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Dedication

A special feeling of gratitude goes to our loving parents, whose affection, encouragement, and prayers were behind our success, and to our beloved brothers and sisters who were all the time by our side, especially when thing proved hard. They are the reasons for why we are here and for what we are going to be, so many thanks to them.

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Bless you all

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** Safa & Maria **

List of Abbreviations

SL:Source Language

TL: Target Language

VOC: Vocative

ST: Source Text

TT: Target Text

E.g: for example

I.e: That is

I.C.S: Indian Civil Service

B.A: Bachelor of Arts

L.B.B: A Qualifying Law Degree related to student-centred learning experience

M.A: Master of Arts

NP: Noun Phrase

VP: Verb Phrase

N: Noun

PP: Propositional Phrase

ADJ: Adjective

Interj: Interjection

PBUH : Peace **Be** Upon **Him**

List of tables

Table Number	Titles	Page Numbers
1	Examples about each type of vocative particle	11
2	Multiple vocative forms in Arabic with clear examples	12
3	Similarities and differences in vocative style between Arabic and English	13
4	Translations of verse (49) from Surah Taha	45
5	Translations of verse (36) from Surah Al-Imran	46
6	Translations of verse (30) from Surah Al-Furqan	47
7	Translations of verse (87) from Surah Yusuf	49
8	Translations of verse (84) from Surah Yusuf	50
9	Translations of verse (40) from Surah Al-Nabaa	51
10	Translations of verse (27) from Surah Maryam	52
11	Translations of verse (30) from Surah Yacin	54
12	Translations of verse (31) from Surah El-Maiida and verse (72) from Surah Hood	55
13	Translations of verse (12) from Surah Al-Dukhan	56
14	Translations of verse (77) from Surah Al-Zukhruf	57
15	Translations of verse (19) from Surah Yusuf	58
16	Translations of verse (5) from Surah El-Momtahina	60
17	Translations of verse (10) from Surah Sabaa	61

List of figures

Diagram number	Titles	Page number
1	Vocative dependency in verse (27) from Surah El-Fadjr	06
2	Some addressee's forms in Holy Quran	14

Table of contents

Dedications.....	I
Acknowledgment.....	VII
List of Abbreviations.....	VII
List of tables	VII
List of figures.....	VII
Table of contents.....	VIII
Introduction.....	1
Statement of the problem.....	1
Objective of the study.....	1
Research questions.....	1
Literature review.....	2
Hypotheses of the study.....	2
Rationale.....	3
Limitation of the study.....	3
Methodology.....	3
Structure of the study.....	4
<i>Chapter One: Vocative style in languages and Holy Quran</i>	
1-Introduction	5
2- The Holy Quran.....	5
2-1-Definition of Holy Quran	6
2-2-The Quranic grammar studies	6
2-2-1-The vocative style in Holy Quran.....	6
2-2-2-The use of word “al-nidā” in Glorious Quran.....	7
3-Vocative style in Arabic.....	7
3-1-Definition of vocative style in Arabic.....	7

3-1-1-The history of rhetoric in Arabic.....	7
3-1-2-Vocative as viewed by Linguists	8
3-1-3-Vocative as viewed by Grammarians.....	8
3-2-Types of vocative style.....	9
3-3-Vocative sentence syntactic structure.....	10
3-3-1-Vocative particles	10
3-3-1-1-Vocative particles definition.....	10
3-3-1-2-Omission of vocative particles.....	11
3-3-2-The addressee.....	13
3-3-2-1- Definition.....	13
3-3-2-2-The vocative forms	13
3-3-2-3-Forms of addressee in Quran.....	13
3-4-Rhetorical purposes.....	14
4-Vocative style in English language.....	15
4-1-Definition of vocative style in English	15
4-1-1-The history of rhetoric in English.....	15
4-1-2-Dictionary definition.....	15
4-1-3-vocative according to linguists.....	16
4-2-Types of vocative style.....	16
4-3-Vocative style forms.....	17
4-4-Vocative style syntactic structure.....	17
4-4-1-Vocative comma in vocative sentences.....	18
4-4-2-Interjections.....	19
4-5-Vocative style purposes.....	19
4-6-Vocative style functions.....	20
4-7-Vocative style between Arabic and English.....	20
4-8-Conclusion	21

Chapter two: Investigating equivalence in translating vocative style in Holy Quran

1-Introduction.....	24
2-Defining key terms.....	24
3-Translating vocative style within Quran	25
3-1-Definition of equivalence in translation	25
3-2-The problem of investigating equivalence.....	26
3-3-Reasons and difficulties behind problem at issue.....	28
3-3-1- Vocative in modern English.....	29
3-3-1-1-Syntactic evidences behind vocative abandonment.....	29
3-3-1-2- Vocative style criticism.....	30
3-3-2-The Quran as religious text.....	31
3-3-2-1-Religious translation criteria.....	31
3-3-3- Dynamic and formal equivalence.....	32
3-3-4- Context and style in vocative translation.....	33
3-3-5-Translatability of Quran.....	34
3-4- Theories in translating vocative style.....	35
3-4-1-Newmark theories.....	35
3-4-1-1-Free translation	35
3-4-1-2- Communicative translation.....	36
3-4-1-3- Semantic translation.....	36
3-4-2- Katz and Fedor's theory.....	36
3-4-3- Halliday and Hassan theory	37
4- Conclusion.....	38

Chapter three: Contrastive analytical study of vocative style in Quran

1- Introduction.....	41
2- Methodology.....	41

3- Data analysis.....	41
4- Identification of selected translation.....	41
4-1- Abdullah Yusuf Ali translation.....	41
4-1-1- Background of the translator.....	41
4-1-2- The translation work.....	42
4-2- John Medows Rodwell translation.....	42
4-2-1- Background of the translator.....	42
4-2-2- The translation work	42
4-3- Tahir Ibn Ashour “Tafsir al- Tahrir wal – Tanwir ”.....	43
4-4- Ismail Ibn Kathir “Tafsir al- Quran al Adhim ”.....	43
5- Analysis and discussion.....	44
5-1- Direct address.....	44
5-2- Rhetorical purposes.....	45
5-2-1- Grief rhetorical purpose.....	46
5-2-2- Endearment rhetorical purpose.....	48
5-2-3- Lamentation rhetorical purpose.....	49
5-2-4- Wish rhetorical purpose.....	50
5-2-5- Reproach rhetorical purpose.....	51
5-2-6- Exclamation with grief rhetorical purpose.....	53
5-2-7-Exclamation or grief rhetorical purpose.....	54
5-2-8-Call for help rhetorical purpose.....	55
5-2-9-Exclamation rhetorical purpose.....	58.
5-2-10-Metaphorical rhetorical purpose.....	59
6- Conclusion	63
Conclusion.....	64
Bibliography.....	65
ملخص المذكرة بالعربية.....	70
Abstracts	71

Introduction:

Translation is a mental activity in which a meaning of a given linguistic discourse is rendered from one language to another. As this process became necessary in which grew more and more with the subsequent waves of the spread of Islam, led Muslim and non- Muslim scholars to take practical steps in the direction of translation; which challenged them to translate the Holy Quran? Thus, the Quran translation becomes an essential work and a challenging task which is a great issue for translators. And the effective and sublime style of Quran is due to its sacred nature and symbolic language, which employs many stylistic, linguistic and rhetorical features and devices. One type of such devices, is the vocative style which occurs a great deal within the Glorious book, the Quran, characterized by its several rhetorical purposes.

Statement of the problem:

The main problem in this study is all around the ability of achieving equivalence in translating prominent types of vocative sentences in the Glorious Qur'an which contain a given rhetorical purposes, not only in terms of linguistic perspective but also cultural ones. Especially while conveying the real meaning to the reader; the translator stands helpless towards such expressions and it may lead him to deviate from the intended message of the source text.

Objectives of the study:

This study attempts to:

- Identifying the reliable translation method or approach that can be adopted in translating the vocative style into English language depending on Quranic sentences.
- Analyzing and evaluating the linguistic changes that occur while rendering the Quranic vocative sentences into English .
- Showing to what extent the translator is faithful in rendering equivalence while translating this grammatical category under several rhetorical purposes.

Research Questions:

The main aim of this study is to find an answer to the problem that is raised within this research that is; achieving equivalence in translating the vocative style within the Holy Quran, by saving the same impact and effect under several rhetorical purposes. This research is looking for answer to the following questions:

- What similarities and differences of vocative style are there in both Arabic and English likewise in the Holy Quran ?
- What are the main obstacles and difficulties in translating this grammatical category and what are suitable strategies can translators adopt to achieve the appropriate equivalence?
- Do translators be able to retain these Quranic vocative sentences into English?

Literature review:

Vocative style is an important grammatical category in most languages which help in attracting attention in communication. Even though its importance, its translation is considered as a great challenge and hard process within translation studies. This has been stated by Livinson (1983). “vocative are a traditional means of making nominal forms of address or as a discourse , as this grammatical style has received a regain of interest within languages, which nevertheless remain a little consideration within English ”(P71). In the same vein, Rebecca Dwyer claimed that there is a relation between vocatives and power; since vocative reflects the authority or the superiority of one person over another i.e that the translator should take in his consideration the part of formality in choosing the exact equivalent; especially when he deals with the Holy Quran. To sum up, it can be said that translating vocative style in Holy Quran into English can be the first step for many other studies not only from religious aspects but also from different aspects.

Hypotheses of the study:

The following sets of working hypotheses are formulated to answer the above questions:

- The vocative style is a grammatical style in Arabic whereas a case in English.

- The linguistic and cultural differences between Arabic and English can be the main reason to the difficulty in rendering equivalence while translating the vocative style.
- Adopting literal translation cannot be always the optimal solution for translator specially when dealing with this grammatical category within the Holy Quran.
- Disregarding the context by the translator while translating the vocative style within the Quranic text may lead to inaccurate translation.

Rationale of the study:

There many reasons stand behind selecting this topic .The researcher noticed that the vocative style has a deep consideration in Arabic comparing to English language, especially when it is used widely in the Glorious Quran. And due to the fact that the Holy Quran challenged most translators in terms of its miraculous language and style, the researcher looked at analyzing this grammatical category deeply to show how vocative style delivered Allah message to the Muslim people. In addition this grammatical form has been differentiate between the Old and Modern English, most researchers neglected this aspect within research works , the researcher relies upon this reason to investigate this grammatical category within the discipline of translation.

Limitation of the study:

This study is limited to the syntactical, semantically, contextual scope of the rhetorical vocative sentences in the Glorious Qur'an as well as to the methods adopted through translating them into English. Fifteen verses, with their exegetical interpretations are chosen from the Glorious Qur'an, are presented. Two translations for each verse are analyzed, 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 many criteria affecting the choice of a specific equivalent as far as the rendering of vocative into English is concerned.

Methodology:

The problem of retaining the equivalence while translating the Quranic vocative style into English leads the researcher to adopt a comparative analytical approach depending on analyzing and describing method that helps in analyzing translated Quranic vocative sentences into English. Through applying all that

was in the theoretical part aspects of this research on the translation of Abdullah Yusuf Ali whose translation is one of the most famous translations of the holy Quran and J.M.Rodwell whose translation is quasi-versified translation which is chosen for two aims: to alert Muslims toward its adoption in terms of its religious aspects and ideologies besides highlighting its linguistic features and structures within the discipline of translation .In addition, providing analysis of some verses and its produced cases of those two translations.

Structure of the study:

The study was divided into theoretical and practical parts , the first chapter of the theoretical part will present an overview of the vocative style in both languages Arabic and English as well as the Holy Quran.The second chapter will dealt with the vocative style within translation studies through discussing the difficulties and reasons behind the difficulty in translating this grammatical category between languages ; besides theories that suggested by theorist to translate vocative style will be discussed as well.

Whereas the third chapter of this research is an analytical study in which all that is presented in theoretical part is applied in this chapter, starting from introducing translators, exegesis books to the analysis of some verses of translation of Abdullah Yusuf Ali and J.M.Rodwell , and its impact within the context .Finally a general conclusion which will summarize the research and answers the research question .

Chapter one:

*The vocative style in Languages and
Holy Qu'ran*

1- Introduction:

Different cultures and precisely languages use the vocative style differently as means for providing communication and showing the social distance and politeness between partners in a conversation. This chapter will represent the vocative style in both languages Arabic and English , where the first is the source language(SL) and the second is a target language(TL);in terms of : definition, syntactic structure, types, purpose and function ; for the aim of analyzing and investigating this grammatical category between two different languages besides the Holy book “ the Quran” .

2-The Holy Quran:

Before elaborating on the use of vocative style in languages and precisely on the Holy Quran; it should attend to represent the Holy book’s definition.

2-1-Definition of Holy Quran (The final revelation):

The Quran is the holy book of Islam and the most important of the sources of authority which underpin Muslim religious life. This noble book is said to consist of Allah's word as revealed gradually to the prophet Muhammad by the Angel Gabriel between 610 and 632 AD; and his followers continued to recite them after his death. It has been the holy book of Islam for over centuries that is viewed as the unparalleled masterpiece of Arabic by followers of faith and erudite speaker of language. (Rutledge Encyclopedia; P226)

From this definition, the Noble Quran can be described as:

- 1- A holy book consists of clear and obvious signs indicating Allah’s unique unity, the perfection of His attributes, and the goodness of his laws.
- 2- It is free from its description by disbelievers as they said that is being poetry, magic or human speech.
- 3- It is a miracle that no one can imitate even with the help of others, in terms of its language style, form, grammatical structure...ect.

2-2-The Quranic grammar studies:

The Quran has been the main concern of various translators: Arabs, non-Arabs, Muslims and non-Muslim. Therefore; it’s translation has always been and still is an issue for translators in terms of accuracy and translatability.

As most of them had studied and analyzed this Glorious book in depth to understand its miraculous language, its verse structure, the nature and the content of the Quranic text ...ect. They presented their studies at different levels such as semantic and pragmatic level, but from other side they put their interest on understanding, and investigating the Quranic Arabic grammar; since the grammatical analysis of Quran helps readers further in uncovering the detailed intended meanings of each verse and sentence. And besides; each word of the Quran is tagged with its part-of-speech as well as multiple morphological features, grammatical styles and structures which are introduced and listed within the other languages through the translation of Quran.

This became a challenge for them to reach the aesthetic aspect of each verse which is represented on the use of multiple grammatical styles within the Holy Quran as "The vocative style" or "النداء".

2-2-1- The vocative style in Holy Quran:

Generally, the vocative style(case) is a method of speaking in Arabic language and a part of speech between a speaker and a listener directed through addressing, for the purpose of communicating, convergence and understanding. The holy book « Quran » had adopting this style in communicating its message to the world and clarifying its purposes, which are included in its provisions and legislation. As an example:


		
<u><i>l-mut'ma-inatu</i></u> <i>who is satisfied,</i>	<u><i>el-nafsu</i></u> <i>soul!</i>	<u><i>yāayyatuhā</i></u> <i>"O "</i>
VOC – prefixed vocative particle « ya »		N – nominative noun
N – nominative feminine singular noun		N – nominative noun

Figure (01): vocative dependency in verse 27 ; Surat el-Fadjr
Retrieved from (www.Islam web.net)

2-2-2- The use of word “al-nidā” in Glorious Quran

In Holy Quran, the word (النداء / al-nidā) was used in some Quranic verses in different grammatical forms which are:

A-indefinite noun preceded by a conjunction word / wā/ / و / as in:

Allah said in Quran: "ومثل اللذين كفروا كمثل الذي ينعق بما لا يسمع إلا دعاء ونداء" (El Bakara-171).

