is also possible to delete the object pronoun altogether but in non-defining Rc it is not possible to delete the pronoun, as in:

9. The girl (who(m))/ that I saw told me to return back today.
10. Jane, whom everyone suspected, turned out to be innocent.

3.3 Rp as an object of a preposition:

Thomson and Martinet (ibid: 82) limit that the Rp 'whom' come after a preposition in formal speech in both defining and non-defining Rc, as in:

11. the woman to whom I spoke
12. Mr. Jones, for whom I was working, was very generous....

3.4 Rp as a complement:

Quirk et al. (ibid: 1260) say that the Rp 'which' is used when it functions as a non-prepositional complement in the Rc for personal and non-personal head nouns in restrictive and non-restrictive clauses, as in:

13. She is the perfect accountant which her predecessor was not.
14. Anna is a vegetarian, which no one else is in our family

3.5 Rp as a possessive:

Thomson and Martinet (1986: 83, 86) mention that 'whose' is the only possessive form which is used for personal and non-personal nouns in both defining and non-defining Rcs but the construction with+ a phrase is more preferable when the antecedent is non-personal, e.g.

15. People whose rents have been raised can appeal.

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16. This is George, whose class you will be taking.
 17. a house whose walls were made of glass
 18. a house with glass walls

4. Sentence Structure in Arabic

From the first look at an Arabic text, one may notice that a text involves at least one independent (main) clause. The function of that clause will be determined through the context, whether it is a statement, a question or an imperative.

Aziz (1989: 10) clears that a traditional Arabic sentence comprises two parts: the inchoative and the enunciative, as in:

ماري تساعد أمها

تساعد أمها ماري. 19.

[Mary] (Inchoative) [is helping her mother] (enunciative)

According to traditional Arab grammarians, the inchoative is called as 'المسند اليه' and the enuciative is signaled as 'المسند' and the whole relation is known as 'الاسناد' predication.

Aziz (ibid: 12) clarifies that the enunciative may contain one element or more such as a noun, a verb, a complement or an adverbial.

Ryding (2005: 58) classifies an Arabic sentence into two kinds depending on the nature of the first word in the sentence. The first type is known as 'جمل اسمية' 'nominal sentences' when the first word is a noun or a noun phrase. The second type is termed as 'جمل فعلية' 'verbal sentences' when they begin with a verb. Aziz (ibid: 12) adds that the inchoative in nominal sentences always comes before the enunciative except when the inchoative is an indefinite noun; in this case, the enunciative precedes the inchoative as in:

20. ليلى تلميذة Layla is a student. (Definite noun)

21. رجل في الحديقة رجل. there is a man in the garden. (Indefinite noun)

5. Definitions of Relative Pronouns

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Grammarians have defined relative pronouns in various ways :Anees (1966:276) states that Rps are clauses connectives employed to avoid the repetition of the antecedents (head nouns), as in:

اشتريت البيت. رأينا البيت في الأسبوع الماضي. 22

I have bought the house. We saw the house last week.

اشتريت البيت الذي رأيناه في الأسبوع الماضي. 23

I have bought the house which we saw last week.

In the above example, the Rp 'الذي' 'which' relates the two clauses and avoids the repetition of the head noun phrase 'البيت' 'the house'.

Abu-Chacra (2007: 202-203) adds that, it is important to know that, in Arabic when the antecedent 'السابق' is definite, one can use the Rp but when the antecedent is indefinite there is no use of the Rp and the Rc will come immediately after the antecedent, e.g.:

شاهدت الرجل الذي يتكلم العربية. 24

I saw the man who speaks Arabic.

شاهدت رجلا يتكلم العربية. 25

I saw a man speaking Arabic.

6. Types of Relative Pronouns

Arab grammarians agree that there are two types of Rps 'a nominal relative' الموصول الاسمي and 'a particle relative' الموصول الحرفي.

