



AWEJ Vol.3 No.1 March 2012

pp.147- 169

A Componential Analysis of Call for Help Meaning in Qur`anic Vocative Sentence with Reference to Translation

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Abstract:

This study investigates the semantic shift in call for help in vocative sentence in some Qur`anic texts when translated into English. The present study aims at exploring a message change in call for help in vocative sentence in the glorious Qur`an when translated into English. It also aims at following the syntactical and grammatical shift that might be affected in bringing out the meaning of call for help in vocative sentence when translated into English. To achieve this aim, a componential analysis of both the ST and the TT is adopted to uncover the similarities and differences in the message content of both Arabic and English languages. To assess the message of both languages, Newmark's approaches to translations are used in this study, including the use of his terminologies such as overtranslation, undertranslation, replacement translation, and inaccurate translation. The Quranic texts and their English version are analyzed according to Katz and Fodor's (1963) theory to observe the differences in the message of both ST and TT. The results of the current study show how the meaning is preserved in some occasions and lost in other occasions.

Keywords: componential analysis, translation, Qur'an, call for help and vocative.

Introduction

Meaning is the heart of a language, without it a word or a sentence would be silly. The meaning of a given word is bounded to various criteria. It is bounded to external object, idea that a given word belongs to, using the same given word or phrase in a particular way, in particular context and to a particular effect (Baker and Lazim, 2005). Generally speaking, vocative is used to draw the attention of the hearer to the speaker. It also used to identify the addressee whether it is person, object or thing. This common meaning is deviated to a secondary meaning "call for help". In which the speaker in a certain circumstance ask the aid and help from the addressee. The Meaning of call for help might be changed to other far meaning if the translator could not be able to infer that meaning. This leads in consequence to unsuccessful translation. The current study presents a theoretical and practical value to an English reader who likes to grasp the aesthetic aspect of Arabic language. It also presents a good directory to translators as it brings out a phenomenon not studied in much concern. Accordingly, the present study tries to investigate a message change that might be occurred in call for help in a qur`anic vocative sentence when translated into English. In a first step, it is necessary to review the notion of vocative and call for help in Arabic since this study is concerned with Arabic language. Secondly, the present study endeavours to handle the translation of lexical items of some vocative sentences in qur`anic texts of call for help meaning in terms of componential analysis of Katz and Fodor`s theory. In addition, approaches of Newmark to translation under various terminologies like undertranslation ,overtranslation and replacement translation are used to evaluate a message in both languages.

The Concept of Vocative in Arabic

Arab grammarians have studied vocative under accusative nouns. According to them, vocative is used to draw the attention of the hearer to the speaker. By vocative the addressee is identified whether it is person or non- person. To fulfil the vocative, only eight particles such as "همزة / *hamza*, أي / *ay*, يا / *yā*, أيا / *aya* , هيا / *haya* , آي / *āy* , آ / *ā*

and *و / wā*” are used. The first two particles “*همزة / hamza, أي / ay*” are used for calling the addressee near the speaker. While, the rest six particles *يا / yā*, *أيا / aya*, *هيا / haya*, *آي / āy*, *آ / ā* and *و / wā*” are used for calling the addressee away from the speaker. Occasionally, the general meaning of vocative is deviated to other new one. Arab grammarians have suggested specific structure for distinguishing that. They have stated that the structure of vocative by call for help should compose of 1) the vocative particle “*يا / yā / O*” 2) the preposition “*ل / lam / for or to*” indicated by “*kesra /*” 3) “*almustaghath bihi*” the name of person or thing called to help 4) the preposition “*ل / lam*” indicated by “*fetha /*” 5) “*almustaghath min ajlihi*” the name of the person or thing against whom /which help is implore. For example, “*يا لزيد لعمرؤ / yā li Zaydn la Amrun / O Zayd for Amr!* i.e. O help zayd against Amr!. In this example, Zayd is the person called to help, while Amr is the person against whom the help is required (Hasan,2004). Arab linguists and rhetoricians have talked about vocative from the semantic point of view. They have listed vocative in the category of demanding non-declarative sentences. This category includes five types of sentences: interrogative, negative, wish, prohibited and vocative which are the pillar of the current study. They point out that vocative is deviated sometimes to various new meanings inferred from the linguistic and non linguistic context. Deviation from the general rule is considered “*rhetoric meaning*” according to Arab linguists and rhetoricians(Atiq,1992; Zawbaī ,1997; Fūd, 1998).

