

## A Study of Some Emphatic Arabic Particles in the Glorious Qur'an with Reference to Translation

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### Abstract:

This paper sheds light on emphasis (corroboration) in Arabic and the ways of emphasizing speech. Emphasis is widely used by Arabs to strengthen the meaning and to remove any doubt a receiver may have upon hearing an utterance or reading a statement. Unlike English, Arabic by its nature tends to use overstatement in many situations. So it uses emphasis heavily to give extra force to a word, a phrase or a statement. The study aims at (1) showing ways and purposes of emphasis in Arabic. (2) showing how emphatic expressions are realized in English. (3) pointing out some problems a translator may face when rendering such emphatic texts particularly in the Glorious Qur'an. The study hypothesizes that since English opts for understatement, the rendering of emphatic verses may not be as forceful and emphatic as the original. The study comes out with the conclusion that the renderings are often not as emphatic as the original.

### دراسة بعض أدوات التوكيد في القرآن الكريم بالإشارة إلى الترجمة

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#### ملخص البحث:

يتناول هذا البحث موضوع التوكيد بالأدوات في القرآن الكريم وهو احد اساليب التوكيد المستخدمة في اللغة العربية. يلجأ المتكلم الى التوكيد لتقوية المعنى ولإزالة أي شك لدى المتلقي عند سماعه او قراءته للخبر. تهدف الدراسة الى بيان طرق التوكيد واهدافه كما تهدف ايضا الى بيان كيفية ترجمة بعض آيات القرآن الكريم التي تحتوي على بعض ادوات التوكيد مع بيان بعض الصعوبات التي قد يواجهها المترجم عند ترجمته لمثل هذا النوع من الآيات.

تفترض الدراسة بان اللغة العربية وبسبب طبيعتها تميل الى استخدام التوكيد اكثر من اللغة الإنكليزية الامر الذي يجعل ترجمة المعاني التوكيدية اقل قوة واضعف تأثيرا من نصوص اللغة المصدر وهذا ما اكدته النتائج التي توصلت اليها الدراسة.

## 1. Introduction:

Emphasis is used to strengthen the meaning and to leave no doubt for the reader to suspect the contents of the message s/he hears or reads. In addition, emphasis is said to be one of rhetorical devices in language in general and in the Glorious Qur'an in particular. A rhetorical speaker tends to emphasize his/her speech whenever he /she feels that the receptor is either in doubt of or denies altogether what he/she hears. Generally speaking, Emphasis in Arabic can be performed by one of the following ways: 'التوكيد اللفظي' verbal emphasis, 'التوكيد المعنوي' emphasis in meaning, and 'التوكيد بالأدوات' emphasis by using certain emphatic particles.

Verbal emphasis means the repetition of the same word whether it is a noun, a verb, a particle, or a sentence (Al-Qurtubi, 2010: 81). A verb can be emphasized by repeating it as in the following Ayah *إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ* (يوسف 4) *When Joseph told his father: "O my father, I saw eleven stars and the sun and the moon bowing before me in homage,"*. The verb رأى is repeated twice to emphasize the speech and to avoid forgetting the first part of the sentence. The emphasis is expressed in this Ayah by (رَأَيْتُهُمْ , إِنِّي رَأَيْتُ) to remove any doubt that prophet Jacob (P.B.U.H) may have upon hearing what his son, prophet Joseph (P.B.U.H) says. Ibnu 'Ashūr (1984, vol. 12 :207) states that the verb رأى is used to emphasize 'رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا' in relating the events of a vision seen by Joseph.

As regards emphasis by a separate pronoun, if the separate pronoun is in the accusative case, it can unreservedly be repeated, and if it is in a nominative case, it emphasizes the pronoun whether it is latent or connected (ibid: 202). Let us consider the following Ayah: *وَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَىٰ إِلَيْهِ أَخَاهُ ۗ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ* (يوسف 69) *When they came to Joseph he made his brother his guest, and said: "I am your brother. So do not grieve for what they had done."* The speech of Joseph is emphasized by *إِنَّ* , and the separate pronoun *أَنَا*. Using more than one emphazier is justified by the long absence of Joseph and his sudden appearance as a minister of Egypt.

