CONTEXTUAL EMPHASIS IN THE

HOLY QURAN AND ITS TRANSLATION INTO ENGLISH

by

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Abstract

This thesis tackles the translation of emphasis in the Holy Quran. To achieve this aim, relevant translation theories are invoked, and the context of the Quranic text carefully examined. The use of emphatic devices (my chosen area of research) depends on the context of situation, including the 'state' of the text receiver (denial, indifference to or acceptance of the message). However, having no equivalent emphasizers in English to the ones found in the source text, or failing to spot the significance of these emphasizers, can lead to problems in the translation process. Loss of emphatic meaning is one of the more subtle challenges facing translators of the holy Quran. With the relation between emphasis and context in mind, this thesis will thus assess two major translations of the Quran by Muhammad Marmaduke Pickthall (1930) and by Arthur Arberry (1955). Selected dialogues from the surahs of Yusuf, Hud, Al Shuara and Taha are analyzed, and alternative translations proposed in an attempt to adequately compensate for any loss of meaning related to emphasis that may have occurred.

Search Terms: Translation, Emphasis, context, Quranic text, equivalence, emphasizers.

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Chapter One: Introduction

According to the Pew Research Center (2010), the percentage of Muslims who cannot understand Arabic is about 80% of the Muslims in the world. As these Muslims depend solely on the translation of the Quran to understand its meanings, it is crucial to have good translations of the meanings of the Holy Quran, translations that reflect not only the core semantic meanings of the words but also the meanings behind the words (i.e. the pragmatics).

The translation of the Holy Quran into English has always faced a number of difficulties, not least serious among which are the linguistic differences between the two languages, the range of cultural differences and issues arising from what should be translated, whether the translator should maintain word-for-word translation of this sacred text, or whether the translator should investigate the meanings behind the words and re-express those meanings in the translation.

In Arabic Rhetoric (البلاغة), Abdul Qahir Al Jurjani's theory of "Al Nazm" (النظم)(literally "arrangement") is most definitely ground-breaking (Hatim 2011). The theory revolves around the idea of multiple meanings, and how, in any given context, a trio of connotations is always in evidence: contextual, syntactic and linguistic-semantic. One can only judge content by studying its language (semantic content), construction (a syntactic issue) and environmental, situational context. Meaning, as Al Jurjani sees it, thus refers to three approaches to linguistic meaning: it portrays language as a network of affiliations, traditions and random symbols. But, a word does not have any significant meaning without interacting, on the one hand, with other words within the text and, on the other hand, with the contexts in which it is embedded.

Al Jurjani's theory of construction reinstated the link between content and form. The thoughts of most previous writers were focused on the duality of meaning in terms of 'meaning' المعنى versus 'form'اللفظ, with these two aspects sharply separated. Some theoreticians even contended that the inimitability of Quran was due to its 'meanings'; others said that it was more a result of 'forms' (i.e. words). Al Jurjani, however, nurtured a drastically different stream of thought, in which he argued that the inimitability of the Quran is the outcome of interaction of forms and meanings when arranged in a particular, syntactically distinct, construction. With concepts such as 'arrangement' نظم, Al Jurjani in effect created an alternative ideology of denotation: meaning within meaning, or that kind of meaning which can be gleaned only from

seeing text in context. In dealing with Al Jurjani's thought, I have relied heavily on commentaries inspired by two major works by the author: Dalail al-I'jaz دلائل الأعجاز and Asrar al-balagha اسرار البلاغة.

In the West, British-born Australian linguist M.A.K. Halliday developed a model of language that was soon to become quite influential at the international level - Systemic Functional Linguistics (SFL). To Halliday, language is a 'meaning potential', a semiotic system, not in the sense of a system of signs, but as a systemic resource for meaning. The definition of linguistics to Halliday thus became the study of how people exchange meanings by what he called "languaging" (Halliday 1994).

Thus, the work of Halliday and his colleagues has led to an approach that sees language as a resource for transferring and encoding meanings. The development of a comprehensive grammar of modern English (Halliday 1985) is one of Halliday's significant contributions to linguistic study. It shows how a single clause can express three types of meanings, namely, ideational (or ideological), interpersonal and textual. These link with the three well-known components of Register: Field, Tenor and Mode respectively. An individual's power to deduce the context from text is one of the factors indicating the interrelation between language and context. The topic or field, as well as such factors as 'genre', decide what words and expressions would fit in, and what words and expressions would not. That is, the tone and language structures are all determined by the context itself.

According to Systemic Functional Linguistics (SFL) (Halliday, 1985/89: 29, 38), there are three fundamental dimensions or situational variables that create an impact (one which is notable, as well as predictable) on the use of language. As we have just explained, these dimensions act as register variables. To start bottom-up, we have 'mode', which is the basic distinction spoken vs. written, and the role played by language. This is the domain of 'textualization'. We also have 'field', which is the main target of the activity. This is to do with the level of 'technicality'. And finally, we have 'tenor', which can be described as the role relationship of unity and power. This regulates power and solidarity and is home to interpersonal relationships (Hatim 1997). The use of these dimensions can help us to comprehend the reasons behind the variations in the way we use language.

The context of situation usually requires a number of emphasizers to highlight a proposition within a dialogue. For example, a host of emphasizers is usually

indispensable for contexts where the text receiver or listener shows denial towards the message منكر . By the same token, hardly any emphasizers are required when the addressee is 'open-minded' خالي الذهن

This thesis investigates emphasis in Arabic and English. It aims at analyzing how successful the translations by two selected scholars are in rendering Quranic emphasis. Where appropriate, the thesis also offers alternative translations of the kind that can compensate for the emphasizing effect in places where it has been lost. In pursuing these goals, this thesis highlights the importance of context in controlling the text and its meaning.

There is huge literature on emphasis in linguistics and it is not within the scope of this thesis to delve into that too deeply. It is sufficient for now to mention that Taglicht (1984), for example, used the term "emphasis" to denote the assignment of prominence to a particular item by syntactic or pragmatic devices. Along similar lines, two different kinds of emphases are identified by Lester (1971: p. 175): (1) whole sentence emphasis, in which the truth value of the whole sentence is asserted; and (2) element emphasis, in which a word or grammatical element is singled out for special attention. These notions will underpin the analysis in this thesis.

This thesis describes the emphasizers found in selected dialogues from the surahs of Hud, Yusuf, Taha and Al Shuara, and analyzes how successful the translations selected are in conveying the emphatic effect found in the original text of the examined verses. Also examined are the implications which the use of the various emphatic devices has for overall interpretation within the context where the dialogue has occurred.

This thesis is organized as follows: Chapter one is the Introduction, mapping out the territory and identifying a niche where it is almost a 'given' that emphasis is a challenge which most Quranic translations into English do not seem to meet adequately. Chapter two will outline an approach to theories related to contextual meaning like the theory of "Al Nazm" by Abdel Qahir Al Jurjani, and Systemic Functional Linguistics (SFL) by M.A.K. Halliday. Chapter three may be dubbed 'contextual meaning in practice'. This Chapter applies the theories discussed in chapter two on selected data from the surahs of Yusuf, Hud, Taha and Al Shuara, and examines the emphasis devices encountered, together with their translations. Chapter four in this thesis is the Conclusion which highlights the main findings and points the way forward.