Al-'Amily (2008: 266) divides a particle relative into five particles which are the common ones. They are (كي، أن، أن، لو،) (ما). A nominal relative is the second type of an Rp which is in turn subdivided into two parts: مشترك 'common' and مختص 'specific' (Al-Ghalayeeny, 2005: 103)

Yaqoub (2006: 155) defines specific relative pronouns as "those nouns in singular, dual or plural for both masculine and feminine which are appropriate according to the context of the

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sentence." For grammarians, there are several specific Rps that are governed by gender and number, الذي 'allathi', التي allati, اللذان allathan, اللتان allatan, الذين allatheena, اللائي allai, اللاتي allaati, الألى alloula and اللواتي allawatee.

Al-Samarraie (1987, Vol.1: 133) states that common Rps are those which can be used for singular, dual, plural for both masculine and feminine for different meanings with the same pronunciation. Most Arab grammarians normally agree that there are six kinds of common Rps. They are (مَنْ man, ما ma, ال al, أي ayyu, ذو thu and ذا tha). Al-Ashmoony (1955: 74) emphasizes the fact that all relative pronouns in both types (a particle or a nominal) Rps require an Rc, So the function of the Rc is to complete that meaning and to remove its ambiguity in order to make it clear. as in:

26. جاء الذي أكرّمته.

The one (male) whom I honoured came.

Here, the verbal clause أكرّمته 'I honoured' is regarded an Rc

7. The Syntactic Functions of the Relative Clauses in Arabic

1. الابتداء 'Inchoative'

Al-Ansary (1963: 116) defines the inchoative as "the noun which is empty of the verbal factors in the prediction 'الإسناد' ". This function is conducted by the Rc together with its Rp since the latter is unable to perform this function by its own, as in:

27. الذي يتلألأ في الغرفة مصباح.

Which/what glitters in the room is a light. (Matrajy, 2000:88)

2. الخبر 'Enunciative'

Al-Ansary (1963: 117) states that the enunciative is regarded as المسند which is the second part of the nominal sentence. The enunciative completes the meaning of the sentence and thus together with its inchoative, they achieve the benefit by completing the sentence. They both occur in the nominative case, as in:

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28. زيد الذي أبوه قائم.

It is Zaid whose father is standing. (Ibn Y'aesh, n.d. Vol. 3:138)

3. 'The annuller's noun and its predicate' اسم الناسخ و خبره

Al-Ansary (1380: 123; 1963: 127) defines الناسخ 'the annuller' lexically as the one which refers to النسخ which means الإزالة 'removing' and terminologically as that what changes the case of the inchoative and the enunciative. Thus, the annuller doesn't change the function of the Rc but it changes its case, as in:

29. انّ اللذين أكرما الفقير كريمان.

The two (males) who have been kind to the poor are honorable. (Matrajy, 2000: 89)

4. 'Subjective' الفاعلية

The Rc with its Rp can perform the subjective function so that it is considered as a subject 'مسند اليه' since it needs a verb in the pattern فَعِلْ-يَفْعَلْ or the like, in order to complete its meaning as in:

30. جاءت اللتان اشتهرتا بالسمعة الطيبة. The two (females) who are known of a good reputation came. (Ibn Al-Nadhim, 2000: 157)

5. 'Pro-agent' نائب الفاعل

Al-Nuqrat (2003: 78) mentions that the subject may be deleted in certain cases and the pro-agent is used instead. The pro-agent may be an object, an adverb or a preposition. The origin of the pro-agent is an object. As it is stated previously that an Rc can occur as an object, so it can also occur as a pro-agent, as in:

31. (قَبِهَتْ الذي كفر) (البقرة: 258) (part of Ayah no.258)

[So the disbeliever was utterly defeated].

6. 'Objective' المفعولية

Ibn Yaeesh (n.d.: 138) holds that this function can be conducted by the Rc with its Rp. Al-Ansary (1963: 201) defines

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the object as "when the action of the subject has affected it." As in:

32. سمعتُ الذي شعره طويل.