Emphasis in meaning is carried out by using certain words like 'النفس او ' النفس ' self, 'العين self, 'جميع او عامة' all, 'كلا او كلتا' both (Al-Ghalāyīniyy, 1985, vol.3 : 233). These words are often placed after the definite noun which they might govern in the genitive, in which case a pronominal suffix is appended to them, referring to that noun like 'فسجد الملائكة كلهم اجمعون' and *the angles all (without exception) prostrated themselves* (Wright, 1971, vol. 2 : 278-279).

## 2. Emphasis by Particles

### i. Emphasis by *inna* إِنَّ and *anna* أَنَّ

إِنَّ and أَنَّ are used to emphasize the content of a sentence, and to strengthen the relation between its parts, and to remove any doubt a hearer or a reader may have. For example, 'إِنَّ زيدا قائم' stands for repeating the sentence 'زيد قائم' twice. If a لام is prefixed to the predicate as in 'إِنَّ زيدا لقائم', then it stands for repeating the sentence three times. إِنَّ is used at the beginning of Joseph's Surah: *إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ* *Lo! We have revealed it, a Lecture in Arabic, that ye may understand.* This Glorious Ayah starts with an emphatic particle إِنَّ since the disbelievers in Mecca who asked the prophet Mohammed (P.B.U.H) to tell them the story of prophet Joseph (P.B.U.H) were denying his message, and that the Glorious Qur'an is the Word of Almighty Allah, therefore; this emphatic particle is used at the beginning to refute their allegations. Ibnu 'Ashur (1984: 207) says that أَنَّ emphasizes its predicate, the verb انزلناه, as a reaction to those who deny that the Glorious Qur'an is a revealed Book sent down on Prophet Muhammad (P.B.U.H).

The emphasis by أَنَّ is expressed in the following Ayah: *وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ* (يوسف 42) *And (Joseph) asked the man he knew would be released: "Remember me to your lord.* As-Sabuniyy (1980, vol.2, 52) points out that prophet Joseph asked one of the prisoners whom he thought to be released to remember Joseph to his lord.

### ii. Emphasis by اللام Lam

#### a. لام الابتداء Lam of Inception

Az-Zajjaji (1969: 69) states that this لام is termed as Lam of Inception because it prefixes the subject of a nominal sentence as in *وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ* *for lo! a believing bondman is better than an idolater though he pleases you.* It strengthens the content of the sentence it affixes just like إِنَّ does, but it differs from it in that it has no governing force. It affixes all types of predicate as in the following Ayah: *إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَخَبِيرٌ* *On that day will their Lord be perfectly informed concerning them.* This Ayah is emphasized by two emphatic particles: إِنَّ and اللام, and what is intended to be emphasized is that Almighty Allah certainly knows well the disbelievers and He will punish them for their blasphemy. It affixes the predicate whether it is nominal as *إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ* (هود 87) *Lo! thou are the mild, the guide to right behavior,* where the distinct pronoun is a subject of the nominal sentence, or verbal as in *وَأَنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ* (النحل 124) *and lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.*

### b. The Lam that corresponds to an oath لام جواب القسم

This لام is originally the لام of inception which is used for emphasis. It is used to strengthen the complement of an oath, therefore, it is termed لام القسم. It affixes verbs and nouns. As for the verbs, it prefixes the verb indicating past and future. An imperfect verb must be emphasized by نون كلاً لئن لم يئته لئسفاً بالناصية (العلق 15) in order to be prefixed by this لام as in *Is he then unaware that Allah seeth?* The لام of لئسفاً is used to emphasize the oath (Ar-Rawi, 1977: 109).

