

# Addressing the Addressees: A Discourse Stylistic Study of the Vocatives in the Holy *Qur'ān*

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## Abstract

This study investigates the function of vocatives in the Holy *Qur'ān*. The actual purpose of vocatives is to attract the attention of the addressee for a specific message, order, warning, command, instructions, awareness, and other exclamatory purposes. Some scholars argue that there are five vocatives, while others say for eight. This research is dealing with the exploration of only the vocative “*Yaa*”. The study deals with those verses in which the focused vocatives address different religious group. Each group has different codes of their religion which have been considered here as cultural codes. Verses are from the group of *أمنوا*, (Aamaao), *الناس*, (Annaaas), *الكفرون* (Alkaaafiroon), *الكفروا* (Al-kafaroo), *الانسان*, (Al-insaano), *النبي* (An'nabee). Data is analyzed according to CCDA (Dalia Gavriely-Nuri: 2011): English translation of Abdullah Yusuf Ali (2007) has been consulted to reach the purpose. Tafseer of all these chapters has also been read in depth. For this purpose, a worldly acknowledged Tafseer ‘Taf’heem-ul-*Qur'ān*’ by Madoodi has been adopted. The study explores that these vocatives fulfill the purpose of vocation and different cultural codes.

**Keywords:** Vocatives, CCDA (Cultural Approach to Critical Discourse Analysis), English Translation, Tafseer, Cultural Codes, the Holy *Qur'ān*.

## Introduction:

Holy *Qur'ān* is a unique book like all other unique things created by God Almighty. Arabic, the language of the Holy book has its own grammar which is deep and complicated as compared to other languages. To understand the meanings and basic purposes of the book, one must have to have the grip over the grammar of Arabic language, because a single change like of ‘zabar, zeir, peish’ can change the whole meaning of the words. For example “*أمنوا*: Aaam’a’noo” means “believers”, but with a minor change from ‘zabar’ to ‘zeir’, its meaning is changed, like “*أمنوا*: Aaam’I’noo” means “bring Eeman” or “have faith”. Due to this sensitive nature of the language of *Qur'ān*, every aspect of its grammar needs keen observation. One of the mostly used grammatical particles is vocative particle in the Holy *Qur'ān*. Many things are important to know about these particles, like:

### i. What are Vocatives in Arabic?

Vocative particles are only a single constituent of the whole phenomenon or the process of ‘vocation’. The literal meanings of (ندا) vocation is “to address someone” or “to call someone” like ‘*Ya Allāh* يا الله (O *Allāh*)’, ‘*Ya Ayyuhannaas*: ايها الناس (O you people)’ etc.

### ii. General kinds of Vocation or ‘ندا’

Vocation can be done in several ways. For example, man calls *Allāh* Almighty as ‘*Yaa Allāh*’, very likely, the companions of Holy Prophet Muhammad used to address him as ‘*Yaa Rasool Allāh*’.

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### iii. Constituents of Vocative:

When someone is being addressed or being called, this process is called as ‘vocation’ or ‘نداء’- the person who calls or addresses is called as ‘addresser’ or ‘منادى’; the person who is being addressed or called is ‘addressee’ or ‘مناذره’, and the words or letters which are used to address someone are called as ‘vocatives’, or ‘vocative particles’ or ‘نداحروف’. For example, ‘Yaa Abdullah’: in this example, ‘Yaa: يا’ is vocative particle, ‘Abdullah: عبدالله’ is ‘addressee or مناده’, and the one who addresses Abdullah is ‘addresser or منادى’.

### iv. How to identify the Vocative Particle or ندادحروف?

There is a misconception about the identification of vocative particles while reading an Arabic text that wherever the Arabic letter ‘ا’ is present that is vocative particle. For example ‘YaaaSeen’ : يس which is actually not. Arabic researchers have provided this ease also about this matter of identification. They have given a rule that there must be the Arabic letter ‘Alif: ا’ with ‘ا’ before ‘Ayyuhaa: ايها’.

### v. Vocative Particles (حروف نداء) in Holy Qur’ān:

*Allāh* almighty has used the vocatives in Holy Qur’ān on a number of important addressing points. For example, when He addressed his beloved Prophet as “Yaa Ayyuhal Muzzammil: يا ايها المزمّل (O you, wrapped up in clothes!)” or “Yaa Ayyuhal Muddaththir: يا ايها المدثر (O you, enveloped in a mantle!)”. In some points, *Allāh* has addressed the followers by using the vocatives as “Yaa Ayyuhallazeena Aamaau: ايها الذين آمنوا (O you, believers!)”. In some points, “Yaa AyyuhalInsaanu: يا ايها الانسان (O you, Man!)”. All the humanity have been addressed as “Yaa Ayyuhannaasu: يا ايها الناس (O you, people!)”. Non-believers have been addressed as “Yaa Ayyuahl Kaaafiroon: يا ايها الكفرون (O you, non-believers!)”.

### vi. Why *Allāh* Almighty has addressed his creations by distributing them in different groups on different points?

*Allāh* Almighty has distributed the people in different groups to address them for their respective commands and orders. This distinction is made only on the basis of religious rituals and on the nature of the peak of Imaan ايمان. A deep overview of how many times the vocatives have been used in Qur’ān and which groups are addressed in this way is as following:

- i. “Yaa Ayyuhallazeena Aamaau: ايها الذين آمنوا (O you, believers!)” => 89 times.
- ii. “Yaa Ayyuhannaasu: يا ايها الناس (O you, people!)” => More than 10 times.
- iii. “Yaa AyyuhalInsaanu: يا ايها الانسان (O you, Man!)” => More than 5 times.
- iv. “Yaa Ayyuhan’abee: يا ايها النبي (O you, Prophet ﷺ)” => More than 10 times.
- v. “Yaa AyyuhalMuzzammil: يا ايها المزمّل (O you, wrapped up in clothes!)” => 1 time.
- vi. “Yaa AyyuhalMuddaththir: يا ايها المدثر (O you, enveloped in a mantle!)” => 1 time.
- vii. “Yaa AyyuhallazeenaKafaruu: يا ايها الذين كفروا (O you people, who disbelieve!)” => 1 time.

These all vocations appear in Holy Qur’ān with different contexts.