Chapter Two: Emphasis in Rhetoric/Discourse

This chapter covers the theoretical part of the thesis. It presents the theory of "Al Nazm" النظم by Abd al-Qahir al-Jurjani and the theory of Systemic Functional Linguistics by M.A.K. Halliday. Al Jurjani's theory of Al Nazm establishes an intimate link between content and form, and discusses in some detail the nature and purpose of poetic symbolism. Halliday's theory, on the other hand, shows how a single clause can be multi-functional, simultaneously expressing three types of meaning, namely: ideational (or ideological), interpersonal and textual. These three macro-functions build on Register's Field, Tenor, and Mode, respectively. Halliday lists numerous applications of SFL, all guided by a unified objective which is the investigation of the products of social interaction or what we refer to as 'texts'. From this perspective, these texts are normally examined in connection with the social and cultural situations in which they occur.

2.1 Al Jurjani's Theory of Construction النظم

In his theory of construction (Al Nazm), Al Jurjani discusses the notion of multiple meanings, and examines the semantic and syntactic structure of Arabic seen from what in today's terms we might easily label 'a functional perspective' (Hatim 2011). In his analysis, Al Jurjani looks at grammar from the vantage point of the various grammatical categories and how they affect the surface structure of the utterance (lafz اللفظ). Also examined is the other side of the linguistic coin, namely, meaning, or the structure of thought, the surface structure and the deep structure of a statement. Al Jurjani strongly argues that each text yields multiple meanings rather than one single meaning, and that those meanings intertwiningly coexist in the same text. Surface structures can only offer a glimpse of the real multiple meanings which essentially reflect the state of the text receiver or what he refers to as حال المخاطب.

As we have already pointed out, Al Jurjani systematically worked with a trio of connotations within the unit 'text': contextual, syntactic, and linguistic-semantic. One can judge content by studying its language (for semantic content), construction (for syntactic arrangement) and surrounding context or situation. Only the construction and structure of the text can give way to an objective, consistent formulation of what is actually happening on the expression plane, while language and context fall under the influence of what reader's exposure to society, culture and convictions might lead to. In other words, only the syntactic implications of the words can be seen as universally

acceptable. These symbolize the speaker's state of mind and straightforwardly convey the statement. Of course, it is conceivable that other subliminal meanings also exist. Yet it is only possible to explore those once grasping the surface level meaning.

Al Jurjani's focus on syntactic implications transformed the perception that most researchers and academics held in his lifetime. The notion of variation in Kalamu Allah (the Word of God) makes itself evident in his evaluation of lyrical imagery. It also forms the base of his ideology of sundry meanings, which connects the format of image with the configuration of a statement. His goal was to rebut the popular dualistic viewpoint that analyzed the Quran's tone as residing in words disconnected from meaning. Al Jurjani fashioned a distinctive concept, the concept of Nazm (structural arrangement) founded on his literal notion of meaning that assesses the value of a literary masterpiece, pertinent not only to the Quran but to all forms of literary content as well.

As far as Al Jurjai's view of meaning is concerned, linguistics depicts the world of language as a network of affiliations, traditions and random symbols. But, as we have made clear in the course of the present discussion, a word does not have any intrinsic association with its antecedent. Hence, without contextually interacting with each other, words will not be able to hold any significant meaning in and of themselves. A grammatical design has to exist to establish a reasonable level of cohesion and coherence in the sentence. This entails that a word on its own does not command any greater power or significance unless coupled with others.

Al Jurjani has worked more pungently on grammar, which has enabled him to give us a fully comprehensive model in his book *dalaa'l al i'jāz* دلائل الأعجازwhich is all about the true meaning and importance of the linguistic design. He has thoroughly investigated the interplay between the structure of language and the structure of thought. In his book (*dalaa'l*), Al Jurjani explores the intricate structure of the linguistic utterance in the light of language vs. thought. These two approaches, when working as a compendium, can transform linguistic expression into an effective tool that provides the most complete and thorough view of the Arabic system of syntax and linguistic semantics ever achieved. The theory of Al Nazm by Al Jurjani thus initiates the exploration into the nature of expression in the Holy Quran, which may only be described as inimitable. This is declared in the Quran itself. However, this declaration does not make any mention of aspects that cause them to be inimitable.

In his theory, Al Jurjani argues that the beautiful and meaningful power of literary expression is the result of an interaction between various elements of a literary utterance when they are arranged in a particular order. The experienced nature that lies behind the literary work is represented by the construction of language, and it resides in a precise single form, also referred to as an act of formulation that is singular in nature. And so, it is inseparable into words and meanings. It prevails and works as congruous whole in which each component intricately creates a balance, adjusts, and gets altered by the complete nature of the compositions. None of the components of a composition is, therefore, external or irrelevant, and any editing in the linguistic nature ultimately leads to the alterations in the syntax itself.

In this case, the precision is determined by the set of rules which are used for forming a given pattern. This pattern can be made by arranging the connections between several meanings in particular ways. As a result, the grammar is not of significance when checking accuracy or inaccuracy. According to Al Jurjani, it is not possible for a meaning to exist beyond its actual form. He states that saying that a single meaning can be exhibited in two separate forms having different levels of eloquence is an example of heresy. Furthermore, he highlights that most of the misconceptions regarding poetry used in literature and language can be traced back to this heresy.

This concept of construction is based on three foundational views regarding language, namely: it is a convention, it is a web of relations and it has signs which demonstrate arbitrariness. The importance of these concepts has increased greatly since their identification by Saussure, 1955, pp. 100f. This implies that no built-in relationship exists between a word and the object which it denotes. Also, it means that all words can represent their referents to the same degree of completion. In addition to that, the meaning and the linguistic beauty of any word cannot be revealed fully until it is combined with other words. It is this relation between several words that allows for the comparison of any two words in order to determine which one is more poetic. In simple words, the eloquence of any word can be judged by the role it plays in the context in which it appears.

A single word shares remarkable synonymy with a picture. If separated from its context, the image has no appeal except for its own individual beauty. When combined with its context, however, its elegance goes to a whole new level. Let's consider this Quranic verse (19:4): (واشتعلَ الرأسُ شيباً) ("and the head was set ablaze with hoariness")[1].

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It is one of the most admired verses of the Quran. The beauty of this verse is attributable to two things: the role it plays in its context and the structural properties it exhibits. These properties include the use of a noun (in the accusative) for the purpose of specification (tamyeez) and not for highlighting the built-in beauty in comparing fire with the expanding hoariness. This excellence and completeness would all but vanish if it was changed to, for example: واشتعلَ الشيبُ في الرأسِ.

A picture can be defined as a method by which a meaning is conveyed. Al Jurjani states two types of this process, namely: the meaning itself and the "meaning of meaning". Literal statements like "the boy laughed" delivers its meaning directly. Metaphorical expressions, on the other hand, do not follow this process. Such expressions convey a meaning which does not reveal the true essence of the statement.

In addition, a picture cannot be referred to as a decorative piece that enhances the quality of a composition, nor an alteration that can modify the meaning of the structure, as the Arabic and European studies have widely suggested on different occasions (cf. Richards, 1965, chap. 5).

2.2 Meaning of the Meaning

Al Jurjani created an alternative ideology of denotation: meaning within meaning. This formulation highlights what one can comprehend from the context and the discussion enveloping an utterance. Al Jurjani sanctions the term "meaning" as straightforward content that individuals grasp from the surrounding context. However, 'meaning' thus understood may not always relay the orator's objective or intent. This tends to happen indirectly when metaphorical language is utilized and includes analogies, similes, comparisons, and metonymies. Such situations require a further level of understanding in order to reveal the intention behind the actual meaning of what one is trying to say.