### c. The Lam that smooths the way for the oath لام الموطئة للقسم

This lam affixes the conditional particle to indicate that the conditional complement is based on a preceding oath. It is also termed 'لام الشرط' a conditional lam, because it affixes a conditional particle. Consider the following Ayah (14 يوسف) *They replied: "If a wolf should devour him when we are there, a well-knit band, we shall certainly be treacherous."* The lam in لئن smooths the way for an oath. Joseph's brothers wanted to emphasize the complement of the oath 'الخاصرون' by لام, إن, and inception lam if they failed to protect Joseph from being eaten by a wolf. All these emphatic particles are used to dispel the fears of their father and convince him to send Joseph with them.

### d. Lam of Denial لام الجحود

Lam of denial affixes the imperfect verb which is preceded by (ما كان) or (لم يكن). It is termed 'lam of denial' since it indicates denial, i.e. negation. Consider the following Ayah: (الانفال 33) *But Allah would not punish them while thou wast with them.* It is similar to augmentative preposition that follows the predicate to strengthen the negation in the nominal sentence.

### iii. Emphasis by single (lightened) nūn and double (heavy) nūn

#### التوكيد بنوني التوكيد الخفيفة والثقيلة

Verbs indicating futurity can be emphasized by both single nūn and double nūn. The following Ayah serves a good example: *Yet in case he does not do my bidding he will be put into prison and disgraced.* To emphasize her threat, the minister's wife used a heavy nūn in 'لئسجنن' and a lightened nūn in 'ليكونن'. This indicates that she was determined in implementing her threat.

### iv. Emphasis by Qad and Laqad التوكيد بقد ولقد

Qad affixes the perfect verb to emphasize either the accomplishment of an action or an event as in 'قد افلح المؤمنون' or the closeness of starting doing an action like 'قد قامت الصلاة', i.e. the prayer is about to be established. Consider the following Ayah: (يوسف 100) *"O my father," said Joseph, "this is the meaning of my earlier*

*dream. My Lord has made it come true. He was gracious in getting me out of the prison".* Talking to his father, Joseph affirmed, by using *قد*, that the vision he had seen when he was a child Allah has indeed made it come true. As for *لقد*, it indicates an ellipted oath apart from being an emphatic particle. The following Ayah serves a good example: (يوسف 24) *وَلَقَدْ هَمَّتْ بِهِ ۖ* But the woman desired him.

#### v. Emphasis by Al-Qasr (Restriction) التوكيد بأسلوب القصر

Restriction is regarded one of the emphatic types which basically depends on particles. It can be done by using one of the following:

##### a. Restriction by negation and illa والقصر بالنفي وإلا

Many Ayahs in the Glorious Quran show this type of emphasis. It is achieved by using 'إلا' preceded by one of negation particles like 'لا، هل، إن، ما،' as in (يوسف 40) *"You do not worship beside Him except innovations that you have made up, you and your parents".* The use of 'إن' with 'إلا' is shown in (يوسف 31) *وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ* they said, "Allah preserve us! no mortalis this! this is none other than a noble angel!. The following Ayah contains three types of restriction by negation and exception to emphasize that no one is worthy to be worshipped except Allah: *مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ* {يوسف 40} *'Those whom ye worship beside Him are but names which ye have named, ye and your fathers. Allah hath revealed no sanction for them. The decision rests with Allah only, Who hath commanded you that ye worship none save Him. This is the right religion, but most men know not'.*

##### b. Restriction by innama (انما) القصر ب (انما)

'انما' is a restriction particle which stands at the beginning of a proposition, and the portion of the proposition which is affected by it is always placed at the end as *'انما الصدقات للفقراء'* *'the obligatory alms are only for the poor'* (Wright, vol. 2,1971: 335).

#### vi. Emphasis by an Oath التوكيد بالقسم

An oath is a way of emphasizing one's speech (Sebawayh,1988: 99). As-Suyutiyy (1977: 210) states that when Arabs want to strengthen something, they use an oath. Hence, the Glorious Quran is full of Ayahs with oaths. Usually an oath is formed by prefixing *الله* with an oath particle, viz. *الواو، الباء، التاء*. Ibnu Sayyida(1996: 73) adds that *التاء* is the weakest of the oath particles since it is a substitute for *الواو* which is, in turn, a substitute for *الباء*, therefore, it prefixes only the name of Almighty Allah. Consider the following Ayah (يوسف 73) *They said: By Allah, well ye know we came not to do evil in the land, and are no thieves.* The reply of Joseph's brothers is emphasized by an oath (*تالله*) and (*لقد*) to equate the tow

emphatic particles used in accusing them of stealing the king's cup, viz. *إنَّ* and *اللام* in *إِنَّكُمْ لَسَارِقُونَ* 'Ye are surely thieves.'

