

## *Translation of Vocative Style in the Glorious Qur'an into English*

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### **Abstract**

The study investigates the style of vocatives in Arabic language with reference to the Glorious Qura'n and how it is realized (rendered) into English. The vocative has been a rather neglected aspect of research as far as translation studies in Basrah are concerned. Levinson(1987:71) describes vocatives as “ an interesting grammatical category, yet underexplored linguistic phenomenon. Vocatives can be highly idiosyncratic and complex”. Accordingly, the study of the role and characteristics of English vocative is important both in terms of its pragmatic functions and also from a sociolinguistic perspective. This paper aims at describing and analyzing the function of vocative in both English and Arabic languages. Besides, it makes a comparison between the two languages to show the similarities and differences between them. For this sake, Newmark's model(1982:39) (semantics and communicative translation) is used to evaluate the translations. Ten verses, with their exegetical interpretations are chosen from the Glorious Qur'an , are presented. Seven translations for each verse are analysed , discussed and assessed in order to arrive at the methods the translator adopts in rendering the vocative style. The conclusions of the

study show that the meaning of Qura'nic vocative texts is not preserved as much as possible. Besides, there are three criteria affecting the choice of a specific equivalent as far as the rendering of vocative into English is concerned . The first criterion is the context of use of the vocative. The second is the interpretation of the verse in which the vocative appears. The third criterion is the structure of the original vocative and whether there is a relation between the form of vocative and the meaning it conveys.

### ترجمه أسلوب النداء في القرآن الكريم إلى اللغة الانكليزية

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#### الخلاصة

تبحث الدراسة أسلوب النداء في اللغة العربية مع الاشارة إليه في القرآن الكريم وكيف يتم نقله (ترجمته) إلى اللغة الانكليزية. لقد أهمل البحث (الدراسة) في أسلوب النداء نوعاً ما فيما يخص دراسات الترجمة في البصرة خصوصاً. يصف لفنسن (١٩٨٧:٧١) النداء "بأنه صنف نحوي ممتع وبالرغم من ذلك فهو لحد الآن غير متحرى عنه (لم يستغل) كظاهرة لغوية فهو يمتاز بأسلوبه الفردي والمعقد". ولذلك، فإن دراسة دور وصفات أسلوب النداء الانكليزي مهم من ناحيتين: الناحية الوظيفية و أيضاً من الناحية الاجتماعية واللغوية. تهدف الدراسة إلى وصف وتحليل وظائف النداء في اللغتين العربية والانكليزية. بالإضافة إلى عمل مقارنه فيما يخص أسلوب النداء في اللغتين و ذلك لبيان أوجه التشابه والاختلاف بينهما. ولهذا الغرض فقد تم اختيار نموذج نيومارك (١٩٨٢:٣٩) ( ترجمه المعنى و الترجمة التواصلية) لتقييم الترجمات. عشر آيات قرآنيه مع تفسيرها قد تم اختيارها من القرآن الكريم و عرضها . كذلك سبع ترجمات لكل آيه قد تم تحليلها ومناقشتها و تقييمها حتى يتم التوصل إلى الطرق التي يتبناها المترجم في نقل أسلوب النداء إلى اللغة الهدف . أظهرت استنتاجات الدراسة بان معنى أسلوب النداء في النصوص القرآنيه لم يتم نقله

(ألا احتفاظ به ) بصوره كامله قدر المستطاع .بالاضافه لذلك ،هناك ثلاثة معايير تحكم اختيار المكافئ المناسب لنقل أسلوب النداء إلى اللغة الانكليزية وهي : السياق، . وتعدد التفسير والتركيب النحوي للنص الأصلي ( أسلوب النداء) و فيما اذا كان هناك علاقة بين نوع النداء والمعنى الذي يقيد.

## 1. Vocative in English

### 1.1 Definition and Form

Vocative ,is an optional element, usually a noun phrase denoting the one or more persons to whom it is addressed(Quirk, et al,1985:773). For Newmark(1988:41), vocatives can be viewed as “ the case used for addressing your reader in some inflected language”. They are forms used in direct address. They are parts of neither of the complete subject nor of the complete predicate. The typical vocative is not an adverbial but nominal like the proper noun(Sledd,1959:255). For Crystal(2003:494), English does not make use of the vocative case inflectionally, but expresses the notion by using an optional noun phrase with a distinctive intonation.

Zwicky(1974:787) as cited in Mc Cormick and Richardson,2006:3) states that vocatives“ are said to express attitude ,politeness, formality, status, intimacy, or role relationship, and most of them mark the speaker characterizing him or her to the addressee”.

As far as the vocative forms are concerned, Quirk, et al.(1985:773) as well as Biber et al.(1999:1108-9 as quoted in Mc Cromick and Richardson, 2006:1-2) present eight forms. They are as follows:

1-Names: First names, full names, with or without title, or a nick name or pet name.

2-Standard appellatives usually without modifications include three forms, namely,

a-Terms for family relationships (sometimes with initial capitals ). Father, Mother etc. or more familiar forms like mom(my) , dad(dy), granny, etc.

b-Title of respect (sometimes with initial capitals). Such as , Madam, Sir, My Lord, Your Majesty.

c- Markers of status (sometimes with initial capitals) .For example, Mr. President, Prime Minister, Father (for Priest), Professor, and Doctor .

1. Terms of occupations: Like waiter, driver, barmaid, and nurse.
2. Epithets( noun or adjective phrase) expressing an evaluation .This can be viewed into two terms : favourable terms (sometimes preceded by My) like darling, or My dear and unfavourable terms (sometimes preceded by you) as in bastard, coward, liar.
3. General Nouns: that are used in more specialized senses as in : brother, buddy , girl, guys.
4. The personal pronoun (you) and the indefinite pronouns.
5. Nominal clauses: for instance, whoever said that, come out here.
6. Items in the following sentences may be explained by the addition of modifiers or appositive of various kinds: as in ( My dear Mr. Johnson, old man, young man ,old boy etc.). For Gamley and Pätzold (1992:289), vocative forms can be divided into five distinct classes: unbound pronouns, names, kinships terms, titles and descriptors. They(ibid.:291) add that the general principles which lie behind the use of forms of address are that “vocatives indicate the nature of relationships between people of primary importance whether the terms are used reciprocally or non- reciprocally”. The former indicates some kind of equality and are common within a status group like, children, students, and fellow workers .The latter, on the other hand, indicates an imbalance in power or prestige; an example of this is teacher-student relationship.

Regarding the position of English vocatives, they, unlike the absolute construction, can occur freely in initial ,medial , and final position (Biber et.al.(1999 ) as cited in Mc Cormick and Richardson,2006:2):

1. Initial position: Where the vocative precedes the clausal –unit to which it is most closely attached as in Ladies and gentlemen, and let me ask you something.).
2. Medial position: Where the vocative occurs in the middle of a clausal –unit or non-clausal-unit. For example: How are we doing folks, and with the scales).

3. Final position: Where the vocative follows the clausal –unit to which it is most closely attached as in That’s a heavy load ,girl.