Methodology

To follow the purpose of the current study, five vocative sentences with call for help meaning are collected from the glorious Qur'an against one English version for Yusuf Ali (2006) are examined based on Newmark's approaches (1981, 1988) and Katz and Fodor's (1963) theory, which are summarized as follows.

Newmark's approach (1981, 1988)

A loss of meaning is inescapable in the process of translation because of the differences between languages. This, in turn, puts the translator in the field of overtranslation and undertranslation. Overtranslation provides the reader additional detail and information than the original text. In contrast, undertranslation provides the reader lesser detail than the original text (Newmark,1988). He points out that ambiguous translation “carries a deal of lexical and grammatical ambiguity which may be linguistic or referential; hopefully this ambiguity will be cleared up by the micro and macrocontext” (Newmark, 1988 , p.122). Moreover, he makes a distinction between semantic and communicative translation. In semantic translation, a translator endeavours to follow the author of the original text, whereas in communicative translation, the translator endeavours to reproduce the same effect as the source text on the target text. Other approaches of translations have been discussed by Newmark, such as word-for-word translation and literal translation. In word-for-word translation, a translator attempts to sustain the word order of the source text (Newmark,1988). In literary translation, a translator attempts to convert the grammatical constrictions of the source text to the nearest equivalents in the target text.

Katz and Fodor's theory (1963)

It deals with the semantics within the frame of generative grammar. Katz and Fodor (1963) have differentiated two types of components: “semantic markers” and “distinguishers”. The former stands for elements pertaining to a lexical item in a dictionary and reflect the systematic relations existing between the item itself and the rest of the vocabulary in the language. The latter stands for idiosyncratic features of the meaning of an item (p.185). Decomposing words/phrases/ clauses of a language into their meaning components in terms of semantic features denoted by [+] (present) and [-] (absence) of a feature shall be used in this study wherever applicable as notational techniques of changes of messages between those of the ST in Arabic and their corresponding messages in the TT English translation.

Data analysis

The present study gives attention to call for help in vocative sentence in qur`anic text as one of the linguistic phenomenon. We partially shed light on its syntactic structure to be more valuable. The data of this investigation are based on five verses from qur'an and their English translation by Yusuf Ali (2006). The rhetorical message change by the English translation in each case is explored.

Table (1) Semi-replacement translation

ST	(وَنَادُوا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَائِجُونَ) الزخرف (77)
TL	They will cry : <i>O Mālik ! would that thy Lord make an end to us</i> !(Ali,2006 , p.1279)
Trs	<i>Yā Māliku li yaqđi alaynā rabbuka</i>
BT	O Mālik let your Lord put an end to us
Differences between the semantic features of ST and the semantic features of TT	<p>ST:</p> <p>Yā [+Voc part]</p> <p>Māliku [+proper noun ,+human ,+animate ,+ intended indefini]</p> <p>li- yaqđi [(li)+ imp part, +positive command ,+call for help]</p> <p>yaqđi [+ V , +pre , , jussive mood +action]</p> <p>TT</p> <p>alaynā [(Ala) +prep]</p> <p>Nā [+ pron, +1st person , +plu , +object ,± human]</p> <p>Rabbuka [(Rabbu) +N , +head ,+animate]</p>