B- An object as in : Allah said : " و زكريا إذ نادى ربه نداء خفيا " (Mariam -03).

3 -vocative style in Arabic "The Language of Qur'an":

The Arabic language is the language of the Noble Qur'an, and with it, the Qur'an was revealed in it ; and also the language of our esteemed Islamic law (ash-Shari'ah). It considered as the key for understanding the Holy book to cherish its beauty and learn its basic religious and grammatical styles.

As Sheikh Ul-Islam Ibn Taymiyyah said:

"إن اللغة العربية من الدين ومعرفتها فرض وواجب فإن فهم الكتاب والسنة فرض, ولا يفهم إلا باللغة العربية, وما لا يتم الواجب إلا به فهو واجب " (اقتضاء الصراط المستقيم, ص207)
"Arabic language is part of the religion, and knowing it is obligatory and Essential .Understanding of Qur'an and Sunnah is an obligation, and they cannot be understood except by understanding the Arabic language.
Whatever it takes to complete an obligation is in itself an obligation".

As this language is known among other languages by its richness in vocabulary and style, the use of vocative style in Holy Quran cannot be analyzed or understood without reverting to go deeper on its use within this language's semantic and stylistic patterns; furthermore, it is the language of Quran, as it appeared in the Holy book:

"We have sent it down as an Arabic Qur'an, in order that ye may learn and wisdom"(Yusuf-02).

3-1-Definition of vocative in Arabic:

Generally, the vocative style (abbreviated VOC) is used for a Noun that identified a person /animal /object being addressed; the Arab term is "Nidaa" derived from the verb (Nada, yonadi) which means to call. It considered as a main type of rhetorical devices in Arabic which identified as a grammatical sub-division by rhetoricians.

3-1-1- The history of rhetoric in Arabic:

The Arabic Rhetorics had passed through several stages until it becomes an independent knowledge that has its own particular rules. It is expressed in

different forms by rhetoricians who included discourse (El khitab). They classified speech into two main parts:constative (al-khabar الخبر) and the performative(al-ínshaالانشاء).Then they classified the performative (al-ínsha) into other sub-classifications : request(Talabiالطلب) that is based on calling or demanding and non-request (Gayr Talabiغير الطلب) that is not based on ordering. This later had divided into other sub-divisions to include: order(الأمر), interrogation (الاستفهام), prohibition (النهي), and mainly the vocativestyle (النداء).

3-1-2- Vocative style as viewed by Linguists:

Linguists define vocative style in terms of linguistic perspective i.e the use of the word *Nidaa* in Arabic language and its effect within the language itself.

• يعرف الزمخشري النداء كالتالي: "... وفي قوله تعالى "نودي للصلاة" فإذا سمعت النداء فأجب. فمن المجاز أن نقول "رجل ندا" بمعنى كريم جواد، يده لندية بالمعروف على غيره، فكما قيل في الشعر: كم نعشتني يدك وكم أعاشني نداك." (1998,260)

•Vocative style "/al-nidã / maybe used to describe a man who has tender voice orhe is very generous (al-Zamhshari .1988, P 260).

This definition explains that the original nature of the word “nidaa” is derived from the call at the time of prayer “El Adan”; where El-Zamkhshari shows that this word can also reflect to the act of generosity in person behaviors.

•Vocative style 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 (As-Samarri 2008, P61).

However, in this definition the vocative style is defined in terms of its function and effect within the speech that is defined as a language style used to invite a listener for conveying a message.

3-1-3-vocative as viewed by Arab Grammarians

Generally Arab grammarians define the vocative style in terms of terminological perspective as follows:

•يعرف سيبويه النداء على أنه "هو كل اسم مضاف فيه نصب على إضمار الفعل المتروك اظهاره" (الكتاب-1999)

•Sibawayh (1999) as an old grammarian defines vocative style as a genitive noun identified by an omitted verb. (P184).

So here, the vocative style is defined in terms of its case (i.e el nasb) within the sentence structure , in other word there is an omitted verb within the original structure of the vocative style , that reflect calling a precised person as in :

يا عبد الله → يا أريد عبد الله

• Abass Hasan (1983) presented new sight on vocative style, and he said: vocative style is a direct speech used to hold the sense of the addressee. (P01).

This definition explains that the vocative style is a mean of communication between two parts, in where one part is directing a call to catch the other's part attention.

• Al-Galayynī (2005) as a modern grammarian said that a vocative style expressed by a noun which comes after one of the vocative particles * Horof Al Nidaa*. (Vol13, p 538).

• وكما أورد ابن عقيل في تعريفه للنداء " هو طلب المتكلم إقبال المخاطب بواسطة أحد حروف النداء ملفوظا كان حرف النداء أو ملحوظا. (ألفية ابن مالك-255).

• Ibn Oukayl defines the vocative style as: "it is requesting the listener (by the speaker) via one of the vocative particles ". (Translation)

In such case, both grammarians agreed in there definition of vocative style; by focusing on the form and the structure of this style within the Arabic language as in: يا مروة (noun + يا).

3-2- Types of vocative style:

From the above definitions, Arab grammarians resume that the vocative style as "a direct speech" from one part to another part ; They considered it as a verbal implied sentence as in : O Zayd → يا زيد (means I call you Zayd).

According to this background, the Arab grammarian Mohammed (1999: 339) identified two kinds of vocative style that can be distinguished namely, which are : the real vocative and the rhetorical vocative.

A- Real vocative :

It is a direct speech depends on designate an addressee (person, animal) among others in order to draw or to catch his attention.

e.g : ST : يا فاطمة لا تغضبي زوجك

TT: Oh Fatima, don't irritate your husband.

B- Rhetorical vocative :

This type of vocative style existed mostly in collects or Du'aa, which indicating man's attitude towards or his relationship with God. Generally, it is the act of asking the Almighty God in a form of Du'aa and supplication; through the use of one of vocative letters (particles).

e.g :ST :يا الله إرحمني

TT: Oh Allah, get down your mercy upon me.

3-3- The vocative sentence syntactic structure:

The vocative style has been the focus of Arab scholars in contrast to English ones, since it is commonly used in Arabic language. Most of them resume that the vocative style sentence structure is stand out in three main parts which are:

A- The vocative particles.

B- The addressee.

C- The rhetorical purposes.

3-3-1- Vocative particles and its function:

All languages have a set of devices by which the process of vocation is carried. These devices are called **vocative particles** or in Arabic grammar "حروف النداء".

3-3-1-1- Vocative particles definition:

Generally, vocative particles are devices that always preceded the vocative (the addressee) i.e. the person or the thing being addressed, as elements reflect the act of calling and strengthen the impact of rhetorical purpose within the vocative sentences.

Mainly, there is a general conviction among grammarians and linguists that vocative particles or « Hurūf al-nida » are letters in origin; which play a role in the continuity of speech to simplify its meaning. But in other side; they differ as far as the number of the vocative particles or letters are concerned.

As-Samarri (2008: p62) and Hasan (1974 :p2) agree that there is eight particles for voc style in Arabic there are : (haya, yaa, aya, ay,al-hamza,wa, ah) ;However, Al- Gaylani (1972 :145) states that Arabic VOC particles are six in number which are (wa, yaa, ay,aya,haya, wa,).

•On the other hand, Sibawayh identified five vocative particles as follows:

A-The vocative particles « ay, aaa, haya/ أي, آ, هيا » :

These particles are used to call the distant addressee i.e that is in the position of being far away from the speaker as being asleep or absent- minded.

B-The vocative particle « waa/ وا »:

This particle is used to call the addressee away from the speaker; in addition it's used particularly to express lamentation.

C-The vocative particle «al Hamza / أ »:

This particle is used to call the addressee nearer to the speaker.

In brief, table one (01) shows example about each voc particle of the previous:

SL→ Arabic.

TL→English language.

VOC particles	Arabic	Translation into English language
(أي/أي)	1-أي بني إياك والكذب. 2-أيًا جامع الدنيا لغير بلاغة لمن تجمع الدنيا وأنت تموت	1-O my son! Aviod lies! 2-O the one who hoarding money; you'll at the end die.
(أهه/أهه)	أفلسطينا سلاما وإعتذارا.	Oh Phelestain ;we apologize from the deep.
(هيا/هيا)	هيا محمد كريم تعال	O Muhammed karim come on.
(وا/وا)	وا زيداه	O Zayd!

Table (01) : examples related to each type of voc particles

D-The vocative particle "yaa/ يا":

The VOC particle "yaa" is the most important vocative particle which is widely spread and commonly used in Arabic and especially in Holy Quran.

Besides it is used with all forms of addressee to call both near and distant addressee .It is called « **The mother of the section** » since it's used to express several rhetorical purposes rather than calling or addressing.

The following are some rhetorical purposes that can be expressed through the use of the vocative particle « yaa », which is understandable from the context:

1- Calling: eg : يا دعاء ———> O Doaa

2-Denigration: it's the action of making somebody to get gradually in a bad state or wealth.

e.g : the poet said : وما يطمع بها إلا الرجال يا هذا أتطمع في المعالي

3-Regret : e.g : ST : Allah said "يا حسرة على العباد" (surat yassin-30)

TT : "Ah, woe for those servants !» (Arberry, 1955).

4- Supplication: the act of asking for something with a very humble request or prayer.

e.g : ST : Allah said "ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار"

TT:"Our Lord, give to us in this world good, and good in the world to come, and guard us against the chastisement of the fire» (Arberry, 1955).

3-3-1-2- Omission of vocative particles:

Arab linguists and grammarians claim that the most cases where the deletion of vocative particles appeared is mostly existed in the Holy Quran; namely the vocative particle « Yaa » which considered as the main vocative prolonged sound within the structure of Quranic vocative sentences .

The following are some of the above cases:

A-With proper nouns.

e.g:Allah, the almighty, said: "يوسف أعرض عن هذا"(Yusuf-29)

B- When it's followed by the Majesty name « lafd Aldjalala » to show his greatness and how extent he is closer to his worshippers; which expressed in three main forms which are:

A-Allahoma (اللهم) : here the omitted vocative particle "yaa" is replaced by a stress in the final syllable

e.g: Allah said: "قل اللهم مالك الملك"(El Imran-26)

b-Rabanaa(ربنا) : this form appeared in 69 Quranic verse .

e.g : Allah said : "ربنا إكشف عتانا العذاب"(El dikhan-12)

C-Rabi(رب): this form appeared in 65Quranic verse.

e.g : Allah said : "رب إجعلني مقيم الصلاة" (Ibrahim-40)

3-3-2-The Addressee (the vocative):

The addressee considered as the second part in the vocative style syntactic structure , for this reason it should be represented and defined within Arabic grammar.

3-3-2-1- Definition:

The addressee is the Noun (person, animal, object) being called or addressed, by a speaker, who is either far away or in a position of being distant. It always occurs after the vocative particles in Arabic vocative sentences structure.

Al Gaylani (1945:145) defines that any name which occurs after any letters of vocatives is called« the **addressee** » or « Al Monada ».

3-3-2-2- The forms of the vocative:

Five kinds or forms of addressee are found in Arabic, that is identified by the Arab Grammarians as follow:

The vocative (addressee) form	The term in Arabic grammar	Examples
Singular proper noun	المنادى العلم	ST : يا محمد ساعد والدك : TT: Oh Mohammed , help your father.
Definite specified Addressee	المنادى النكرة المقصودة	ST : يا مسلم أقم الصلاة : TT: Oh Muslim , perform the prayer.
Unspecified indefinite Addressee	المنادى النكرة غير مقصودة	ST : يا طبيباً لا تترك المرضى يتألمون TT: Oh doctor , don't let patients feel pain.
Additive Addressee	المنادى المضاف	ST : يا مهندسى الشركة نفذوا المشروع TT : O company's engineers exute the project
Semi- Additive Addressee	المنادى الشبيه بالمضاف	ST : يا شارباً الخمر أنت تهلك نفسك

		TT: Oh the ones who drink wine, you kill yourself.
--	--	--

Table (02) : the multiple vocative forms in Arabic, illustrated by clear examples.

3-3-2-3- The addressee’s forms in Holy Quran:

The vocative in Holy Quran has taken the same syntactic form of addressee in Arabic language but it represented with different contextual form expressed within the messages of Allah, the Almighty, in his Holy book.

Figure (02) summarized some of the addressee’s forms in Holy Quran as follow:

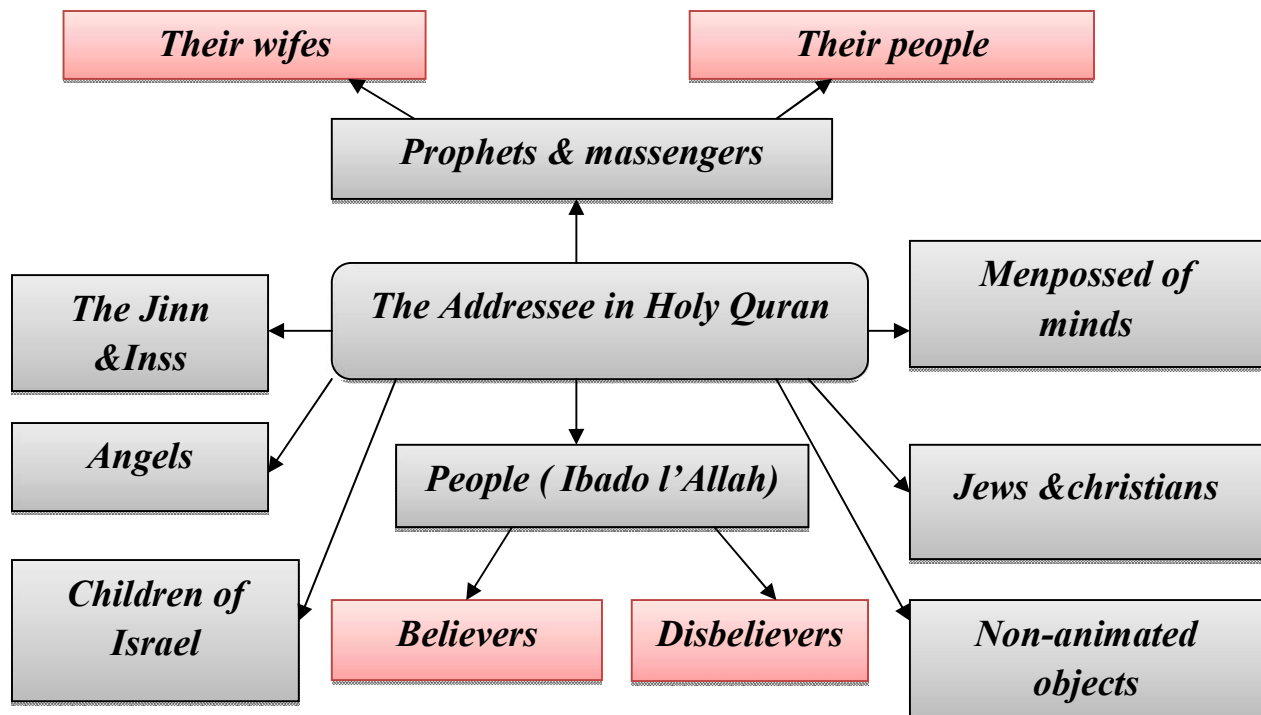


Figure (02): some addressee’s forms in the Holy Quran

3-4- Rhetorical purposes:

As it mentioned previously that the main purpose of vocative style is attracting the addressee’s attention. However; in some cases where the vocative style used;it expressed other purposes that is understandable through the context and the situation appeared in the sentence. It’s called the rhetorical purposes.