This secondary, ambiguous underlying tone, labeled "Meaning of Meaning" by Al Jurjani, does not only advocate re-reading more than once but also encourages the reader to be aware of the author's/poet's ethnic and communal grounding (or sub-culture). For instance, the saying "كثير رماد القدر"[2] 'the one whose pot has plenty of ash will hold minor significance for the reader until he or she knows that in the poet's society, this phrase denotes a person's level of generosity. When guests ventured to the abode of desert-based Arabs, food was cooked by lighting wood on fire and would leave ashes on the floor. The quantity of ash found on the floor would illustrate the generosity

of the host in question. Without knowledge of these cultural aspects, the reader will not be able to appreciate the subliminal meaning and the actual motive of the orator-"Meaning of Meaning", as stated by Al Jurjani.

This concept has been named as the meaning of meaning by Al Jurjani as it necessitates the understanding first of what is being directly conveyed and labeled as syntactic meaning above. But, it also allows the reader to progress to the next facet of meaning that clarifies the speaker's/author's/poet's intention. That is to say, the surface level communication acts as a bridge to connect to the deeper workings of the speaker's inner mind. It demonstrates outlook on life and way of thinking. By engaging in this deeper level of thinking, the reader will be able to truly value the words and intention which the orator is reflecting upon. Hence, the meaning of meaning and syntactic meaning functioning together in the service of creativity.

Words are complicated instruments of communication and can have sundry implications, especially when translated from one language to another. When one contemplates how to translate رأيت أسداً "I saw a lion"[3], several questions arise in mind. Should one refer to the literal interpretation, the indirect one or the rhetorical one? If the terms are isolated and placed independently of each other as: "I perceived" (ra'aytu) and "a lion" (asadan), each element has a meaning, that may or may not add to a total picture. In order to form a coherent sentence with significance, these words have to be put together. This way, the translation of the phrase would be implying that someone saw a lion.

However, the orator did not intend to state that he saw an animal that was a lion. It was meant to denote that he saw a courageous and a bold man through the metaphorical reference of the lion. This only reiterates the importance of context, culture and background knowledge. Arabic culture recognizes the lion as a symbol of supremacy, strength and bravery. This may not be the case in other parts of the world, yet Al Jurjani stresses the translation not to be "I saw a lion," but rather to be "I saw a brave man." In *Asraar al-Balaghah*, Al Jurjani relates that it is imperative that the translator incorporate any cultural components into his content in order to deliver the true picture of the meaning of the phrase in question (that is being translated). If this tactic is not employed, the translator would ultimately be writing his own story.

Al Jurjani states categorically that the only constant meaning is the one that is straightforward and apparent. It is imperative that this meaning is understood clearly

before any further subliminal interpretations can be reached. Without either, a comprehensive and expressive translation will fail to exist, that is one which highlights the contextual factors that influenced the saying or the phrase.

2.3 Emphasis in Quranic Dialogue

In the Holy Quran, emphasis is an all-pervasive linguistic phenomenon. It is created by the employment of various rhetorical or grammatical particles of emphasis. The Arabic language tends to exhibit a definite force, unlike English which does not possess such a complex system of emphaticness. This leads to huge losses when the patterns of emphasis are transferred from SL to the TL.

This loss occurs mainly because of differences between languages systems; nevertheless, translators are also slightly at fault for this loss. The loss occurs while conveying grammatical emphasis, such as the use of following emphatic devices: اللام، الباء، إن, rather than reflecting the rhetorical emphasis such as; the use of the rhetorical question, the use of special structures or the use of repetition. Although there is a number of Arabic emphasizers with no English equivalents, translators can still compensate for the emphatic effect by the use the tools and emphasizers available in English.

The background of a situation directs the linguistic output of the interactants of a specified Quranic dialogue, for example. Emphasis is one of the more important linguistic elements, and is necessarily determined by context. Sometimes, a specified context requires numerous emphasizers to strengthen a given proposition; at other times, no emphasizers are required. But the number of emphasizers required is not haphazard. Thus, when the receiver expresses (or in the situation of) hesitation, denial, or being open-minded to an idea expressed by the speaker or the writer, here we find emphatic particles to match: few, if any, for the open-minded or the hesitant, many for the denier.

This phenomenon (of less or more emphasis) is highlighted in this thesis by the analysis of some Quranic dialogues. The message promoted by the prophets and conveyed to their peoples is discussed with the Prophets and their people considered as the main participants in these speech events. What lies at the heart of these dialogues is way the Prophets preach unity, and call on their people to turn their backs on polytheism and atheism. However, people are seen to criticize and violate the Prophet calls. The Prophets, on the other hand, continue their initiatives with determination to convince

the people to accept a particular point of view. They increase in the intensity of what they seek to convey to the audience by resorting to emphatic and clearer structures. The use of emphasizers depends upon the rejection of the Prophets' call by the people. In other words, there is a balanced relation between emphasis and rejection. This means the higher the degree of resistance in the rejection, the higher would be the number of emphasizers and type of emphasis used.

2.4 The Relation between Language and Context

2.4.1 Functional linguistics. There have been different theorists during the late twentieth century who raised fundamental questions regarding text, such as: Why does the same text seem to carry different meanings to different people? What is the relationship between culture and text? What impact does a text have on human beings? What is the main method by which texts are produced?

It is suggested that the answers to these different questions can be extracted from branches of knowledge like literary theory (in cases where the focus lies on texts which are highly prized by a particular culture) and cultural studies (in situations where there has been a shift in the interest towards texts which belong to popular culture and are realistic, visual or written). 'Critical theory' is lurking behind the aforementioned views, which include an explanation of the meaning which lies inside the text, how an individual sees it and its value in cultural terms.

Within Systematic Functional Linguistics (SFL), the efforts made by Michael Halliday and his colleagues have led to an increased recognition of a planned approach to language as a source of providing a handy framework (which can be descriptive, as well as interpretive) for thinking of language as a resource for transferring and encoding meanings.

The development of a comprehensive grammar of modern English (Halliday 1985, 1994) is one of Halliday's significant contributions to linguistic study. It shows how a single clause can express three types of meanings, namely: textual, ideational or ideological and interpersonal. At first, Halliday's (Meta) functional grammar could only be found in Halliday's fundamental texts (Halliday1994 and Halliday and Mathiessen 2004) but it is now also present in different books which give an introduction to the grammar of metafunctions and the relationship of language with context (e.g. Halliday and Hasan, 1985. Bloor and Bloor, 1995. Thompson, 2004. Martin et al, 1997. Halliday and Matthiessen, 1999).

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Even though different scholars give different degrees of research prominence to implicational contexts, language as a social semiotic remains the common element that is present in all of the systemic linguistic studies (Halliday 1978); the patterns in which language is used by individuals for the attainment and facilitation of their routine social interaction are always rich and varied but can always be explained in terms of ideational, interpersonal or textual terms.