### Review of the Literature:

This section presents a succinct overview of different studies carried out on the Qur’ānic texts. However, a few have been discussed here relating to the scope of this study. According to Quirk that *the vocative as a noun phrase are used to draw the*

*attention of the person being addressed*<sup>1</sup> Nadia et al conducted their study to uncover the grammatical nature of the vocative in the Holy *Qur'ān* and studied based on Haegeman model<sup>2</sup>. Their findings show “*يا / yā / O*” is the only particle used in *Qur'ānic* text with no grammatical function. Moreover, they added that ‘*all of the vocative sentences in Qur'ānic text are used in direct speech*’ showing affirmation, negation or order. Implicitly, the first person possessive pronoun ‘my’ suffixed the vocative noun as in *يا ربي* “*rabbi*” is deleted and replaced with “*kasrah*” in genitive case. However, they are also used to distance the speaker from the addressee. Furthermore, 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*’<sup>3</sup>. Omer, et al. gives the view that a vocative sentence is used to attract the attention of the addressee such as exclamation, allurements, recollection calling for help in grief. He argues that vocative in a direct speech is used to catch the attention of the addressee by using particles such as hamza, *ya*<sup>-</sup>, *ay*, *aya*, *haya*, *a*<sup>-</sup>, and *wa*<sup>4</sup> Alawi and Qazwini present how meanings change when translated from the source text language.

Similarly, El-Tahry addresses coherence and the textual truthfulness of the Holy *Qur'ān* based on the structure of Surah al- Baqara and its unified themes<sup>5</sup>. Furthermore, Itmeizeh explores discourse markers through the pragmatic perspective to convince the participants addressed<sup>6</sup>. All these above works cited are, no doubt, related to vocatives but have not presented a detailed knowledge about their usage. Therefore, this study presents a detailed description.

#### **Methodology:**

Vocative sentences/verses with different groups of addressees are collected from different chapters of the Holy *Qur'ān* for the purpose of analysis of cultural codes. As mentioned above that there are eight groups of addressees in the Holy *Qur'ān*; that is why verses are selected from each group according to the extent of emphasis. English translation of Abdullah Yusuf Ali has been consulted to reach the purpose of the study<sup>7</sup>. The data selection detail is as in the following:

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<sup>1</sup> Abdulmajeed, Rufaidah Kamal, and Salwa Kamil Ibraheem. "The Syntactic Structure of Vocatives in the Christian and Muslim Collects (prayers): A Contrastive Study." *International Journal of Humanities and Cultural Studies (IJHCS)* ISSN 2356-5926 3, no. 1 (2016): 2248-2263.

<sup>2</sup> Omar, Nida, and Salahuddin Bin Mohd. "Rhetorical meaning of Vocative Sentences in the Glorious Qur'an with Reference to Translation."

<sup>3</sup> Al-Ali, Ali. "Linguistic Analysis of The Empathetic Shift Between Arabic and Italian." *Studi di glottodidattica* 3, no. 1 (2009): 1-21.

<sup>4</sup> Omar, Nida, and Salahuddin Bin Mohd. "Rhetorical meaning of Vocative Sentences in the Glorious Qur'an with Reference to Translation."

<sup>5</sup> El-Tahry, Nevin Reda. "Textual Integrity and Coherence in the Qur'an: Repetition and Narrative Structure in Surat al-Baqara." PhD diss., 2010.

<sup>6</sup> Al-Heeh, Sami, and Mahmoud Itmeizeh. "Exploring Discourse Markers in the Noble *Qur'ān*: Some Verbal Clues that Facilitate Logical Hedging, Linguistic Interaction and Language Politeness."

<sup>7</sup> *Al-Qur'ān*, English Translation. "Abdullah Yusuf Ali." Retrieved March 24 (2013).

**Data collection:**

Vocation "O" of Verses addressed to All people		Vocation "O" of Verses addressed to particular group		Vocation "O" of verses addressed to a specific individual	
To the people يا ايها الناس	To Men يا ايها الانسان	To the people of Faith يا ايها الذين آمنوا	To the People of No Faith يا ايها الذين كفروا	To the Holy Prophet يا ايها النبي	
02 verses	01 verse	10 verses	01 verse	02 verses	

- From the group of آمنوا, (Aaamaoo, To the people of Faith),10 verses are selected from this groups, because this group is more emphasized than others and there are 89 verses in total for this group of addressees in the Holy *Qur'ān*.
- From the group of الناس, (Annaaas, To the People),02 verses are selected for the data analysis, because it is emphasized on second level to Aaamanoo and there are more than 10 verses for this group of addressees.
- From the group of الكفروا (Al-kafaroo, To the People of No Faith), 01 verse is selected for the data analysis as it is also the single verse in whole Book.
- From the group of الانسان, (Al-insaano, To Men), 01 verse is selected for the data analysis.
- From the group of النبي, ( Annbee, To the Holy Prophet), 02 verses are selected for the data analysis.

Data is analyzed according to Cultural Approach to Critical Discourse Analysis, an approach to analyze the cultural codes and norms and values embedded in texts<sup>8</sup>. According to this approach, textual data is analyzed by passing through three stages, these stages are as following:

- On first stage, CCDA focuses to investigate the discursive strategies. According to Fairclough, 'strategy' is the combination of 'goals' and 'means'<sup>9</sup>. CCDA goes to explore the discursive means which are related to linguistic (like name, metaphors, and presuppositions) as well as visual modes and cultural sites
- On the second stage, cultural codes are exposed and decoded which are produced through these discursive strategies.
- On the third stage, it is analyzed how discursive strategies and cultural codes intermingle with each other and tend to contribute mutually for the reproduction of power.

<sup>8</sup> Gavriely-Nuri, Dalia. "Cultural approach to CDA." *Critical Discourse Studies* 9, no. 1 (2012): 77-85.

<sup>9</sup> Fairclough, Norman. "Critical discourse analysis and critical policy studies." *Critical policy studies* 7, no. 2 (2013): 177-197.

Each verse is analyzed according to this approach and it is found that such analyses help to get deeper meanings.

**Data Analysis:**

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ<sup>10</sup>

“O ye people! Adore your Guardian-Lord, who created you and those who came before you, that ye may have the chance to learn righteousness!”