### 1.2 Types of Vocatives

Quirk ,et al.(1985:773) state that vocatives type is either a call , drawing the attention of the person or persons addressed signaling them out from others in hearing , or an addressee expressing the speakers relationship or attitude to the person or persons addressed. Both of Levinson(1987:71 as cited in Osenova and Simove,2002:1) and Zwicky(1974:788 as cited in Bruti and Pereg,2010:11-12) agree with Quirks et al.'s classification as far as the two types of vocatives are concerned. The two types of vocatives namely, call and addressee play different functions in verbal exchanges .The former is used to catch the addressees' attention. The latter is used to maintain or reinforce the contact between the speaker and the addressee (Zwicky,1974:788 as cited in Bruti and Pereg ,2010:11-12).

Vanderreken and Kubo(2002:332) present other classification of vocatives namely , in group and out group vocatives. Both of them are used to maintain remoteness between participants. Kubo(2002:334), on the other hand, differs in his classification as far as vocatives types are concerned. He divides vocatives into four types and each of which is assumed to represent an illocutionary act type .They are as follows:

1-Referential calling.

2-Referential addressing .

3-Non-referential calling.

4-Non-referential addressing.

He (ibid.: 335)adds that in the perlocutionary act type, there are eight sub-types of vocatives. They include the followings :

1- Associative referential calling.

2- Dissociative referential calling .

3- Associative referential addressing.

4- Dissociative referential addressing .

5- Associative non-referential calling.

6- Dissociative non-referential calling.

7- Associative non-referential addressing.

8- Dissociative non-referential addressing.

### 1.3 Vocatives Function

The core of the vocative function of language is the readership, the addressee; that is why the vocative texts are more often addressed to readership than reader. Newmark(1988:41) presents several factors that govern the vocative texts. The first factor in all vocative texts is the relationship between the writer and the readership which is realized in various types of socially or personally determined grammatical relation or forms of address, infinitives ,imperatives, subjunctives, indicatives, impersonal ,passives, first and or/ family names ,titles, and hypocoristic names. The second factor is that vocative texts must be written in a language that is immediately comprehensible to the readership (ibid. :42).The third factor is that the vocative function is confined to a separate section of recommendation , opinion or value –judgment. A text can be hardly purely informative .

Vocative function is supposed to be presented at two levels: syntax and pragmatics(Popov,1983:130 and Brezinski,2000:49). At the syntactic level, vocatives can be dealt with as a kind of sentential adverbs. Portner (2004:1) states that vocatives are relevant to information structure because :

1-They are indexical involving reference to the addressee.

2-Their contribution to the meaning of the sentence does not seem to be truth-conditional in nature .

3-They are very similar to topics both syntactically and pragmatically.

Traditionally, vocatives have three interpretations according to their syntactic position in the sentence. They are as follows:

1-Non-argument: such as parenthetical elements, which do not participate in syntactic relation (Osenova and Simov,2002:2).For example,

“ Sir, it will rain today ”.

2- Subjects: when they are used in imperative , exclamative and optative sentences , agreeing with the verb and obeying the additional requirement

not to be duplicated by a pronoun (Popov, 1983:129 and Brezinski, 2000:94) .e.g. “ Sir, come here”.

3-Appositions: when they occur together with a pronoun (Nitsolova, 1984:43).

Moreover, vocatives play a pragmatic role with respect to the addressee of an utterance. For Portner (2004:5), the pragmatic function of vocatives can be defined informally as “ indicating that the meaning expressed by the clause is of special relevance to the referent of the vocative (the addressee) ”. As regards the pragmatic function of vocatives in terms of speech act theory, it is known that the illocutionary force of a sentence with a sentential adverb is that of adverb, but not that of the matrix sentence. For instance, the illocutionary force of the sentence in (b) is that of place namely, request, but not that of matrix “ imperative” sentence namely, order.

a- Pass me the salt.

b- Please, pass me the salt.

Biber . et al., (1999:1101), Leech (1986:76) and Quirk, et al. (1985:183) agree that there are three main pragmatic functions for the vocatives. They are the following:

1-Attention getting function: it means summoning attention or getting someone's attention. It is usually linked to an act that aims to address the interlocutor who has not been referred to before the use of the vocative. This aim is often intertwined with the pragmatic function are linked to perlocutionary aims, as in convincing someone. It is worth mentioning that vocative that appears at the beginning of an utterance fulfills an attention – getting function as well as a signal to identify an appropriate addressee.

2-Addressee identification: Sometimes called identification function. It is the most typical feature of an act of addressee and it can occur along with the other two functions.

3-Establishing and maintaining social relationships (reinforcing the social bond between collocutors). Vocatives that appear at the end of an utterance

seem to have dual functions of identifying someone as an addressee and maintaining ,reinforcing social relationships.

In this connection, Shiina(2010:22) alleges that some vocatives may have more than one pragmatic function which varies according to the following categories:

### **1.3.1 Interpersonal Management Function**

The choice of a certain vocative form in itself acts as an interpersonal management function. For example, deferential vocatives are used to indicate the speakers' respect or deference towards the addressee as well as to maintain social distance between them. Familiar vocatives, on the other hand, indicate intimacy.

### **1.3.2 Conversational Management Function**

Brinton(1996:37-38 cited in Shiina,2010:26) states the inventory of pragmatic function of discourse markers as to :

- a- start an utterance.
- b- terminate an utterance .
- c- nominate the addressee or take turns.
- d- attract attention.

To sum up, the function of vocatives can be dealt with in terms of syntax and pragmatics. Vocatives are used for a variety of purposes namely, to summon, to rebuke, to question whether the person addressed is present , or to remind of an order or a request.

## **2. Vocative in Arabic**

### **2.1Definition**

Vocative is a direct speech used to catch the attention of the addressee by certain particles .Arab rhetoricians have classified speech into two types : constative

(الخير *alkhabar*) and performative ( الإنشاء *alinsha*) . Vocative is a branch of the performative. It is worth mentioning that some vocative sentences yield rhetorical purposes, and some are not(Al-Taftazani,1988:43). From the linguistic perspective, vocative is the language of calling with any kind of expression .Whereas, in terminology perspective, vocative can be viewed

as “ the command of coming through the use of one of the vocative particles”(As-Samarri,2008:61). From the parsing point of view, vocative occupied the object position (objective case)( Haroon,1959 :61)

Haroon(1959:120) defines vocatives as “ the addressee command(request) throughout the use of one of eight letters(particles) of vocatives”. He added that Arab grammarians considered vocatives as verbal implied sentence as in (O Zayid) means I call you Zayid. He (ibid.:9-10) points that Al Insha' style(The Performative) is of two types : the first is the imperative request style(أسلوب الإنشاء أطلبّي) which required an action that could not happen at the time of request and this in turn can be divided into ten sub-types namely: imperative ,negative, question(interrogative) , bid دعاء ,offer العرض , التصريح , specification التخصيص , wishing التمني ,beseech الترجي . The second type is called un imperative request style (أسلوب الإنشاء غير أطلبّي) which is not required. The action did not happen at the time of request like exclamation التعجب , appraisal and dispraisal والمدح والذم , approximation verbs كم الخبرية “How” informative , أقوال القسم , أقوال المقاربة , and expressions like(ten ,twenty ,thirty, etc. (صيغ العقود .