	Ka [pron , + poss, 2 nd person,+ Masc , +sing ,± human] TT: O [+interj part ,+ Voc] Mālik [+proper noun , human ,+animate] Would that [+ wish expression , +V] Thy [+pron ,+poss, ± sing ,+human] Lord [+N , +sing ,+head , animate] Make an end [+idiom] To [+prep] Us [+ pron , + 1 st person, + plu , +Masc , +Fem ,+object ,+human]
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In this verse, those settled down in hell asking help from Mālik. They are asking help against hell. In other words, they call Mālik to ask Allah to put an end for them as they cannot endure the torment of hell. As it is noted the vocative sentence carries the meaning of the call for help. The addressee Mālik is prefixed by the vocative particle “ يَا /yā”. He is identified by the following semantic features (+proper noun ,+voc ,+ the guardian of Hell,+ head ,+ the called angle from whom the help is wanted) . The construction “ يَا مَالِكُ /Yā Māliku” is NP rendered into NP. The particle “ لِي /li” is indicated by the semantic features (+imperative particle ,+ positive command ,+call for help). It is prefixed the present verb in jussive mood “ لِيَقُضْ / li- yaqḍi” in the ST .The translator has produced a semi-replacement translation and shifted the meaning of the ST “ لِي /li” into other meaning . He has translated it into wish form “would that” . Bearing in mind that the jussive mood in Arabic is characterized by two functions: emphatic form and non – emphatic form. The former conveys the positive command and wish expression. The

latter communicates negation as it is always introduced by negative particles. Upon this fact, the internal meaning of the ST “ل /li” has been distorted and the translator has reproduced other far meaning different from the original. Consequently, his translation is incorrect. Further, the ST “يَقْضُ / yaqḍi” is present verb in the jussive mood translated into “make an end”. The translator has given the suitable equivalent of the ST “يَقْضُ / yaqḍi” and produced a semi –replacement translation as he changed the V in the ST to phrasal verb.

The ST “عَلَيْنَا / alaynā” is a prepositional phrase is rendered into prepositional phrase “to us” The ST “رَبُّكَ / Rabbuka” is a noun phrase translated also into noun phrase “thy Lord”. It is observed that this verse contains two called nouns from whom the help is wanted .The main is “رَبُّ / Rabb” (+N, +Creator, +the real helper) and the second is Mālik (+ the guardian of hell ...). Rationally, the help is wanted from the main as he is the Creator . But it is noted that the speakers do not ask the help from the main directly. Instead they direct their speech directly to Mālik since he is supervised their torment.

Table (2) overtranslation , semi replacement translation and undertranslation

ST	(وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلْ) فاطر (37)
TL	Therein will they cry a loud (for assistance): "Our Lord !Bring us out: we shall work righteousness , Not the (deeds)we used To do !" (Ali,2006 p.1112)
Trs	<i>rabbanā akhrijnā namalu salihan ghayra alladhī kunnā namalu</i>
BT	Our Lord bring us out we will do righteousness other than we were doing
Differences between the semantic features of	ST : rabbanā [(Rabba) +N , +head ,+animate +accusative]

<p>ST and the semantic features of TT</p>	<p>Nā [+ pron , +1st person , +plu , + poss , + human]</p> <p>akhrijnā [(Akhrij) +V ,+imperative ,+ action]</p> <p>Nā [+ pron ,+1st person , +plu , +object ,± human]</p> <p>namalu [+V ,+pre , +action , (jussive mood)]</p> <p>salihan [+N ,+active,+masc,+sing,+accusative]</p> <p>ghayra [+N ,ccusative,+masc]</p> <p>alladhī [+rel pron,+sing,+masc]</p> <p>kunnā [(kana) +V, + past ,+ action]</p> <p>Nā [+ pron ,+1st person , +plu , +object ,± human]</p> <p>namalu [+V ,+ present ,+ action]</p> <p>TT:</p> <p>Our [+possessive (pron) , +plural]</p> <p>Lord [+N , +sing ,+head , animate]</p> <p>Bring us out [+Phrasal verb ,+action]</p> <p>We [+person (pron) +,plural ,+ subjective]</p> <p>Shall [+V (modal) , +future tense ,+V +ought , +must]</p> <p>Work [+V, +present ,+action , + do ,+ perform ,+act ,+N]</p> <p>Righteousness [+N ,-V]</p>
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Not [+N ,+A ,+Adv]
The [+defi art ,+spec reference , + generic reference, ±sing]
(deeds) [+N ,+plural ,+ inanimate]
We [+person (pron) +,plural ,+ subjective]
Used to [+ V, action , make use of , + work ,+A ,+old]
Do [+V(aux) ,+present ,+action + perform ,+ make]