**Table 1**

According to CCDA, the analysis of the verse is done in three following stages:

Discursive Strategy (Mean + Goal)	Cultural Code	Strategies and codes
<p><b>Mean:</b> Adore the Guardian-Lord; <b>Goal:</b> To learn righteousness.</p>	<ul style="list-style-type: none"> <li>Vocative Particle is used for the whole humanity by addressing the group as “O ye <b>people</b>”: the culture of whole humanity.</li> <li>According to the addressee group, cultural code is also general, i.e., to “Adore your Guardian-Lord,” because the Lord is Guardian for all creation.</li> </ul>	<ul style="list-style-type: none"> <li>The encounter between discursive strategy and cultural code shows the power to inform the people and to let them know about the purpose of their birth and their dependency on Lord (<i>Allāh</i> Almighty) to be guarded, like the previous races.</li> <li>“People” are made to realize that if they want to have righteousness, they have to “adore the Guardian-lord (<i>Allāh</i> Almighty)”</li> </ul>

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا ۗ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ<sup>11</sup>

“O ye people of Faith! Say not [to the Messenger] words of ambiguous import, but words of respect; and hearken [to him]: To those without Faith is a grievous punishment.”

<sup>10</sup> *Al-Qur'ān, Al-Baqarah:21*

<sup>11</sup> *Al-Qur'ān, Al-Baqarah: 104*

**Table 2**

According to CCDA, the analysis of the verse is done in three following stages:

<b>Discursive strategies (Mean + Goal)</b>	<b>Cultural codes</b>	<b>Strategies and codes</b>
<p><b>Mean:</b></p> <ul style="list-style-type: none"> <li>To check the “people of Faith” addressing the Prophet ﷺ as “راعنا” (words of ambiguous import). Rather to address the Prophet by “انظرنا” (words of respect) instead of that.</li> </ul> <p><b>Goal:</b></p> <ul style="list-style-type: none"> <li>To make the “people of faith” aware that they are in the wrong way regarding calling the Prophet ﷺ</li> <li>To make them realize about the “grievous punishment” that is actually for “those without faith.”</li> </ul>	<ul style="list-style-type: none"> <li>Vocative particle “Yaa” is used with a specific group i.e., “أمنوا”</li> <li>Here a specific cultural code is mentioned, because the group of addressee is specified, i.e., “O ye people of Faith!”</li> <li>Here a peculiar code is told, i.e., to get them aware of their mistake.</li> <li>They are given reminder to beware of making the follies which led the people without faith to a “grievous punishment.”</li> </ul>	<ul style="list-style-type: none"> <li>By the encounter of cultural codes and discursive strategies, power is depicted in the form of an order, as well as the instruction for the people of Faith.</li> <li>They are checked to utter the names and words for Prophet ﷺ what the people of no faith use to utter for wrong purpose.</li> <li>Along with that instructional order, Lord’s love is also shown when He makes the people aware of the harsh consequences of false use of language for Prophet ﷺ.</li> <li>People of Faith are told in the very verse that how to address the Holy Prophet ﷺ.</li> </ul>

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ<sup>12</sup>

“O ye who believe! Seek help with patient perseverance and prayer; for *Allāh* is with those who patiently persevere.”

<sup>12</sup>*Al-Qur’ān, Al-Baqarah:153*

**Table 3**

According to CCDA, we do the analysis of the verse in three stages as following:

Discursive strategies (Mean + Goal)	Cultural codes	Strategies and cultural codes
<p><b>Mean:</b></p> <ul style="list-style-type: none"> <li>“Patient perseverance” i.e. الصبر, and “prayer” i.e. الصلاة.</li> <li>Seeking help with patient and perseverance.</li> </ul> <p><b>Goal:</b></p> <ul style="list-style-type: none"> <li>To get the support of <i>Allāh</i> Almighty by seeking help through the means above mentioned.</li> </ul>	<ul style="list-style-type: none"> <li>Vocative particle “Yaa” is used with a specific group i.e., “آمنوا”</li> <li>Here two specific cultural codes are mentioned, i.e. الصبر والصلاة, because the group of addressee is specified, i.e., “O ye people of Faith!”</li> <li>By using the vocative ‘يا’ with the “people of faith” they are called for giving them instruction to fulfill the demands of being faithful.</li> <li>Here it is shown the two major codes of the culture of faithful people i.e. “المؤمنين”. These codes are offering prayer and having patience, because both of these are obligatory for the “people of faith”.</li> </ul>	<ul style="list-style-type: none"> <li>Here, the people of faith are being realized that the basics of faith are patience and prayers.</li> <li>“Patience perseverance” is mentioned before “prayers”.</li> <li>“Patience” الصبر gets its completion by three forms actually. <ul style="list-style-type: none"> <li>✓ To keep oneself away from the stuff that is forbidden in religion.</li> <li>✓ To keep oneself regular in offering all religious rituals.</li> <li>✓ To keep oneself patient in the time of trouble and pain.</li> </ul> </li> <li>“Prayer الصلاة” is mentioned after patience, because prayer completes when all the three forms of patience are followed.</li> </ul>

يا ايها الناس كلوا مما في الارض حلالا طيبا طولا تتبعوا خطوات الشيطان طانه لكم عدوا مي<sup>13</sup>

“O ye people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy.”

**Table 4**

According to CCDA, we do the analysis of the verse in three stages as following:

Discursive strategies (Mean + Goal)	Cultural codes	Strategies and codes
<p><b>Mean:</b></p> <ul style="list-style-type: none"> <li>Order to eat “lawful and good حلالا طيبا”</li> </ul>	<ul style="list-style-type: none"> <li>Vocative Particle is used for the whole humanity by addressing the group</li> </ul>	<ul style="list-style-type: none"> <li>The encounter between discursive strategy and cultural code shows the power to inform all the</li> </ul>

<sup>13</sup>*Al-Qur'ān, Al-Baqarah: 169*

<ul style="list-style-type: none"> <li>Order to beware of the “footsteps of evil one <b>خطوات الشيطان</b>”</li> </ul> <p><b>Goal:</b></p> <ul style="list-style-type: none"> <li>Making the people aware of their “avowed enemy <b>عدو اميين</b>”</li> <li>Stopping the people to follow the way of Satan.</li> </ul>	<p>as “O ye <b>people</b>”: the culture of whole humanity.</p> <ul style="list-style-type: none"> <li>According to the addressee group, cultural code is also general, i.e., “O ye people! Eat of what is on earth, Lawful and good <b>يا ايها الناس كلوا مما فى الارض حلالا طيبا</b>”</li> <li>This code is made general for all religions, because no religion allows eating except lawful.</li> <li>By giving instruction to eat Halaal, all the humanity is ordered to not to follow the Satan, and this code is also general in all religious cultures.</li> </ul>	<p>people about their eating.</p> <ul style="list-style-type: none"> <li>The power of addresser here is as an instructor, as well as an informer. He is addressing the whole humanity for its betterment and to let them know what they should adopt to eat and what to beware.</li> <li>By keeping themselves from eating unlawful food, they will be away from following the footsteps of Satan, because Satan is an “avowed enemy <b>عدو اميين</b>” of the whole humanity, whichever the religion is, and Satan’s way leads to the hell.</li> </ul>
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يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ<sup>14</sup>