These rhetorical meanings can be illustrated as follow:

Grief : e.g : " ويقول الكافر يا ليتني كنت ترابا " (al Naba- 40)

Lamentation: e.g :the poet said : إذا حن إلف أو تألق بارق: فواكبدي مما ألقى من الهوى

Appealing (Istiratha) : eg : يا للعرب لفلستين

warning :eg : Allah said : "يا أيها الذين آمنوا لا تأكلوا الربا أضعافا مضاعفة"

Apology and pain : eg : ليت الشباب يعود يوما لأخبره بما فعل بي المشيب:

Wishing :eg : مثل قول الخنساء: أعيني جودا ولا تجمدا ألا تبكيان لصخر الندى:

Reprimand (al-tawbiḥ) :eg : يا أيها الرجل المعلم غيره هلا لنفسك كان ذاك التعليم

Encouragement (al-Ighrā) : eg : يا جندي حارب, فهذه أرض أجدادك:

Praise (al madh) :eg : يا لجمالك وأنت مبتسمة

It is worth mentioning that rhetorical purposes in Quranic voc sentences was emerged clearly under the form of literary devices such as : metaphor, assonance, metonymy...ect ; especially when the address directed toward unanimated objects or expressing feelings or a reaction by the addressee.

4-Vocative style in English language:

Before explaining the use of vocative style within the English language, it should firstly identify this key term within the language itself.

4-1- Definition of vocative style in English:

Generally, vocative style in English has been defined as a means for calling the attention of the addressee in order to establish or maintain a relationship between this addressee and some other participants. It is considered as a part of the pragmatic component of the grammar, and hence neglected in linguistic research until very recently.

4-1-1-The history of rhetoric in English:

The word “rhetoric” in English belongs to Greek to refer to “the art of effective or persuasive speaking or writing specially the exploitation of figures of speech and other compositional techniques” (Oxford advanced learners,p1113).

According to Lunsford and Ede (1984) : " the main target of classical rhetoric is persuasive while the modern rhetoric is communication". (P38-39).

This argument explains that rhetoric in English has been passed in several stages; since in old periods or ages the classical rhetoric is manipulative, focused more on the “hearer” who should receive a comprehensible message ; however, in the modern ages, rhetoric based on understanding the relationship between the speaker and the hearer i.e. the process of communication should be achieved .

4-1-2- Dictionary definition

"Vocative style is the form of a noun, pronoun or adjective that is used in some languages when you are talking to someone or something".

Cambridge English dictionary (1995)

"Vocative style relating to or being a grammatical case in certain reflected languages that indicates a person or a thing being addressed"

Free Dictionary(2008)

"Vocative is a word or word group: marking the one addressed (such as *mother* in "mother, come here")".

Merriam Webster's Dictionary (2008)

4-1-3- According to linguists:

Most linguists considered the vocative style as a nominative case within English grammar, even though they define it differently, they agreed in their points of view as follow:

- Newmark states that vocative style can be viewed as “the case used for addressing your reader in some inflected languages”. (1988:41)
- Quirk and Greenbaum define the vocative as “a nominal element added to a sentence or clause optionally, denoting the one or more people to whom it is addressed, and signaling the fact that is addressed to them”. (1973:182)
- For Crystall, he explains that vocative style can't be defined as “explicit term or case; since English does not use the vocative case inflectionally; but it expresses the notion by using an optional noun phrase with a distinctive intonation”. (2003:494).

4-2- Types of vocative style:

Vocative style classified into two main types which are: call and address.

"Call" is usually used to catch the attention of a hearer addressed and to identify him from others. e.g.: John, dinner is ready.

While "Address" is used to express the attitude or the relationship between a speaker and a hearer. (Quirk et al: 774). e.g.: My back is aching, doctor.

Livinson (1983, 70-71) also agrees with the use of the same classification of vocative style, but he used the term "*the label of summons*" instead of call. He made his classification by virtue of the occurrence of vocative in utterances. He affirms that the vocative style is a grammatical unit under the investigation of pragmatics.

4-3-The vocative style forms:

All languages have made the use of vocative style to call a certain person through a certain means and different distinguished ways. This later may vary from one language to another one.

Mengistu Anberber and Helen de Hoop (2005:132) had listed various forms of the vocative had used in English language as follows:

- a- Names with (out) title. e.g: Mr. Peter/Ms. Anna.
- b- Appellatives contain family relationships.e.g.: father, mother; or more familiar forms like mommy, daddy, grannyect
- c- Respectful terms. e.g: My Lord, Sir , status markers as: his excellency.
- d- Noun phrase or adjective phrase that contains favorable or non-favorable terms. e.g: My darling, you fool!
- e- General nouns like: Lady , guys...ect
- f- The personal pronoun (you) and indefinite pronouns.
- g- Nominal clauses e.g: What is your name?

Regarding to the different forms of vocative (addressee), Biber (1999) and Richardson(2006) states that English Vocative can occur in three positions which are:

1-Initial position: where the vocative stated in the beginning of the sentence preceded the clausal-units as in: Ladies and gentlemen; welcome to my party.

2- Middle position: where the vocative occurs in the middle of the vocative sentence or clause as in: Salim said to his friend:" You know Ahmed, if it wasn't for my headache, I will accompany you".

3- Final position: when the vocative occurs in the final of the sentence means after clausal-units as in: Are you coming with me, honey?

4-4- Vocative style syntactic structure:

Historically in old periods, English belongs to the Germanic languages, then it was influenced by Latin and Germanic dialects and finally it influenced by French language. It had been passed by three main periods which are: the old English, the Middle English and the modern English. In terms of grammar, The Old English Grammar is quite different from that of modern English, predominantly by being much more inflected as the old Germanic languages grammar system. Whereby, the vocative style was used as a case in the old English grammatical system, by getting a great importance especially in Shakespeare dramatic works and Rudyard Kipling in his work “just so stories”.

It has been prefaced by the use of the following interjections (vocative particles) within a nominal clause or expression:

“O” or “Oh”: These are exactly the same sound, but as written exclamations they have different overtones and belong to very different styles.

1- “O”: It’s the most common used particle in a form of interjection in English language; it’s pure and simple, it’s associated with religion and with high literary style. It’s used before a name or a pronoun referring to a person or thing being formally addressed.

2- “Oh”:It’s the second common form in English language previously. This spelling form is ordinary everyday exclamation which expresses various emotions from surprise and delight to disappointment and regret, depending on the context. It can be also found in the worried expression "Oh dear! ".

3- “Ah”: /a/ exclamation: it’s an English vocative particle that used to show a sudden feeling, such as one of surprise, pleasure, or understanding.

e.g:Ah! There you are!

4- “Alas”: It is used to express grief or pity.

e.g:Alas, my love, I must leave now.

5- “Woe”:It is used to express extreme sadness, big problems or troubles. An exclamation of grief, distress, or lamentation.

e.g:I have such a tremendous amount of work: woe is me!

Therefore; the modern English has abandoned the use of this grammatical category besides its old form and structure, from its modern grammatical system for justified reasons. As English scholars have expressed the vocative style with different form especially at sentence level, through using it widely within spoken rather than written language.

English has replaced this abandonment by using the nominative case of vocative expressions with pauses as interjections or rendered it in writing as commas or as it called “vocative commas”.

4-4-1- Vocative comma in vocative sentences:

The vocative comma is used to affect the name of addressed individuals. It's is a punctuation mark used when the speaker is addressing a specific person or persons. It is used in such cases:

- It used before and after the addressee's name ; since the addressee's name is in the middle sentence it requires two commas to effect it.

e.g: You, my sweetheart, are loved dearly → يا حبيبة قلبي أنت محبوبة جدا

- It used before the addressee's name , since the addressee's name is at the end of the sentence.

e.g.: Do you, understand, jonathan? → هل فهمت يا جوناتان

- It used after the addressee's name, since the addressee's name is at the beginning of the sentence.

e.g.: Julie, please answer me. → أرجوك أجيبني يا جوليا

The vocative comma is vital to written English; and if the comma is not used, the name can be confused as an object instead of an addressee. For instance:

- I don't know , Steve . → أنا لا أعلم يا ستيف

- I don't know Steve. → أنا لا أعرف ستيف

Explanation: The sentence (A) tells Steve that I don't know in other word I am speaking to him and letting know that I don't know, therefore; the sentence (B) says that I don't know Steve, the person, this implies that I have never met Steve.

4-4-2- Interjections:

Interjections are vocative particles and emotive words which express feelings of human beings .It considered as a reaction towards stimuli. (Al- Sanjari; p13). In the same vein, Quirk (1985) states that interjection express various feelings such as Astonishment, Sorrow...ect

This fact is compatible with status of Arabic vocative particles which are mere sounds used to express various feeling by the addressee. For example: Oh Lord! How distressed I am.

4-5- purposes of vocative style:

The vocative style in English does not reflect the same impact of rhetorical aspect as it appeared in Arabic , but in some cases it can express some purposes which are understandable from the vocative expression; such as:

1-Summon: It is to call upon to do something specified. e.g. : Marriem , I should meet you today.

2-Reproach: To criticize someone, especially for not being successful or not doing what is expected. e.g.: Don't be pessimist!

3- Question: e.g.: John, what are you doing?

4-Reminding someone of a request. e.g.: Mohamed, you should be here at 9:00 Am.

5-Complain: Mom, I can't resist, I have a pain in my stomach.

4-6- Vocative style functions:

“Vocative texts must be written in a language that is immediately comprehensible to the readership” (Newmark; p 41).

The core of the vocative function in English is the readership, the addressee that is why the vocative texts are more often addressed to the readership or the reader. Newmark presents several factors that govern the vocative text ,but he emphasis on the above factor which explains that all vocative texts depend on the relationship between the writer and the readership, that should lead to comprehension.

While Quirk et al. (1985:733) refers to the functions of vocative as a mean of:

1-Seeking the attention of the person addressed, and to signal him out from the others who may be within hearing.

2- Expressing the attitude of the speaker towards the addressee.

To sum up, the vocative is used as a positive mark of attitude, to signal either respectful distance or familiarity.

4-7 -The vocative style between Arabic and English:

Since the vocative style is totally different between Arabic and English language; it is possible to make a contrastive analysis concerning this grammatical category in order to derive the similarities and differences between both sides.

The table below (table03) summarizes those similarities and differences:

Similarities	Differences
Vocative style is a grammatical element existing in both languages.	In Arabic, the vocative is an iterative element which may be used more than once throughout a text whereas in English it is not.
Both in English and Arabic, the addressee indicating man's attitude towards or his relationships. It is an obligatory element which must be present in any speech act.	Syntactically, the vocative is realized in English by the used of noun phrase which may or may not proceeded by "O" or "Oh". In Arabic, it takes the form of any noun, adjective ...ect which should have preceded any Arabic vocative particles.
Both in English and Arabic, vocative style has two types and a series of particles that expressed its use within the language.	Lexically, the vocative is expressed through the use of: اللهم, رب, ربنا in religious contexts; however, in English this use of such nouns doesn't exist.

Table (03) : Similarities and differences in vocative style between Arabic and English

5 -Conclusion

This chapter presented an overview about the vocative style or " case "in both Arabic and English language, likewise in the Holy Quran before investigating this grammatical category in the field of translation studies ; for the aim of

comprehending the concept and the use of vocative in both languages from the linguistic and terminological perspectives.

The following chapter will highlight the problem of vocative style in the field of translation in terms of investigating equivalence from the source to the target language; by representing various difficulties and reasons that considered as an obstacle in analyzing and translating this grammatical category and particularly rhetorical vocative sentences in Glorious Quran into English.

Chapter two:

***Investigating equivalence in
translating vocative style in Holy
Qur'an***

Chapter two **Investigating equivalence in translating** **Vocative style in Holy Qur'an**

1-Introduction

As it mentioned previously that the vocative style is an interesting grammatical category, which nevertheless remains a poorly understood in term of syntax and discourse. It is also mentioned that a new meanings can be determined by this grammatical category which represented in various kinds of rhetorical purposes as it the case of "Holy Quran".

This chapter will try to investigate how the rhetorical message of Quranic vocative sentences can be rendered by translators under "equivalence". Firstly, it will look at the definition of the concept of equivalence by theorists within translation. Secondly, it will identify equivalence as a problem in translating Quranic vocative sentences into English. Thirdly, it will represent the main difficulties and reasons that raise this problem while doing translation process. Fourthly, it will shed the light on suggested theories that can be used in translating the vocative style in Holy Quran.

2- Defining key terms:

Before introducing and stating the main reasons and problems that related to vocative style within the discipline of translation, several translation key terms will defined as follow:

• Formal equivalence:

Formal equivalence intends to achieve equivalence between original text and translation text, and to some extent reflect the linguistic features such as vocabulary, grammar, syntax and structure of the original language which has great impact on the accuracy and correctness.

•Dynamic equivalence:

The term as he originally coined, is the "quality of a translation in which the message of the original text has been so transported into the receptor language that the response of the receptor is essentially like that of the original receptors. It's tends to employ a more natural rendering but with less literal accuracy.

•Religious translation:

This translation refers to the translation of religious texts. It is a wide field that requires more than accuracy, extensive expertise, knowledge, and familiarity with all its aspects. It employed for teaching the basics of religion as it is mirroring the beauty of faith and morality around the globe.

Chapter two Investigating equivalence in translating Vocative style in Holy Qur'an

In other words, the difference between languages which are influenced by cultures provide the non- equivalent within the TL i.e the TL lacks many linguistic or lexical terms which express the same meaning as the SL lexical terms .In such case it's the responsibility of the translator the create a solution to reflect the same impact of the ST .

Therefore, this notion became an impediment for translators when they deal with grammatical styles within the language of the Holy Quran, which considered as a sacred book characterized by its miraculous language and content. As Newmark stated:

“problems in translation could occur in Grammar or lexicon , especially when the translator translate from Arabic to English ; and the challenge becomes greater for him when the ST is the Holy Quran, due to it's being a sacred book that is sought to be rendered as closely as possible to the authentic meaning , impact, context situation of the ST while the situation becomes very complicated and almost impossible when it's related to the translation of Quranic vocative sentences into English language”. (1988)

Whereby, most translators and even scholars accentuated that the translation of Quranic vocative sentences considered as the hardest challenge while doing the translation process; since it provoke an ambiguity and disability in producing the exact equivalence from the ST to the target audience. Besides that the disagreement toward the exact method that can be adopted while translating this style within the Quran under several rhetorical purposes can be the main reason beside this translation problem. This latter referred to several difficulties and reasons that have arisen with regard to this grammatical category between the two languages which lead to provide a conflict in standpoints on the field of translation studies.

3-3- Reasons/difficulties behind the problem at issue:

As it explained in the above, that the controversery and the misunderstanding still prevailing in the debate of translating rhetorical Quranic vocative sentences into English language. The points bellows identify numerous difficulties and/ or reasons behind the problem at issue.

Chapter two Investigating equivalence in translating Vocative style in Holy Qur'an

3-3-1- Vocative in modern English:

Vocative expressions have been neglected in linguistic inquiry until very recently, and more particularly in Modern languages grammatical system. Recent years, most Germanic languages have seen a regain of interest in vocative style as the old English which had been used this style in poetic and rhetorical phrases, prefaced by the use of interjections like the word "O" or "Oh". Even though ,some languages retain this grammatical category in its grammatical structures like the Baltic and Slavic languages and despite its importance in human language and communication ; many modern Indo-European languages have lost the vocative style form from its grammatical system and has been neglected in linguistic investigation , as the modern English.

This later which considered as a Germanic language lacks the formal or the morphological vocative style's form and structure from its grammatical rules in both at word and at sentence levels; in where most English scholars agreed that vocative are not a part of sentence structure, thus not worth to the syntactic studies. However; some others claimed that there are several syntactic evidences behind the abandonment of this grammatical style within English language during its development from old to modern linguistic structure.