I heard the one whose poetry is long.

7المجرور.'Genetive'

Ibn Y'aesh (ibid) mentions that the Rp together with its Rc can perform this function in its two parts of genitive مجرور 'a genitive with a preposition' and 'a genitive by virtue of annexation' since it completes the Rp and it is considered part of it, as in:

33. أصغيت إلى الذين شاركوا في الاحتفال.

I listened to those who participated in the celebration.

8.الاستثناء.'Exception'

Yaqoub (2006: 7) clarifies that the Rc with its Rp functions as 'excluded'. The particle 'إلا' makes what comes after it out of what precedes this particle, as in:

34. {ولا تجادلوا أهل الكتاب إلا بالتي هي} (العنكبوت : 46 part of Ayah no.46)
{أحسن}

[And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islamic Monotheism with His Verses)].

9.النعية.'Adjective'

Al-Ansary (1963: 283-284) explains that the adjective is a follower of the head noun which agrees with it in definiteness, number, gender, and case. The adjective is used either to specify an indefinite noun or to make the definite noun clearer, as in:

35. مررت بالفتيات اللواتي أكرمن الفقير.

I passed by the girls whom have been kind to the poor.
(Matrajy, 2000:90)

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10. 'coupled' المعطوف

Al-Ansary (1963: 297-298) defines 'coupling' as a lexical term as "going back to a thing after departing from it" and terminologically as "a follower that resembles its antecedent and shares with it case and function". So the Rc together with its Rp can perform the coupled function, as in:

36. { كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ } (الشورى: 3)

[Likewise Allāh, the All-Mighty, the All-wise sends Revelation to you (O Muhammad صلى الله عليه وسلم) as (He sent Revelation to) those before you]. (Al-Samarraie, 2000, Vol.3:217)

11. 'Apposition' البدلية

Eied (1975: 624-625) argues that the apposition as a lexical term refers to the replacement but according to grammarians the apposition means, "a follower which is meant to follow its antecedent without any medium". As in:

37. { وَأَسْرُوا النَّجْوَى الَّذِينَ ظَلَمُوا } (الأنبياء: 3)

[Those who do wrong, conceal their private counsels].

In the light of these grammatical functions, what follows will be an analysis of the relative clauses in the Glorious Qur'an:

8. Text Analysis of Relative Clauses in the Glorious Qur'an:

SL Text (1):

(وَاللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نَسَائِكُمْ فَاَسْتَشْهَدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ)

(النساء: 51 part of Ayah)

TL Text:

-As for those of your women who are guilty of lewdness, call to witness four of you against them. [Pickthal, 1930:24]

-And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them. [Hilali and Khan, 1983: 109]

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-If any of your women are guilty of lewdness. Take the evidence of four (reliable) witnesses from amongst you against them. [Ali, 1989: 183]

Interpretation:

This Glorious Qura'nic verse clarifies the punishment of adultery which requires stricter evidence. This evidence involves four witnesses, (Al-Saboony, 1981, Vol.1: 265).

Discussion:

According to the above verse, the Rp اللاتي 'allaati is employed to refer purely to a feminine plural animate noun. It is realized to have an inchoative function in this verse. The verbal clause يأتين الفاحشة 'are guilty of lewdness' is considered as an Rc. The tense of this clause is an active present tense and the case is nominative. The pattern of the above Rc is (VSO).

Concerning the rendering of Pickthal and Hilali and Khan, they use the same clause marker (who) as a corresponding form of the Rp اللاتي 'allaati'. This Rp is recognized to have a subjective function. The following clause 'are guilty of lewdness/ commit illegal sexual intercourse' is considered as an Rc. The tense of the above Rc is an active present tense and this clause has a nominative case. The pattern of the above Rc according to Pickthal's interpretation is (SVC) but Hilali and Khan use (SVO).