The verse reveals the conduct of those people in the hell. They are asking help directly from the Lord. They are imploring to Allah to save them from the torment of hell. Their asking for help is manifested in the act of “يَصْطَرِكُونَ / *yaštarikūna* / will cry” prefixed the vocative sentence and the act of “أُخْرِجْنَا / *akhrijnā*”. They are calling the addressee “رَبَّنَا / *rabbānā*” without vocative particle “يَا / *yā*”. The omission of the vocative particle reflects the extent of their severe, critic situation and how much they are needed to help. It also reveals they are in hurry for asking the help as they are under the pressure of torment. The lexical item “رَبَّنَا / *rabbānā*” is composed of the noun “رب / *rabb*” annexed by the first person possessive pronoun “نا / *nā* / our”. The lexical item “رَبَّنَا / *rabbānā*” contains the semantic features (+ Voc, +NP,+ Creator,+ helper] . The ST “أُخْرِجْنَا / *akhrijnā*” is a VP changed to phrasal verb. It is translated into phrasal verb “bring us out”. It is a semi-replacement translation. Looking at the ST “أُخْرِجْنَا / *akhrijnā*”, it seems that the ask for help is shown in the act of “أُخْرِجْنَا / *akhrijnā*” (+ imperative, +remove, + to move from a position or place,- to take off , - to dismiss from office or position). The denotative meaning of the act “أُخْرِجْنَا / *akhrijnā*” is to oblige the addressee to do something. In this vocative sentence it is deviated to other new meaning “call for help”. This meaning is reinforced by some lexical items mentioned inside and outside the vocative sentence such as “يَصْطَرِكُونَ / *yaštarikūna*”. The act of “يَصْطَرِكُونَ / *yaštarikūna* / will cry” is present tense composed of the bare verb “يَصْرُخُ / *yaštarik* / cry”

and the third person plural subject pronoun “ون / they”. The extra letter “ ط / t̤ ” has a hyperbolic sense. It indicates sever of crying and their urgent to call for help.

Besides, the ST “نَعْمَلُ/namalu” is VP composed of the imperfect tense “نَعْمَلُ/namalu” annexed by an implicit first person plural pronoun “we”. It is rendered into VP in the future form. It is changed to “we shall do”. The translator has provided a semi replacement translation. He has presented the suitable tense in TT as the imperfect tense “نَعْمَلُ/namalu /do” indicates to future. Semantically, the act of “نَعْمَلُ/namalu /do” in both Arabic and English indicated by the semantic features as (+ to perform an act or duty, + to put forth,- to be the cause of good or harm,- to execute apiece or amount of work). The act of “نَعْمَلُ/namalu /do” carries a promise that we will do right. Thus, the meaning of the ST is retained by this shift.

With regard to the ST “صَالِحًا / salihan” is a noun rendered into noun “righteousness”. The noun “صَالِحًا / salihan / righteous” is identified by such semantic features as (+righteous conduct,- the quality or state of being righteous, +good deed and action). It is translated into accurate equivalent .The ST “غَيْرَ /ghayra” is a N transposed to negative particle “not” functions as Adv. It is a semi-replacement translation. It has the meaning of (+diversity,+ negation). In a sense, it is used to affirm something non –mentioned and negate something mentioned. The TT negative particle “not” has the semantic features as (+negation,+ to indicate that the previous statement is untrue). The ST “الَّذِي / alladhī” is relative pronoun extended into two splits definite article “the” and the plural noun “deeds”. This leads to an overtranslation.