3-3-1-1-The Syntactic evidences behind this abandonment:

As it shown above, vocative have received relatively little attention in modern English studies compared to the other syntactic phenomena. The neglect is attributed to the assumption that the vocative expressions do not have any syntactic relation to the predicate i.e. a verb.

Zwicky states in his standpoint toward vocative style that vocative in English as a noun phrase should set off from the sentence it occurs in by special intonation, since it is not syntactically or semantically incorporated; thus this grammatical category should set apart from the body of the sentence that may accompany them. He expresses the above argument as:

“The peculiarity of vocatives continues to be a deterrent for syntacticians, as a result the avoidance of the vocative issue continues; although it is being rephrased; i.e. all other cases are syntactically related to the verb by being related to the thematic positions, whereas vocatives

Chapter two Investigating equivalence in translating Vocative style in Holy Qur'an

are just way of calling or addressing, which places the latter on the poor relative front.” (1974; P 777)

While Levinson reflect the same evidence within his definition to the vocative as: “the vocative is an interesting grammatical category, yet underexplored.” (1983; p71). He continues by arguing that: “vocative are a traditional means of making nominal forms of address or as a discourse”. In other word, this grammatical style has received a regain of interest within languages, which nevertheless remain a poorly understood category comparing to other syntactic and stylistic parts.

Although the abandonment has eased by modern English scholars to the use of vocative style by its old form in its grammatical system, the criticism concerning this grammatical category still raised between scholars who investigate that this style should remove totally from the language syntactic structures, since it cannot be a key part in providing a communicating platform between a speaker in one language and a listener in another language. This is what stands out in the syntactic evidence of Lambrecht and Stavrou as follow:

“The lack of interest in the syntactic aspects of vocatives is related to their grammatical status as non-arguments, that is to say, they "can be omitted from a sentence without influencing its syntactic well-formedness” (Lambrecht, 1996; p267).

While Starvou who focus on the internal structure of vocatives from a syntactic point of view said:

“Vocative style has been covers by the use of expression rather than the vocative comma form. Hence, it has no syntactic status; it have rather been seen as “less worthy of syntactic theorizing rather than constituents whose presence is obligatory” (Stavrou, 2013).

This criticism toward the use of vocative style within the language grammatical forms did in fact have a serious conflict in standpoints on the nature and the use of this category under morphological approaches.

Chapter two Investigating equivalence in translating Vocative style in Holy Qur'an

3-3-1-2- The vocative style criticism:

In morphological approach, vocative style was seen as a case by some scholars; however, some others hold that vocative should be tackled within phonology, specifically intonation. In this approach, the vocative was seen as: “a noun phrase separated from the rest of the sentence, and does not carry any information about grammatical relationships, its purpose being entirely pragmatically conditioned” (Stavrou 2013, p 299).

Whereas, Rebecca Dwyer claimed that there is a relation between vocatives and power; since vocative reflects the authority or the superiority of one person over another; i.e. the speaker may have power over the addressee or vice versa. This is related to social factors like age, caste, race ...ect. (2007).

However, Holliday clarifies that the speaker, by making use of vocative expressions, will provoke the listener to participate, by holding his attention and identifying the hearer being addressed. He added that vocative are the basic of communication since it provides the interpersonal relation and reflect the status and the power of both the speaker and the hearer. (2004, p 134).

To sum up, this conflict in points of view can be the main reason for providing a platform of contradiction in translating vocative style from Arabic to English which raised very complicated obstacles within the Holy Quran.

3-3-2- The Quran as a religious text:

The Quranic text is characterized by its coherence and its perfect combination of syntactic, semantic, rhetorical, phonetic and cultural features, which has been translated by most translators, Muslims and non Muslims. In where they stand paralyze in rendering the exact equivalence in terms of Quranic lexical terms, literary devices and grammatical styles.

Indeed, understanding the Holy Quran is intended to help the reader and the scholar to combine a number of approaches: thematic, stylistic, and comparative. This combination of approaches became an impediment in many English studies of Quran; because understanding and making analytical studies upon the Quran are bounded under the criteria of religious translation.

Chapter two **Investigating equivalence in translating Vocative style in Holy Qur'an**

3-3-2-1- Religious translation criteria:

The translation of religious sacred books to other languages has long exercised many scholars. Over the course of time, the Bible and the Holy Quran have been seen as great opportunity for translation.

Al-Malik made a comparison between the translation of Quran and the Bible; and he reached to the following points:

- The Arabic of the Quran, unlike other sacred books, is still a vital language in most of the Muslim world.
- There is no standard translated version of the Glorious Quran.

That is to say the meaning of religious texts and especially the Holy Quran cannot be easily achieved; because it's deeply rooted in culture, ideology, and heritage and thus a translator is required to be quite familiar with the cultural and ideological implications of the text. Therefore the nature of Quranic text can't be rivaled transcending as does all human diction and linguistic ability, as a religious spiritual text written in highly symbolic and classical form of Arabic, the translators leads to fall into the trap of distortion and egregious errors in producing the exact translated equivalent of the ST items .Because while translating a religious text such the Quranic text, translator should be confined under a set of limited standards of religious translation or religious translation criteria.

The following are some of those criteria:

- The product (TT) should be as an accurate and precise as much as possible and must be in accordance with sound belief.
- Translator must understand the original text (in this case the Quran) and transfer it faithfully, accurately and integrately into the receptor language without adding or omitting a single part of the original text.
- Translator have to keep the same meaning without alteration, setting their religious ideology external to the (ST) meaning and abandoned his own creation or deviation of the (ST) content and ideas
- Translator could make a scientific study of language taking in his consideration phonological, morphological, lexical and semantic aspect of the translated text(ST) with regard to target audience culture.

Thus ,this is the main problem in its own terms that hampered most translators in challenging to translate from the ST (the Quran) to the target language

Chapter two Investigating equivalence in translating Vocative style in Holy Qur'an

(English language); Since they can't avoid as much as possible a certain degree of personal involvement in the translated work, in the interpretation of SL message, and his selection of stylistic equivalents. In addition, they confused whether they used Literal translation as a key to avoid distorting the rhetorical meaning of Quranic vocative sentences that is intended in the Holy book or following other translation theories. This seems almost impossible for them to understand firstly the context when the vocative expression appeared, the nature of this expression, it's rhetorical purpose in the ST, and then how can be translated under the lack of this form in the (TL) and the existence of this interventions in the field of translation studies.

3-3-3- Dynamic and formal equivalence:

Eugene Nida (1964) advocated two "equivalence" ways as the basic directions and guidelines of translation: formal equivalence and dynamic equivalence. Both terms have raised a problem in the field of translation studies. This problem referred to conflict views about the scope of equivalence applicability into the general translation practice and whether the translator should translate the vocative style in terms of tendency towards form "formal equivalence" or message "dynamic equivalence". In other words, the translator should translate the Quranic vocative sentences as it is keeping the same form of the ST or focusing on transferring and retaining the message and the content of the ST.

Some scholars hold that the value of dynamic equivalence is not merely restricted to religious translating texts through the translation of Bible; by claiming that it can be used to guide general translation practice.

Newmark considers the principle of equivalent effect an important concept in translating with reservation. And he said:

“Equivalent effect is the desirable result, rather than the aim of any translation. It is an important concept which has a degree of application to any type of text, but not the same degree of importance... in the communicative translation of vocative texts, equivalent effect is not only desirable, it is essential" (1988; P48).

In contrast, Eugene Nida had generalized his theory of "Dynamic equivalence" upon religious texts by claiming that the formal equivalence that focusing only on form can't be adopted in any case since the translation of communicative

Chapter two **Investigating equivalence in translating** **Vocative style in Holy Qur'an**

texts shifts from the form of the message to the response of the receptor. And he gives evidences that religious texts should depend on conveying the message, with no importance to the form. This can be resumed as:

“.... In all these translated versions the message has been given more priority than the words. In other words, great attention has been paid to the meaning of the religious text of the Bible to produce a logical and understandable version” (Nida, 1964).

However ; Arab Muslim translators investigate that both terms should be adopted in translating Quranic vocative sentences, in terms of preserving the same form, impact, message as it is ; because the Qur’anic text is a distinctive text that can’t be listed under the classification made by Newmark i.e informative, expressive, vocative. Upon this the holiness of Quran confined to both message and word. In other word, the Quranic discourse is a linguistic panorama that is distinct from other types of other Arabic prose (Abdelwali, 2007; p.02).

3-3-4-Context and style in translating vocative sentence:

Generally; translation as a process depends on reaching the equal value between two contents in different languages on a lower level of the linguistic system; however this process is not only concerned with the lower rank but also it takes consideration in the language use within the context.

Whereby, in the field of translation studies Long Huang states that Translation involves two structures of languages, in where while doing this process translators have to deal with the two entirely different forms on one hand; and on the other hand, they should not forget other features bound up with language of the translation, that is to say, the transmission of meaning in translation is determined by the differences of the two languages, the two authors, and two situations involved. This fact is represented by him in three main factors when he said:

“In Translation studies, there are three constituent ingredients in the original text: context, form and style. These three are closely interrelated and inseparably interacting. (1987. P21-37)

Indeed , translation may deal with different types of works; therefore ; in the case of translating the Quranic vocative sentences , translators cannot translate

Chapter two **Investigating equivalence in translating Vocative style in Holy Qur'an**

without studying the context, and the translation theory cannot be satisfactory without the analysis of text type; as it is clear that the differences in style should be maintained in translation, and the stylistic interpretation is considered as of the message to be conveyed.

As well as ; vocative style as a grammatical category is generally used to attract the attention of the addressee , while a new meanings is determined by the context when the vocative sentence veers away from its original meaning to produce different purposes, such as reprimanded, exclamation , Grief and call for help , So in such case translator should take into consideration the rhetorical message expressed within the ST context, and how can be able to render the same effect, message and rhetorical aspect while producing English Quranic vocative sentences , in terms of language variables in a context situation(why something is occurring and the appropriate behavior and action associated with situation).

3-3-5-The translatability of the Quran:

The notion of untranslatability can be clearly understood it with the notion of translatability. As in this field a great deal has been devoted that the translatability of the Qur'an can never be completely satisfactorily translated into another language which traditionally been considered illegitimate to translate the Quran. This fact has been argued by proponent of the absolute untranslatability of Quran by reference to the verse: “we have sent it down as an Arabic Quran” . (Yusuf-02)

Indeed, this notion mostly dominated debates over this unique text and particular translation context; As a result, most scholars and translators stated forward two reasons for difficulties in adequately translating the Qur'an into other languages. The first reason referred to the style, content and expressions of the Qur'an, while the second reason referred to the very nature of the Scripture which clarified in the fact that the Qur'an is not just a single 'book'; because nobody ever wrote it or can imitate it even with the help of others.

Therefore , all those reasons lead to this notion within the Quran in account for the main Qur'an-specific linguistic and stylistic aspects that defy translation and the grounds for the Qur'an 's untranslatability Which include : form, the miraculous language and the nature of the text, word order, the use of transliteration, the special syntactic structures, Qur'anic particles, and

Chapter two Investigating equivalence in translating Vocative style in Holy Qur'an

Qur'anic style . Consequently, those grounds considered as the main linguistic criteria which provide ambiguity while translating Quranic vocative sentences in finding an appropriate equivalent into English one by rendering the exact rhetorical meanings. Moreover ; translators who attempted to translate this Holy book agreed that the Qur'an is a miraculous and unparalleled masterpiece of Arabic that its grammatical structures and styles , for instance, is specific to it and it's hard to be rendered and translated. As Marmadeok Pickthall states in his Quran translation:

“...The Qur'an cannot be translated. ...The book is here rendered almost literally and every effort has been made to choose befitting language. But the result is not the Glorious Qur'an, it is only an attempt to present the meaning of the Qur'an-and peradventure something of the charm in English.

3-4- Theories in translating the vocative style:

As it represented in the above, many difficulties related to linguistic and religious aspects can be the main reason behind the ambiguity and disability of in rendering the meaning expressed within vocative expressions under the notion of equivalence. As a result, each translator accordingly ending up with different translations leads to different kinds of non- equivalence, which requires different strategies and theories. The following are the main theories that are represented by some scholars which adopted while translating the vocative style as analyzing or evaluating criteria.

2-4-1-Newmark theories in translating Quranic vocative sentences:

Newmark suggested three kinds of theories that adopted by translators in translating Quranic vocative sentences; which are as follow:

2-4-1-1- Free translation:

Newmark (1981) highlighted a kind of translation method, through concentrating on the content of the target text rather than the form by using different grammatical structures.

E.g: **ST:** Allah said: " يا أَسْفَى عَلَى يوسف " (Yusuf-84)

TT: How great is my grief for Joseph! (Ali, 2006, p. 574).

Chapter two Investigating equivalence in translating Vocative style in Holy Qur'an

2-4-1-2-Communicative Translation:

Newmark (1981) pointed out that the translator tries to translate the exact contextual meaning of the source language message in an acceptable way to the target text readership. In other word the translator should reach the following communicative features [exact contextual meaning, same effect (i.e. rhetorical message),and comprehensive].

E.g : ST: "يا أيها الذين آمنوا عليكم أنفسكم" (al-Ma'ida, verse 105)

TT: O ye who believe! Guard your own souls (Ali, 2006, p. 281).

2-4-1-3- Semantic Translation Method

Here, Newmark states that the translator attempts to follow the author of original text and recreate the precise contextual meaning of the source author throughout the semantic and syntactic constraints of the target language. This method focused in the main feature for this definition as [precise contextual meaning (i.e. rhetorical message), +/- syntax constraints, +over translate]. These features help in diagnosing the main features of the English text and matching them with the definition of semantic translation.

e.g: ST: "«ربي إني وضعتها أنثى»" (āl- °Imrān, verse 36)

TT: O, my Lord! Behold! I am delivered of a female child! (Ali, 2006, p. 136).

2-4-2-Katz and Fodor's theory (1963):

Kartz and Fodor represented their theory which considered as one of evaluating criteria. They have differentiated two types of components: semantic markers and distinguishers. Their theory depends on the differences between the semantic features of ST and the semantic features of TT and the effect on the message in the vocative sentences between English and Arabic. Those semantic features denoted by [+] present and [-] absence of each feature while studying and analyzing vocative sentences ; as a technique , adopted by the translator, of evaluating changes of messages between those of the ST in Arabic and their corresponding messages in the TT English translation.

2-4-3-Halliday and Hassan theory:

Meaning is probably the most complex term in linguistics and because of its complexity, the nature of translation becomes difficult to define ,so translator should take in consideration the contextual perspective to reach to a successful and appropriate equivalent to the Quranic vocative meaning.

According to Halliday and Hassan the rhetorical message of English Quranic vocative sentences rendered in terms of language variables in a context of situation (register) argued in terms of three variables, namely, field, tenor, and mode.

- Field indicates “the subject matter,” which is the social action involved in the situation, and the role of the language in that specific situation.

- Tenor indicates the participants in the situation and the roles, nature, and the status of the participants. Tenor also refers to the relationship and the kind of relationship among the participants.

- Mode indicates the function of the language in the situation. What do participants expect the language to do for them in a given situation? How will the organization and structure of the text help participants obtain their objective?).

Those variables considered as the main criteria that can be used to evaluate the product represented by translators while dealing with vocative sentences within the Holy Quran.

2-6- Conclusion:

To conclude, the problem of investigating equivalence while translating Islamic literature and particularly religious texts related mainly to meaning , since meaning plays a crucial role in translation, and without it the translation process would be failed ; particularly the meaning of vocative sentences that changes according to the context to produce other rhetorical meanings. And if the translator could not infer the meaning of the original text; several errors will be made due to his disability to overcome the difficulties and obstacles behind investigating equivalence in translating this grammatical category.