2.4.2   Context, register and ideology and their relation with language. An individual's power to deduce the context from text is one of the factors that are indicative of interrelation between language and context. For example, words like "*T-shirts, drive, and computer*" would not be a part of a cooking recipe, because these words do not share a suitable fit with the given topic. Relationship between writer and reader of recipe is formal so there is a low probability that you see a phrase like, "*hey guys, put yourself up for this recipe*"[4]. In addition, you will not use the following tone and language structure while writing a recipe; "*boil six big sized potatoes. Peel them and add them in there*"[5]. The large amount of numbers and instructions along with the distance between you and the reader, will make the interpretation of the recipe very difficult.

Apart from exploring the ways in which language is used, SFL also carries out an interpretation of the linguistic system from a semantic and functional point of view. In addition to the question "Why is language used?" systemicists put up questions regarding how language is used, and what kind of structuring formats opted for.

Before getting into the details of the answer to these questions, we must establish that the basic function of language is to allow for encoding and transferring of meanings from one person to another. Put simply, language does not exist for the mere exchange sounds, words or sentences. Its chief purpose is to allow us to exchange meanings that belong to specific contexts. You may wonder why the word 'meanings' is used instead of 'meaning' in the previous sentence? This is because the aim of systemic analysis is to show that texts contain numerous meanings (not a single meaning). It is integral for any reader or listener to understand the hidden ideology within any text s/he reads or listens. Otherwise, we would be faced with many serious issues in our social life.

Apart from that, it is also common knowledge that any text tends to convey other significant meanings in addition to the ideological meaning. For instance, any text

contains a range of interpersonal meanings. These meanings would be present throughout the text and would exhibit the writer's perspective on subject matter, as well as the role relationship s/he shares with the reader.

Lastly, any text contains another type of meaning known as the textual meaning. This meaning is actually the mode in which the organization of text is conveyed. In other words, a text should be seen to be expressing more than one meaning at a time. In reality, this is what Halliday means by his claim that any piece of text has three meanings because of the components of language (clause, sentences etcetera) will always contain an ideational, interpersonal and textual input. (Halliday, 1985 Language, context and text, Chapter 2.).

This takes us back to the main factors of register. According to SFL, there are three fundamental dimensions that create an impact, both notable and predictable. These dimensions act as register variables of three basic notions, namely: Mode, which is the quantity of feedback and the role played by language; Field, which is the main target of the activity; and Tenor, which can be described as the role relationship of unity and power. The use of these dimensions can help us to comprehend the reasons behind the variations in the way we use language. For example, we can get to the reasons behind the difference in written and spoken language (changed mode), the way one speaks to his/ her friend or boss (tenor is varied) and the language used when talking about exercise or linguistics (Hatim 1997).

The effect that cultural context produces on language is explained by the genre concept. This is done by exploring the institutionalization of staged and organized structure by cultures as methods of accomplishing targets. Some goals can be achieved by a short exchange of words such asking the date; it gets done by a question and its answer (only two moves), but some, like giving an account of an event, needs many more moves. The description of the organized way with which people approach their goals is in reality a description of genre (Hatim & Mason, 1990).

The level of ideology is a context of systemic linguistics which is getting more and more attention with the passage of time. Ideological standards always have an impact on the use of language regardless of the register and the genre. These ideological positions include our values (both conscious and unconscious) as well as the opinions we have developed under the influence of culture (Hatim & Mason, 1990).

It is a fact that texts always serve specific contexts (genre or register). Similarly, a text will always have an ideology (Halliday, 1985). This implies that the only purpose of using language is the encoding of specific values and standards. Most people using language, however, do not have the education required to find out the ideology present in any piece of writing or go through it as if it depicts nature and reality. The reasons behind this are themselves ideological.

As we have noted above in Chapter Two, the theory of Al Nazm by Al Jurjani, and Systemic Functional Linguistics by Halliday, are the two theories that together can give us an integrated approach to deal with texts. Invoked here would be the context of the situation, and how one text can have multiple meanings. The next chapter will apply these theories to selected data from the Holy Quran, and will focus on the analysis of the translation of emphatic devices encountered in the data examined.

Chapter Three: Data Analysis and Discussion

We have now established that what defines the linguistic output concerning a given situation is mainly controlled by the 'context of situation'. Emphasis is one of the major linguistic elements which the context of situation strictly controls. What is involved here is usually a certain number of emphasizers to match the state of the receiver (the degree of denial, hesitation or open-mindedness) exhibited by a given proposition.

Thus, according to the degree of denial, three types of text receivers are envisaged; denier, uncertain and open-minded (Al Jarim & Amin). No less than two emphasizers would usually be indispensable for contexts where the text receivers/ the listeners show a high degree of denial towards the message. When the text receiver is open-minded, on the other hand, the message should be void of any emphasizers, since using emphasizers contravenes the principle of eloquence الفصاحة. Finally, the 'uncertain' would fall in an in-between category regarding the number of emphasizers required (probably less than two at most). In this chapter, examples of the first and second types of text receivers will be given, with an assessment of the relevant translation attempted.

In this chapter, the translation of the Holy Quran by, Muhammad Pickthall, and Artuhr Arberry will be used for the verses selected. The translations will be assessed and compared as to which translation has better reflected the emphasizers found in the verse. A commentary will be provided at the end of each citation. In addition, a suggested translation will be provided to complete the discussion. This suggested translation is based on the translation of the Holy Quran by M.A.S. Abdel Haleem, and is drastically amended in parts to reflect the emphasis highlighted by the analysis.

The data in use contains Quranic verses singled out for their unity in serving one particular theme, namely, a prophet promoting a message among their people. An examination of the emphatic tools and styles, classified by grammatical and rhetorical focus, is presented in this chapter. The examples are all drawn from the surahs of Hud, Taha, Al Shuara, and Yusuf. The emphasizers encountered will be listed by type, alongside their definitions and examples.

3.1 Emphasis Devices Encountered in the Data and their Definitions

1. The Negative Exceptive Style (أسلوب الاستثناء)

This is a rhetorical device where speakers use a negative statement, then give an exception to the idea they want to highlight. The use of "the negative exceptive style" has been found three times in the data examined. An example of this device is:

فَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُواْ مِن قَوْمِهِ مَا نَرَىٰكَ إِلَّا بَشَراً مِّثْلَنَا (11:27)

We see thee but a mortal like us, (Pickthall)"6"

2. Repetition (التكرار)

It is the use of the same word or phrase more than once in order to clarify or highlight an idea. Repetition comes in many types. For example, when we are talking about rhetoric, repetition could be a word a phrase or even a full sentence. One should see this as a rhetorical device rather than just a figure of speech. In the examined data, repetition is the device most encountered as an emphasizing tool. An example of the use of repetition is:

يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ

يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا

وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ (11:50-53)

O my people! Serve Allah

O my people! I ask of you no reward for it

O my people! Ask forgiveness of your Lord (Pickthall) "7"

3. Rhetorical Question (السؤال البلاغي)

This is a type of questions for which the speaker does not need an answer, or a type for which there is no answer. In other cases, rhetorical questions might be the ones that have no answers but are asked just to highlight a point or an idea, or to convince the listener, or used for literary effect. This device has been encountered twice in the examined data. An example of this is the following:

مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ (11:52)

Ye have no other Allah save Him. Will ye not ward off (evil)? (Pickthall) "8"

4. The Use of the Emphatic (الباء)

The Emphatic (باء) does not change the meaning if dropped, and is used just to emphasize the meaning. As an emphatic device, it can be suffixed to the subject الفاعل "as in: وكفى بالله حسيبا (*Allah sufficeth as a Reckoner*), or the object of the sentence as in

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ولا تلقوا بأيديكم إلى التهلكة (*and be not cast by your own hands to ruin*), or the subject of a nominal sentence المبتدأ as in بأييكم المفتون (*Which of you is the demented*).