The ST “كُنَّا / kunnā” is VP composed of the perfect verb annexed by the first person plural object pronoun “we” . It is rendered into VP “ we used to” . The translator has produced an overtranslation since he added further semantic feature [+prep] . Finally, the ST “نَعْمَلُ/namalu” is a VP translated into V “do” . So, the translator has retained the meaning of the ST “نَعْمَلُ/namalu” in Arabic and presented undertranslation . As the

VP “*نَعْمَلْ / namalu*” is composed of the perfect verb annexed by the first person plural object pronoun “we”.

Table (3) overtranslation and semi-replacement translation

ST	(قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ) المؤمنون (26)
TL	(Noah) said: "O my Lord! help me: for that they accuse me of falsehood!" [Ali,2006, p.243]
Trs	<i>rabbī unṣurnī bimā kadhabūnī</i>
BT	My Lord help me since they have accused me of falsehood
Differences between the semantic features of ST and the semantic features of TT	<p>ST :</p> <p>rabbī [(rabb) +N , +sing , +head , +animate , -V]</p> <p>ī [+ pron, + Poss , +1st person, -V, + sing , ±human]</p> <p>unṣurnī [+V, +action , +imper , +win victory]</p> <p>bimā [(bi) +prep]</p> <p>TT</p> <p>mā [+rel pron]</p> <p>kadhabūnī [(kadhab) +V,+ past ,+action , -N, +deny ,+ rebuff]</p> <p>ūn [+pron, +1st person, +sing , + subject]</p> <p>ī [+pron, +1st person ,+ object ,+ sing ,+masc ,+fem]</p> <p>TT:</p> <p>O [+Voc part ,+interj]</p>

My [+pron ,+ poss , ,+1 st person +sing, ± animate]
Lord [+ Voc ,+N , +head , +animate , -V]
Help [+V,+ action , +imp ,+ assist, +N, -adj]
Me [+pron,1 st person ,+ Mas , +Fem , +sing , +object]
For [+conj,+ reason ,+prep]
That [+conj,+ reason ,+adv, +adj]
They [+pron ,+plu , 3 rd person ,± ainimate ,subject]
Accuse [+V, +action, +pre , + charge , -N]
Me [+pron,+ 1 st person ,+ Mas , +Fem , +sing , +object]
Of [+prep]
Falsehood [+N, +sing , -V, +lies , dishonesty]

The vocative verse uncovers sadness feelings of Noah`s since his people accused him of lying. Therefore, he asked help and aid from Almighty Allah to overcome his people. This is realized by calling the addressee “ رَبِّ / *rabbī*” without the vocative particle “ يَا / *yā*”. Addressing the Almighty without using the vocative particle indicates that Allah is too near from his slaves. The lexical item “ رَبِّ / *rabbī*” is composed of the N “ رَبِّ / *Rabb* ” annexed by the first person possessive pronoun “*my*” . On the other hand, the vocative particle “ يَا / *yā*/ O” has become explicit in English. Hence, it is an overtranslation. The verb phrase “ انصُرْنِي / *unṣurnī*” is an imperative verb suffixed by the first person singular object pronoun ‘*me*’ with implicit subject estimated b “*you*”. It is translated into imperative verb phrase “*help me*” .The original meaning of the

imperative verb “انصُرْنِي / *unṣurnī*” is deviated from order to call for help. His people accused him of falsehood; therefore he asks aid from Almighty.