### vii- Emphasis by Unrestricted Object التوكيد بالمفعول المطلق

As-Suyūtiyy (1977: 302) states that an unrestricted object is named like this because it is unrestricted to a preposition. It is the third form of each verb whether it is transitive or intransitive like *كَيْدًا* which emphasizes *فَيَكِيدُوا* in (يوسف 5) *قالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا* (يوسف 5) *He (the father) said: "O my son! Relate not your vision to your brothers, lest they arrange a plot against you.*

### viii. Emphasis by Augmentive Particles التوكيد بالأحرف الزائدة

Augmentive particles in Arabic affirm and corroborate the verb. They are listed below:

#### a. الباء Bā'

*الباء* is the most widely used augmentative particle in affirmation and in negation. Let us consider the following ayah: *وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ* (يوسف 44) *And we are not knowing in the interpretation of dreams.* *الباء* is augmentative in the predicate of *ما* to corroborate the negation.

#### b. أن An

*أن* is expressed in the Glorious Quran as an augmentative particle to indicate corroboration and is normally follows by chronometrical *لما* as in *فَلَمَّا* (يوسف 96) *أن جاء البشير* (يوسف 96) *Then, as the harbinger of happy news arrived.*

## 3. Emphasis in English

### i. By using emphasizees.

Emphasizers are one of the semantic subclasses of intensifiers. They have a great heightening effect. Common emphasizees include: actually, certainly, clearly, definitely, indeed, obviously, plainly, really, surely, for certain, for sure, of course, frankly, honestly, literally, simply, fairly, just (Quirk et al, 1973:214-215).

### ii. Emotive emphasis

This kind of emphasis is used to show how strongly we feel about what we are saying, for example: you *do* look nice today (Swan, 2005:164). Quirk et al (1973:427) add that emotive emphasis include exclamations, the persuasive 'do' in commands, interjections, expletives, and intensifiers.

### iii. Contrastive Emphasis

Contrastive emphasis is used to show contrast between two opposite things, for example true and false, or present and past, or a rule and an exception. Consider the following example: I don't do much sport now, but I did play football when I was younger (ibid:165).

#### 4. Text Analysis and Translation

Six Arabic Qur'anic verses with four translations for each are selected to be the data of the current study. Nida's (1964a) formal equivalence modal is adopted in judging the translations since it focuses on both form and content of the message and it emphasizes that the message in the TL should match as closely as possible the different elements in the SL.

##### SL Text (1)

قَالَ لَئِنِ اتَّخَذْتَ إِلَهًا غَيْرِي لِأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ {29}

(Tr.1) Al Hilali and Khan (1996): Fir'aun (Pharaoh) said: "If you choose an ilah (god) other than me, **I will certainly put you among the prisoners**".

(Tr.2) Pickthall (1930): (Pharaoh) said: "If thou chooseth a god other than me, **I assuredly shall place thee among the prisoners**".

(Tr.3) Sarwar (1981): Pharaoh said, "If you put forward any god other than me, **I will surely put you in prison**".

(Tr.4) Yusuf Ali (1968): (Pharaoh) said: "If thou dost put forward any god other than me, **I will certainly put thee in prison!**"

#### Interpretation

In this verse, there is a number of emphatic articles used to show how pharaoh threatens Moses openly. These articles portrait how impatient and furious pharaoh became after having witnessed the divine miracles shown on the hands of Moses. The *la* in ' لَئِن ' is 'اللام الموطئة للقسم' (the *la* that smooths the way for the oath) which indicates 'اليمين المحذوفة' (ellipted oath). Both ' لام التوكيد ' (the affirmative *la* and the corroborative heavy *nūn*) are used to portrait the antagonism and hostility pharaoh has. In addition, pharaoh used ' لَئِنِ اتَّخَذْتَ إِلَهًا غَيْرِي لِأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ' instead of ' لَئِنِ اتَّخَذْتَ إِلَهًا غَيْرِي لِأَسْجِنَنَّكَ ' to frighten and terrify Moses since pharaoh's prisons are notorious for they are very frightful to everyone who hears about them.