Accordingly, two kinds of vocative can be distinguished namely, real vocative (النداء الحقيقي) as in O Zaed be careful يا زيد انتبه and rhetorical vocative (النداء البلاغي) as in O Allah ياالله.(Mohammed,1999:339).

For As-Samarri (2008:61) vocatives can be viewed as a call or an invitation directed toward the addressee so as to be aware to listen and hear what the speaker wants. In other words, it is the request to come through the use of one of the vocative letters. Hasan(1974:1) mentions that the coming can be either real or rhetorical which needs a response as in: (O Allah) or to emphasize the meaning as well as to strengthen it . It is used in speech to attract the addressee 's attention who is either far away or in a position of being distant as the case in being a sleep or absent-minded. Al-Gaylani(1972: 145) names any noun which occurs after any letters of vocatives as the addressee المنادى .

It is worth mentioning that not all kind of objects or nouns can be called. There are certain names that cannot be addressed . Haroon(1959:123) mentions the following:

- 1-Absent pronoun of addressee.
- 2-Demonstrative pronoun(اسم الاشارة).
- 3-The name which is attached to defect /imperfect verb(كان).
- 4-The noun who is preceded by the definite article(المحلى با ال) . Both Basra and Kufa grammarians differ as far as how to call/ address the addressee who has got the definite article (As-Samarri,2008:72). Kufa grammarians agree to call it as in يا الرجل . But, Basra grammarian disagree to call the addressee who has got the definite article. They depend on the fact that the vocative particle has got the sense of definiteness/ التعريف and this ,in turns, leads to have two definitions in one word. Al- Gaylani ( 1972 :151) in this connection states that " if you want to address the definite noun, you can precede it by the expression " أيتها " for feminine and " أيها " for masculine as in the following :

قال تعالى : ( يا أيها الإنسان ما غرك بربك الكريم ) (سوره الانفطار،ايه ٦ )

قال تعالى : ( يا أيتها النفس المطمئنة أرجعي إلى ربك راضيه مرضيه ) (سوره الفجر ،ايه ٢٧)

Although there is a disagreement among the grammarians to call the addressee who has got a definite article (محلى ب ال), there are four cases of exceptions that they agree upon( Haroon,1959:124).

They are as follows:

- 1-The expression of Majesty ( لفظ الجلالة الله )
- 2-The reported sentence (الجملة المحكية) as in ( يا المنطلق زيد )
- 3-The name of semi-object: as in (يا الأسد شدة) (بمعنى يا مثل الأسد)
- 4- For poetic necessity للضرورة الشعرية as in

عباس يا الملك المتوج والذي

عرفت له بيت العلا عدنان

( أوردته العيني في ٢٦١:٤ )

Operationally, the researcher adopts As-Samarri 's(2008:61) definition in this study which is “the command of coming through the use of one of the vocative particles”.

## 2.2 Arabic Vocative Particles and Their Uses

Grammarians differ as far as the number of the vocative particles(letters) are concerned. Haroon(1959:120, As-Samarri,2008:62, and Hasan,1974:2) agree that there are eight particles for vocative in Arabic. They are as follows: ( هيا،يا،أيا،أ،أي،الهمزة،وا ) . On the contrary, Al-Gaylani(1972 :145) states that Arabic vocative particles are seven in number. They are as follows: (أ،أي،يا،أيا،هيا،وا). For Sibawayh and Al-Mubbarrid(1388:234), vocative particles are five in number only ( ا،أيا،هيا،أي،الهمزة ) ( as cited in Abu Al-Abas,1388 A.H.:234).

These particles are used to lengthen/ prolong the voice so as to get the addressee 's attention. The following explains the uses of the vocative particles:

1. ( يا ) : It is the most important particle as far as the vocative particles are concerned because it is widely spread and commonly used in Arabic. Besides, it is used with all forms of addressee (Haroon,1959:62). It is called (the mother of the section ) ( أم الباب ) since it is used in calling the Mighty expression (Allah), exclamation الندبة، التعجب، الاستغاثه، Appealing (Haroon,1959:121). Al-Gaylani (1972: 126)adds that (يا) is used to call both the near and the distant addressee. Regarding the omission of the vocative particle(يا) , Haroon(1959:121 and Al-Gaylani ,1972:154) point out that the vocative particle (يا) can be omitted in certain conditions : first , if the addressee is singular ,second, if the addressee is prefixed or annexed (مضاف) as in :

قال تعالى: ( يوسف اعرض عن هذا) (سورة يوسف، آيه ٢٨ )

or to sum up in certain cases (As-Samarri,2008:65) . However , the vocative particle ( يا ) cannot be omitted in the following cases:

- 1- Bewailing المنذوب يا عليا :
- 2- Appealing المستغاث يا الله :
- 3-An object that causes surprise المتعجب منه يا للماء ! :
- 4- Distant Addressee المنادى البعيد يا زيد :
- 5- Indefinite Unspecified Addressee ( النكرة غير المقصودة ) :  
يا رجلا خذ بيدي
- 6-1<sup>st</sup>. person and 3<sup>rd</sup>. person pronouns (ضمير الغائب والمتكلم)
- 7-The calling expression “ اللهم ”
- 8-Indifinite Specified Addressee النكرة المقصودة يا رجالا :
- 9- Demonstrative pronoun يا هذا :أسم الإشارة

The purpose of vocative is to prolong the voice so , the vocative particle must not be omitted as mentioned in the above cases(Haroon,1959: 13 and As-Samarri ,2008 :65).

2-أهمزه المفتوحة المقصورة-: It is used to call the near addressee as in :

أرب الكون ما أعظم قدرتك!

(Hasan, 1974: 2)

3-(هيا،أياء) : (أي،هيا،أياء،يا،اي)- are used to call the distant addressee or who is in the position of being far away as being asleep or absent –minded(Al Gaylani,1972:62).Whereas,(أي<sup>أ</sup>) are used to call the near addressee.

4-واه: It is used in bewailing only (الندبه) (ibid.:63). It is part of the vocative; it is the request of help. Any noun/name which can be used as addressee could be used as bewailed .

### 2.3 The Purpose of Vocative in Arabic

The purpose of Arabic real vocative is to attract the addressee's attention. The origin in vocative is that the addressee must be an animate so as to get the benefit of being addressed. However, sometimes inanimate object can be called. This happens for rhetorical purposes or for emphasizing the required meaning. The rhetorical meanings of Arabic vocatives can be summarized in the following:

1. Seduction (قصدا على أغرائه وحثه على زيادة التظلم) : يا مظلوم اقبل في الأغراء
  2. Specification (أما أنا فافعل كذا أيها الرجل : الاختصاص)
  3. Bemoaning (وا علياه : الندبة)
  4. Appealing (يا الله من الم الفراق! : الاستغاثة)
  5. Exclamation (النداء or sometimes it is called vocative exclamation التعجب . It can happen in two ways: First, when you see a great thing, you call it by its name as in : يا للماء! . Second, when you see a great thing, you call it by its virtue surprisingly as in: ( Haroon,1959:129) يا للعلماء!
  6. Warning (التحذير :  
قال تعالى: ( فقال لهم رسول ناقة الله وسُقْيَاهَا) (سوره الشمس ، أیه ١٧ )
  7. Apology and pain (التأسف والتوجع as in  
قال تعالى:( أن تقول نفس يا حسرتا على ما فرطت في جنب الله) (سورة الزمر، أیه ٥٦)
  8. Repenting (التحسر)
  9. Wishing (يا ليتني نجحت في الامتحان : التمني)
  10. Granulation (يا بني اجتهد في دروسك : التحبب
- (ibid.)