The prepositional phrase “بِمَا / *bimā*” consists of the preposition “بَ / *ba*” used for reason and the relative pronoun “مَا / *mā*”. The translator changed it to “for that”. Hence, it is a semi-replacement translation. The meaning of the ST “بِمَا / *Bimā*” is retained. The verb phrase “كَذَّبُونِ / *kadhabūnī*” is composed of the perfect verb “كَذَّبَ / *kadhab*”, subject “و / *they*”, and the first person singular object pronoun ‘me’. The translator has rendered it into “they accuse me of falsehood!”. Note that the translator has given an overtranslation to reproduce the meaning of the message. He transposed the VP to simple sentence. Consequently, he has provided a semi-replacement translation.

The prepositional phrase “بِمَا / *bimā*” consists of the preposition “بَ / *Ba*” used for reason and the relative pronoun “مَا / *mā*”. The translator changed it to “for that”. Hence, it is a semi-replacement translation. The meaning of the ST “بِمَا / *bimā*” is retained. The verb phrase “كَذَّبُونِ / *kadhabūnī*” is composed of the perfect verb “كَذَّبَ / *kadhab*”, subject “و / *they*”, and the first person singular object pronoun ‘me’. The translator has rendered it into “they accuse me of falsehood!”. Note that the translator has given an overtranslation to reproduce the meaning of the message. He transposed the VP into a simple sentence. Consequently, he has provided a semi-replacement translation.

Table (4) inaccurate translation and semi-replacement translation

ST	(رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ) الدخان (12)
TL	(They will say:) "Our Lord! Remove the Penalty from us, for we do really believe!" [Ali,2006,p. 596]
Trs	<i>rabbānā ikshif annā al-adhaba innā muḥminūna</i>

BT	Our Lord ! Remove the torment from us , we really believe .
Differences between the semantic features of ST and the semantic features of	<p>ST:</p> <p>rabbanā [(rabb) +N , +sing ,+head , +animate ,-V]</p> <p>nā [+pron , +1st person , +poss ,+plu , + human]</p> <p>ikshif [+V, +action, +imp]</p> <p>annā [(An) +prep]</p>
TT	<p>nā [+pron , +1st person , +object ,+plu , + human]</p> <p>al-adhaba [(al) +definite art ,+generic reference ,+specific reference]</p> <p>adhaba [+N, +inanimate , +accusative, +masc]</p> <p>innā [(innā) +accusative part , + quasi -verb, +action , -N]</p> <p>nā [+pron , +1st person , +object ,+plu , + human]</p> <p>muʾminūna [+N, +plur ,+animate ,+masc ,+active participle ,+believers]</p> <p>TT:</p> <p>Our [+pron , 1st person, +poss , +plu ,+D]</p> <p>Lord [+N , +sing ,+head , animate]</p> <p>Remove [+V, +action ,+imp , -N , + take away ,+take out]</p> <p>The [+defi art ,+spec reference , + generic reference, ±sing]</p> <p>Penalty [+N,+ inanimate , +singular ,-V, torment , +punishment]</p>

From [+prep]
Us [+ pron , + 1 st person, + plu , +Masc , +Fem ,+object ,+human]
For [+conj,+perp]
We [+ pron , + 1 st person , + plu ,+ subject ,+animate]
Do [+V(aux) ,+pre ,+action, +emphatic + perform ,+ make]
Really [+adv,+truly]
Believe [+V, +pre, +action, +faith , +trust]