#### Discussion

All the translators of the Glorious Qur'an in the present study opted for using some modal verbs and emphasizees in expressing emphasis. As regards modal verbs, all the translators used '*will*' which expresses probability except for Tr.2 who used '*shall*' which indicates certainty and henceforth it fits the situation more than '*will*' does. Similarly, all the translators used one type or another of the English emphasizees for rendering the Arabic emphatic particles. These emphasizees have the same emphatic function although *assuredly* (Tr.2) is considered more formal than *certainly* (Tr.1, Tr.4) and *surely* (Tr.3). In addition, Tr.1 and Tr.2 rendered the form and the meaning of Arabic Qur'anic verse ' لَئِنِ اتَّخَذْتَ إِلَهًا غَيْرِي لِأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ' whereas Tr.3 and Tr.4 rendered the meaning and disregarded the form of the verse. Hence, their renderings are considered less forceful than Tr.1 and Tr.2 renderings. Tr.2 rendering seems to be the best one since it is more emphatic than the others.

Table (1) The model adopted by the translators

ST Arabic	No. of Tr.	TT English	Formal		Dynamic
			high	low	
لَا جَعْلَ لَكَ مِنَ الْمَسْجُونِينَ	1	I will certainly put you among the prisoners		+	
	2	I assuredly shall place thee among the prisoners	+		
	3	I will surely put you in prison			+
	4	I will certainly put thee in prison			+

### SL Text (2)

قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى { طه: 68 }

(Tr.1) Al Hilali and Khan (1996): We (Allah) said: "Fear not! **Surely, you will have the upper hand.**

(Tr.2) Pickthall (1930): We said: Fear not! **Lo! thou art the higher.**

(Tr.3) Sarwar (1981): We told him, "Do not be afraid for **you will be the winner.**

(Tr.4) Yusuf Ali (1968): We said: "Fear not! for **thou hast indeed the upper hand.**

### Interpretation

A number of emphatic particles exists in this Ayah. Firstly, the use of the explicit pronoun 'انت' to emphasize the implicit one in 'انك'. Secondly, the emphasis by 'إِنَّ'. Thirdly, the use of the definite article 'ال' in 'الأعلى' which confines the highness to Moses (P.B.U.H) alone. Fourthly, opting for inception in forming 'إِنَّكَ أَنْتَ الْأَعْلَى' instead of subordination or coordination where inception is considered more forceful in proving the highness (Az-Zamakhshariyy, 2005:660).

### Discussion

Both Tr.1 and Tr.4 used 'surely' and 'indeed' respectively to express the emphatic meaning of 'إِنَّ' but they differed in constructing the sentence in that Tr.1 opted for inception whereas Tr.4 resorted to subordination. Hence Tr.1 rendering is considered more adequate than Tr.4's since it resembles the S T in both meaning and form. Tr.2, though opted for inception, chose 'Lo' which is used for calling attention to a surprising thing without having an additional emphatic force. Tr.3 rendering, on the other hand, lacked any kind of emphasis.



Table (2) The model adopted by the translators

ST Arabic	No. of Tr.	TT English	Formal		Dynamic
			high	low	
إِنَّكَ أَنْتَ الْأَعْلَى	1	Surely, you will have the upper hand	+		
	2	Lo! thou art the higher			+
	3	you will be the winner			+
	4	thou hast indeed the upper hand		+	

### SL Text (3)

يَا قَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ { غافر 39 }

(Tr.1) Al Hilali and Khan a (1996): "O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever."

(Tr.2) Pickthall (1930): O my people! Lo! this life of the world is but a passing comfort, and lo! the Hereafter, that is the enduring home.