Ali conveys the meaning of the above Rp by using a zero Rp and instead of that he uses an 'if' clause as a corresponding form of the Rp.

SL Text (2):

(وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ) (الأعراف: 9) part of Ayah no.9 (

TL Text:

-And as for those whose scale is light; those are they who lose their souls.

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[Pickthal, 1930: 45]

-And as for those whose scale will be light, they are those who will lose their ownelves (by entering Hell). [Hilali and Khan, 1983: 201]

-Those whose scale will be light will be their souls in perdition. [Ali, 1989: 342]

Interpretation:

This verse refers to those whose scales of good deeds are light; they are those who lose themselves, in Hell will they abide, the only thing that benefits them will be their good deeds, (As-Saboony, 1981, Vol.1: 437).

Discussion:

The specific Rp الذين 'allatheena' is used in the above verse. This Rp signals a masculine plural animate noun. It is recognized to have an enunciative function in this verse. So this Rp is an enunciative of the inchoative أولئك 'those'. The verbal clause خسروا أنفسهم 'lose their souls' is regarded as an Rc. The tense of this clause is an active past tense and this clause has a nominative case. The pattern of the above Rc is (VSO).

Pickthal conveys the meaning of the above Rc by using the clause marker 'they who' as a corresponding form of the Rp الذين 'allatheena' and it refers to a common plural noun. This marker is realized to have the subject complement function. The clause 'lose their souls' is represented an Rc. The tense of this clause is an active simple present tense and the clause has a nominative case. The pattern of the above Rc according to Pickthal's interpretation is (SVO).

The interpretation of Hilali and Khan includes the use of the clause marker 'those who' as a substitution form of the Rp which refers to a neutral plural noun. This Rp is recognized to have a subject complement function. The clause 'will lose their ownelves' is regarded as an Rc. Hilali and Khan use the same

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structure exactly like that Pickthal uses but this interpretation is different from that of Pickthal in using simple future tense.

On his part, Ali employs a zero Rp. He uses the subject-operator inversion instead of the Rp. He employs the following structure (SVA).

SL Text (3):

(وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لِيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ)
(القلم: 51 part of Ayah)

TL Text:

-And lo! those who disbelieve would fain disconcert thee with their eyes when they bear the Reminder. [Pickthal, 1930: 187]

-And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'an).

[Hilali and Khan, 1983: 779]

-And the unbelievers would almost trip thee up with their eyes when they hear the message. [Ali, 1989:1594]

Interpretation:

This verse says to the Prophet (صلى الله عليه وسلم) that disbelievers cast angry looks at him that they might frighten him into giving up his mission. And when they listen to Divine words, they call him a madman, (As-Saboony, 1981, Vol.3: 431).

Discussion:

This verse employs the specific Rp الذين 'allatheena'. This Rp is used here to perform the annuller's noun of the presentt verb 'يكاد' which occurs in the nominative case. The verbal clause 'كفروا' 'disbelieve' is considered as an Rc. This clause consists of the perfect verb (كفر) and the subject pronoun 'واو'.

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So the tense of this clause is an active past tense and this clause has a nominative case. The pattern of the above Rc is (VS).

Pickthal together with Hilali and Khan convey the meaning of the above Rc by using the same clause marker 'those who' as a corresponding form of the Rp الذين 'allatheena' and in this verse this Rp refers to a neutral plural noun. This marker is viewed to have a subjective function. So the clause 'disbelieve' is regarded as an Rc. The tense of this clause is an active past tense clause and this clause has a nominative case. The pattern of the Rc according to Pickthal and Hilali and Khans' interpretation is (SV).

On the other hand, Ali interprets the above verse without using any equivalent form of the Rp الذين 'allatheena'. So he uses a zero Rp, instead of that he employs the noun 'the unbelievers'.