Calling for help is gushed out in this verse of those who stay in the hell asking Almighty Allah to remove torment from them. Vocative is realized by calling the addressee “ رَبَّنَا /rabbanā” without the vocative particle “ يَا /yā”. As it seems that the vocative particle “ يَا /yā” is also omitted from the target text with keeping the meaning same. The verb “ اِكْشِفْ /ikshif” is an imperative verb rendered into imperative verb “remove”. The prepositional phrase “ عَنَّا / annā” is translated into prepositional phrase “from us”. The lexical item “ الْعَذَابَ / al-adhaba” is a NP in the sense of “torment”. It is translated into NP “the penalty”. Evidently, there is a difference in meaning between the lexical item “ الْعَذَابَ / al-adhaba” in Arabic and the English lexical item “penalty”. The former has the meaning of severe physical and mental sufferings. The latter means a punishment for breaking a law, rule or legal agreement. Accordingly, the word “penalty” has given another far meaning of that in the Arabic text and the meaning of the message has been distorted. As a result the translation is inaccurate. The lexical item “ إِنَّا / Innā” is a particle which resembles the verb since it has certain verbal meaning and force. Therefore, it is a semi –verb in Arabic language. Semantically, it has an emphatic function. The particle “ إِنَّا / Innā” has implicit first plural person pronoun “we”. The lexical item “ إِنَّا / Innā” is changed to PP . It is translated into “for we do really”. The

meaning of the ST “إِنَّا / *innā*” is rather retained and the translator has provided a semi-replacement translation. The lexical item “مُؤْمِنِينَ / *muʾminūna*” is an adjective in the sense of “believers”. The translator has made a transposition. He has translated it to V “believe!”. Hence, he has produced a semi –replacement translation.

Table (5) semi –replacement translation

ST	(رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ) المؤمنون (107)
TL	"Our Lord! bring us out of this: if ever we return (to Evil), then shall we be wrong-doers indeed!"
Trs	<i>rabbanā akhrijnā minhā fa in audnā fa innā zālimūna</i>
BT	Our Lord! bring us out of it ; if we return [to evil] we would indeed be wrongdoers
Differences between the semantic features of ST and the semantic features of TT	<p>ST:</p> <p>rabbanā [(rabba) +N , +head ,+animate]</p> <p>nā [+pron , +1st person , +poss ,+plu , + human]</p> <p>akhrijnā [(akhrij) +V ,+imperative ,+ action]</p> <p>nā [+ pron ,+1st person , +plu , +object ,± human]</p> <p>TT</p> <p>minhā [(Min) +prep]</p> <p>hā [+pron ,+3rd person ,+ sing , +fem , +object]</p> <p>fa in [(Fa) +resumption part]</p> <p>in [+Conditional part]</p>

<p>audnā [+V, +action ,+past ,+return ,+ come back]</p> <p>fa innā [(Fa) +resumption part]</p> <p>Innā [+accusative part]</p> <p>nā [+ pron ,+1st person , +plu , +object ,± human]</p> <p>zālimūna [+N, + plur, +masc , +active participle]</p> <p>TT:</p> <p>Our [+pron , 1st person, +poss , +plu ,+D]</p> <p>Lord [+N , +sing ,+head , animate]</p> <p>bring us out of [+Phrasal V ,+action ,+ imp, +go out]</p> <p>This [+demon , +D ,+ sing , +near]</p> <p>If [+cond part]</p> <p>We [+ pron , + 1st person , + plu ,+ subject ,+animate]</p> <p>Return [+V, +action , +pre ,+N ,+go back]</p> <p>Then [+adv of time]</p> <p>Shall [+ pre participle , + V(modal) , +N]</p> <p>We [+ pron , + 1st person , + plu ,+ subject ,+animate]</p> <p>Be [+V (aux) ,+V ,+ action ,exist , go ,stand]</p> <p>wrong-doers [+N,+ animate ,+plu]</p>

	indeed [+adv ,+actually]
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The pagans in this verse ask aid from the Almighty to bring them out of hell. They promise Allah if they come back to do evil actions they would be wrong-doers. Once more the vocative by call for help is recognized by calling the addressee “ رَبَّنَا /rabbanā” with no vocative particle. It is rendered into English “Our lord!”. The imperative verb “ أَخْرِجْنَا /akhrijnā” is suffixed by the first person plural object pronoun “ نَا / nā / us”. It is changed to phrasal verb “bring us out” . Hence, the translator has provided a semi – replacement translation with retaining the meaning of the message.