### 2.4 Types of Addressee in Arabic

Five kinds of addressee are found in Arabic as stated in ( Haroon,1959:123, As-Samarri,2008:68-69 , Al Gaylani ,1972: 146, and Hasan,1974: 8).

1- Singular proper noun العلم المفرد: like Ali, Zayid. It includes all kinds of real singular , feminine and masculine , dual , plural nouns and the

compound nouns. It is worth to mention that any proper names which have got a definite article (ال) must not be called.

2-Definite Specified Addressee النكرة المقصودة . It means the indefinite name or object that its vagueness can be removed because of being called. In this case ,it will be definite( known), refers to specific thing as in O, man يا رجل (general) (O man help me) (specific).

3- Unspecified indefinite Addressee النكرة غير المقصودة : It is that kind of indefinite addressee which remains obscure or unknown because it does not refer to a specific person .It remains as it was before being addressed( Hasan,1974:30 and As-Samarri,2008: 69).

4- Additive المضاف: The addition is conditioned by not being added to the pronoun of addressee as in : يا صاحب الدار (Haroon,1959:123 ).

5- Semi-additive الشبيه بالمضاف . It refers to any noun which is related to something to complete its meaning .The related person/object could be a subject, an object, a preposition, or coordinator as in the following examples respectively: (As-Samarri,2008 :70)

- ١- يا حسنا وجهه.
- ٢- يا طالعا جبلا.
- ٣- يا خيرا من زيد.
- ٤- يا ثلاثة وثلاثين رجلا.

### 3.Data Analysis

#### 3.1 The Model

The model on which the research is based is Newmark's (1982:39) approach. His distinction between semantic and communicative translation is adopted in analyzing the seven renditions of the Qur'anic real vocative texts selected.

Semantic translation conveys “the exact contextual meaning of the source translation(henceforth ST.) preserving ‘ the semantic and the syntactic structures’ of the ST. It is content-oriented , informative, complex, awkward, detailed, and 'pursues the thought-processes rather than the intention of the transmitter'. It tends to overtranslate , to be more specific

than the original, to include more meanings in its search for one nuance of meaning”(Newmark,1982:39); (Munday,2008:45).

Communicative translation attempts to achieve an equivalent effect . It is reader-oriented in the sense that force, not content, is emphasized. It is simple, clear ,direct and conventional. It tends to ‘undertranslate ,i.e., to see more generic , hold-all terms in difficult passages’(ibid.).

### 3.2 The Data Analysis

As regards the analysis of the data , ten different verses from the Glorious Qur'an are scrutinized for analysis with their seven renderings of each. They have been selected to give as a wide diversity of structure as possible. Each verse is analysed according to the type of translation adopted by each of the translators whether semantic or communicative. A proposed translation is given when necessary. The translators whose renderings are analyzed are as follows:

1. Sahih International (2010)
2. Pickthall(1930)
3. Ali (1934)
4. Shakir (2006)
5. Sarwar (2010)
6. Khan (2010)
7. Arberry (2010)

Such an arrangement of the translators is according to the website from which they have been taken(<http://corpus.quran.com/translation/sp.>).

#### 3.2.1

##### SL Text:

١-قال تعالى : (قَالَ يَا مُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلَامِي فَخُذْ مَا آتَيْنُكَ وَكُنْ مِنَ الشَّاكِرِينَ) (سورة الأعراف، آية ١٤٤)

### Interpretation

Allah addresses His prophet directly by using his personal name "Moses". He tells him that He has chosen him among other human being to be His messenger to carry out His messages and missions. Also, Allah ordered him to be grateful( Az-Zamakhshary,2003: 249 ,Vol.8).

#### 3.2.1.1

##### TL Texts:

**1-Sahih International:** [Allah] said, "**O Moses**, I have chosen you over the people with My messages and My words [to you]. So take what I have given you and be among the grateful."

**2-Pickthall:** He said: **O Moses!** I have preferred thee above mankind by My messages and by My speaking (unto thee). So hold that which I have given thee, and be among the thankful.

**3- Ali:** (Allah) said: "**O Moses!** I have chosen thee above (other) men, by the mission I (have given thee) and the words I (have spoken to thee): take then the (revelation) which I give thee, and be of those who give thanks."

**4-Shakir:** He said: **O Musa!** surely I have chosen you above the people with My messages and with My words, therefore take hold of what I give to you and be of the grateful ones.

**5- Sarwar:** The Lord **said to Moses**, "I have given you distinction above the people by speaking to you and giving you My Message. Receive what I have given to you and give Us thanks."

**6- Khan:** (Allah) said: "**O Musa (Moses)** I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful."

**7-Arberry:** Said He, '**Moses**, I have chosen thee above all men for My Messages and My Utterance; take what I have given thee, and be of the thankful.'

#### 3.2.1.2 Discussion

Renderings (1,2,3,4,6,and 7) seem to be semantic translation since the translators tend to preserve the original meaning of the source language. The use of the vocative particle "O" in renderings (1 and 6) shows that the

direct address is done by Allah to His prophet (Moses) calling him to take His messages strongly and be thankful to Him. The expressions (My Messages, My Utterances, My Speaking) have been personified to indicate their importance. This is done in renditions (1,2,3,4,6 and 7). Similarly, the pronoun "He" is personified in rendering (No.1) to refer to His Majesty "Allah". But, the lord is not suitable to refer to Allah because it refers to noble, commander (**The Oxford Dictionary of Synonyms and Antonyms**, 2007:262).

The use of the vocative particle "O" is reinforced to exceed the normal addressing to be a rhetorical one (exclamative vocative) in renderings (2,3, and 4). Allah (SWA) has got astonishment of the behavior of His prophet Moses as being ungrateful to him. The omitting of the vocative particle "O" in rendition No.(7) indicates the nearest and high position of Moses to Allah. There is a topicalization of the verb "said" in rendition No.7 it can be interpreted in two ways: First, it can be said as literal translation since Arabic language is composed of (VS) pattern, second, to emphasize Allah saying.

Renditions No.5, and 7 are communicative translation, however, it is not appropriate in this context because it is literal rendering. Regarding the use of verbs 'take' in renditions No.(1,3, and 7); 'hold' in renditions No.(2,6); 'receive' in rendition No.(5) and the phrasal verb 'take hold of' in rendition No.(4) respectively, they have got different meanings in the sense that 'take' has got positive connotation as 'get hold of' (ibid:441) while both hold and receive have got a negative connotations, the first means "capture" (**The Oxford Dictionary of Synonyms and Antonyms**, 2007:359) steal, react (Ibid:441). The appropriate rendering of the Arabic verb (اصْطَفَيْتُكَ) is either (chosen, or preferred) but not (given) since it is a literal translation. (ibid:71).