SL Text (4):

(part of Ayah no.9)- (وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا) (النساء):

TL Text:

-And let those fear (in their behavior toward orphans) who if they left behind them weak offspring. [Pickthal, 1930:23]

-And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they left weak offspring behind. [Hilali and Khan, 1983:107]

-Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind. [Ali, 1989: 180]

Interpretation:

This verse refers to a man who is near death and he dictates a will and testament that harms some of the rightful inheritors, (As-Saboony, 1981, Vol.1: 260).

Discussion:

In the above verse the Rp الذين 'allatheena' is realized to have the subjective function to the jussive present verb يخش

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'fear'. The conditional clause *لو تركوا من خلفهم ذرية* 'if they left behind them weak offspring' is regarded as an Rc. The tense of this clause is an active past tense and this clause has a nominative case. The pattern of the above Rc is (VSAO).

Pickthal's rendering involves the use of the clause marker 'who' as an equivalent form of the Rp *الذين* 'allatheena' which is used here to refer to a common plural noun. In this verse the Rp performs the subject complement function. The conditional clause 'if they left behind them weak offspring' is regarded as an Rc. The tense of this clause is an active past tense and this clause has a nominative case. The pattern of the above Rc according to Pickthal's interpretation is (SVAO).

Hilali and Khan and Ali employ a zero Rp. They use the 'comparative and if' clauses instead of the Rp. Hilali and Khan use the active past tense but Ali uses the active past perfect tense of the intended clause.

SL Text (5):

- (إنما النسيء زيادة في الكفر يضل به الذين كفروا يحلونه عاما ويحرمونه عاما)
(التوبة: 37. part of Ayah no.)

TL Text:

- Postponement (of a sacred month) is only an excess of disbelief where by those who disbelieve are misled , they allow it in one year and forbid it (another) year. [Pickthal, 1930:57]
- The postponing (of a sacred month) is indeed an addition to disbelief: there by the disbelievers are led astray, for they make it lawful one year and forbid it another year. [Hilali and Khan, 1983: 250]
- Verily the transposing (of a prohibited month) is an addition to unbelief: the Unbelievers are led to wrong there by: for they make it lawful one year, and forbid another year. [Ali, 1989: 451]

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Interpretation:

This verse warns the idolaters from changing Allah's law but they changed Allah's legislation depended upon their vain desires, allowing what Allah prohibited and prohibiting what Allah allowed. So they thought that three consecutive sacred months were rather long for them to remain without fighting, (As-Saboony, 1981, Vol.1:535).

Discussion:

This Glorious Qur'anic verse concerns the use of the specific Rp الذين'allatheena'. It is realized to have a pro-agent function in this verse. So the Rp is a pro-agent to the passive imperfect verb 'يضل'are misled'. The verbal clause كفروا 'disbelieved' is realized as an Rc. So the tense of this clause is an active past tense and the case is nominative. The pattern of the above Rc is (VS).

Concerning Pickthal's interpretation, he uses the clause marker 'those who' as a corresponding form of the Rp الذين'allatheena' which refers here to a neutral plural noun. This marker is recognized to have a subjective function. The clause 'disbelieve' is considered as an Rc. The tense of this clause is a passive present tense and the case is a nominative. The pattern of the above Rc according to Pickthal's rendering is (SV).

Together Hilali and Khan and Ali s' interpretation is empty of any clause marker as a substitution form of the Rp الذين'allatheena'. They use the noun 'the disbelievers/the unbelievers' instead of the Rp الذين'allatheena'.

SL Text (6):

- (وليمحص الله الذين امنوا ويمحق الكافرين) (آل عمران : 141)

TL Text:

- And that Allah may prove those who believe and may blight the disbelievers. [pickthal, 1930 : 20]

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- And that Allah may test (or purify) the believers (from sins) and destroy the disbelievers. [Hilali and Khan, 1983:94]
 - God's object also is to purge Those that are true in Faith and to deprive of blessing Those that resist Faith. [Ali, 1989: 159]

Interpretation:

This verse indicates that Allah Almighty wants to purify the believers from their sins by forgiving them if they have any. Otherwise, Allah will raise their grades according to the losses they suffered, (As-Saboony, 1981:232).