Chapter two **Investigating equivalence in translating**
Vocative style in Holy Qur'an

Chapter Three:

***Contrastive analytical study of vocative
style in Quran***

1-Introduction:

This chapter presents the practical part of dissertation where investigating the translation of the Quranic vocative sentences into English language ,depending on analyzing and comparing a group of Quranic verses translated by a Muslim and non-Muslim Translators by referring to some elements and aspects already mentioned in the theoretical part of the research.

2-Methodology:

The study examines the Quranic vocative style translation into English, in where the focus of the researcher will be on John Medows Rodwell as non-Muslim translator and Abdullah Yusuf Ali as Muslim translator, through relying on their translations.

The researcher uses both comparative and analytical methods for the aim of describing and evaluating whether the translator succeed or failed in rendering the exact equivalent of Quranic vocative sentences into English under three elements : vocative particles ,the addressee and rhetorical purposes .

3-Data analysis:

The study will highlight fifteen Qur'anic verses and relying on two translations of the Holy Qur'an: The translation of Abdullah Yusuf Ali in his book entitled" the meanings of the Qur'an" and the translation of John Medows Rodwell in his book entitled" the qur'an " by reference to the Ibn Ashour and Ibn kathir exegesis (Quran interpretation).

4- Identification of the selected translations :

This overview includes the background of each translator, the translation work ; as well as the Qur'anic exegesis and commentary books .

4-1- Abdullah Yusuf Ali translation:

Before analyzing the translation of Abdullah Yusuf Ali within the analytical study, the background of the translator should be represent as well as his translation work.

4-1-1- Background of the translator:

Abdullah Yusuf Ali, an Indian civil servant and Islamic scholar, was born on April 04, 1872 in Surat, Gujarat, India; the son of Yusuf Ali Allahbuksh. When he was 19, he took a first class Bachelor of Arts degree in English Literature at Bombay University and he was awarded a Presidency of Bombay Scholarship to study at the University of Cambridge in England. In 1891, he went to Britain to study Law at St John's College in Cambridge where he graduated the BA and LL.B. Then, in 1895; he gained a post in the Indian Civil service (ICS). After few years, he returned to Britain and married Taresa Mary in 1900; and then they divorced in 1912. He died on December 10, 1953 in London. (Khizar Humayun Ansari, 2012)

4-1-2- The translation work:

Yusuf Ali is best known to English-speaking Muslims as the man who produced a translation and commentary of the noble Qur'an entitled "**The Holy Quran: Text, Translation and commentary**". Ali started work in this translation in 1934 and he published the first edition in the same year. As he secured a high position among translators through his translation which considered to be the most faithful rendering available in English; that is free from the faults and failings of other writers and scholars and is a more complete translation with brief commentary.

4-2- John Medows Rodwell translation:

Before analyzing the translation of John Medows Rodwell within the analytical study, the background of the translator as well as his translation work.

4-2-1- Background of the translator:

John Meadows Rodwell was born on April 11, 1808 at Barham Hall in Suffolk; New York. He was educated at Bury school under Dr. Malkin and he received his B.A from Gonville College at Cambridge in 1830 and his M.A in 1834. He was ordained Deacon at Norwich on 5 June 1831 and was priested in London in 1832. He was a busy parish priest and a friend of Charles Darwin, who manifests Rodwell's talent as a naturalist. He acquired his profound linguistic learning which included not only Arabic and Hebrew; what's helps him on translating books from Hebrew and many other languages. He

worked on translating Quran and published his translation in 1861. He died in 1900. (Muhammad Sultān Shāh, 2013)

4-2-2- The translation work:

Rodwell translation of Quran was published in 1861, entitled “ **The Koran: translation from the Arabic**” ,which classified as unusual translated version of the Quran in where chapters (surahs) were arranged in a rough chronological order highlighted with footnotes ,since he relies on the prior works of William Muir and Theodore Noldeke .

Even though most orientators and christians praised his translation that reflect his bible ideology, but most Muslim scholars and translators have criticized it specifically it’s form ; by justifying that this translation shows the mind of Christian clergymen who gives a confused view about the Qur’an and provides an offense to the Islam and Muslims , by showing that Quran consisted only of fragments of disjointed truth derived from Judaism and Christian scriptures. But in terms of linguistic aspect, generally they claimed that this translation is a talented work produced under a linguistic talent , which reflect the literary beauty and painstaking accuracy of Rodwell . (op.cit)

4-3- Mohammad Tahir Ibn Ashour “Tafsir al- Tahrir wal – Tanwir ”:

Tahir Ibn Ashour was an eminent figure in both the Islamic reform movement and the institution of the Tunisian for over half a century. He is a contemporary Islamic scholar graduating from the university of El- Zitouna ; who is best known by his work of Quranic exegesis “ **Tafsir al- Tahrir wal – Tanwir** ”. This exegesis book is a culmination of his 15 years of work , in which he poured in all his innovative approaches . Those approaches is the most notably characterized by his focus on the rhetorical aspect of Quran ; instead of traditional interpretational science. The book was published in 1984; consisted of 30 volumes and used as the most important contemporary Quran in this day. (M.Nafi , 2005)

4-4- Ismail Ibn Kathir “Tafsir al- Quran al Adhim ”:

Abu al-Fiḍā ‘Imād Ad-Din Ismā‘īl ibn ‘Umar ibn Kathīr is a master scholar of history during the Mamluk era in Syria. he wrote a commentary on Quran entitled: “**Tafsir al- Quran al Adhim**” which is famous in all over Muslim world especially in the western era, and it considered as the best commentary

after Tafsir el Tabari .This exegesis book linked certain hadith, or sayings of the prophet muhammad (PBUH)and his followers (Sahaba) to verses of the Qur'an, illustrated by explanation .He relies on at-Tabari tafsir but he introduced new methods and different content, through following a straight approach that makes his work gained widespread popularity and classified as a Quranic commentary which is free from alternative translations of traditional tafsirs.

5- Analysis and Discussion:

This part attempts to determine how the rhetorical message of the Quranic vocative sentences is retained or distorted by translators in the English translation in terms of field, tenor, and mode (the context of situation); compared to the original texts, by depending on analyzing and evaluating this study below through A.Y.Ali and J.M.Rodwell translations.

5-1-Direct address:

Various kinds of vocative sentences have been differentiated by Arab rhetoricians in the Glorious Qur'an, as some of these sentences reflect the main purpose of vocative style which is “direct addressing”. The following verse will illustrate this form with Yusuf Ali and Rodwell translation:

قال فمن رُبُّكُمْ يَا مُوسَىٰ ﴿طه ٤٩﴾

Interpretation of the verse:

- Fir`awn shows his rejection of the existence of a Supreme Maker and Creator through directing his speech toward Musa (PBUH), and he said: "Who is the one who called you forth and sent you! for verily, I do not know him and I have not given you any God other than myself." (Tafseer Ibn Kathir: verse 49, Surah Taha).

• وبناءً على تفسير ابن عاشور عبارة النداء "فمن ربكم يا موسى" هي خطاب موجه من فرعون إلى موسى وأخاه هارون عليهما السلام، حيث وجه هذا الخطاب إليهما بالضمير المشترك ثم خص به موسى. ففي الآية حذف دل عليه السياق قصداً للإيجاز والتقدير.

A-Field:

Pharaoh directed his address toward Mosa(PBUH) and his brother Haroon (PBUH) when he reject the existence of "Allah, the Almighty".

B-Tenor:

The main participants in the tenor of this voc sentence are : the prophet Mosa (PBUH), his brother Haroon (PBUH) and Pharaoh.

D- Firawn expresses his rejection through calling them directly (a direct address) , conveying his overstrain by using the VP "يا",within a form of interrogative sentence.

Translations:

<i>Yusuf Ali</i>	<i>J.M.Rodwell</i>
Pharaoh said: “who then, <u>O Moses,</u> is <u>the Lord of you two</u> ”. (P208)	And he said:” who is <u>your Lord</u> , <u>O Moses?</u> (p96).

Translations of verse (49) from surah Taha

The speaker shifted from addressing two persons, by using the lexical item “ربكما” as a NP that shows “صيغة المثني” in Arabic, to addressing one person(Musa PBUH) by using the VP “يا” .

Here ;it’s noticed that Ali translation indeed succeeded , since he rendered the same form of addressee as it expressed in the ST, by creating the expression “ The Lord of you two” preceded by the Eng interj “O” (Ref to 3 chap01),through adopting Semantic translation .While Rodwell indeed failed when he disregarded the transmission of this form to be translated literally, into “your Lord” that is mean in Arabic (ربك, ربكم, ربكما)which can be understood by the reader in this context as “فمن ربك يا موسى”.

5-2-Rhetorical purposes:

In many Quranic vocative sentences, the vocative style is veers away from its original purpose to produce other rhetorical purposes .So in such case it’s the role of translator to maintain the intended rhetorical meaning through investigating equivalence. The following verses will illustrate what was

mentioned earlier and highlight the problems encountered as well as the strategies that are used while translating into English.

5-2-1- Grief rhetorical purpose:

Verse (01):

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ ۖ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ إِلَّا لَأُنْثَىٰ ۗ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ
وَإِنِّي أُعِيدُهَا بِنِكَ وَذُرِّيَّתَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿مريم- ٣٦﴾

Interpretation of the verse:

• The verse talks about the story of Maryam's birth, when her mother "the wife of Imran" vowed to Allah her pregnancy and she expected a male child to serve bayt-El- Makdiss then she delivered a female baby "Maryam".(Tafseer Ibn Kathir : verse 36, Surah Maryam).

• ويقول ابن عاشور: هاته الآية تتضمن مناجاة امرأة عمران لله عز وجل حيث يحمل نداءها جملة من المعاني وهي الروعة والكراهية لولادتها أنثى ثم التنقل إلى الشعور بالتحسر على ذلك , وقولها إني وضعتها أنثى تأكيد أن المخاطب عليم بكل شيء.

A-Field:

The vocative sentence expresses the sadness of the wife of Imran when she delivered a female baby.

B-Tenor:

The wife of Imran directed her call to Allah, the Almighty, and she expressed her grief and sorrow since she gives birth to a female child.

C-Mode:

A declarative sentence is embedded in this Quranic voc sentence, where the VP "يا" is omitted in this context to reflect how Allah, the Almighty is much nearer to his servants and knows everything.

Translations:

Yusuf Ali	J.M.Rodwell
<p>O my Lord! Behold! I am delivered of a female child! and Allah knew best what she brought forth , and no wise is the male like the female. I have named her Mary and I commend her and her offspring to thy protection from the Evil one, the rejected. (P 39)</p>	<p>O my Lord! Verily I have brought forth a female – God knew what she had brought forth; a male is not as a female – and I take refuge with thee for her and for her offspring from Satan at the stoned. (P389)</p>

Translations of verse (36) from Ale Imran Surah

Here, both translators focused on the act of calling directed by the addressee and they ignored the great significance of the VP “يا” omission in ST. Besides that the translation of the lexical item “رب” into NP “O my Lord” in TT has definitely changed the rhetorical meaning into astonishment as “يا إلهي!”. As regards ,Ali used the word “Behold” as an equivalent to the word “إني” but he harmed the Quran since this word means: look to, look at , and in Arabic slang means!ها, which is used in informal contexts; so in such case , there is an oversight towards formality by using inappropriate item to be directed to Allah, the Almighty (high degree of politeness, formality). Consequently, both translators have failed in rendering the verse and reflecting the intended rhetorical meaning.

Verse (02):

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣٠﴾

Interpretation of the verse:

The messenger complains against his opponents, who deserted this Quran, the Idolaters would not listen to the Quran (Tafseer Ibn Kathir 42: verse 30 Al-Furqan).

وقد فسر ابن عاشور قائلا: إنذار قريش بأن الرسول توجه إلى ربه في هذا الشأن فهو يستنصر به ويوشك أن ينصره وتأكيد ب(إن) للاهتمام به ليكون التشكي أقوى والتعبير عن قريش قومي لزيادة التذمر من فعلهم لتركهم لهذا القرآن الجدير بالإقبال عليه والانتفاع به (ص17, الجزء 19. سورة الفرقان الآية 30)

A-Field:

The Quranic vocative sentence express the sadness of the Prophet Muhammad (PbUH) , because his people refuse to listen and believe in the Quran.

B- Tenor:

The Prophet Muhammad calls Allah and expresses extreme grief because of the action of his people ,the people continue to refuse to listen to the Quran

C- Mode:

The Prophet Muhammad conveys his grief by using a vocative expression.

Translations :

<i>Yusuf Ali</i>	<i>J.M.Rodwell</i>
<u>O my lord!</u> Truly my people took this Quran for just <u>foolish nonsense</u> (P243)	<u>O my lord!</u> Truly my people have esteemed this Koran <u>to be vain babbling</u> (P179)

Translation of the verse (30) from Surah Al-Furqan

A numerous lexical items have been used to convey grief; the VP 'يا' is used by the Prophet to reflect how Allah is near from him.

In the part of translation , Ali and Rodwell have adopted a semantic translation through retaining this significance in their translation by converting the VP 'يا' into 'O' linked with the NP “my lord!” as an equivalent to “يا رب” in the TT to retain the intended rhetorical meaning of the ST .But, changing the grammatical category of lexical item “مهجورا” from N 'مهجورا' to PP (for just foolish nonsense, to be vain babbling) in both translations has distorted the tenor of TT since the exact meaning is not vacant but abandoned, so the translated outcome of the rhetorical meaning is semi-accurate.

5-2-2- Endearment rhetorical purpose:

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيَاسُّوا مِنْ رُوحِ اللَّهِ إِنَّهُ لَا يَيْئَسُ مِنْ رُوحِ اللَّهِ إِلَّا
الْقَوْمُ الْكَافِرُونَ ﴿يوسف ٨٧﴾

The interpretation of the verse:

•Allah states that Yaqub (PBUH) ordered his children to go back and inquire about the news of Joseph and his brother Binyamin and he encouraged them

Chapter Three Contrastive analytical study of vocative in Quran

ordered them not to despair of Allah's mercy. (Tafseer Ibn Kathir : verse 87, Yusuf Surah).

•ويقول ابن عاشور: جملة النداء "يا بني إذهبوا" مستأنفة إستئنافا بيانيا من قول يعقوب عليه السلام و تشتمل خطابه لابنيه حيث وصفهم فيه بالبئسة في قوله "يا بني" وذلك ترقيق منه لهم وتلطيف ليكون أبعث على الإمتثال(ص 45-46).

A-Field:

The Quranic voc sentence expresses the endearment of Jackob (PBUH) toward his sons when he ordered them to go and search about Joseph and Benjamin.

B-Tenor:

The main participants in the tenor of this voc expression are: Jackob (PBUH) and his sons.

C -Mode:

A declarative sentence, include imperative, is embedded in this Quranic voc expression, where the VP “يا” is used to show that they are not in same position (superiority of father toward his sons).