The prepositional phrase “ مِنْهَا / minhā” consists of the preposition “ مِنْ / min” and the pronoun “hā/ it” that it refers to something inanimate{hell}.The translator has rendered the prepositional phrase into PP “from this ”. The pronoun ‘hā/ it’ is rendered into demonstrative pronoun ‘this’ to refer to hell. The lexical item “ فَايْنُ / fa in” is composed of the conjunction word “ فَ / fa” .It is called resumption particle. And the conditional particle “ إِنْ / in” in the sense of ‘if’. The conjunction “fa” is changed to adverb “ever”. Thus, it is a semi-replacement translation.

The perfect verb in jussive mood “ عُدْنَا / audnā” suffixed by the first person plural subject pronoun “ نَا / nā / we” . It is rendered into “we return” . In a sense, the VP “ عُدْنَا / audnā” is translated into VP .The lexical item “ فَايْنًا / fa innā” consists of the conjunction word Fa , the emphatic particle “ إِنَّا / Innā ” and the first person plural subject pronoun “ نَا / nā / we”. The conjunction “fa” is changed to adverb of time “then” and the emphatic particle is changed to adverb “indeed”. The translator has kept the meaning of the message through this shift. Hence, he has produced a semi-replacement translation.

Finally, the lexical item “ ظَالِمُونَ / zālimūna” is changed from noun to simple sentence “shall we be wrong-doers” . Hence, the translator has provided a semi- replacement translation. Meanwhile, the meaning has been maintained.

Conclusion

In the present, study one type of rhetorical meaning “Call for help” in the glorious Qur’an is investigated. Based on the beneficial uses of the componential analysis of the approaches of Katz and Fodor (1963) and Newmark (1981, 1988), five vocative sentences from the glorious Qur'an and their English version are analyzed to present the message change. This study reinforces that the meaning of Qur’anic vocative sentences is not preserved as much as possible in the given analysis since we found that the translator has used overtranslation, undertranslation, semi-replacement translation and inaccurate translation. In a sense, the message is extended, pointed or put in the same tense and sometimes in a different tense to coincide with the original text. However, the meaning of the Qur’anic vocative sentences is lost in TT when the translator fails to infer the internal meaning of the ST. From a theoretical perspective, using the componential analysis has been substantiated to be a highly feasible tool in this study to observe similarities and differences between the original text (i.e., Qur'an) and the English rendering. Consequently, it helps us to distinguish between the message of the source text and the given translated text.

Note:

To express the grammatical categories in this study, we use the following symbols:

ST(source text),TT(target text), Trs(transliteration), BT(back translation), Voc(vocative), Part(particle), VP(verb phrase),V(verb), NP(noun phrase), N(noun), PP(prepositional phrase),P(preposition), AP(adjective phrase), Adv P (adverb phrase),Adv(adverb), DP(determiner phrase, D(determiner),Sing(singular),Plur(plural),Pron(pronoun),Poss(possessive), interj(interjection), Indefi art(indefinite article) , Spec(specific reference), Masc(masculine), Fem(feminine), Conj(conjunction),Demon (demonstrative), pr perf(present perfect), PUH(peace on him)

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List of Arabic Phonemic Symbols

Arabic letters	Arabic phonemic symbols
ء	ʔ
ا	A
ب	B
ت	T
ث	TH
ج	J
ح	H
خ	Kh
د	D
ذ	Dh
ر	R
ز	Z
س	S
ش	Sh
ص	Ŝ
ض	Ð
ط	F
ظ	Ż

ع	A
غ	Gh
ف	F
ق	Q
ك	K
ل	L
م	M
ن	N
هـ	H
و	W
ي	Y

Vowels

آ	Ā
ؤ	Ū
يـ	Ī
ـُ	U
ـِ	A
ـِ	I