Discussion:

This Glorious Qur'anic verse includes the use of the specific Rpالذين 'allatheena'. In this verse, the Rp is employed to have an objective function. The verbal clause امنوا 'believe' consists of the imperfect verb امن and the subject pronoun واو and this clause is considered as an Rc. The tense of the above clause is an active past tense and this clause has an accusative case. The pattern of the above clause is (VS).

Pickthal's interpretation includes the clause marker 'those who' to refer to the Rpالذين 'allatheena' in Arabic which refers to a neutral plural noun in this verse. This Rp is realized to have an objective function in this verse. The verb 'believe' is considered as an Rc. This clause occurs in an active present tense and this clause has a nominative case. The pattern of the above Rc is (SV).

On the other hand, Hilali and Khan employ a zero Rp as an equivalent form of the Rp. Furthermore, they use the noun 'the believers' instead of the Rp.

On his part, Ali employs the phrase 'those that' in his rendering as an equivalent form of the Rp which refers here to a neutral plural noun. This Rp is noticed to have an objective function in this verse. The clause 'are true in faith' is realized as an Rc. The tense of this clause is an active present tense and

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this clause has a nominative case. The pattern of the above Rc according to Ali's rendering is (SVC).

SL Text (7):

(ادع إلى سبيل ربك بالحكمة والموعظة الحسنة وجادلهم بالتتي هي أحسن)
(النحل: 125 part of Ayah no.125)

TL Text:

- Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way. [pickthal, 1930 : 85]

- Invite (mankind, O Muhammad صلى الله عليه وسلم) to the way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Quran) and fair preaching, and argue with them in a way that is better. [Hilali and khan, 1983: 367]

- Invite (all) to the way of the Lord with wisdom and beautiful preaching, and argue with them in ways that are best and most gracious. [Ali, 1989: 689]

Interpretation:

This verse indicates that we must invite all to the way of Allah, and expound His universal will; we must do it with two principles of Da'wah: Al-Hikmah (wisdom) and Al-Mawizah (good counsel), (As-Saboony, 1981:148).

Discussion:

This Glorious Qur'anic verse concerns the Rp التي 'allati' which is used to refer to a feminine singular animate noun. This Rp is employed here to have a genitive function. This Rp is preceded by the preposition بـ 'in'. The nominal clause هي أحسن 'is better' is regarded as an Rc. This clause consists of the separate pronoun هي which has the position of inchoative and the word أحسن is an enunciative. This nominal clause occurs in a genitive case. The pattern of the above Rc is (inchoative, enunciative).

Pickthal uses a zero Rp. This verse is rendered by using a prepositional phrase instead of the Rp. On the other hand, both

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Hilali and Khan and Ali interpret the above Rp التي'allati' by using the clause marker 'that'. This marker is employed in their interpretation to have an object of a preposition function. The clause 'is better' is used as an Rc in a singular form according to Pickthal's interpretation. While Hilali and Khan's interpretation concerns the clause 'are best and most gracious' which is employed as an Rc in a plural form which differs from the SL text. The tense of the above Rc is an active present tense and this clause has a genitive case. The pattern of the above Rc according to Hilali and Khan and Alis' interpretation is (SVC).

SL Text (8):

(ولا تقربوا مال اليتيم إلا بالتي هي أحسن) (الإسراء : 34)

TL Text

- Come not near the wealth of the orphan save with that which is better. [Pickthal, 1930:87]

- And Come not near to the orphan's property except to improve it.

[Hilali and Khan, 1983: 373]

- Come not nigh to the orphan's property except to improve it. [Ali, 1989:703]

Interpretation:

This verse concerns the protection of properties owned by orphans and warning not to go near the property of orphans. It means that there should be no free use of their property counter to, (As-Saboony, 1981:159).