(Tr.3) Sarwar (1981): My people, this worldly life is only the means (to an end), but the life hereafter will be the everlasting abode.

(Tr.4) Yusuf Ali (1968): "O my people! This life of the present is nothing but (temporary) convenience: It is the Hereafter that is the Home that will last.

### Interpretation

The type of emphasis used in this Ayah is called Al Qasr (restriction) by using 'إِنَّمَا' which restricts worldly life to an impermanent enjoyment and a temporary welfare (Abus-Suad, 1999, Vol. 4 : 302). In addition, 'إِنَّ' and the separate pronoun 'هي' are also used to emphasize the importance and the priority of the hereafter which should be sought for by mankind.

### Discussion

Tr.1, Tr.2 and Tr.4 opted for negation and exception to realize the restrictive meaning of 'إِنَّمَا'. Tr.3, on the other hand used an exclusive restrictive focus adverb 'only' to express the restrictive meaning of 'إِنَّمَا'. As regards the other part of the Ayah 'وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ', all the translators except for Tr.3 realized this emphasis by using an emphazier (Tr.1), *Lo* (Tr.2) which is used for calling attention, and *it* (Tr.4) which is used for identification.

Table (3) The model adopted by the translators

ST Arabic	No. of Tr.	TT English	Formal		Dynamic
			high	low	
إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ	1	Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever	+		
	2	Lo! this life of the world is but a passing comfort, and lo! the Hereafter, that is the enduring home		+	
	3	you will be the winner this worldly life is only the means (to an end), but the life hereafter will be the everlasting abode			+
	4	This life of the present is nothing but (temporary) convenience: It is the Hereafter that is the Home that will last	+		

#### SL Text (4)

وَلَمَّا سَكَتَ عَن مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَابَ وَفِي نُسُخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ  
{الاعراف : 154}

(Tr.1) Al Hilali and Khan (1996): And when the anger of Musa (Moses) was appeased, he took up the Tablets, and in their inscription was guidance and mercy **for those who fear their Lord.**

(Tr.2) Pickthall (1930): Then, when the anger of Moses abated, he took up the tablets, and in their inscription there was guidance and mercy **for all those who fear their Lord.**

(Tr.3) Sarwar (1981): When Moses' anger calmed down, he collected the Tablets. On one of them was written, "God's mercy and guidance are **for those who have fear of Him.**"

(Tr.4) Yusuf Ali (1968): When the anger of Moses was appeased, he took up the tablets: in the writing thereon was guidance and Mercy **for such as fear their Lord.**

#### interpretation

In this Ayah the regimen ' لِرَبِّهِمْ ' is thematized and placed before the regent ' يَرْهَبُونَ '. In addition, ' لام التقوية ' (*li* which is used to strengthen the regent) is prefixed to the object in order to strengthen the regent since it is mentioned after the regimen (Ibnu <sup>c</sup>Ashur, 1984, vol. 9:122).

#### Discussion

All the translators opted for the normal thematic organization of English sentences in rendering ' لِرَبِّهِمْ يَرْهَبُونَ ', i.e. placing the verb before the object. Hence, they did not reflect the emphatic meaning implied in the ST for their renderings were not oriented towards the ST structure. A suggested rendering could be: for those whom thy Lord they do fear.

Table (4) The model adopted by the translators

ST Arabic	No. of Tr.	TT English	Formal		Dynamic
			high	low	
لَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ	1	for those who fear their Lord			+
	2	for all those who fear their Lord			+
	3	for those who have fear of Him			+
	4	for such as fear their Lord			+

### SL Text (5)

قَالَ فِرْعَوْنُ آمَنْتُمْ بِهِ قَبْلَ أَنْ آدَنَ لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَكْرْتُمْوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ {123}

(Tr.1) Al Hilali and Khan (1996): Fir'aun (Pharaoh) said: "You have believed in him [Musa (Moses)] before I give you permission. **Surely, this is a plot which you have plotted** in the city to drive out its people, but you shall come to know.