An example of the use of the emphatic "ba'a" in the examined data is:

وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ (11:53)

"We are not going to forsake our gods on thy (mere) saying, and we are not believers in thee". (Pickthall) [9]

5. Fronting (التقديم)

This is where a word or part of a phrase or sentence is brought to a position in the sentence ahead of its normal position to highlight and emphasize. An example of this is

وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ (11:53)

We are not believers in thee. (Pickthall) [10]

Although this device has been encountered less than other devices in the examined data, it is an important rhetorical device to express emphasis.

6. The Insertion of Special Words

A speaker may use words which do not carry emphasis in themselves but are used to express emphasis in a certain context. An example of this is the following verse:

فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنْظِرُونِ (11:55)

So (try to) circumvent me, all of you, give me no respite. (Pickthall) [11]

The word جميعاً (*all*) in itself is not an emphasis device. However, the use of this particular word in this context creates an emphasis effect.

7. The Exclusive Style (القصر)

The Exclusive Style is used to limit or restrict the statement to one, or to a limited, group within a larger group. In this way, other things would be prevented from being true, shutting out other happenings, considerations, etc. As in saying لا إله إلا الله (*there is no god but Allah which restricts deity to Allah only*). In the data examined, an example of this style can be seen in the following:

إِنْ حِسَابُهُمْ إِلَّا عَلَى رَبِّي لَوْ تَشْعُرُونَ (25:113)

Lo! their reckoning is my Lord's concern, if ye but knew; (Pickthall) [12]

8. The Nominal Structure (الجملة الاسمية)

The difference between the verbal sentence الفعلية and the nominal sentence is that the latter reflects stability and permanence. The verbal sentence, on the other hand, connotes change and renewal (Al Rajihi, 1999). Thus, the situation and context are what

control the choice between nominal and verbal sentences. As the nominal sentence reflects stability of attitude, this means that it is more than simply a nominal sentence to be opted for when an emphasis effect is required in English. All sentences in English are superficially nominal (S – V – O). So added elements may be necessary to say more than a simple SVO can say. See the following examples:

وَإِنَّا لَهُ لَنَاصِحُونَ (12:11)

When lo! We are good friends to him? (Pickthall) "13"

9. Theme and Rheme (التخلية والتحلية)

This is where the structure of the sentence is changed in order to keep the important information to the end. In the following example from the data, the statement that Yusuf's brothers make uses the Theme and Rheme format in reassuring their father of their keenness and interest in the well-being of Yusuf:

وَإِنَّا لَهُ لَنَاصِحُونَ (12:11)

When lo! We are good friends to him? (Pickthall) "14"

وَإِنَّا لَهُ لَحَافِظُونَ (12:12)

And lo! We shall take good care of him. (Pickthall) "15"

10. The Conditional Structure (الشرط)

The use of a conditional structure rather than an emphatic structure is utilized as a rhetorical device to emphasize the statement. An example of the use of this device can be seen in the following:

وَلَوْ كُنَّا صَادِقِينَ (12:17)

Even when we speak the truth. (Pickthall) "16"

11. The Emphatic (إِن)

"Inna" is a particle that is used with a nominal sentence consisting of a subject and a predicate. The addition of "inna" changes the neutral propositional content of the sentence to an intensified propositional content. Here is an example from the data examined on the use of إِن

قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى (19:63)

We said: Fear not! Lo! thou art the higher. (Pickthall) "17"

12. The use of the Pronoun of Separation (ضمير الفصل)

This pronoun is inserted between a definite subject and a predicate to prevent any possibility of the predicate being taken for a mere apposition. See the following example:

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قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى (19:63)

We said: Fear not! Lo! thou art the higher(Pickthall) [18]

13. The use of the Definite Article of the Word

قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى (19:63)

We said: Fear not! Lo! thou art the higher(Pickthall) [19]

14. The use of the Emphatic لام

This affirmative particle is a constituent focus marker which may be prefixed to the predicate of إِن. It may also occur at the beginning of a nominal sentence without "إِن". It can be attached to a verb or be used by the speaker to intensify the force of a statement that is already strengthened with "qad". Another use for the emphatic "لام" is to be prefixed to the pronoun of separation. An example of the use of لام: is in the following:

إِنَّ رَسُولَكُمُ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ (25:27)

Lo! your messenger who hath been sent unto you is indeed a madman! (Pickthall) [20]

15. The Relative Clause (جملة الاسم الموصول)

Relative clauses help in adding additional information to something without having to start a new sentence. It can be seen as a kind of repetition but without having to repeat the same words. By using relative clauses, the emphasis effect created by repetition is achieved but without repeating the same words or phrases. When clauses and sentences are combined, the text becomes richer and more fluent. Here is an example on this:

إِنَّ رَسُولَكُمُ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ (25:27)

Lo! your messenger <u>who hath been sent unto you</u> is indeed a madman! (Pickthall) [21]

16. The Emphatic (نون التوكيد)

It is suffixed to the verb to emphasize its meaning and to refer to the future. According to Ibn Hisham, one of the features distinguishing the verb from other parts of speech is that unlike other parts of speech, the verb accepts being attached to the heavy or light emphatic نون. For example:

وَلَئِنْ لَمْ يَفْعَلْ مَا آمُرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِنَ الصَّاغِرِينَ (12:32)

And now if he refuses to obey my order, he shall certainly be cast into prison and will be one of those who are disgraced (Pickthall) [22]

Ibn Hisham adds that the imperative verb accepts the addition of these two نون (s), but the past does not permit it. As for the present verb, the empathic نون can be

attached if the present verb is affirmative and denotes future as in the following example:

(لَأَجْعَلَنَّك من المسجونين) (I assuredly shall place thee among the prisoners.)

3.2 Analysis of the Quranic Verses

Table 1: 11:27

Quranic Verse	Arberry's Translation	Pickthall's Translation	Emphasizers Found
فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَاذِلُنَا بَادِيَ الرَّأْيِ وَمَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ (27)	Said the Council of the unbelievers of his people, 'We see thee not other than a mortal like ourselves, and we see no? any following thee but the vilest of us, inconsiderately. We do not see you have over us any superiority; no, rather we think you are liars.'	The chieftains of his folk, who disbelieved, said: We see thee but a mortal like us, and we see not that any follow thee save the most abject among us, without reflection. We behold in you no merit above us - nay, we deem you liars.	-The negative exceptive style -Repetition

The text flows smoothly reflecting the exchange of Noah's arguments with his people's counter arguments. The chiefs of his people express their denial of the truthfulness of the message, supporting their debate with three pleas; first, "we see you but a man like ourselves" (Hilali & Khan); why should we, then, accept a divine message from you. Second, "Nor do we see any follow you but the meanest among us and they (too) followed you without thinking" (Hilali & Khan). Third, Noah has no distinction or merit over them.

The people of Noah cite such arguments to show their denial in rejecting Noah's message. The arguments of Noah's people are reinforced by a number of emphasizers:

1. The negative exceptive style: This style lays a focus and sheds light on the exclusive object.

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2. Repetition of the root of verb (نرى). The repetition of the root of the same verb نرى, deepens their denial of Noah's message in the minds of the hearer.