Translations:

Yusuf Ali	J.M.Rodwell
<u>O my sons!</u> Go ye and enquire about Joseph and his brother , and never give up hope of Allah’s soothing mercy: truly no one despairs of Allah soothing mercy , except those who have no faith.(P153)	<u>Go , my sons,</u> and seek tidings of Joseph and his brother , and despair not of God’s mercy, for non but unbelieving despair of the mercy of Allah.(P237)

Translation of verse (87) Surah Yusuf

The lexical item “بني” is used by the speaker to strengthen the endearment purpose within the ST.As regards, both translators have retained the exact meaning of the word “بني” through translating it into “sons” rather than “children i.e. أولادي”. However, ignoring the transmission of the VP “يا” by Rodwell within the TT has led to distort the intended rhetorical meaning of the ST, to be changed into a direct order “ Go, my sons” ,what’s provided an under-

translation , since he has adopted literal translation and he overlooked the role of this VP within the ST context .While; Ali has adopted communicative translation and he succeed in maintaining the same rhetorical context of the ST , through converting the VP “يا” into “O”(Ref to 3-4 chapt01),so , he is the most successful in rendering the verse.

5-2-3- Lamentation Rhetorical Purpose :

﴿٨٤﴾ وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُوسُفَ وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ

Interpretation of the verse:

Yaqub suppressed his sorrow, and he turned away from his children and remembered his old grief for Yusuf, the new grief losing Binyamin and Rubil renewed his old sadness that he kept to himself. (Tafseer Ibn Kathir ; verse84Yusuf Surah).

•وأظهر ابن عاشور في تفسيره بقوله : نداء الأسففي الآية مجاز , حيث نزل الأسف منزلة من يعقل فقول له احضر هذا أوان حضورك و تبعت بالجملة: "وابيضت عيناه من الحزن" دلالة على التولي والحسرة و ابيضاض العينين من أحواله(ص42ج 13؛ سورة يوسف الآية 84).

A-Field:

The verse expresses the lamentation of the Prophet Jackob (PBUH) over the loss of his dearest sun Yusuf.

B-Mode:

A declarative sentence is represented in this Quranic vocative sentence to express the lamentation.

C-Tenor:

The verse express the lamentation by using the vocative ,the children of Jacob told their father that Binyamin has stolen the measuring cup of the king and thus is the custody of the king , this event make Jacob(PBUH) release his sorrow ;because he realized that the same event is used to get rid of Yusuf .

Translations:

Yusuf Ali	J.M.Rodwell
<u>How great</u> is my grief for Joseph!.(p153)	<u>Oh! How I am grieved</u> for Joseph! And his eyes became white with grief for he bore a silent sorrow .(p237)

Translation of the verse (84) from Surah Yusuf

Here, it's noticed that both translators have adopted free translation, by translating the lexical item (يا اسفي) with different structures into an exclamative vocative (How great is! /Oh! How I am grieved for Joseph!); Thus resulting in an overtranslation. Although, The NP (يا أسفي) included a call directed to something abstract; Rodwell has failed when he translate it into "I am grieved" in the TT comparing to Ali who has definitely succeed in rendering the context of this vocative sentence, besides the intended rhetorical purpose of the ST.

5-2-4- Wish rhetorical purpose:

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمْتَهُ لِذَاتِهِ يُقُولُ لَكَافِرِيَا لِيَتَّبِعِيَ كُنْتُ تُرَابًا ﴿النَّبَأُ ٤٠﴾

The interpretation of the verse:

The disbeliever on that Day will wish that he had only been dust in the worldly life, and he had not been created and that he had never come into existence when he sees the torment of Allah. (Tafseer Ibn Kathir ; verse 40Al- Nabaa).

• وورد في تفسير ابن عاشور للآية: "وخص بالذكر من عموم المرء الإنسان الكافر لأن السورة أقيمت على إنذار منكري البعث فكان ذلك وجه تخصيصه بالذكر أي يتمنى أن يكون غير مدرك ولا حساس [ان يكون أقل شيء مما لا إدراك له وهو التراب وذلك تلهف وتندم على ما قدمت يداه من الكفر. (جزء 31ص05)

A- Field:

The Quranic voc expression expresses the wish of disbelievers on the day of Resurrection when he sees the tortement of Allah.

B- Tenor:

The disbeliever calls the abstract noun "ليت" to attend and he expresses his wish

that he had only been dust in the worldly life.

C- Mode:

A declarative sentence is embedded in this Quranic voc sentence in where the VP “يا” is used to show how much the speaker has regretted in that day.

Translations:

Yusuf Ali	J.M.Rodwell
Verily, We have warned you of a Penalty near- the Day when man will see (the deeds) which his hands have sent forth, and the Unbeliever will say, "Woe unto me! Would that I were dust!". (P 434)	Verily, we warn you of a chastisement close at hand: the day on which a man shall see the deeds which his hands have sent before him; and when the unbeliever shall say, "Oh! Would I were dust!" (P53).

Translation of verse (40) from Surah El-Nabaa

As regards , Rodwell translation is more rhetorical in rendering the meaning of the ST comparing to Ali translation ; because Rodwell opt to use the model “would” preceded by the English interj “O” as an equivalent to the voc expression “يا ليتني” since this model in English is used to reflect wish meaning . But Ali hasn’t maintain the ST structure and he provide an over translation when he add the extra-units “unto me” in the TT to reflect the feeling of regret by the speaker, what’s leads him to deviate from the intended meaning through providing an extra meaning in the TT (grief on the part of the speaker) as : “يا ليتني! ليتني كنت ترابا”. Rodwell is the most successful in rendering the verse.

5-2-5- Reproach rhetorical purpose:

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُۥ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ﴿٢٧﴾

The interpretation of the verse:

Maryam accepted the command of Allah .She took her child and brought him to her people, carrying him and when they saw her like this they shows their rejection toward her action . (Tafseer Ibn Kathir : verse 27, Surah Maryam).

• وجاء في تفسير ابن عاشور لجملة النداء: قولهم "يا مريم لقد جئت شيئا فريا" جاء بغرض توبيخ لها على ما قامت به ويقصد ب فريا الشنيع من سوء.

A- Field:

The Quranic voc expression expresses the reproach of the people of Maryam when she brought her child to them.

B- Tenor:

The people of Maryam call her and they expressed their reproach toward her action.

C- Mode:

A declarative sentence is embedded in this Quranic voc sentence. Maryam's people conveyed their reproach by using the VP "يا" to show the degree of reprimand and strengthen it through using the NP "شيئا فريا".

Translations:

Yusuf Ali	J.M.Rodwell
<u>O Mary! Truly an amazing thing hast thou brought.</u> (P201)	<u>O Mary! Now hast thou done a strange thing</u> (P 119)

Translation of verse (27) from Surah Maryam

As regards; Ali tried to retain the ST rhetorical meaning, but he gives a new intention to the Muslim reader, far from what is expressed in ST, when he used incorrect item "amazing" which gives the meaning of astonishment rather than reproach (a very good action have done in unexpected way). While Rodwell indeed succeed in retaining the exact meaning; because the word "فريا" in Arabic is unpleasant action and unwanted thing, which has the same meaning of the adj "strange" in English. Regarding to the addressee, both of them used cultural transplantation in translating "مريم" into "Mary" rather than transliteration .In fact, "in translating a name , there are at least two alternatives, either it can be taken over unchanged from the ST to TT or it can be adapted to conform phonic and graphic conventions of TL" (Sandor G.J.1992, p29).

5-2-6- Exclamation with grief rhetorical purpose:

يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿يس ٣٠﴾

The interpretation of the verse:

• Disbelievers will feel regret and sorrow on the Day of Resurrection when they see the punishment with their own eyes; they will regret how they disbelieved the Messengers of Allah and went against the commands of Allah. (Tafseer Ibn Kathir : verse 30; Surah Yacin).

• ويقول ابن عاشور في تفسيره لجملة النداء: "يا حسرة على العباد" حرف النداء هنا للتوبيخ على خطر ما بعده ليصغي إليه السامع، فجملة النداء هنا ليست مجرد نداء حسرة كما يفهم من السياق وإنما نداء تعجب أيضا من الحسرة غرض تهويل الحال وتعظيمه بإقران لفظة "حسرة" بحرف الجر "على". وجملة ما يأتِيهِمْ مِنْ رَسُولٍ بيان لوجه التحسر عليهم إجمالاً في هاتِهِ الْآيَةِ" (ج 23-ص 8).

A-Field:

The vocative sentence expressed the exclamation mixed with grief of Allah, the Almighty, toward the situation of disbelievers in the day of Resurrection.

B-Tenor:

Allah, the Almighty, calls the servants and expresses his wonder and grief toward the action of disbelievers (they refuse to listen to the prophets and messengers PBUT).

C-Mode

The exclamation with grief in this Quranic vocative expression is conveyed by using, In a form of declarative sentence.

Translations:

Yusuf Ali	J.M.Rodwell
Ah!Alas for my servants! There comes not a Messenger to them but they mock him. (P306)	Oh!the misery that rests upon my servants! No apostle cometh to them but they laugh him to scorn. (P131)

Translation of verse (30) from surah Yasin

As regards, both translators have retained the ST significance through converting the VP “يا” into “Ah”, “Oh” and “Alas” (Ref chap1-3, 4). But in such case, where the verse expressed two different rhetorical purposes, Ali definitely succeeded in maintaining the same intended purpose when he combined two interjections together “Ah!Alas”, however; he provided an overtranslation when he translated the NP “على العباد” into “my servants”. While Rodwell has produced a heavy style in TT when he used the lexical item “the misery” to give the meaning of: “وا حسرتاه على عبادي” which gives a new impression of the original meaning which is an upper degree of grief and lamentation. Consequently, the reader may understand this meaning far from the intended meaning of the ST, and so Rodwell translation indeed failed.

5-2-7-Exclamation or grief rhetorical purposes:

Linguistically, in Arabic the lexical item “ويلتى” is used to express three different rhetorical purposes which are: grief, astonishment and anxiety; which led to provoke a vagueness and ambiguity for translators when dealing with this item within Quranic vocative sentences, in terms of context of situation. As it the case of the following verses:

Verse (01):

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ ۖ قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ
هَذَا الْغُرَابِ فَأُوَارِي سَوْءَةَ أَخِي ۖ فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿المائدة-٣١﴾

Verse (02):

قَالَتْ يَا وَيْلَتَى أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا ۖ إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ﴿هود-٧٢﴾

Interpretation of both verses :

• وجمع ابن عاشور والزمخشري في تفسير سياق الآيتين: كلمة "يا ويلتا" من صيغ الاستغاثة المستعملة في التعجب، وأصله يا لويلتي، فعوضت الألف عن لام الاستغاثة نحو قولهم: يا عجباً، ويجوز أن يجعل الألف عوضاً عن ياء المتكلم، وهي لغة، ويكون النداء مجازاً بتنزيل الويلة منزلة ما ينادى.

Translations :

The verse	Yusuf Ali	J.M.Rodwell
قَالَ يَا وَيَلَّتَا أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِي سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ	Woe to me! Said he “was I not even able to be as this raven, and to hide the shame of my brother.(P67)	O woe is me! am I too Weak to become like this raven and to hide away my brother’s wrong? (P489)
قَالَتْ يَا وَيَلَّتَى الْأَلْدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ	Alas for me ! Shall I bear a child , seen I am an old woman and my husband is an old man.(P140)	Ah woe is me! Shall I bear a son when I am old ,and when this my husband is an old man.(P221)

**Translation of verse (31) from Surah El-Maiida& verse (72) from Hood
Surah**

In the first verse, the voc expression “يا ويلتا” expresses grief rhetorical purpose while in the second, it reflect astonishment or exclamative voc. In the above translations, Ali use different equivalents to the same voc expression, where he succeeds in rendering the same rhetorical meaning of the first context. although he has omitted the VP “يا” but the intended meaning is reflected within TT context by using the English interj “woe” (Ref to3-4 chap 01) ,while in the second , the wrong use of the English interj “Alas ” in “Alas for me!” changed the rhetorical meaning gave a new impression in the TT(grief and sorrow on the part of speaker. Therefore, Rodwell has translated it literally but he indeed succeed in retaining the same rhetorical purposes expressed in the ST through using a combination of English interj “O, Ah woe” (Ref to3-4 chap1) in the TT; by focusing on the impact of NP “يا ويلتى” within ST context.

5-2-8- Call for help Rhetorical Purpose

رَبَّنَا اكشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾

Interpretation of the verse:

When the disbelievers witness the punishment of Allah, they will ask for it to be taken away from them [Tafseer Ibn Kathir (p);Al-Dukhan verse 12]

• حملها جميع المفسرين على أنها حكاية قول الذين يغشاهم العذاب بتقدير يقلون ربنا اكشف عنا العذاب أي هو وعد صادر من الناس الذين يغشاهم العذاب بأنهم يؤمنون أن اكشف عنهم العذاب [تفسير التحرير والتنوير لابن عاشور ص289؛ الآية 12 من سورة الدخان]

A-Field:

The believers ask the Almighty Allah to relief from their torture as non-believers of Quraysh (pagans).

B-Mode:

The vocative sentence is accompanied by imperative sentence in presenting the rhetorical meaning of "Call for Help"

C-Tenor:

The Prophet asked Allah to torture the people of Quraysh ;because they refuse to believe in Allah and Himself.

Translations :

Yusuf Ali	J.M.Rodwell
Our lord ! Remove the penalty from us for we de really believe (p351)	Our lord! Relieve us from this torment :see! We are believers (p89)

Translation of the verse 12 from Surah Al-Dukhan

The call for help is conveyed through the omitted device of the VP 'يا' by the NP (ربنا) , the lexical item (اكشف) is the imperative verb that implies this purpose , the lexical item (العذاب) is the actual attached event and the lexical item (المؤمنون) is considered the reason for which these believers are calling for help.

As regards, Ali and Rodwell have adopted a communicative translation and they have retained the omission of particle 'يا' into "Our Lord" through conveying the same state effect of vocative by an exclamatory expression. However ; the wrong use of the lexical item /penalty/ by Ali was unsuitable equivalent which conveys punishment for breaking law or legal agreement ; thus he failed in retaining the real situation within the ST. In contrast to Rodwell who indeed succeed in rendering the exact meaning in the TT .

Verse(02) :

وَنَادُوا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۗ قَالَ إِنَّكُمْ مَا كُنْتُمْ ﴿الزخرف ٧٧﴾

Interpretation of the verse:

Disbelievers calls Malike (who is the keeper of hell) let your Lord make an end of us , meaning ;let him destroy our souls and give us some respite from our predicament . [Tafseer Ibn Kathir (p43);Al-Zukhruf verse 77]

• جاء نداؤهم بصيغة الماضي مع أنه مما سيقع يوم القيامة لأن ابلاسهم في عذاب جهنم يكون بعد أن نادوا يا مالك ,ومالك المنادى اسم ملك الموكل بجهنم خاطبوه ليرفع دعوتهم إلى الله تعالى شفاعاة واللام في ليقض علينا ربك لام الأمر بمعنى الدعاء [تفسير التنوير والتحرير لابن عاشور ج25,سورة الزخرف الآية77].

A-Field:

This Quranic vocative sentence is a call for help at specific time and place , this uttered by disbelievers who stay in hell on the day of judgment.

B-Mode:

The Quranic vocative sentence is a call for help to ask Allah to end their suffering.

C-Tenor:

The participant the non-believers who are recognized by the third person masculine pronoun 'وا' "they" in the VP (نادوا) and /Malike/ from whom the help is asked.

Translations :

Yusuf Ali	J.M.Rodwell
<u>O Malik !would that they lord</u> make an end to us (p349)	<u>O Malek !would that lord</u> would make an end of us(p139)

Translation of the verse (77)from Surah Al-Zukhruf

As regards both translators have adopted a semantic translation,they retained the ST significance in the target product “O Malik” .but they fail in retaining the event in the ST, since they attempt to recreate the same situation to change the imperative form (ليقض علينا ربك) in the ST to wish form [would that lord would make end of us ,would that they lord.....] ,whereas the lexical item "would" is used to express desire to fulfill something that might or might not occur ,thus their translation are inaccurate lead to change the intended rhetorical meaning of the ST .