“O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may [learn] self-restraint,-”

**Table 5**

According to CCDA, we do the analysis of the verse in three stages as following:

<b>Discursive strategies (Mean + Goal)</b>	<b>Cultural codes</b>	<b>Strategies and codes</b>
<p><b>Mean:</b></p> <ul style="list-style-type: none"> <li>Order for observing Fast to the people who believe, like the people before them.</li> <li>People are made clear that they are not only to observe fast, but other</li> </ul>	<ul style="list-style-type: none"> <li>Vocative particle “Yaa” is used with a specific group i.e., “<b>امنوا</b>”: the culture of the people who believe.</li> <li>Due to specific culture, the code is also specific i.e., observing fast.</li> <li>This code is mentioned to achieve another major code of the culture of</li> </ul>	<ul style="list-style-type: none"> <li>When we peep into check power, we come to know that in this verse, the people of faith are addressed specifically to fulfill the requirements of their faith.</li> <li>They are said to observe fasting, because it is the third pillar of faith, and faith cannot be completed without this pillar.</li> <li>They are ordered to do this if they want to become</li> </ul>

<sup>14</sup> Al-Qur’ān, Al-Baqarah:183

<p>Ummahs and religions also.</p> <p><b>Goal:</b></p> <ul style="list-style-type: none"> <li>As a result of fasting, believers will become (learn) “self-restraint”.</li> <li>To make them feel equal in the aspect of fasting and not to feel superior that they are doing anything extraordinary</li> </ul>	<p>that is to become “self-restraint”, because the people, who believe مؤمنين, are actually ad deeply “self-restraint متقين”.</p>	<p>“self-restraint متقين”, because the people, who believe مؤمنين, are actually ad deeply “self-restraint متقين”.</p> <ul style="list-style-type: none"> <li>Another reason to mention the people other than مؤمنين is that <i>Allāh</i> Almighty is also giving a direction to His people to feel easy.</li> </ul>
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يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ. ٥٠

وَالْكَافِرُونَ هُمُ الظَّالِمُونَ<sup>15</sup>

“O ye who believe! Spend out of [the bounties] we have provided for you, before the Day comes when no bargaining [Will avail], nor friendship nor intercession. Those who reject Faith they are the wrong-doers.”

**Table 6**

According to CCDA, we do the analysis of the verse in three stages as following:

Discursive strategies (Mean + Goal)	Cultural codes	Strategies and codes
<p><b>Mean:</b></p> <ul style="list-style-type: none"> <li>Instruction to spend money and spirits which <i>Allāh</i> has blessed us with انفقوا مما رزقناكم (in the ways of <i>Allāh</i>) before the time when none of your</li> </ul>	<ul style="list-style-type: none"> <li>Vocative particle “Yaa” is used with a specific group i.e., “آمنوا”</li> <li>Here a specific cultural code is mentioned, because the group of addressee is specified, i.e., “O ye who believe!”</li> <li>Here a peculiar code</li> </ul>	<ul style="list-style-type: none"> <li>When we peep into check power created as the result of the encounter of discursive strategies and cultural codes, we come to know that in this verse, the people of faith are addressed specifically to fulfill the requirements of their faith.</li> <li>Like many other requirements of the faith,</li> </ul>

<sup>15</sup> *Al-Qur'ān, Al-Baqarah:254*

<p>good deeds will be fruitful to you: the people of faith.</p> <ul style="list-style-type: none"> <li>Warning for the consequences of rejecting Faith.</li> </ul> <p><b>Goal:</b></p> <ul style="list-style-type: none"> <li>Time limits to do good deeds, i.e., before the day of judgement <b>قبل ياتى يوم ان ياتى يوم</b>.</li> <li>Scenario of the day when no one will be known to anyone <b>لا بيع فيه ولا خلة ولا شفاعة</b>.</li> <li>The main goal of the verse is to make the people of faith aware that they are supposed to spend their bounties in the way of <i>Allāh</i>, which is the sign to accept faith, and who reject the faith they are wrong <b>والكفرون والظلمون</b>.</li> </ul>	<p>is told, i.e., to let them realize where they should use their bounties which <i>Allāh</i> has blessed them.</p> <ul style="list-style-type: none"> <li>When we go for the context of this spending, then we find two ways, i.e., spending money in the form of <b>صدق</b>, and spending life for <b>جهاد</b>.</li> <li>The people of faith are told that these good deeds are your practical expression of accepting Faith.</li> <li>The Day of Judgment is another most important aspect for Faith believers to submit to <i>Allāh</i>.</li> </ul>	<p>this is also major to spend the blessings of <i>Allāh</i> in His way, i.e., Jihad and Sadqa.</p> <ul style="list-style-type: none"> <li>As a well wisher does, <i>Allāh</i> is informing His people of faith about the time limit till which they can do as many good deeds as much they can. That time is the final day, and then everyone will be responsible for one's own deeds and will be rewarded accordingly.</li> <li>Annoyance of <i>Allāh</i> Almighty is also in the verse which is for those who reject faith, and they are told as wrong doers who are doing wrong none other than to themselves.</li> </ul>
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يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُّوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ<sup>16</sup>

“O ye who believe! Fear *Allāh*, and give up what remains of your demand for usury, if ye are indeed believers.”