مَا نَرَاكَ إِلَّا بَشَرًا مِثْلَنَا

وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَاذِلُنَا

وَمَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ

Commentary:

Both Arberry's translation and Pickthall's translation have maintained the negative exceptive style in the Quranic verse. However, in Pickthall's translation, repetition of the verb "see" has not been maintained but was changed to another verb, "behold". Thus, the repetition emphasizer is lost. Therefore, Arberry's translation for this verse seems to be more adequate, for keeping the emphasizing styles and tools existing in the Quranic verse. It is perhaps worth noting that this Quranic text has multiple meanings as indicated in Chapter 2 of this thesis. That is, the ideational, interpersonal and the textual meaning are skillfully fused من لدن حكيم خبير, with the repetition of the verb نرى seen as a further contribution to the overall textual meaning and to the cohesion of the message.

Attempted Translation:

"But the prominent disbelievers among his people said, 'We can see that you are nothing but a mortal like ourselves, and we see not that any follow you but the lowest among us. We cannot see how you are any better than we are. In fact, we think you are a liar."

Table 2:11:50-52

Quranic Verses	Arberry's Translation	Pickthall's Translation	Emphasizers Found
وَإِلَى عَادٍ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنْ أَنْتُمْ إِلَّا مُفْتَرُونَ (50)	And to Ad their brother Hood; he said, 'O my people, serve God! <u>You have no god other than He</u>; you are but forgers.	And unto (the tribe of) A'ad (We sent) their brother, Hud. He said: <u>O my people! Serve Allah. Ye have no other Allah save Him. Will</u>	-Repetition -Negative Exceptive Style -Rhetorical Question

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يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ(51)	O my people, I do not ask of you a wage for this; <u>my wage falls only upon Him</u> who did originate me; will you not understand?	<u>ye not ward off (evil)?</u> <u>O my people</u>! I ask of you no reward for it. Lo! <u>my reward is the concern only of Him</u> Who made me. Have ye then no sense?	
وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ (52)	And, <u>O my people</u>, ask forgiveness of your Lord, then repent to Him, and He will loose heaven in torrents upon you, and He will increase you in strength unto your strength; and turn not your backs as sinners.'	And, <u>O my people</u>! Ask forgiveness of your Lord, then turn unto Him repentant; He will cause the sky to rain abundance on you and will add unto you strength to your strength. Turn not away, guilty!	

وَإِلَى عَادٍ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ

Hud invites his people to monotheism. He then confirms the fact that Allah alone deserves worship because there is no other God but Allah. To reinforce and emphasize his invitation, Hud points out that the idols which his people worship are senseless and lifeless objects, that they are man-made and that they can do no harm or good. Therefore, it is implausible that man who makes these idols with his own hands will worship them. Then, we have

يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ

Here, Hud emphasizes the fact that his call for the worshipping of Allah has no ulterior motive and that his interest centers only on guiding his people to the right path.

So, the proof of Hud's truthfulness is that he asks no reward for his message from them, and that he would rather receive his prize from Allah in the Day of Judgement. To goad his people into accepting his call, Hud, after logical reasoning,

reproaches his people for their lack of common sense and wise reasoning by saying: أفلا تعقلون, "will you not then understand!" (Hilali & Khan) "that I am right in forbidding you from worshipping these idols" (Hilali & Khan). The repetition of the word أجراً, in the previous verse underlines the following fact in the heart of the hearer, namely that Hud is sincere in his call because he seeks no gain or reward from anyone but Allah.

وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ

Hud after calling for monotheism and showing his profitless interest in guiding his people, reinforces his argument by putting forward further support to give his people a sense of direction, and to mention certain prizes that are contingent on the performance of certain directives.

Hud wants his people to lead a straight life, so he asks them to plead forgiveness and seek repentance from Allah. If they do so, Allah will let rain pour on them which is an indication of all good things; Allah will also add strength to their strength. Hud repeats the word قوة, "strength" twice in this context in an attempt to show his people that their prize for good deeds will be great, and their strength will be doubled. To emphasize this even more, Hud issues a warning to his people against turning their back on his message: He cautions them, "ولا تتولوا مجرمين""so do not turn away as criminals" (Hilali & Khan)

In his invitation, Hud uses several emphasizers to confirm that there is no God but Allah.

1. The repetition of يا قوم, "O my people" in the previous verses is a marker of endearment between Hud and his people and is a way of drawing the people's attention to Hud's call:

   يَا قَوْمِ اعْبُدُوا اللَّهَ

   يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا

   وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ

2. Hud also uses the negative exceptive style in his dialogue with his people "You have no other ilah but Him", "my reward falls upon Him who did originate me"(Hilali & Khan). This style lends focus and sheds light on the exclusive object.

   يَا قَوْمِ اعْبُدُوا اللَّهَ

   يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا

3. The use of the Rhetorical Question "will you not understand", adds a stronger effect and emphasizes the fact that Hud denies and rejects his people's ignorance and denial to worship Allah.

إِنْ أَجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ

Commentary:

In this dialogue, Hud uses three types of emphasizers, Repetition, the Negative Exceptive style and the Rhetorical Question. Both Arberry and Pickthall have maintained the three emphasizers in terms of number and style. However, in his translation, Pickthall uses (Allah) for the Arabic إله , while Arberry uses (God). Pickthall's shows the exceptive style more adequately, and reflects the Arabic meaning in a more effective way.

To use Halliday's Systemic Functional Grammar, this Quranic text has multiple meanings as indicated in Chapter 2 of this thesis (on the ideational, interpersonal and the textual meaning). The repetition of the word يا قوم here is a contribution to the overall textual meaning and to the context of the situation. The use of the rhetorical question here contributes to the ideational meaning of this text and should be reserved in the translation.

Attempted Translation:

"To the 'Ad, We sent their brother, Hud. He said, 'O My people, worship Allah. You have no god other but Him; you are only making up lies".

"O my people I ask no reward from you; my reward comes only from Him who created me. Will you not use your reason?"

"My people, ask forgiveness from your Lord, and return to Him. He will send down for you rain in abundance from the sky, and give you extra strength. Do not turn away and be lost in your sins."

Table 3:11:53

Quranic Verse	Arberry's Translation	Pickthall's Translation	Emphasizers Found
قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ (53)	They said, 'Hood, thou hast not brought us a clear sign, and we will not leave our gods for	They said: O Hud! Thou hast brought us no clear proof and we are not going to forsake our	-Repetition - "al ba'a" -Fronting of "Laka" لك

	what thou sayest; we do not believe thee.	gods on thy (mere) saying, and we are not believers in thee.	

People of Hud voice their objection to Hud's argument when they say:

قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ

People of Hud argue that Hud has not supported his pleas with tangible evidence. This is not true for Hud who in fact has shown extraordinary acts and miracles to them, but they deny them altogether. People of Hud are too stubborn to respond to reason which dictates that Allah is the one who deserves worship, for Allah is the only one who does good or harm to man.

After picking holes in Hud's arguments and expressing their preference for their idols, the people of Hud eventually cry out against him saying, "وما نحن لك بمؤمنين"; this phrase shows emphatically that their conviction in their idols is unshakable. The addition of الباء to the word مؤمنين, in the negative structure "وما نحن لك بمؤمنين" and the word تاركي, in "وما نحن بتاركي آلهتنا" makes the negation all the more forcible.