5-2-9- Exclamation Rhetorical Purpose :

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ ۚ قَالَ يَا بُشْرَىٰ هَذَا غُلَامٌ ۚ وَأَسْرُوهُ بِضَاعَةً ۚ وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿يوسف ١٩﴾

Interpretation of the verse :

Allah , the Almighty, narrates what happened to Yusuf (PBUH) after his brothers threw him down the well and left him in it, alone, where he is Rescued from the Well and sold as a Slave [Tafseer Ibn Kathir (p);Yusuf verse 19]

•نداء البشري هنا مجاز لأن البشري لا تنادى ولكنها شبيهت بالعاقل كأنه يقال ها قد أن حضورك والمعنى أنه فرح وابتهج بالعثور على غلام واسم الإشارة عائد إلى ذات يوسف –عليه السلام- لتعريفهم بأنه غلام الغلام من سنه بين العشر والسابعة عشر وكان يوسف –عليه السلام- يومئذ سبعة عشر سنة [تفسير التنوير والتحرير لابن عاشور ص241 الجزء 12,سورة يوسف الآية 19]

A-Field:

a group of travelers found Yusuf when they sent a man who was surprised when he saw Yusuf inside the well ; he expresses his feeling of wonder.

B-Mode:

The exclamation in this Quranic vocative expression is conveyed by using vocative, in a form of declarative sentence.

C-Tenor:

Participants involved are the group of travelers, the one drawing water and Yusuf himself.

Translations :

Yusuf Ali	J.M.Rodwell
Ah there! Good news her is (fine)young man (p146)	Good news! Said he "there is a youth'(p231-232)

Translation of the verse (19) from Surah Yusuf

Here, Ali has adopted free translation, and he has retained the context ; However further information that is not available in the ST is provided in the TT attempt to convey his conceptualization in this situation through changing VP 'يا' into an NP /Ah there/ in the form of exclamatory expression, and using the lexical

item 'there' which provide an over translation. While, Rodwell has adopted a communicative translation, where he omitted the VP 'يا' to provide an under translation. Moreover, both translators have distorted the internal meaning of the word 'غلام' which refers to a boy between ages 11 and 17 years old, to refer to a man older than 17 years old thus they give a new intention of the ST. As a result, Ali and Rodwell failed in retaining the intended rhetorical meaning so they failed in rendering the verse.

5-2-10- Pray and devotion rhetorical purpose:

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا ۗ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٥﴾

Interpretation of the verse:

The meaning : `Do not punish us by their hands, nor with a punishment from you, or they will say had these people been following the truth, the turned would not have struck them and cover our mistake from being exposed to other, then you verily you only you are the Almighty [Tafseer Ibn Kathir;El-Moumtahina verse 5]

• "ومعنى جعلهم فتنة للذين كفروا جعلهم مفتونين يفتنهم الذين كفروا فيفتنون كما قال الله تعالى "ان الذين فتنوا المؤمنين" ويصدق بان تختل أمور دينهم بسبب الذين كفروا أي مفتونين مسخرين لهم, (واغفر لنا ربنا) إذ اعقدوا دعوتهم التي تعود الى إصلاح دينهم في الحياة الدنيا بطلب ما يصلح أمورهم وللإشعار بالمغايرة بين الدعوتين فعطفت هذه بالواو ولم تعطف التي قبلها, "انك أنت العزيز الحكيم" جاءت هذه الجملة لتعليق للدعوات كلها فإن التوكل والإنابة والمصير تناسب صفة العزيز إذ مثله يعامل بمثل ذلك" [تفسير التنوير والتحرير لابن عاشور ص 146,149 الجزء 28 سورة الممتحنة الآية 5]

A-Field:

The believers asked Allah to make them not objects of torment for this disbelievers and forgive them because they know that Allah who is exalted in might and the wise.

B-Mode:

The vocative sentence is accompanied by a declarative sentence with a purpose of pray and praise to Allah .

C-Tenor:

Participants of the Quranic vocative are: the believers who ask Allah to forgive them and Almighty for whom asked the forgiveness, the disbelievers are the result of the request.

Translations :

Yusuf Ali	J.M.Rodwell
Our lord! make us not a (test) trial for the unbelievers but forgive us , our lord ! for thou art the exalted in mighty ,the wise .(p398)	Our lord! expose us not for trial to the unbelievers and forgive us : for the art the mighty , the wise .(p466)

Translation of the verse 5 from Surah EL-Moumthina

In this vocative sentence, the addressee (Allah)has repeated twice, thus the interpreter refers this repetition to highlight the fullness of pray and devotion to Allah, the Almighty.

In the part of translation, Ali adopted a communicative translation and he retained this significance of repetition of the addressee, in this case he succeeds in maintaining the intended rhetorical purpose of ST. In the contrast of Rodwell who failed in maintaining the rhetorical purpose through the repetition of the addressee, thus the internal context of the verse has distorted.

5-2-11- Metaphorical Rhetorical purpose :

وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ وَأَلَنَّا لَهُ الْحَدِيدَ ﴿١٠﴾

Interpretation of the verse:

Allah tells us how he blessed his servant and messenger Dawud ,when he glorified Allah the firm , solid , high mountains joined him and the free roaming birds and the iron soft for him [Tafseer Ibn Kathir ;Saba verse 10].

في هذا الأسلوب الذي نظمت عليه الآية من الفخامة والجلالة مع وفرة المعاني والألفاظ فجملته يا جبال "أوبي معه" مقول قول محذوف جملة مستأنفة استئنفا بيانيا لجملته آتينا داوود منا فضلا ,والأمر أوبي معه أمر تكوين وتسخير و التأويب يعني الترجيع أي ترجيع الصوت والطير مفعول معه ل "أوبي" والتقدير أوبي معه ومع الطير فيفيد ان الطير تأوب معه أيضا وإلانة الحديد أي تسخيره لأصابعه حينما يلوي حلق الدروع ويغمز المسامير [تفسير التنوير والتحرير لابن عاشورص156الجزء22,سورة سبأ الآية 10]

A-Field:

The Exclamatory vocative sentence is Metaphor convey that the mountains are addressed by Allah to repeat with Dawud his psalms , it is Dawud first miracle that the mountains as well as the birds can hear his voice whenever David ,Allah the second miracle is the iron is being pliable for David as if it were mud.

B-Mode:

The verse expresses the power of Allah Almighty to address mountains and birds to repeat with Dawud by using a metaphorical vocative sentence.

C-Tenor:

The participant in this verse as follow: Allah who addressed the mountains, birds and iron to repeat with Dawud who is the reason for calling.

Translations :

Yusuf Ali	J.M.Rodwell
We bestowed grace aforetime on David grace from us , (saying) : O ye Mountains ! sing ye back the praises of Allah with him !and ye birds(also)! and we made the iron soft for him (p295)	Of old bestowed we on David a gift our special boon:"ye mountains and ye birds answer his songs of praise"(p285)

Translation of the verse 10 from Surah Saba

In this vocative sentence, Allah is addressing the mountains as well as birds to repeat with David his psalm.

Here , Ali adopted semantic translation to retain this metaphorical vocative sentence by using the indefinite noun which preceded by the VP 'O' to express direct vocative structure but here the translator formulated as an exclamatory sentence whereas it is an Imperative sentence thus his translation is an over translation and the metaphorical purpose has distorted . In contrast, Rodwell who adopted a communicative translation was succeeding by emphasizing the call through the use of the second pronoun of addressee 'you'. Thus the literal translation helped him to cover the lack of the omission of the vocative particle 'O'.

6-Conclusion:

This chapter attempted to represent the translator's ability in achieving equivalence in translating the Quranic vocative style into English ,for that the theoretical study which discussed above was a prelude to this applied study which turned out that Abdullah Yusuf Ali relied on the interpretative translation by using the semantic meaning of the Quranic vocative sentences and its translation based on the literal translation in some verses ,whereas the translation of J.M.Rodwell relied on the literal translation in most verses, Although he succeeded in transferring some Quranic vocative sentence into English with this literal transfer ,he failed to convey some of metaphorical and rhetorical meaning within Quranic vocative sentences .Besides, both translators have followed techniques and methods while translating this item but their translation have not been fully correct , since some translation were an over-translation ,others were an under-translation and some were almost semi-accurate all this is due to the religious nature of sentences and the miracle language of the Holy Quran .

Conclusion

This study aimed to represent to which extent the translator's ability in investigating equivalence in translating the Quranic vocative style into English, investigating about this grammatical category in both languages Arabic and English and about the view of translation studies in adopting the literal translation besides disregarding the context while transferring the vocative style within the Quran into English.

To sum up progressively to reach the answer of this study, the researcher divided the study into three parts, the first part was a grammatical overview of vocative style from linguistic perspectives generally and in the Holy Quran specifically which turned out that vocative style considered as a style in Arabic and a case in English, didn't used with the same patterns within both languages which provided many differences as well as similarities.

The second part was devoted to translation studies of such grammatical category, with the main theories that might be adopted by translators to reach to the appropriate equivalent under several translation criteria; since equivalence was variously regarded as a necessary condition for translation and a useful category for describing this process; and an obstacle to progress in translation studies. Thus, the two parts gathered were a theoretical side of this research which was a prelude to the third part which considered as an applied study under comparative analytical approach.

At the very beginning, we had set the research hypotheses, so we return to approve or disapprove it:

- The vocative style is a grammatical style in Arabic whereas a case in English.
- The linguistic and cultural differences between Arabic and English can be the main reason to the difficulty in rendering equivalence while translating the vocative style.
- Adopting literal translation cannot be always the optimal solution for translator specially when dealing with grammatical category within the Quran.
- Disregarding the context by the translator while translating the vocative style within the Quranic text may lead to inaccurate translation.

Relying upon what was tackled in the practical part and after the analysis and comparison given to selected verses had been translated by Abdullah Yusuf Ali as Muslim and J.M.Rodwell as non Muslim translator, the research intended a different translator's religious and cultural ideologies to deep analyzing; we can now declare that the above hypotheses are correct.

As translators challenged to translate the Holy Quran for understanding its grammatical and aesthetic aspects, the vocative style makes this challenged task harder while doing translation process. Through this dissertation, the researcher attained the following results:

- Vocative style has a deep consideration in Arabic comparing to English, since it's used widely within the Holy Quran.
- Difficulty in investigating equivalence appeared mainly at sentence level, where the translator tries to render one part and neglecting other parts within vocative style structure; in other word there is always a loss.
- There is no fixed method that can be used while translating Quranic vocative style into English, Thus it returns to translator's ability to retain the appropriate equivalence of this grammatical category, taking into consideration the religious nature of those sentences style, structure, impact within the context a well as the miracle language of the Holy Quran.
- The multiple rhetorical purposes expressed by the vocative style within Quranic verses which understood through the context led translators to adopt several techniques and methods to translate this item ,consequently; their translation have not been fully correct , as some were an over-translation ,others were an under- translation and some were almost semi-accurate ; highlighted by different errors .

To conclude ,the analysis process which used by the researcher was a framework to the main solution that the translator might be relied on a correct transferring of the Quranic vocative style into English through the use of the variables of Hasan and Halliday`s theory which provided complementary devices to the nature and extent of the retention of rhetorical messages within Qur`anic vocative sentences besides the use of exegesis books which gave the exact intention as well as the intended rhetorical purpose for avoiding the distortion of Quranic content and discourse.

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ملخص المذكرة

ترجمة أسلوب النداء في القرآن
الكريم إلى اللغة الإنجليزية

مقدمة :

تعد الترجمة أحد الأنشطة البشرية التي وُجدت منذ القدم وتهدف إلى تفسير المعاني التي تتضمنها النصوص والخطابات اللغوية من لغة إلى لغة أخرى. وقد إنتشرت بشكل متزايد مع موجات إنتشار الإسلام ما دفع العلماء المسلمين وغير المسلمين إلى إتخاذ خطوات عملية في إتجاه الترجمة بداية بترجمة الكتب في مختلف العلوم والمجالات وصولاً إلى ترجمة القرآن الكريم والتي تعد من أصعب عمليات الترجمة من ناحية التركيب والمضمون بحكم الطبيعة المقدسة للقرآن الكريم مقارنة بالكتب الدينية الأخرى فضلاً عن لغته الإعجازية التي تمتاز بالأسلوب الإعجازي والمجازي الذي يبرز من خلال إستخدام العديد من الخصائص والتراكيب اللغوية والخطابية التي عكست هذا الأسلوب اللغوي الفعال في لغة القرآن الكريم وشجعت النحويين وكذا المترجمين على التعمق في تحليلها ، كان من أبرزها "أسلوب النداء".

يعد أسلوب النداء باب حيوي من أبواب النحو الأكثر إستعمالاً ، إذ يملك مكانة بارزة في اللغة تعكس دوره الحقيقي في الحياة البشرية ووظيفته في التواصل بين الأشخاص. وإستناداً لهذا القول فإن إهتمام الباحثين والنحويين بهذا الأسلوب يرجع لكونه أحد الأساليب اللغوية النحوية الأكثر إستخداماً خاصة في اللغة العربية التي تمتاز بالثراء سواء في التشبيهات و الأساليب فضلاً عن كونها تعد لغة القرآن الكريم. ووفقاً لهذا تم إختيار هذا الموضوع ضمن هاته الدراسة من خلال دراسة وتحليل هذا الأسلوب النحوي ضمن دراسات الترجمة بهدف الوصول للإجابة عن الإشكال الرئيسي المطروح من قبل الباحث والمتمثل فيإمكانية قدرة المترجم على تحقيق التكافؤ في ترجمة أسلوب النداء ذو الأغراض البلاغية المتعددة إلى اللغة الإنجليزية خاصة إذا ورد في السياق القرآني ليس فقط من حيث المنظور اللغوي بل وأيضاً من حيث المنظور الثقافي خاصة في حال نقل المعنى الحقيقي للقارئ يقف المترجم عاجزاً تجاه هاته التعبيرات والتغييرات اللغوية ما قد يؤدي إلى الانحراف عن الرسالة المقصودة من النص المصدر.

وقد تفرع عن هاته الإشكالية بعض التساؤلات التي تهدف الدراسة للإجابة عنها:

- ما هي الطريقة الأمثل التي يمكن إعتماها في ترجمة أسلوب النداء في القرآن الكريم إلى اللغة الإنجليزية؟ وما هي التغييرات اللغوية التي قد تطرأ على النص المترجم وأثرها في السياق القرآني؟
- إلى أي مدى يستطيع المترجم أن يكون أميناً في الحفاظ على نفس الأثر والمعنى لأسلوب النداء عن طريق تحقيق التكافؤ في ترجمة هذا الأسلوب النحوي ذو الأغراض البلاغية المتعددة؟

وقد تم وضع الفرضيات التالية للإجابة عن الأسئلة السابقة :

من المفترض أن تكون الإختلافات اللغوية بين اللغة العربية واللغة الإنجليزية السبب في جعل أسلوب

النداء أسلوب نحوي مختلف بين اللغتين وهذا ما أدى إلى صعوبة تحقيق التكافؤ في ترجمة النداء بين اللغتين ، وهذا قد يرجع إلى إهمال المترجم للتعمق في تحليل سياق النص الأصل وفهمه قبل ترجمته ، فقد لا تكون الترجمة الحرفية الطريقة الترجيحية الأمثل التي يجب إعتماها في كل الحالات خلال ترجمة أسلوب النداء إذا ما ورد في القرآن الكريم.