Moreover, the use of the present perfect in all renditions is to give a new information or to announce a recent happening (Murphy, 2004:14), it is clearly reflected in rendering the Arabic passive voice verb (اصْطَفَيْتُكَ). In other words, it makes a bridge between the past and the present time. The

action is continued from the past until now (ibid:16). The rendering of proper name (Moses or Musa) is well done, according to Ghazala (2006:172) , proper names can be transcribed in Arabic letters to show a sign of respect for the names of persons which are purely cultural or naturalized since English and Arabic share certain names in religion and history, therefore English names are naturalized when they refer to the same person especially the prophets (ibid,174). Thus, renditions No.(1,2,3,5,6, and 7) are more accurate than rendition No.(4) as far as the rendition of proper names is concerned .

### 3.2.2 SL Text:

٢- قال تعالى: (يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ) (سورة النساء، آية

(١٧١)

### Interpretation

“People of the Book” or “the owner of the book” can be used to refer to both Al-Nasara (followers of the Christ ) and the Jewish( followers of Yaquib)(Al- Tabatibaiy,2002:151,Vol.5). Allah addresses them not to exaggerate in their religions and do not violate the orders of Allah that are already settled in their books. They raised the Christ(Jesus) to upper places and started believing him as a God .Allah has got no son and no daughter so ,He reprimands them on their doing and orders his prophet to tell them not to do that and say only the truth about Allah(SWA)( Az-Zamakhshary,2003: 272,Vol. 1-2).

#### 3.2.2.1 ST Texts:

**1-Sahih International: O People** of the Scripture, do not commit excess in your religion or say about Allah except the truth.

**2-Pickthall: O People** of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth.

**3- Ali: O People** of the Book! Commit no excesses in your religion: Nor say of Allah aught but the truth.

**4-Shakir: O followers** of the Book! do not exceed the limits in your religion, and do not speak (lies) against Allah, but (speak) the truth;

**5- Sarwar: People** of the Book, do not exceed the limits of devotion in your religion or say anything about God which is not the Truth.

**6- Khan: O people** of the Scripture (Jews and Christians)! Do not exceed the limits in your religion, nor say of Allah aught but the truth.

**7-Arberry: People** of the Book, go not beyond the bounds in your religion, and say not as to God but the truth.

#### **3.2.2.2 Discussion:**

The form of the addressee in this kind of vocative is called "المضاف" "adjunct". The meaning of the renditions No.(1,5 and7) differs from the expressed meanings in renditions No.(2,3,4,and 6) in the sense that the latter has got a rhetorical meaning (exclamative vocative). Allah is surprised from their saying the lie on him. The word " Truth" has been personified in rendition No.5, as being an inanimate. Allah addresses them to say the truth as it is without any distortion. Renditions No.(5 and7) are communicative translation. The deletion of the vocative particles in them shows that people of the book are near to God when He addresses them directly.

As far as the use of the words (book in renditions No.(3,4,5,and 7) and, scripture in renditions No.( 1,2,and 5,and 6 ), it is preferred to use scripture rather than book because the former is more accurate ,it implies the handwriting(The Oxford Dictionary of Synonyms and Antonyms,2007:391).Whereas," the Book" is a literal translation refers to volume, manual(ibid:49). Similarly , the use of the expressions(people, and followers) is not interchangeable the reference of the former is general(nation, family)(ibid,317), the latter is more concise because it refers to a particular group(defender of Christ-worshipper and supporter) (ibid,179).

**3.2.3 SL Text:**

٣- قال تعالى: (وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ وَاللَّنَّا لَهُ الْحَدِيدَ) (سورة

سبأ، آية ١٠)

**Interpretation**

The mountains are addressed by Allah as if they were humans. He calls them to repeat with David his psalms. It is David's first miracle that the mountains as well as the birds can hear his voice whenever David , Allah messenger praises and glorifies Allah. The second miracle is the iron is being pliable for David as if it were a mud. In this sense, he can manage it with his hands without fire or being beaten to be used( Az-Zamakhshary,2003:962,Vol.3-4).

**3.2.3.1 TL Texts:**

**1-Sahih International:** And We certainly gave David from Us bounty. [We said], "**O mountains**, repeat [Our] praises with him, and the birds [as well]." And We made pliable for him iron,

**2-Pickthall:** And assuredly We gave David grace from Us, (saying): **O ye hills** and birds, echo his psalms of praise! And We made the iron supple unto him,

**3- Ali:** We bestowed Grace aforetime on David from ourselves: "**O ye Mountains!** Sing ye back the Praises of Allah with him! and ye birds (also)! And We made the iron soft for him;-

**4-Shakir:** And certainly We gave to Dawood excellence from Us: **O mountains!** sing praises with him, and the birds; and We made the iron pliant to him,

**5- Sarwar:** We granted David a favor **by commanding the mountains** and birds to sing Our praise along with him and softened iron for him

**6- Khan:** And indeed We bestowed grace on David from Us (saying): "**O you mountains.** Glorify (Allah) with him! And you birds (also)! And We made the iron soft for him."

**7-Arberry:** And We gave David bounty from Us: '**O you mountains**, echo God's praises with him, and you birds!' And We softened for him iron:

### 3.2.3.2 Discussion

An indefinite noun preceded by the vocative particle "O" is used to express the direct vocative structure in this text. Exclamative vocative is used in renditions No.(2,3,4,6,and 7).Allah is addressing the mountains as well as the birds to glorify him as his messenger David does .This is obvious throughout the personification of mountains in rendition (No.3).The call is emphasized also through the use of the second pronoun of addressee (you) in renditions No.(2,3,6, and 7) .

Rendition No.(5) is communicative translation whereas, renditions No.(1,2,3,4,6, and 7) are semantic translation .The use of (mountains and hills) are not interchangeable in this text because the former refers to peak, summit, while hills, the latter, refer to high ground only(The Oxford Dictionary of Synonyms and Antonyms,2007:285).

The use of proper names 'Dawood and David 'to render the text is justified in both SL And TL as far as being respected and being culturally shared (Ghazala,2006:172-174).

### 3.2.4 SL Text:

٤- قال تعالى: (يَا أُخْتُ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَعْثًا) (سورة مريم ، آية ٢٨)

### Interpretation

People in her tribe (followers of Isreal ) addressed Merriam indirectly throughout not mentioning her personal name but by mentioning her property of being the sister of Aaron (the prophet). When she came home, she has got an infant (the Christ) in her arms. They know her as being single not married. This means that for them Merriam has got good feature just like her brother(Aaron) from her father(At-Tabatba,2002:44, Vol.14). On the other hand, Aaron can be used as a borrowed name from Musas' brother who did wrong things when his brother is absent and asked people to pray for the ox or another interpretation could be a well –known person in his era famous of being a corrupted (Az-Zamakhshary,2003:68,Vol.1-2).