**Table 7**

According to CCDA, we do the analysis of the verse in three stages as following:

Discursive strategies (Mean + Goal)	Cultural codes	Abuse of power by encounter of discursive strategies and cultural codes
<p><b>Mean:</b></p> <ul style="list-style-type: none"> <li>• Order to fear <i>Allāh</i> Almighty.</li> <li>• Order to give up “demand of remaining usury ذرُّوا ما بقى من الربوا”</li> </ul> <p><b>Goal:</b></p> <ul style="list-style-type: none"> <li>• The main goal is to give up the demand of remaining usury, and to make them clear that it is forbidden in Islam to take usury.</li> <li>• They are supposed to do this as a proof of their being people of faith, i.e., “if ye are indeed believers ان كنتم مؤمنين”</li> </ul>	<ul style="list-style-type: none"> <li>• Vocative particle “Yaa” is used with a specific group i.e., “أمنوا”</li> <li>• Here a specific cultural code is mentioned, because the group of addressee is specified, i.e., “O ye who believe!”</li> <li>• Here a peculiar code is told, i.e., to let them be clear about another Islamic cultural code which is to keep from dealing through usury.</li> <li>• A most important code is emphasized that to keep o fearing from <i>Allāh</i> Almighty.</li> <li>• Their faith is challenged in a way when they are ordered to give up their remaining amount of usury, if they are actually people of faith.</li> </ul>	<ul style="list-style-type: none"> <li>• Here, we come to know that in this verse, the people of faith are addressed specifically to fulfill the requirements of their faith.</li> <li>• A unique style of Holy <i>Qur'ān</i> is depicted here, that on often places fear is induced before the command/ order, and the Faith is challenged after giving command y saying “if ye are indeed believers ان كنتم مؤمنين. In this verse it is present i.e., “Fear <i>Allāh</i> اتقوا الله”.</li> </ul>

<sup>16</sup> *Al-Qur'ān, Al-Baqarah: 278*

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِيعِ الْكُفْرَيْنَ وَالْمُنَافِقِينَ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا<sup>17</sup>

“O Prophet! Fear *Allāh*, and hearken not to the Unbelievers and the Hypocrites: verily *Allāh* is full of Knowledge and Wisdom.”

**Table 8**

According to CCDA, we do the analysis of the verse in three stages as following:

Discursive strategies (Mean + Goal)	Cultural codes	Strategies and codes
<p><b>Mean:</b></p> <ul style="list-style-type: none"> <li>Instructing the Prophet <small>صلی اللہ علیہ وسلم</small> not to do what the people of no believe and hypocrisy لا تطع الكفرین and the منافقین say to you.</li> <li>Warning the Prophet <small>صلی اللہ علیہ وسلم</small> to fear only <i>Allāh</i> Almighty.</li> </ul> <p><b>Goal:</b></p> <ul style="list-style-type: none"> <li>Saving the Prophet <small>صلی اللہ علیہ وسلم</small> to get astray by doing the acts what hypocrites and non-believers want him to do.</li> <li>Making the Prophet <small>صلی اللہ علیہ وسلم</small> realize that they want him to do what goes against <i>Allāh</i>'s will.</li> <li>Making the Prophet <small>صلی اللہ علیہ وسلم</small> satisfy that if He is on the way of <i>Allāh</i>, he is right.</li> <li>Making the Prophet <small>صلی اللہ علیہ وسلم</small> confident that only <i>Allāh</i> knows well, and he is only to follow <i>Allāh</i>.</li> </ul>	<ul style="list-style-type: none"> <li>Contrary to previous verses, this vocative verse is an address only to the Holy Prophet <small>صلی اللہ علیہ وسلم</small> i.e., “O Prophet! ”یا ایها النبی”.</li> <li>Command is also according to the addressee, i.e., Fear (only) <i>Allāh</i>.</li> <li>Here two codes are mentioned by pointing towards two different groups, i.e., “Unbelievers and the Hypocrites ”الکفرین والمنافقین”.</li> <li>Prophet <small>صلی اللہ علیہ وسلم</small> is alarmed to not to listen to them, because they are on wrong track, and only <i>Allāh</i> Almighty is always right, and His way.</li> <li>A major attribute of <i>Allāh</i> Almighty is also emphasized</li> </ul>	<ul style="list-style-type: none"> <li>Here, we come to know that in this verse, the people of faith are addressed specifically to fulfill the requirements of their faith.</li> <li>The addresser in the very verse is addressing as a well wisher, who wants His addressee to be always on a right track.</li> <li>This verse is very unique, because this addressee is addressed only for once in the whole Holy Book.</li> <li>Therefore, the context of this verse is also different as compared to others. People of no believe and hypocrites in the era of Prophet <small>صلی اللہ علیہ وسلم</small> used to evoke him to do the things which go against <i>Allāh</i>'s will. They used to try to convince him. That's why the verse came through “wahi وحي” as an alarm.</li> </ul>

<sup>17</sup> Al-Qur'ān, Al-Ahzab: 1

	<p>here, i.e., “<i>Allāh</i> is full of Knowledge and Wisdom <b>الله كان عليما حكيمًا</b>”, only to remind him that no way other than the way of <i>Allāh</i> is to be followed.</p>	
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يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا آراءَ تَكُونُ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ<sup>18</sup>

“Oye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will”

**Table 9**

According to CCDA, the analysis of the verse is done in three following stages:

Discursive Strategy (Mean + Goal)	Cultural Code	Strategies and codes
<p><b>Mean:</b></p> <ul style="list-style-type: none"> <li>• Checking to eat properties of others among you by saying <b>لا تءاكلوا اموالكم بينكم</b>.</li> <li>• Instruction to be on good will in trading with them.</li> <li>• Allowed to eat only that wealth that is earned by trading with mutual agreements by saying <b>ان تكون تجارة ان تراض منكم</b>.</li> </ul> <p><b>Goal:</b></p> <ul style="list-style-type: none"> <li>• Making the people of Iman realize that they have to be careful while thinking about eating the properties of others living with you, if that property is not allowed to u legally.</li> <li>• Forbidding collecting wealth through illegal ways.</li> </ul>	<ul style="list-style-type: none"> <li>• Vocative particle “Yaa” is used with a specific group i.e., “<b>آمنوا</b>”</li> <li>• Here a specific cultural code is mentioned, because the group of addressee is specified, i.e., “O ye people of Faith!”</li> <li>• Here a peculiar code is told, i.e., to guide them about the way of living, and way of earning wealth thorough legal ways.</li> <li>• They are directed to abide by eating/ snatching the properties of others.</li> <li>• They are also</li> </ul>	<ul style="list-style-type: none"> <li>• By the encounter of cultural codes and discursive strategies, power is depicted in the form of an order, as well as the instruction for the people of Faith.</li> <li>• They are not checked to eat from others, rather to eat from others by using wrong means.</li> <li>• When this verse revealed to people, they put it before Holy Prophet Muhammad <b>ﷺ</b> for clarity of this order of the Almighty. There he mentioned the ways to abide by, evils like robbery, dacoit, bribery, playing cards etc.</li> </ul>