إذ أن مشكلة تحقيق التكافؤ في ترجمة أسلوب النداء بين اللغتين تقود الباحث إلى تبني منهج تحليلي مقارنة يعتمد على تحليل ووصف جمل النداء الواردة في القرآن الكريم لإبراز مدى قابلية ترجمة هذا الأسلوب بالحفاظ على تركيبته اللغوية إضافة إلى غرضه البلاغي ومعانيه المبينة في النص القرآني من خلال تطبيقه على ترجمتين : ترجمة "عبد الله يوسف علي" كترجم مسلم والتي كانت تحت عنوان:

"The Meaning of the Glorious Quran text, Translation & commentary" التي

تعد من أشهر الترجمات للقرآن الكريم والترجمة الثانية للمترجم والمستشرق "جون ميداوز رودويل" تحت عنوان :

"The Koran: translation from the Arabic" التي تعد من أهم ترجمات المستشرقين في

القرن التاسع عشر برز فيها الجانب الديني للمترجم بارزا في مضمون ترجمته ، إذ تم إعتماها في هاته الدراسة بهدف إبراز خصائصها اللغوية والترجمية بعيدا عن التركيز عن الجوانب الدينية والإيديولوجية فيها وكذا تنبيه المسلمين بعدم إعتماها كون أنها غير متناسبة مع المبادئ الإسلامية التي يدعى إليها في مضمون القرآن الكريم . وقد عمل الباحث أيضا على إعتما كتب التفسير لكل من محمد الطاهر ابن عاشور وإسماعيل ابن كثير لإبراز المعنى والتفسير العام لكل آية .

قسمت الدراسة إلى قسمين أساسيين نظري وتطبيقي، الجزء النظري يحتوي على فصلين حيث تضمن الفصل الأول تقديم نظرة عامة عن أسلوب النداء في كلتا اللغتين العربية والإنجليزية مع إبراز أوجه الاختلاف والتشابه في هذا الأسلوب بين اللغتين. بينما تضمن الفصل الثاني تحليل هذا الأسلوب ضمن مجال الترجمة إضافة إلى أهم النظريات التي تم إقتراحها من قبل المنظرين عند التعامل مع أسلوب النداء ضمن اللغة عموما. وقد ركز الباحث إهتمامه الكامل في الجانب التطبيقي للوصول للإجابة عن الإشكال المطروح من خلال إعتما لدراسة تحليلية مقارنة تتضمن تحليل ترجمة آيات قرآنية تشتمل على أسلوب النداء من قبل كل من المترجمين يوسف علي و رودويل يتم فيها تطبيق كل ما هو مقدم في الجزء النظري لهاته المذكرة و تقديم النتائج المتحصل عليها لفتح المجال أمام المزيد من الدراسات القادمة.

الفصل الأول:

تم إفتتاح الفصل بالتعريف بالقرآن الكريم على أنه كلام الله -تعالى- الذي أنزله علي نبيّه المصطفى محمد صلى الله عليه وسلم بواسطة الوحي جبريل عليه السلام المتعبّد بتلاوته والمعجز لفظاً ومعنى، المنقول بالتواتر والمكتوب بالمصاحف والذي يمتاز بالعديد من الخصائص جعلت منه كتابا مقدسا كان أهمها أنه كتاب مُعجَزٌ بلفظه ونُظْمه، أسلوبه و عباراته وموضوعاته، وتشريعاته ولغته الإعجازية التي تتجسد في

اللغة العربية لغة القرآن التي تمتاز بالثراء اللغوي في الأسلوب والعديد من التراكيب اللغوية كان من بينها أسلوب النداء

عرف مصطلح النداء لغة على أنه رفع الصوت من "ندى صوته يندى" وهو في الإصطلاح خطاب المتكلم لمخاطب تنبيهاً له ليقبل عليه. حيث عرفه البلاغيون بأنه إقبال المدعو على الداعي باستخدام أحد أدوات النداء (يا، أ، أيا، هيا، وا، أي) والتي تختلف عن الأدوات المستخدمة في اللغة الإنجليزية والمتمثلة في: O, OH, AH, WOE, ALAS.

إذ يعد أحد أقسام الكلام في اللغة العربية الذي عرف من قبل سيبويه على أنه: "هو كل إسم منصوب على إضمار الفعل المتروك إضماره" بينما عرفه اللاتينيون على أنه: "حالة لغوية تتمثل في إسم أو ضمير تبرز خطاب متكلم لمخاطب معين للفت إنتباهه وإظهار معنى الخطاب".

حيث قسم النداء إلى نوعين: **نداء حقيقي** مثل: "يا أحمد" و**نداء مجازي** مثل: "يا رب إرحمني" والذي يبرز في العديد من الأغراض بلاغية التي يمثلها ضمن السياق كالدعاء، الإستغاثة، التعجب... إلخ. إذ تتمثل التركيبية النحوية لجملة النداء في العناصر الثلاث: **أدوات النداء، الأغراض البلاغية، فضلا عن المنادى** الذي يقسم إلى خمسة أنواع: العلم المفرد، النكرة المقصودة، النكرة الغير مقصودة، المنادى المضاف، المنادى الشبيه بالمضاف. وقد تطرق الفصل في الأخير إلى إبراز أوجه التشابه والاختلاف في هذا الأسلوب بين اللغتين كان من بينها أن النداء أسلوب نحوي بلاغي مكون لأساسيات اللغة العربية على غرار اللغة الإنجليزية متميز بتركيبته النحوية والدالية ووظيفته المختلفة بين اللغتين.

الفصل الثاني:

نستعرض في هذا الفصل الجانب النظري الثاني في المذكرة والذي تم فيه التركيز على إمكانية المترجم تحقيق التكافؤ في ترجمة أسلوب النداء في القرآن الكريم إلى اللغة الإنجليزية، إذ يعد التكافؤ مسألة رئيسية قد نوقشت ضمن دراسات الترجمة في حين أن معظم المنظرين قد عرفوا هذا المفهوم على أنه عكس نفس الموقف والمعنى المعبر عنه في النص الأصل إلى اللغة الهدف مع مراعاة المعايير اللغوية والثقافية فيها وإعتباره على أنه جزء لا يتجزأ من الترجمة. إذ خلقت هاته المسألة إختلافا في الآراء من ناحية تعريفها وأهميتها فضلا عن صعوبة تحقيقها في حال وجود عدم قابلية الترجمة بين السياقين أو غياب المكافؤ الترجمي الأنسب في اللغة المقابلة. وهذا ما يحقق صعوبة لدى المترجم خاصة إذا ما تعامل مع أسلوب النداء في القرآن الكريم فقد لوحظ أن هذا الأسلوب النحوي عنصر صعب يسبب عرقلة لدى المترجمين وهذا عائد للعديد من الأسباب التي تمثلت في: كون أن النص القرآني نص ديني يتقيد في ترجمته بالعديد من المعايير الدينية إضافة إلى تخلي اللغة الإنجليزية عن أسلوب النداء بتركيبته في المجال النحوي القديم وإهمال التقيد بالسياق والمعنى من قبل المترجم. حيث أبرز هذا الأخير أن الترجمة لا يمكن أن تكتمل دون إكمال المعنى بين اللغتين. وقد تطرق الفصل في الأخير إلى تقديم جملة من

النظريات والإستراتيجيات التي يمكن إعتادها في ترجمة النداء كان منها : نظرية نيومارك، نظرية كارتز وفادور ونظرية هاليداي وحسان.

الفصل الثالث:

يشتمل هذا الفصل الجزء التطبيقي للمذكرة الذي إعتد فيه على المنهج التحليلي المقارن من خلال تحليل ووصف ومقارنة ترجمتين مختلفتين لكل من **عبد الله يوسف علي** كترجم مسلم و **رودوييل** كترجم غير مسلم وذلك بالتركيز على قدرة المترجم على تحقيق التكافؤ في ترجمة النداء بكل تركيبته النحوية . إذ يعد هذا الجزء تطبيق لكل ما تجسد في الجزء النظري حيث تم فيه إستعراض كلتا الترجمتين ومقارنتهما بالنص الأصلي الشامل للنداء في القرآن وذلك بالإعتداد على تفسير **طاهر ابن عاشور** و **ابن كثير** لمعرفة المعنى العام للآية والغرض البلاغي المقصود لإظهار مدى نجاح أو فشل المترجمين في الوصول إلى نفس الأثر البلاغي المقصود وذلك بتسليط الضوء على الطريقة والمنهجية المعتمدة من قبل كل مترجم في كل آية تحتوي على أسلوب النداء بمختلف التراكيب اللغوية وتقييم ذلك فيما يخص الشكل والمضمون . حيث تم إختيار 15 آية قرآنية للدراسة إختيارا حسب الأغراض البلاغية المبرزة من قبل النداء في القرآن , لتبرز أن المترجم قد يلجئ في بعض الحالات إلى إستخدام مصطلح لا يتناسب مع السياق القرآني فعلى سبيل المثال:

إستخدام مصطلح "**Behold**" من قبل المترجم يوسف علي لخطاب الله عز وجل كان عملا منه لإبراز التحسر إلا أنه أهمل عظمة المخاطب بالإضافة إلى إستخدامه "**amazing**" كمكافئ غير أمثل لكلمة فريا في الآية والتي يقصد بها العمل الشنيع من سوء وقد إستنتجنا في الأخير من خلال هاته المقارنة والتحليل لترجمة أسلوب النداء في القرآن الكريم من قبل يوسف علي و رودوييل أن تعدد الأغراض البلاغية للنداء أغنت عن وجود طريقة ترجمية ثابتة لترجمة هذا الأسلوب النحوي حيث كانت الترجمة الحرفية أكثر الطرق إعتادا خاصة من قبل المترجم الغير مسلم رودوييل والذي إعتدها ليحافظ عموما عن الشكل العام لجملة النداء ولكن ليست الطريقة المثلى في أغلب الحالات كون أنها تفقد النداء معانيه الجمالية في بعض الآيات.

الخاتمة

بينما تحدى المترجمون وإجتهدوا في ترجمة القرآن الكريم بين المسلمين وغير المسلمين لفهم جوانبه النحوية والجمالية , فإن ترجمة أسلوب النداء جعلت المهمة أكثر صعوبة خلال القيام بعملية الترجمة لهذا الكتاب المقدس نظرا للإشكال الرئيسي المتمثل في الأغراض البلاغية المتعددة التي يمثلها . عملت الدراسة على تسليط الضوء على أحد أبرز الأساليب النحوية الأكثر إستعمالا في القرآن الكريم ألا وهو **أسلوب النداء** حيث هدفت للوصول إلى مدى قدرة المترجم على تحقيق التكافؤ في ترجمة هذا الأسلوب كما ورد في السياق القرآني . وبالإعتداد على ما تم تحليله ووصفه في الجزء النظري وبعد التحليل والمقارنة في الجزء التطبيقي التي تم تطبيقها على جملة من الآيات القرآنية تتضمن أسلوب النداء

لنوعين من الترجمة أولها لمترجم مسلم والثانية لمترجم غير مسلم أين ركز الباحث على الجانب الديني والثقافي لكل مترجم فضلا عن الأسلوب الترجمي المعتمد . تم إثبات صحة الفرضيات المقترحة سابقا وتم تحقيق النتائج التالية:

• يحظى أسلوب النداء بأهمية كبيرة كأسلوب نحوي للخطاب والتواصل في اللغة العربية مقارنة باللغة الإنجليزية .

• تبرز الصعوبة في ترجمة أسلوب النداء بشكل أساسي في تحقيق التكافؤ على مستوى البنية النحوية الكاملة لجملته النداء حيث يجتهد المترجم في ترجمة جزء واحد وإهمال باقي الأجزاء كأداة النداء

• تعدد الأغراض البلاغية التي يمثلها أسلوب النداء في القرآن دفعت المترجمين إلى اعتماد أساليب ترجمية مختلفة للوصول إلى إيجاد المكافؤ الأمثل في السياق إلا أن هذا أدى إلى الوقوع في العديد من الأخطاء وتقديم ترجمات غير دقيقة نظرا لكون أن المترجم يعطي ترجمة حسب فهمه للسياق ما قد يغير الغرض البلاغي والمعنى المقصود بعيدا عن ما هو موضح في الآية ما ينتج عنه تحريف للقرآن.

• الترجمة الحرفية أحد الطرق الترجمية المعتمدة للحفاظ على نفس الغرض البلاغي للنداء في القرآن إلا انها لا يمكن أن تكون الطريقة المثلى التي يمكن اعتمادها خاصة إذا ما تعلق الأمر ببعض جمل النداء التي تتضمن كناية أو مجازا ... إلخ حيث يجب على المترجم التركيز على كل من الشكل والمضمون إقترح الباحث في الأخير أن قدرة المترجم على تحقيق التكافؤ في ترجمة أسلوب النداء في القرآن الكريم إلى اللغة الإنجليزية تنقيد بإعتماده للنظرية التحليلية لكل من المنظرين هاليداي وحسان كون أنها تعد تحليلا شاملا لجملته النداء بكل عناصرها النحوية ما يسهل على المترجم عملية فهم شكلا ومضمونا قبل الشروع في ترجمتها.

نختم عملنا المتواضع بالقول أن أسلوب النداء جزء لا يتجزأ من اللغة ووسيلة مهمة للتواصل حيث أن ترجمته تنجسد في فهم المعنى كون أنه أهم خطوة في ترجمة القرآن الكريم بالإضافة إلى وجوب اعتماد كتب التفسير لنقل هذا المعنى كما ورد في السياق القرآني.

Abstract

The translation of Holy Quran has always been and still is an issue for translators in terms of its structure , language and grammatical styles as the vocative style. The present study deals with problems of translating rhetorical purposes of vocative sentences in the holy Quran into English with aims of describing and analyzing the function of vocative in both English and Arabic languages ,besides a comparison between the two languages to highlight the similarities and differences between them . for this sake, Newmark's (semantics and communicative translation)and Halliday and Hasan methods (context of situation) is used to evaluate the translations, in which fifteen verses with their

interpretations are analyzed and discussed to arrive at the appropriate methods to the translators in rendering the Quranic vocative style into English. Finally the research shows the importance of the Quranic vocative's meaning to appropriate equivalent besides three criteria, the context, the structure and the interpretation of the verse in which the vocative appear.

Keywords: Holy Quran, vocative style, translation, rhetorical purposes

المخلص

إجتهد أغلب المترجمون في ترجمة القرآن الكريم كونه يمتاز بإعجازه اللغوي سواء كان على مستوى لغته أو تراكيبه النحوية وأساليبه الجمالي، ولهذا تتناول هذه الدراسة مشاكل ترجمة عبارات النداء في القرآن الكريم إلى اللغة الإنجليزية بهدف وصف وتحليل وظيفته في كلتا اللغتين الإنجليزية والعربية، بالإضافة إلى المقارنة بين اللغتين لتبرز أوجه التشابه والاختلاف بينهما في هذا الأسلوب النحوي. و من أجل هذا تستخدم نظريات كل من نيومارك و هاليداي وحسان لتقييم ترجمات كل من يوسف علي ورودويل وإبراز النتائج المتوصل إليها. حيث تم في هذا السياق اختيار خمسة عشر آية قرآنية يتم تفسيرها وتحليلها ومناقشتها للوصول إلى الطرق المناسبة للمترجمين في تحقيق التكافؤ في ترجمة أسلوب النداء في القرآن الكريم إلى اللغة الإنجليزية لتظهر الدراسة في الأخير أن التكافؤ لا يمكن أن يتحقق إلا بمراعاة السياق بالإضافة إلى فهم وظيفة النداء في القرآن الكريم وتركيبته النحوية و غرضه البلاغي.

الكلمات المفتاحية: ترجمة القرآن الكريم، النداء، التكافؤ، الغرض البلاغي.