Discussion:

The specific Rp التي'allati' is used in this Glorious Qur'anic verse. The Rp is used to have a genitive function. This Rp is preceded by a preposition بـ 'with' so the Rp occupies a prepositional position which is related to the verb 'تقربوا' come

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near'. In this verse, the Rp is regarded as an adjective to an omitted qualified noun and the estimation is بالصفة التي هي. The nominal clause 'is better' is realized as an Rc. This clause consists of an inchoative and its enunciative and both of them have a nominative case. The pattern of this clause is (inchoative, enunciative).

Pickthal's rendering concerns the use of the clause marker 'with that which' as a substitution form of the Rp التي 'allati' which refers to a common singular form in this verse. This marker is employed here to perform an object of a preposition function. The clause 'is better' is considered as an Rc. The tense of this clause is an active present tense and the clause has a genitive case. The pattern of the above Rc according to Pickthal's rendering is (SVC).

Together, Hilali and Khan and Ali interpret the above verse without using any equivalent marker of the Rp and instead of that, they use an infinitive clause.

SL Text (9):

(- إنما إلهكم الله الذي لا إله إلا هو) (طه : 98 . part of Ayah)

TL Text:

- Your God is only Allah, than whom there is no other God.

[pickthal, 1930 : 99]

- Your Ilah (God) is only Allah, (the one) La ilaha illah Huwa (none has the right to be worshipped but He). [Hilali and Khan, 1983:423]

- But the god of you all is the One Allah. There is no god but He. [Ali, 1989:811]

Interpretation:

As-Saboony (1981:246) mentions that the prophet Musa addresses Bani Israel by saying that the only God who deserves to be worshipped is Allah. Therefore, worship is not befitting to anyone except Him.

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Discussion:

This Glorious Qur'anic verse uses the specific Rp الذي 'allathi' which refers to a masculine singular animate noun. This Rp has an adjectival function in this verse which has a nominative case. So this Rp modifies the enunciative الله 'Allah'. The nominal clause لا اله إلا هو 'there is no other god' is regarded as an Rc. This clause is a nominal clause which has a nominative case. The pattern of the above Rc is (Subject, deleted predicate of لا) and the estimation is the لا اله موجود إلا هو.

Hilali and Khan and Alis' rendering is empty of any substitution of the Rp الذي 'allathi'. So they use a zero Rp.

On his part, Pickthal interprets the above Rp by using the clause marker 'whom' as an equivalent form of the Rp الذي 'allathi'. This form is used in the objective form. So it is realized to have an object complement function. This Rp modifies the noun 'Allah'. The clause 'there is no other god' is considered as an Rc. It is an adjectival clause. So this clause occurs in an active present tense and the clause has an accusative case. The clause pattern according to Pickthal's rendering is (SVC).

SL Text (10):

- (كدأب آل فرعون والذين من قبلهم كذبوا بآياتنا) (آل عمران : part of Ayah - (no . 11

TL Text:

- Like pharaoh's folk and those who were before them, they disbelieved our revelations. [Pickthal, 1930:15]
- Like the behavior of the people of Firaun(Pharaoh) and those before them; they belied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.). [Hilali and Khan, 1983:68]
- (Their plight will be) no better than that of the people of pharaoh, and their predecessors: They denied Our signs. [Ali, 1989: 124]

Interpretation:

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This verse indicates that disbelievers will not benefit from their wealth or offspring. Rather, they will perish and be punished. So this is the same end the people of Pharaoh and the previous nations met those who rejected the Messengers, the Ayat and Proofs of Allah, (As-Saboony, 1981:188).

Discussion:

The specific Rp الذين 'allatheena' is used in the above Glorious Qur'anic verse. It is realized to have a coupled function. This Rp has a genitive case since it is coupled on the noun آل فرعون 'the people of Pharaoh' which also has a genitive case. The prepositional phrase من قبلهم 'were before them' is related to an omitted Rc and the estimation is the verb 'كانوا'. This nominal clause has a genitive case. The pattern of the above Rc is (deleted verb, deleted subject, adverb).