<sup>18</sup> *Al-Qur'ān, An-Nisa:29*

	<p>directed to be fair in trading for others.</p> <ul style="list-style-type: none"> <li>• These both attributes i.e., to be legal within the limits of people of Iman, and to be honest and fair while dealing with others.</li> </ul>	
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يَا أَيُّهَا الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالَّذِي أَنْزَلَ مِنْ قَبْلِهِ. وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْأَخِيرِ فَقَدْ ضَلَّ صُلًى بَعِيدًا<sup>19</sup>

“O ye who believe! Believe in *Allāh* and His Messenger, and the scripture which He hath sent to His Messenger and the scripture which He sent to those before [him], any who denieth *Allāh*, His angels, His Books, His Messengers, and the Day of Judgment, hath gone far, far astray.”

**Table 10**

According to CCDA, the analysis of the verse is done in three following stages:

Discursive Strategy (Mean + Goal)	Cultural Code	Strategies and codes
<p><b>Mean:</b></p> <ul style="list-style-type: none"> <li>• People of Faith are directed to bring faith (permanently by heart) on <i>Allāh</i>, His Prophet ﷺ, on the holy book sent to Prophet ﷺ, and other books sent to His other Prophets.</li> <li>• They are warned not to deny <i>Allāh</i> Almighty, angels, books, prophets, and the Day of Judgment.</li> </ul> <p><b>Goal:</b></p> <ul style="list-style-type: none"> <li>• The people of faith are told what to do according to their status, and what not to do.</li> </ul>	<ul style="list-style-type: none"> <li>• Vocative particle “Yaa” is used with a specific group i.e., “أمنوا”</li> <li>• Here some specific cultural codes are mentioned, because the group of addressee is specified, i.e., “O ye people of Faith!”</li> <li>• Some major requirements to prove the faith are emphasized here, i.e., to bring faith</li> </ul>	<ul style="list-style-type: none"> <li>• Here, power is depicted in the form of an order, as well as the instruction for the people of Faith.</li> <li>• This verse seems strange and from the surface due to addressing style i.e., “YaaAyyuhallazeenaAaam’a’noo, Aaam’I’noo” a question arises, that here the addressing is to the people of faith who got this title by fulfilling the major criteria of faith. But at the same time, they are again ordered to bring faith (permanently by heart) on <i>Allāh</i>, His Prophet ﷺ, on the holy book sent to</li> </ul>

<sup>19</sup> *Al-Qur’ān, An-Nisa:136*

<ul style="list-style-type: none"> <li>They are alarmed directly about the consequences of doing the things, (i.e., <b>فقدضل بعيدا</b>hath gone far, far astray”) for what they are directed to not to do.</li> </ul>	<p>(permanently by heart) on <i>Allāh</i>, His Prophet <b>صلى الله عليه وسلم</b>, on the holy book sent to Prophet <b>صلى الله عليه وسلم</b>, and other books sent to His other Prophets. They are alarmed that if they deny all this, they will be no more in the category of those people who are on right track.</p>	<p>Prophet <b>صلى الله عليه وسلم</b>, and other books sent to His other Prophets.</p> <ul style="list-style-type: none"> <li></li> </ul>
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يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ ذُو

الْفَضْلِ الْعَظِيمِ<sup>20</sup>

“O ye who believe! If ye fear *Allāh*, He will grant you a criterion [to judge between right and wrong], remove from you [all] evil [that may afflict you], and forgive you: for *Allāh* is the Lord of grace unbounded

**Table 11**

According to CCDA, the analysis of the verse is done in three following stages:

Discursive Strategy (Mean + Goal)	Cultural Code	Strategies and codes
<p><b>Mean:</b></p> <ul style="list-style-type: none"> <li>People of faith are addressed and they are given a condition for getting reward from Almighty <i>Allāh</i>, i.e., “If ye fear <i>Allāh</i> <b>ان تَتَّقُوا الله</b>”.</li> </ul> <p><b>Goal:</b></p> <ul style="list-style-type: none"> <li>They are made happy that if they fulfill the above condition, then they will be granted with three major rewards, i.e., “a criterion [to judge between right and wrong], remove from</li> </ul>	<ul style="list-style-type: none"> <li>Vocative particle “Yaa” is used with a specific group i.e., “<b>امنوا</b>”</li> <li>Here some specific cultural codes are mentioned, because the group of addressee is specified, i.e., “O ye people of Faith!”</li> <li>It is the first and foremost code of the culture of believers to be</li> </ul>	<ul style="list-style-type: none"> <li>The power is depicted in the form of an order, as well as the instruction for the people of Faith.</li> <li>Firstly they are conditioned directly to be pious. While indirectly they are reminded about the right and peculiar path of their faith, i.e., piousness.</li> <li>They are positively reinforced that if they keep it up, they will be rewarded with the</li> </ul>

<sup>20</sup> *Al-Qur'ān, Al-Anfal:29*

<p>you [all] evil [that may afflict you], and forgive you <b>يجعل لكم فرقانا ويكفر عنكم سيأ تكم ويغفر لكم</b></p> <ul style="list-style-type: none"> <li>By telling about these rewards, Man is told about the attribute of <i>Allāh</i> Almighty i.e., “<i>Allāh</i> is the Lord of grace unbounded <b>والله ذو الفضل العظيم</b>.”</li> </ul>	<p>pious before performing any other ritual.</p> <ul style="list-style-type: none"> <li>In this verse, this cultural code is specifically emphasized that if they “keep on” being pious, then they will be rewarded gently according to the traditions of Almighty <i>Allāh</i> to bless His believers.</li> <li>Reward is also culturally specific, “a criterion [to judge between right and wrong], remove from you [all] evil [that may afflict you], and forgive you <b>يجعل لكم فرقانا ويكفر عنكم سيأ تكم ويغفر لكم</b></li> </ul>	<p>blessing which others cannot expect to have.</p> <ul style="list-style-type: none"> <li>When we keenly observe the Islamic history with the reference to this particular verse, we come across to know about the reality that “Ghuzwa-e-Badar” is also names as “Youm-ul-Furqaan” i.e., the Day of Distinction [between good and evil], because it was the war between <b>حق</b> universal truth [Oneness of <i>Allāh</i>] and the wrongness of non-believers.</li> </ul>
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يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكُفْرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ أَلَا تُرِيدُونَ أَنْ تَتَّخِذُوا لِلَّهِ

عَلَيْكُمْ سُلْطَةً مُبِينًا<sup>21</sup>

“O ye who believe! Take not for friends unbelievers rather than believers: Do ye wish to offer *Allāh* an open proof against yourselves?”