Commentary:

In both translations, the repetition emphasizer has been kept. However, both translations failed to maintain the force of the other emphasizers.

They Said: O Hud! Thou hast brought us no clear proof and we will never forsake our gods for thy mere saying and in you we will never believe.

According to Al Jurjani's theory of Al Nazm explained in Chapter 2 of this thesis, the repetition of the negation device ما has to do with both the surface meaning as well as the deep ideational meaning. The repetition of the negation here shows the degree of denial the people of Hud has to his message.

Attempted Translation:

"They replied, 'O Hud, you have not brought us any clear evidence and we will not forsake our gods on the strength of your word alone, and we will not believe in you."

Table 4:11:54-55

Quranic Verse	Arberry's Translation	Pickthall's Translation	Emphasizers Found
إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ (54)	We say nothing, but that one of our gods has smitten thee with some evil.' He said, 'I call God to witness; and witness you, that I am quit of that you associate.	We say naught save that one of our gods hath possessed thee in an evil way. He said: I call Allah to witness, and do ye (too) bear witness, that I am innocent of (all) that ye ascribe as partners (to Allah)	- The Negative Exceptive Style - Repetition - The insertion of جميعاً
مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنْظِرُونِ (55)	apart from Him; so try your guile on me, all together, then you shall give me no respite.	Beside Him.So (try to) circumvent me, all of you, give me no respite.	

The people of Hud has not only rejected Hud's invitation, but have become aggressive to the extent that they accuse Hud of madness and imbecility. They say:

" إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ"

Confident of the authenticity of his message and of the support and protection of Allah, physical and otherwise, Hud challenges his people to do their utmost in inflicting harm to him. Hud says:

" قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ (54) مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنْظِرُونِ (55)"
I call on Allah to witness that I am free from that which you partner in worship with Allah. So plot against me, all of you, and give me no respite.

The addition of "إن" to the phrase makes it emphatic, stressing that Hud give up the partners with Allah which his people took in worshipping. "قال إني أشهد الله". Similarly, the use of the verb أشهد, ''witness'' and its repetition is to reinforce the same proposition that Hud is free from such partnership in worshipping Allah.

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" قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ"

The insertion of the word جميعاً, emphasizes the fact that Hud is so confident in Allah's protection for him that he challenges all of his people to hatch a plot against him.

Commentary:

Both translations have maintained all emphasizers (the negative exceptive style and the repetition and the insertion of جميعاً). According to Al Jurjani, the beauty and power of a text is the result of the interaction between its composition and its semantic constituents when organized in a specific construction (Nazm). This, in addition to the idea of multiple meanings of Halliday's SFG, shows the importance to maintain the emphasizers present in this Quranic text.

Attempted Translation:

"All we can say nothing but that one of our gods have inflicted some harm on you.' He said, 'I call God to witness, and I call you to witness too, that I disown those you set up as partners"

"with God. So plot against me, all of you, and give me no respite."

Table 5:11:56

Quranic Verse	Arberry's Translation	Pickthall's Translation	Emphasizers Found
إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ (56)	Truly, I have put my trust in God, my Lord and your Lord; there is no creature that crawls, but He takes it by the forelock. Surely my Lord is on a straight path.	Lo! I have put my trust in Allah, my Lord and your Lord. Not an animal but He doth grasp it by the forelock! Lo! my Lord is on a straight path.	- The Exclusive Style

After rebutting the arguments of his people and emphasizing the merits of his message, Hud concludes his debate with them renewing his confidence in Allah and makes his last attempt to call his people to embrace his beliefs. Hud also shows that his Allah's path is straight. He says, verse 56:

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ (56)

Hud uses an exclusive style to focus on the phrase (ما من دابة إلا هو أخذ بناصيتها).
This emphatic style shows that Allah has power over each and every living thing on earth.

Commentary:

Both translations have maintained the emphasizing device found in this Quranic verse (the negative exceptive style). Reflecting this emphasizer helps in maintaining the "deeper meaning" as referred to by Al Jurjani in his theory of Al Nazm.

Attempted Translation:

"I put my trust in God, my Lord and your Lord. All moving creatures are controlled by no one except Him. My Lord's way is straight."

Table 6:12: 11-14

Quranic Verse	Arberry's Translation	Pickthall's Translation	Emphasizers Found
قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ (11)	They said, 'Father, what ails thee, that thou trustest us not with Joseph? Surely we are his sincere well-wishers.	They said: O our father! Why wilt thou not trust us with Joseph, when lo! we are good friends to him?	- The emphatic "lam" -"inna" - The Nominal Structure - The Negative Structure format
أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ (12)	Send him forth with us tomorrow, to frolic and play; surely we shall be watching over him.'	Send him with us to-morrow that he may enjoy himself and play. And lo! we shall take good care of him.	
قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ (13)	He said, 'It grieves me that you should go with him, and I fear the wolf may eat him, while you are heedless of him.'	He said: Lo! in truth it saddens me that ye should take him with you, and I fear less the wolf devour him while ye are heedless of him.	
قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَخَاسِرُونَ (14)	They said, 'If the wolf eats him, and		

	we a band, then are we losers!'	They said: If the wolf should devour him when we are (so strong) a band, then surely we should have already perished.	

After Yusuf's brothers have conspired to throw Yusuf down in the well, they went to their father and started luring him to send Yusuf with them. Aware of their father's doubt about their sincerity and care about Yusuf, they started reassuring their father of their keenness and interest in the well-being of Yusuf. This is clear in the nominal structure of the sentence:

" وَإِنَّا لَهُ لَنَاصِحُونَ"

This nominal structure of the sentence gives it more force than the verbal sentence, because the nominal connotes continuation and stability. After luring and reassuring their father and paving the way for their demand, they say:

" أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ"

Yusuf's brothers follow their request with yet another emphasizer, so that their father feel that they really care about Yusuf. They say:

" وَإِنَّا لَهُ لَحَافِظُونَ"

The use of the nominal clause in " وإنا له لحافظون " emphasizes the care and sincerity on the part of Yusuf's brothers. The use of the emphatic 'lam' with the two adjectives ناصحون, and حافظون, emphasizes their best intentions or so they wanted their father to believe.

Both clauses, وإنا له لحافظونand وإنا له لناصحون, are in a negative structure format. This is also another emphasizer used by Yusuf's brothers in trying to convince their father about how much care and best wishes they have for Yusuf.

Yusuf's father is afraid that Yusuf may be in danger during their trip. Yusuf's father presents two excuses for keeping Yusuf from going with his brothers. He says:

" قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ"

The first excuse is that he will be so sad if Yusuf were to go away because of his strong love to him. His second excuse is his fear of the wolf devouring Yusuf if they

leave him unprotected. Yusuf's father emphasizes his sadness by adding the emphatic lam to the verb ليحزنني.

To emphasize his sadness, the verb Yusuf's father uses is preceded with the emphatic إنني . Despite all this, Yusuf's brothers still insist to take Yusuf with them. They say:

" قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَخَاسِرُونَ"

Yusuf's brothers employ many emphasizers to reinforce the fact that they will do their utmost to take care of Yusuf. They add the emphatic lam to the adjective لخاسرون, and insert إذاً, which shows that the result of their carelessness can only be a big loss.