**3.2.4.1 SL Texts:**

**1-Sahih International: O sister of Aaron,** your father was not a man of evil, nor was your mother unchaste."

**2-Pickthall: O sister of Aaron!** Thy father was not a wicked man nor was thy mother a harlot.

**3- Ali: "O sister of Aaron!** Thy father was not a man of evil, nor thy mother a woman unchaste!"

**4-Shakir: O sister of Haroun!** your father was not a bad man, nor, was your mother an unchaste woman.

**5- Sarwar: Aaron's sister,** your father was not a bad man nor was your mother unchaste".

**6- Khan: "O sister (i.e. the like) of Harun** (Aaron) [not the brother of Musa (Moses), but he was another pious man at the time of Maryam (Mary)]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."

**7-Arberry: Sister of Aaron,** thy father was not a wicked man, nor was thy mother a woman unchaste!

**3.2.4.2 Discussion**

The disbelievers have got astonished when watching Maryam hold an infant in her arms and they knew her well and her family have got a good reputation. Rendering No.(1) is semantic translation. It fails to adhere the SL structure. The vocative exclamation is used in renditions No.( 2,3,4,and 6) to reflect the surprise on the part of the disbeliever. As regards renditions (No.5.and 7), there is no vocative particle. This implies that Maryam is near to her tribe ,they like her , so there is no need to use the vocative particle to address her. At the same time the calling in these two renditions has got a rhetorical meaning which the per maid on her bad action. Renderings No.(5,and 7) are communicative translation. While renderings No.(1,2,3,4, and 6) are semantic translation.

As far as the use of s' genitive construction (**Aaron's sister in rendition No.5**) and of construction( **sister of Haroun** in renditions No. (1,2,3,4,6, and 7) are concerned, Leech and Jan Svartvik (1994:277) state the

differences between them. The s- genitive is typically used with nouns denoting people and it is preferred for subject –verb relation whereas of- construction is mostly used with nouns denoting things and it is preferred with verb-object relation. “**Aaron's sister**” suggests she has one, or more than one brother). On the other hand, “**sister of Haroun**” suggests she has more than one brother.

### 3.2.5 SL Text:

٥- قال تعالى: (وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُوسُفَ وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ )  
(سورة يوسف، آية ٨٤)

### Interpretation

Joseph's father( Jacob the Prophet) expresses his sadness and grief because he has lost his dearest son Joseph(Az-Zamakhshary, 2003:552,Vol.1-2 ). When his sons came, they told their father that they have lost their brother and the wolf ate him. He mourned on Joseph a lot to the extent he had lost his sight( At-Tabatba,2002:235, Vol. 11).

#### 3.2.5.1 TL Texts:

**1-Sahih International:** And he turned away from them and said, "**Oh, my sorrow** over Joseph," and his eyes became white from grief, for he was [of that] a suppressor.

**2-Pickthall:** And he turned away from them and said: **Alas, my grief** for Joseph! And his eyes were whitened with the sorrow that he was suppressing.

**3- Ali:** And he turned away from them, and said: "**How great is my grief** for Joseph!" And his eyes became white with sorrow, and he fell into silent melancholy.

**4-Shakir:** And he turned away from them, and said: **O my sorrow** for Yusuf! and his eyes became white on account of the grief, and he was a repressor (of grief).

**5- Sarwar:** (Jacob) turned away from them saying, "**Alas, Joseph** is lost!" He wept continuously in his grief until, in suppressing his anger, his eyes turned white.

**6- Khan:** And he turned away from them and said: "**Alas, my grief** for Yusuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing.

**7-Arberry:** And he turned away from them, and said, '**Ah, woe is me** for Joseph!' And his eyes turned white because of the sorrow that he choked within him.

### 3.2.5.2 Discussion

The upper degree of sadness and sorrow is called grief(heartbreak ,pain)(**The Oxford Dictionary of Synonyms and Antonyms**,2007:199)(great sadness because of the death of somebody you love)(**Oxford Wordpower Dictionary**,2004:336). The grief of Jacob's has been expressed differently in the TL texts. First, it is expressed either through the use of exclamative vocative structure in rendition No.(4)in which Jacobs rhetorically calls /addresses the sadness to come, or it is expressed through the use of different kind of interjections namely, (Oh ,Alas, and Ah, woe) in renditions No.(1,2,5,6 and 7)respectively."Oh" is used to express surprise ,a pause to think(ibid.:516) ,Alas, is used to express sadness about something(ibid:18).The combination of two interjections together(Ah,woe) is used to express surprise and sympathy at the sametime (ibid.:16) " woe " is used as a curse (Hornby et al, 1964:1156) reinforcing Jacob's sadness. Second, there is the use of Wh -exclamative structure in rendition No.(3) also indicates the surprise and the astonishment of Jacob on the part of his sons.

The expressions" his eyes turned white"," his eyes became white"," his eyes were whitened", are used metaphorically or idiomatically to indicate that Jacob has lost his sight .

Renditions No. (1,2,3,5,6,and 7) are communicative translations whereas rendition No.(4) is a semantic one.

### 3.2.6 SL Text:

٦- قال تعالى: (يَا أَيُّهَا الْمُدَّثِّرُ) (سورة المدثر آية ١)

### Interpretation

The prophet Mohammed is addressed by Allah not through his personal name but via his attribute( property) being cloaked with a garment(At-Tabatba,2002:87,Vol.20:). Allah calls His prophet kindly saying to him that the time of rest has been collapsed and it is the time to leave Hara cave and start urging people to believe in God. And does the alarm without specification(Az-Zamakhshary ,2004,:130,Vol.3-4).

#### 3.2.6.1 TL Texts:

- 1-Sahih International: **O** you who covers himself [with a garment],
- 2-Pickthall: **O** thou enveloped in thy cloak,
- 3- Ali: **O** thou wrapped up (in the mantle)!
- 4-Shakir: **O** you who are clothed!
- 5- Sarwar: Cloaked one,
- 6- Khan: **O** you (Muhammad SAW) enveloped (in garments)!
- 7-Arberry: **O** thou shrouded in thy mantle,

#### 3.2.6.2 Discussion

Renditions No.(1,2,3,4,6, and 7) show that the translators are semantic in their orientation. The vocative particle “ O ” is followed by the second person pronoun of addressee ( you) in renditions No.(1,4,and 6) and (thou) in renditions No.(2,3,and 7) to intensify (emphasize) the addressee (Mohammed SWA) .The equivalent renderings for the Arabic adjective “ المُدَنَّزُ ”, can be (shrouded, cloaked, wrapped up or clothed) (**The Oxford Dictionary of Synonyms and Antonyms**,2007:404) .

Rendition No.(5) is a communicative translation. The deletion of the vocative particle indicates that Allah addresses his prophet kindly and the latter has got a high position and in close proximity to Allah.

#### 3.2.7 SL Text:

- ٧- قال تعالى: (قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ)(سورة ال عمران، آية ٢٦)

## Interpretation

Allah bids his prophet Mohammed to tell people that Allah is the owner of sovereignty .He is the owner of everything in the world. He can give the wealth ,kingdom to whom he wants and can take it whatever he wants. He can make the poor rich and the rich poor. He has a mighty power and human must obey him and ask assistance only from him ( Az-Zamakhshary,2003 :158,Vol.1-2) .