**Table 12**

According to CCDA, the analysis of the verse is done in three following stages:

<b>Discursive Strategy (Mean + Goal)</b>	<b>Cultural Code</b>	<b>Strategies and codes</b>
<p><b>Mean:</b></p> <ul style="list-style-type: none"> <li>People of Faith are given a new command about making friends in daily life routine.</li> <li>They are commanded not to be friends with non-believers, rather than believers.</li> </ul>	<ul style="list-style-type: none"> <li>Vocative particle “Yaa” is used with a specific group i.e., “<b>أمنوا</b>”</li> <li>Here some specific cultural codes are mentioned, because the group</li> </ul>	<ul style="list-style-type: none"> <li>Power is employed in the form of an order, as well as the instruction for the people of Faith.</li> <li>Mood of this particular verse is imperative as well as interrogative. But this</li> </ul>

<sup>21</sup> *Al-Qur’ān, An-Nisa:144*

<p><b>Goal:</b></p> <ul style="list-style-type: none"> <li>• Through the above command, they are warned about the consequence, if the believers flout that.</li> <li>• They are warned that if they make friends from non-believer community, then “you will offer <i>Allāh</i> an open proof against yourselves.”</li> </ul>	<p>of addressee is specified, i.e., “O ye people of Faith!”</p> <ul style="list-style-type: none"> <li>• They are made aware of another important code of believers’ culture that they must have to make friendships only with the people of faith or the believers.</li> <li>• If they do not do so, they are warned with the punishment from Almighty <i>Allāh</i> that He will be against you after that.</li> </ul>	<p>interrogation is indirectly a declarative command only for the people who understand.</p> <ul style="list-style-type: none"> <li>• When we go to the context, we come to realize that this order is not only for non-believers or non-Muslims, but also for the hypocrites who only pretend to be believers.</li> </ul>
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يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَنَاجَوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَنَاجَوْا بِالْبِرِّ

وَالتَّقْوَىٰ ۝ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ۚ<sup>22</sup>

“O ye who believe! When ye hold secret counsel, do it not for iniquity and hostility, and disobedience to the Prophet; but do it for righteousness and self-restraint; and fear *Allāh*, to Whom ye shall be brought back.”

**Table 13**

According to CCDA, the analysis of the verse is done in three following stages:

Discursive Strategy (Mean + Goal)	Cultural Code	Strategies and codes
<p><b>Mean:</b></p> <ul style="list-style-type: none"> <li>• People of believe are given the directions about how to hold secret counsel.</li> <li>• They are directed that whenever you talk secretly, do not talk about iniquity and hostility, and not any kind of disobedience</li> </ul>	<ul style="list-style-type: none"> <li>• Vocative particle “Yaa” is used with a specific group i.e., “آمنوا”</li> <li>• Here some specific cultural codes are mentioned, because the group of addressee is specified, i.e., “O</li> </ul>	<ul style="list-style-type: none"> <li>• Mood of this particular verse is imperative as well as declarative. But this declaration is indirectly a command only for the people who understand.</li> <li>• Firstly they are advised not to talk about iniquity and</li> </ul>

<sup>22</sup> *Al-Qur'ān, Al-Mujadila:9*

<p>about the Holy Prophet □.</p> <ul style="list-style-type: none"> <li>They are told about the orientations to hold secret talks/ counsels that they should only go for the talks about righteousness and self-restraint.</li> </ul> <p><b>Goal:</b></p> <ul style="list-style-type: none"> <li>They are made aware about the punishment indirectly when it is told that keep on fearing from <i>Allāh</i> Almighty to Whom they have to be brought back.</li> <li>The Day is reminded them through these words so that they become pious to set extent of the faith.</li> </ul>	<p>ye people of Faith!”</p> <ul style="list-style-type: none"> <li>They are made aware of another important code of believers’ culture that how to talk in precessions and hoe to talk in secret counsels.</li> <li>They are again and again given reminder of becoming pious and of keep fearing from <i>Allāh</i> Almighty, if they want to be blessed on the day when everyone will be gathered before <i>Allāh</i>.</li> </ul>	<p>hostility, and not any kind of disobedience about the Holy Prophet ﷺ.</p> <ul style="list-style-type: none"> <li>When they come to see someone, they used to say “السالم و عليك” that means “may death come to you”. Once a Jew came and he said the same way greeting to Prophet ﷺ. Hazrat Ayesha came into rage and she answered that “السالم و عليك و لعنكم الله و غضب عليكم” When Prophet ﷺ listened, he stopped her and said that do not answer like that. He also has given answer by saying “عليكم” that means “unto you also”, and this is the revenge of their conspiracy.</li> </ul>
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يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ ۚ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ<sup>23</sup>

“O Prophet! Why holdest thou to be forbidden that which *Allāh* has made lawful to thee? Thou seekest to please thy consorts. But *Allāh* is Oft- Forgiving, Most Merciful.”

**Table 14**

According to CCDA, the analysis of the verse is done in three following stages:

Discursive Strategy (Mean + Goal)	Cultural Code	Strategies and codes
<p><b>Mean:</b></p> <ul style="list-style-type: none"> <li>In this verse, the mean is not clear, as in previous verses. Here the mean is explained indirectly when Holy Prophet ﷺ is asked a question about his</li> </ul>	<ul style="list-style-type: none"> <li>This verse is a specific address to the Holy Prophet ﷺ as “يا ايها النبي” Prophet”.</li> <li>In this verse, “النبي” is used to show the respect and</li> </ul>	<ul style="list-style-type: none"> <li>Cultural codes and discursive strategies show power in form of interrogation, as well as the declaration to the Holy Prophet ﷺ.</li> <li>Mood of this</li> </ul>