(Tr.2) Pickthall (1930): Pharaoh said: Ye believe in Him before I give you leave! **Lo! this is the plot that ye have plotted** in the city that ye may drive its people hence. But ye shall come to know!

(Tr.3) Sarwar (1981): The Pharaoh said to the magicians, "You declared your belief in him (Moses) without my permission. **This is a plot** to throw my people out of their city. But you will soon know.

(Tr.4) Yusuf Ali (1968): Said Pharaoh: "Believe ye in Him before I give you permission? **Surely this is a trick which ye have planned** in the city to drive out its people: but soon shall ye know (the consequences).

### Interpretation

To show the sorcerers that he is fully aware of their plot, Pharaoh used three emphatic particles, viz. اللام المُرْحَلَّةُ, إِنَّ (the *la* that is pushed away from its proper place) and سوف.

### Discussion

All the translators except for Tr.3 managed in reflecting the emphatic meaning implied in the ST in their renderings by using certain emphasizees *Surely* (Tr.1, Tr.4), *Lo*, used for calling attention, (Tr.2) and by keeping the form of the ST unchanged as far as possible. Tr.3, on the other hand, failed to reflect the ST emphasis in the TT where he neglected it altogether.

Table (5) The model adopted by the translators

ST Arabic	No. of Tr.	TT English	Formal		Dynamic
			high	low	
إِنَّ هَذَا لَمَكْرٌ مَكْرُهُمْ	1	Surely, this is a plot which you have plotted	+		
	2	Lo! this is the plot that ye have plotted		+	
	3	This is a plot			+
	4	Surely this is a trick which ye have planned	+		

### SL Text (6)

{124} لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ ثُمَّ لَأَصْلَبَنَّكُمْ أَجْمَعِينَ

(Tr.1) Al Hilali and Khan (1996): **Surely, I will cut off** your hands and your feet on opposite sides, then **I will crucify you all**.

(Tr.2) Pickthall (1930): **Surely I shall have your hands and feet cut off** upon alternate sides. Then **I shall crucify you everyone**.

(Tr.3) Sarwar (1981): **I will cut off** your hands and feet on the alternate sides **and crucify you all**."

(Tr.4) Yusuf Ali (1968): "**Be sure I will cut off** your hands and your feet on apposite sides, and **I will cause you all to die** on the cross.

### Interpretation

Here, the verb form *فَعَلَ* 'صَلَبَ, قَطَعَ' which is derived from *فَعَلَ* by duplicating the middle radical is used to express intensification (cf. Aziz, 1989:30). Furthermore, both single *nūn* and double *nūn* are used to emphasize the cutting off and crucifying.

### Discussion

All the translators used modals 'shall or will' and they (except for Tr.3) also used emphasize *Surely* (Tr.1, Tr.2), *Be sure* (Tr.4) to emphasize their renderings. By doing so they managed to reflect the emphatic meaning of the ST. In addition, 'أَجْمَعِينَ' is adequately rendered into *all* (Tr.1, Tr.3, Tr.4) and into *everyone* (Tr.2).

Table (6) The model adopted by the translators

ST Arabic	No. of Tr.	TT English	Formal		Dynamic
			high	low	
لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ خِلافِ نَمِّ لَأَصْلَبَنَّكُمْ أَجْمَعِينَ	1	Surely, I will cut off ... I will crucify you all	+		
	2	Surely I shall have your hands and feet cut off ... I shall crucify you everyone	+		
	3	I will cut off ... and crucify you all		+	
	4	Be sure I will cut off ... I will cause you all to die	+		

### Conclusions

The study concludes the following:

1. There is no one - to - one correspondence between SL and TL since their grammatical rules differ from each other.
2. In addition to their grammatical function, some Arabic particles have an additional emphatic meaning when used in some contexts.
3. Generally speaking, all the translators except Tr.3 opt for using certain emphasizees to render the emphatic meaning of the ST regardless of the type of the emphasis or the kind of particles used to express this emphatic meaning in the ST.
4. Arabic ways of emphasis are considered wider and more elaborate than the ways used in English. Hence, the translators' renderings are considered less emphatic than the original.

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