### 3.2.7.1 TL Texts:

**1-Sahih International:** Say, "**O Allah** , Owner of Sovereignty, You give sovereignty to whom You will.

**2-Pickthall:** Say: **O Allah!** Owner of Sovereignty! Thou givest sovereignty unto whom Thou wilt,

**3- Ali:** Say: "**O Allah!** Lord of Power (And Rule), Thou givest power to whom Thou pleasest,

**4-Shakir:** Say: **O Allah,** Master of the Kingdom! Thou givest the kingdom to whomsoever Thou pleasest

**5- Sarwar:** (Muhammad), say, "**Lord, Owner** of the Kingdom, You give authority to whomever You want

**6- Khan:** Say (O Muhammad SAW): "**O Allah!** Possessor of the kingdom, You give the kingdom to whom You will

**7-Arberry:** Say: '**O God,** Master of the Kingdom, Thou givest the Kingdom to whom Thou wilt,

### 3.2.7.2 Discussion

All the texts start with an imperative verb "say". The speaker is Allah. He orders His prophet to tell people that Allah is the owner of everything and has all the power, therefore, people should call and ask only Allah when they need any help. As regards renditions No.(1 and 7), they are semantic translations. Renditions No.( 2,3,4,5,and 6) are more rhetorical in their rendering than renditions No.( 1,5,and 7) because the address has got extra meaning (surprise and astonishment on the part of the speaker( exclamative vocative). The prophet as well as people must be surprised and astonished

from the mighty power that Allah possesses and they must ask and call only him when they are in need of anything. That is why there is a personification for this in renditions No.( 1 and 2 ) "Owner of Sovereignty", " Master of the Kingdom "in renditions No.(4, and 7) and " **Lord**" in rendition No. ( 3, and 5), " **Possessor** ' in (6).

As far as the use of the word " kingdom" to render the Arabic word ' الْمَلِكِ ' is concerned , the researcher believes its weak since it refers to a particular realm, domain, and nation (**The Oxford Dictionary of Synonyms and Antonyms**,2007:244). On the contrary, the word " sovereignty ,and power" are accurate in rendering it. Sovereignty means power ,supremacy, independence)(ibid:415).

### 3.2.8 SL Text:

٨- قال تعالى: (وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْبَرْتُمْ مِّنَ الْإِنسِ) (سورة الأنعام،أيه ٢٨ )

### Interpretation

Allah, in His address to His Prophet Mohammed (SAW) , reproaches the company of jinn because they used to seduce humankind (make them follow their orders). Allah will punish them in fire. In resurrection day, Allah informed his prophet that he will gather the company of jinn and will reproach them because they mislead human kind(Az-Zamakhshary, 2003: 326).

#### 3.2.8.1TL Texts:

**1-Sahih International:** And [mention, O Muhammad], the Day when He will gather them together [and say], "**O company of jinn**, you have [misled] many of mankind."

**2-Pickthall:** In the day when He will gather them together (He will say): **O ye assembly of the jinn!** Many of humankind did ye seduce.

**3- Ali:** One day will He gather them all together, (and say): "**O ye assembly of Jinns!** Much (toll) did ye take of men."

**4-Shakir:** And on the day when He shall gather them all together: **O assembly of jinn!** you took away a great part of mankind.

**5- Sarwar:** On the day when everyone will be resurrected and the jinn will be told that they have made many people go astray,

**6- Khan:** And on the Day when He will gather them (all) together (and say): "O you assembly of jinns! Many did you mislead of men,"

**7-Arberry:** On the day when He shall muster them all together: 'Company of jinn, you have made much of mankind.'

### 3.2.8.2 Discussion

As far as the renditions No.(1,2,3,4, and 6) are concerned, they are semantic translations. Renditions No.(2,3,4, and 6) are more forceful than renditions No.(5 and 7) for two reasons: first, the purpose of vocative in these renditions are more rhetorical (reproaching them in an exclamative structure). Second, the use of the second person pronoun of addressee(ye, you) in renditions No.(2,3,and 6) is to stress the addressees' call (reproaching).Whereas, renditions No.(5, and 7) are communicative translations. The use of passive voice in rendition No.(5)is of great importance because it focuses on the happening (Al- exander,2005:184). The omission of the vocative particle in rendition No.(7)indicates the nearness of jinn to be tortured because of their misleading to human kind of the right way.

The use of modal verbs in renditions No.(1,2,3, 4,5,6, and7) can serve a variety of purposes. First, to express determination or insistence (Allah in his address to his prophet Mohammed ,He told him that He is determined to gather the company of jinns and reproaches them. Second, the use of the passive voice in rendition No.(5) is important in terms of there is no need to mention the subject of the sentence (the doer ,Allah) since it is already known by them. Third, in rendition No.(2) ,the fronting of the modal verb (will He) is to emphasize Allah threatening and intention to those disbelievers( Alexander,2005:134).Although, "will" is not used in questions as "shall" mostly does especially in asking somebody's opinion( in offers and suggestions) , the difference is that the use of "will" means confirmation(Allah want to gather them) whereas, "shall" means (Does Allah want to gather them)( Murphy,2004:42).

The use of the quantifier "many" in renditions No.(1,2,5,and 6 ) and "much in renditions No.(3 and 7 ) and "great" in renditions No.(4) can be of great importance. The word" many" can be used to refer to countless people whereas ,"much" refers to "a great extent, a large amount ", for "great ' means "huge, immense"( **The Oxford Dictionary of Synonyms and Antonyms**,2007: 393).Thus, it is preferred to use both " many and great" instead of "much" because the latter can be used with non-count nouns only(Quirk et al.,1985:66),(Murphy,2004:174) and occurs in negative and interrogative sentences (**Oxford Wordpower Dictionary**,2000:489).

The personification of the words (Many-Much ,Day ,Jinn ) in renditions No.( 2,3,1 and 6) respectively is to stress the importance of these words on the part of the speaker(Allah).

Rendering No.(6) "Many did you mislead" has got a foregrounding as far as its object is concerned to stress its importance. Originally, it is ( you did mislead Many).

The use of present perfect to render the SL Text " قَدْ اسْتَكْتَرْتُمْ مِّنَ الْإِنْسِ " in renditions ( 1,5 and 7) and past tense in renditions (2,3,4,and 6) is to make the reader of the Holly text be involved in the address. That is to say, it is true this address happened in the past but it will also happen at the present time. Jinns still mislead human kind in the present time.