<sup>23</sup> Al-Qur’ān, At-Tahrim:1

<p>act of holding/swearing to eat not the things which are lawful.</p> <ul style="list-style-type: none"> <li>The second part of the verse after وقف is to tell the Prophet ﷺ about the attribute of <i>Allāh</i> Almighty that he is “Oft- Forgiving, Most Merciful.”</li> </ul> <p><b>Goal:</b></p> <ul style="list-style-type: none"> <li>By asking this question, the actual goal is to make clear that Prophet should not do this only to please his wives.</li> <li>The goal of the second part of the verse shows no apparent link with first part, because the first part is a question to Holy Prophet ﷺ.</li> <li>The actual goal of this second part is that if Holy Prophet ﷺ himself thinks that he has committed a sin, then he should be satisfied because <i>Allāh</i> Almighty is “Oft-Forgiving, Most Merciful.”</li> </ul>	<p>prestige to the Holy Prophet ﷺ and to distinguish him from other common people.</p> <ul style="list-style-type: none"> <li>According to the addressee, the command is also different from the commands of other groups for vocation.</li> <li>Here two major codes from the actions of Holy Prophet ﷺ are shown. <ul style="list-style-type: none"> <li>➤ He ﷺ took swear not to eat the lawful things again only to please his wives.</li> </ul> </li> <li>Simultaneously, <i>Allāh</i> Almighty has made clear a code for Holy Prophet ﷺ by asking them not to do any illegal thing only to make happy the women.</li> <li>Secondly, <i>Allāh</i> Almighty has satisfied the Prophet ﷺ that if he thinks that he has made a sin, then he should not be worried, because <i>Allāh</i> forgives graciously.</li> </ul>	<p>particular verse is interrogative as well as declarative. But this interrogation is indirectly a command to the Prophet ﷺ.</p> <ul style="list-style-type: none"> <li>He ﷺ went to Hazrat Zainab (one of his wives), and she gave him honey. After this whole incident, this verse was sent to the Holy Prophet.</li> <li>Within the same verse, <i>Allāh</i> Almighty showed his great love to the Prophet.</li> </ul>
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يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ<sup>24</sup>

“O Man! What has seduced thee from thy Lord Most Beneficent?”

**Table 15**

According to CCDA, the analysis of the verse is done in three following stages:

Discursive Strategy (Mean + Goal)	Cultural Code	Strategies and codes
<p><b>Mean:</b></p> <ul style="list-style-type: none"> <li>In this verse, a single question is itself a mean as well as goal. The question is to all mankind as creation of the only Lord Almighty.</li> </ul> <p><b>Goal:</b></p> <ul style="list-style-type: none"> <li>The goal of this verse is to remind the actual origin of man and to make them realize of their true destination, that you have to return back to the Lord who created you.</li> </ul>	<ul style="list-style-type: none"> <li>Here a new group of addressees is introduced, i.e., “يا أيها الانسان O man”.</li> <li>In this verse, no specific group of people is addressed, but the whole creation of human beings.</li> <li>When man was created, he was commanded to be the man of the only Creator Lord, and no group was specified for the command.</li> <li>They are reminded in questioning way that they have been “seduced” and are strayed from the ways of Lord Almighty.</li> </ul>	<ul style="list-style-type: none"> <li>Here, power is shown in the form of an interrogative mood.</li> <li>Questioning style of talk is purely authoritative, which shows annoyance of the addresser who is <i>Allāh</i> Almighty in this verse.</li> <li>When we go in depth to check the context of this verse, we have to relate the previous and coming verses to understand that how power is shown in this shortest verse.</li> <li>In previous verses, some things are told which would be done by <i>Allāh</i> Almighty, and in coming verses men are addressed and asked that have they forgotten that how they were created by Him.</li> </ul>

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ ۗ إِنَّمَا تُخْرَجُونَ مِمَّا كُنْتُمْ تَعْمَلُونَ<sup>25</sup>

"O ye Unbelievers! Make no excuses this Day! Ye are being but required for all that ye did!"

<sup>24</sup> *Al-Qur'ān, Al-Infītar:6*

<sup>25</sup> *Al-Qur'ān, At-Tahrim:7*

**Table 16**

According to CCDA, the analysis of the verse is done in three following stages:

<b>Discursive Strategy (Mean + Goal)</b>	<b>Cultural Code</b>	<b>Strategies and codes</b>
<p><b>Mean:</b></p> <ul style="list-style-type: none"> <li>• Here the technique of Negetivia is used when people of disbelief are addressed.</li> <li>• Apparently they are asked not to make any excuse on the Day of Judgment, but they are being asked to amend their actions according to the order/ commands of <i>Allāh</i> Almighty.</li> <li>• They are told about the consequences of the actions what they are doing.</li> </ul> <p><b>Goal:</b></p> <ul style="list-style-type: none"> <li>• The goal of this verse is to create the fear of Lord Almighty.</li> </ul>	<ul style="list-style-type: none"> <li>• This is the only verse in Holy <i>Qur'ān</i> in which the group of Unbelievers is addressed by the Lord Almighty.</li> <li>• The non-believers are hypocrites because when they are brought to be punished on the Day of Judgment, they would start to make excuses.</li> <li>• Here a peculiar code of <i>Allāh</i> Almighty is mentioned which is set for the reward or punishment on the actions of people.</li> <li>• In this verse, specifically the people of disbelief are addressed to tell them that now none of their excuses would be accepted, and they would be punished according to their deeds in the world.</li> </ul>	<ul style="list-style-type: none"> <li>• Here declarative mood is used.</li> <li>• As this is the only verse that addresses to non-believers, it has power because of being single in the whole Holy Book.</li> <li>• This has a specific context. When the non-believers would be brought before <i>Allāh</i> Almighty, they would start making excuses that they were ignorant in their life. But they all would be given punishment for what they have done in their lives in spite of knowing what is right and what is wrong.</li> </ul>

**Conclusion:**

The present work has explored the purpose of vocatives, whether it is fulfilled or not. Different vocative verses were taken from different groups of addressees according to the ratio of their number of use in the Holy *Qur'ān*. Each verse consists of different religious cultural codes and some have individualistic codes which are related to a specific individual, like addresses to the Holy Prophet ﷺ. As the purpose of using the vocative “Yaa” is to attract the attention of the addressees, through this paper, it has been explored that these vocative particles fulfill the purpose of attracting the attention of desired addressees. Each group has different cultural (religious) codes, and the in Holy *Qur'ān* these are explained separately in depth. It has been explored that each verse has different codes, strategies and goal, It is clearly depicted and concluded that vocative particles help to draw the attention of any specific addressed group and convey their respective messages.