Pickthal uses the clause marker 'those who' as an equivalent form of the Rp الذين 'allatheena' which is used to refer to a neutral plural noun. This Rp have the subjective function. The clause 'were before them' is represented as an Rc. The tense of this clause is an active past tense and the case is nominative. The pattern of the above Rc according to Pickthal's interpretation is (SVA).

Hilali and Khan and Ali interpret the above verse by using a zero Rp. Hilali and Khan employ the demonstrative noun 'those' while Ali employs the possessive pronoun 'their' with its noun 'predecessors' as a corresponding form of the Rp الذين 'allatheena' and occupies the objective function so this clause is a verbless which has a genitive case.

SL Text (11):

(- لاهية قلوبهم واسروا النجوى الذين ظلموا هل هذا إلا بشر مثلكم)
(الأنبياء : 3. Ayah no)

TL Text:

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- With hearts preoccupied. And they confer in secret the wrong doers say: Is this other than a mortal like you? [pickthal, 1930: 100]
 - With their hearts occupied (with evil things). those who do wrong, conceal their private counsels, (saying) : "Is this (Muhammad صلى الله عليه وسلم) more than a human being like you? [Hilali and khan, 1983: 429]
 - Their hearts toying as with trifles. The wrong – doers conceal their private counsels, (Saying), "Is this (one) more than a man like yourselves? [Ali, 1989:822]

Interpretation:

God's message is free and open. His enemies plot against Him in secrecy. The clause 'واسروا النجوى' 'they confer in secret' meaning, what they say to one another in secret. They did not believe that the messenger could be a prophet because he was a human being like them, (As-Saboony, 1981:255).

Discussion:

The specific Rp 'الذين' 'allatheena' is employed in this Glorious Qur'anic Verse. In this verse, the Rp is noticed to have an apposition function. So it is used instead of the subject pronoun of the verb 'اسروا' 'conceal' which has a nominative case. The verbal clause 'ظلموا' 'do wrong' is represented as an Rc. The tense of this clause is an active past tense clause and the case is nominative. The pattern of the above Rc is (VS).

Together Pickthal and Ali convey the meaning of the above verse by employing a zero Rp. They use the noun 'the wrong doers' instead of the Rp 'الذين' 'allatheena'.

Hilali and Khan use the clause marker 'those who' as a substitution form of the Rp 'الذين' 'allatheena' which refers to a

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neutral plural noun in this verse. This marker is employed here to have a subjective function. So the clause 'do wrong' is regarded as an Rc. The tense of this clause is an active present tense and the clause has a nominative case. The pattern of the above Rc according to Hilali and Khan's rendering is (SVO).

8. Conclusions:

The study comes up with the following conclusions:

1. Through the investigation of Rcs in the Glorious Qur'an, it is affirmed that Rcs performing important functions which differ from the TL.
2. As it is noticed that 1st and 2nd renderings are more successful in conveying the meaning since these renderings use the relative clauses whereas the 3rd rendering is less successful in conveying the meaning since it doesn't use the relative clause.
3. The three renderings could not succeed in conveying gender and number as it is found in the SL.
4. It is proved that Arabic or English language have one or more relative pronoun(s) where there is no counterparts available in the TL such as اللذان واللذان 'allathan and allatan' in Arabic and the Rp 'whose' in English. This has its role in affecting the meaning.
5. In light of the texts analyzed, the TL uses the present tense rather than the past tense but Arabic as the Qur'anic language depends mainly on the past tense in conveying meaning since it represents well establish facts according to the Qur'anic respective.
6. Because of the existence of the nominal sentence in Arabic, we noticed that many structures are employed the nominal sentence which is embodied in (inchoative, enunciative) but these structures are not found in English and in result the structures will be different.

Qur'anic Renderings

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