### 3.2.9 SL Text:

٩- قال تعالى: (ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمُكَذِّبُونَ ) (سورة الواقعة ،أيه ٥١)

### Interpretation

The prophet Mohammed is addressed by Allah and ordered to inform this address to those wrong doers(Mecca people) who lost the right way (joining Islam) and denied the day of resurrection. Their punishment will be great and Allah directed his call to them in an affront way(dishonor) (Az-Zamakhshary,2003:215,Vol.3-4)

#### 3.2.9.1 TL Texts:

**1-Sahih International:** Then indeed you, **O those** astray [who are] deniers,

**2-Pickthall:** Then **lo! ye**, the erring, the deniers,

**3- Ali:** "Then will ye truly,- **O ye** that go wrong, and treat (Truth) as Falsehood!-

**4-Shakir:** Then shall you, **O you** who err and call it a lie!

**5- Sarwar:** Then **you people** who had gone astray and rejected the Truth

**6- Khan:** "Then moreover, verily, **you the erring-ones**, the deniers (of Resurrection)!

**7-Arberry:** Then **you erring** ones, you that cried lies,

### 3.2.9.2 Discussion

Renditions No.(1,3, and 4) are semantic translation since they opt the SL equivalent structure. Allah addresses the deniers in an offended way through the use of second person pronoun of address (you) followed by an ing- adjectival phrase in renditions No.( 2,6, and 7) (ye , the erring- you the erring-ones, ( you erring ones) respectively. The use of –ing adjective has an obvious linguistics evidence that those deniers continued in their life the denying of the existence day of resurrection. Allah is addressing them that there is no need to be surprised or got any astonishment it is the day that you already informed about and you insist on denying it , it is the truth. That is why the word( Resurrection) in rendition No.( 6) and (Truth) in renditions No. (3,and 5) have been personified to show the importance of this day and its greatness as far as the wrong doers and the deniers are concerned.

Renditions No.(2,5,6,and 7) are communicative translation. The use of the modal verb "shall you " in rendition No. (4) is to express the threat. Moreover, the use of the following adverbs (indeed-truly, verily ) in renditions No.(1, 3,and 6) before the vocative structure is to intensify the importance of the resurrection day. It is true day. You believe now what Allah messenger saying. The use of interjection "lo" followed by the second person pronoun of addressee in rendition No.(2) is to show the shock and the surprise on the part of the deniers. They are near to their punishment (fire) so there is no need to use the vocative particle "O" to call them they are surprised because they admit the truth. (or they are far from the mercy of God). The use of past perfect in rendition No.(5)is to refer to an earlier

past, that is to describe the first of two or more actions (Al-Exander, 2005:132). It shows that Allah wants to talk about the disbelievers and their action of rejecting the doomsday first, and what will happen to them in doomsday secondly. Thus, if we want to talk about things that happened before the starting point of the story (Murphy, 2004:30).

### 3.2.10 SL Text:

١٠- قال تعالى: (وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ لِمَ تُؤْذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ ) (سورة الصف، آية ٥)

### Interpretation

Moses addresses his people to be kind and sympathize with him. His calling has got a rhetorical meaning i.e., asking them to be kind and do not harm him (Az-Zamakhshary, 2003:259, Vol.19). Because Moses is Allah messenger and one member of their tribe, followers of Jacob must help and cooperate him. On the contrary, they harm the messenger, therefore Allah punished them. The speaker is Allah addressing his prophet Mohammed to address his people to follow him and do not hurt him as what Moses' people did, otherwise, they will be punished by God (At-Tabatba, 2002:243, Vol.3-4).

#### 3.2.10.1 TL Texts:

**1-Sahih International:** And [mention, O Muhammad], when Moses said to his people, "**O my people**, why do you harm me while you certainly know that I am the messenger of Allah to you?"

**2-Pickthall:** And (remember) when Moses said unto his people: **O my people!** Why persecute ye me, when ye well know that I am Allah's messenger unto you?

**3- Ali:** And remember, Moses said to his people: "**O my people!** why do ye vex and insult me, though ye know that I am the messenger of Allah (sent) to you?"

**4-Shakir:** And when Musa said to his people: **O my people!** why do you give me trouble? And you know indeed that I am Allah's messenger to you;

**5- Sarwar:** Moses said to his people, "Why do you create difficulties for me when you know that I am God's Messenger to you?"

**6- Khan:** And (remember) when Musa (Moses) said to his people: "**O my people!** Why do you hurt me while you know certainly that I am the Messenger of Allah to you?"

**7-Arberry:** And when Moses said to his people, '**O my people**, why do you hurt me, though you know I am the Messenger of God to you?'

### **3.2.10.2 Discussion**

Rendering No.(5) is communicative translation. It is written in a form of indirect speech because the speaker is Allah who addresses his prophet Mohammed to address his people not to be like Moses 'people who hurt him with all kind of torture although they know that he is Allah's messenger. That is why the word "Messenger " has been personified in renditions No.(5 ,6, and 7) to show his importance as being Allah's messenger and must be treated well. As far as the renditions No.( 1,2,3,4,6,and 7) are concerned ,they have got a semantic translation. Yet, there is a difference among them. Renditions No.( 2,3,4,and 6) have a rhetorical vocative meaning. Moses addresses his people in a surprise way. He is astonished and surprised from their doing .They hurt him and they knew that he is Allah's messenger. Whereas, renditions No.(1, and 7) have not.

### **4. Conclusion**

The current paper arrives at the following conclusions:

1. The study reinforces that the meaning of Qur'anic vocative texts is not preserved as much as possible in the given renditions analyzed. In other words, the meaning of the SL is lost in TL when the translator fails to infer the internal meaning.
2. The interpretation of vocative phrases involves, beside the lexical semantics, pragmatic information, such as the degree of familiarity between the speaker and the addressee, and the type of interaction between them .

This pragmatic input in the interpretation of vocative arises systematically irrespective of whether the vocative is related to an utterance or it stands in isolation.

3. The pragmatic function of vocatives is closely related to their position as well as to their forms.
4. As far as the rendering of vocative style in Arabic into English is concerned, it is found that vocative with a relevant pragmatic meaning is usually retained.
5. Some of the translators in this analysis prefer semantic to communicative translation . This is due to their attempt to preserve the original contextual meanings of words and utterances.
6. The effect of the original is sometimes overlooked .Translators believe that to preserve effect entails missing content.
7. Translators may misinterpret a certain polyseme , which definitely distort the original meaning. This shows that they fail in arriving at the intended contextual meaning.
8. As regards the forms of the address in Arabic , they are five in number namely, singular proper name, definite specified addressee , indefinite unspecified addressee , adjunct addressee, and semi adjunct. Whereas, in English the forms of the address are eight in number.
9. The classification of vocative types into two types are compatible in the two languages. However, the naming differs. In Arabic language, the vocative style is divided into two types : real vocative( the concern of this study) and the rhetorical one. As for English, vocative can be either a call or an address.

10. Regarding the position of English vocatives, they can occur freely in the initial, medial, and final position. Arabic vocatives, on the other hand, can occur in initial and in medial position commonly, yet , rarely in final position.
11. There are three criteria affecting the choice of a specific equivalent as far as the rendering of vocative into English is concerned. The first criterion is the context of use of the vocative. The meaning a certain vocative structure conveys is determined by the verses that precede and follow the vocatives and the whole chapter, i.e. sura, in which they appear .The call or an addressee may be associated with other rhetorical purposes such as warning or exclamatives. The second criterion is the interpretation of the verse in which the vocative appears. There may be several different interpretations for one verse. The translator should do his/her best to choose an equivalent that may involve more than one interpretation or at least base his/her translation on one interpretation so as to provide a consistent translation. The third criterion is the structure of the original vocative and whether there is relation between the form of a vocative and the meaning or feeling it conveys. If a common vocative structure is used in the original , should the translator use a common vocative structure in English as an equivalence or a certain vocative may be translated in the form of a statement or a rhetorical question?.

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