Commentary:

In his translation, Arberry managed to maintain the emphatic lam by the use of the "surely" to compensate the emphatic effect. His choice of words for the verb يحزنني as "grieves me" rather than "saddens me" helps preserve the emphatic effect as well. In the last verse, Arberry used the inverted structure of the sentence "are we losers" instead of a normal structure "we are losers" which serves as a compensation for the emphatic effect that if the wolf eats Yusuf then it is natural that his bothers would be losers.

Pickthall's translation uses "Lo!" to compensate for the emphatic effect of "Lam". To bring in the emphatic effect of the nominal structure which connotes continuity and stability, Pickthall choses to use the word "friends" which connotes good wishes as people usually do to their friends. The cleft sentence structure of له لناصحون and له لحافظون has not been preserved in the translation of Pickthall although it could have been preserved in English as the concept is the same in English and Arabic.

This dialogue has a great deal of ideology; the whole story behind this is to persuade Yusuf's father to send Yusuf with his brothers. The ideological meaning of this text is an integral part of the overall meaning which of the text. This, as we have made clear, consists of three layers of meaning, namely, the ideological or ideational, the interpersonal and the textual meanings. In order to convey the whole meaning of this text, the ideological meaning, with the emphasizers playing a big role, should be reflected in the English translation.

Attempted Translation:

"They said to their father, 'Why do you not trust us with Joseph? Surely all we wish is his welfare."

"Send him with us tomorrow and he will enjoy himself and play—we will surely take good care of him.'"

"He replied, 'The thought of you taking him away with you worries me: I am afraid a wolf may eat him when you are not paying attention.'"

"They said, 'If a wolf were to eat him when there are so many of us, we would surely be losers!'"

Table 7: 12:17

Quranic Verse	Arberry's Translation	Pickthall's Translation	Emphasizers Found
قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ (17)	They said, 'Father, we went running races, and left Joseph behind with our things; so the wolf ate him. But thou <u>wouldst</u> never believe us, <u>though we spoke truly</u>.'	Saying: O our father! We went racing one with another, and left Joseph by our things, and the wolf devoured him, and thou <u>believest not</u> our saying <u>even when we speak the truth.</u>	- Adding "ba'a" - The conditional structure of the phrase ولو كنا صادقين

Jacob agrees to send Yusuf with his brothers; and they carry out their plot by throwing Yusuf down in the well during their hunting expedition. Then they came back to their father. They say:

" قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ"

They said: "O our father! We went racing with one another, and left Yusuf by our belongings and a wolf devoured him". (Hilali & Khan)

Because of their crime, they started producing false statements which raise suspicion in the heart of the recipients. The same happens with their father when they say:

" وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ"

"but you will never believe us even when we speak the truth". (Hilali & Khan)

These statements which provoke suspicion are enough to make their father suspect the authenticity of their statements. They emphasize the unlikelihood of their father's trust in their story by adding "باء" to the adjective "مؤمن". In addition, the statement "ولو كنا صادقين" is not phrased in an emphatic form but rather in a conditional form.

Commentary:

In Arberry's translation, the باء emphasizer has been maintained through the addition of "Never" which compensates for the emphasizing effect. Pickthall's translation, however, the effect has not been maintained. Similarly, the conditional form of the phrase ولو كنا صادقين has not been maintained in Arberry's translation; it has even been converted to an emphasized form "Though we spoke truly". Pickthall's translation, on the other hand, has maintained the conditional form of the phrase through the insertion of "even when". A better translation of this verse would be a combination of both Arberry's and Pickthall's translations as follows:

They said, 'Father, we went running races, and left Joseph behind with our things; so the wolf ate him. But thou wouldst never believe us, even when we speak the truth.

Taking into consideration the concept of multiple meanings explained by both Al Jurjani, in his theory of Al Nazm, and Halliday in his Systemic Functional Linguistics, the translator should echo the emphasizers encountered. This is important because it is part of the whole story of Yusuf and his brothers, and therefore it plays and important part of the contextual meaning of this verse.

Attempted Translation:

They said, 'We went off racing one another, leaving Joseph behind with our things, and a wolf ate him. You never believe us, even if we were telling the truth!'

Table 8: 11: 67-68

Quranic Verse	Arberry's Translation	Pickthall's Translation	Emphasizers Found
فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى (67) قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى (68)	and Moses conceived a fear within him. We said unto him, 'Fear not; surely thou art the uppermost.	And Moses conceived a fear in his mind.	- the emphatic إِنَّinna - The use of the pronoun of separation ضمير الفصل"anta "

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		We said: Fear not! Lo! thou art the higher.	- The use of the definite article of the word أعلى

Moses is afraid and worried that the magical tricks of the sorcerers may deceive people and make them doubt the authenticity of his message. However, Allah reassures Moses saying:

" قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى "

Surely, you will have the upper hand. (Hilali & Khan)

Allah reassures Moses that he will be the winning party in this context. To make him rest completely assured, this short phrase is loaded with three emphasizers:

1. The use of the emphatic إنَّ
2. The use of the pronoun of separation ضمير الفصل
3. The use of the definite article of the word الأعلى

Allah orders Moses to throw "the thing which he has in his right hand". The concealment of the identity of that thing is another way of reassuring Moses that he will have the upper hand over the magicians for 'that thing in your hand' (insignificant as it may seem) is greater than the instruments the magicians employ.

Commentary:

The emphatic إنَّ has been compensated for by the use of "surely" in Arberry's translation, and by the use of "Lo" in Pickthall's translation. The separation pronoun أنت has been translated as "thou art" in both translations. As for the comparative form of the adjective الأعلى , this has been translated as "The uppermost" by Arberry, but rather in a weaker form by "the higher" in Pickthall's. Therefore, Arberry's translation for this verse is certainly the more adequate.

It is perhaps significant that the use of this number of emphasizers all in one phrase has a meaning which runs deeper than the surface meaning; the purpose of these emphasizers is to convey to Moses relief and to assure him that, despite of the power of the sorcerers, his evidence will prevail.

Attempted Translation:

"Moses was inwardly alarmed,"

"but We said, 'Fear not for surely it is you who are the uppermost."

Table 9: 11: 70-71

Quranic Verse	Arberry's Translation	Pickthall's Translation	Emphasizers Found
فَأُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوا أَمَنَّا بِرَبِّ هَارُونَ وَمُوسَى (70)	And the sorcerers cast themselves down prostrating. 'We believe,' they said, 'in the Lord of Aaron and Moses.	Then the wizards were (all) flung down prostrate, crying: We believe in the Lord of Aaron and Moses.	-Inna - The emphatic "lam"
قَالَ أَمَنتُمْ لَهُ قَبْلَ أَنْ أَذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ(71)	Pharaoh said, 'Have you believed him before I gave you leave? Why, <u>he is</u> the chief <u>of you</u>, <u>the same that taught you sorcery</u>	(Pharaoh) said: Ye put faith in him before I give you leave. <u>Lo!</u> he is your chief <u>who taught you magic.</u>	

Pharaoh accuses the sorcerers of conspiracy with Moses who is now seen as their master in the craft of magic. He says:

" إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ"

Verily, he is your chief who has taught you magic (Hilali & Khan)

Pharaoh accuses the magicians of hatching a plot with Moses against him; they agree together to show their inability in displaying their magical skills to magnify Moses' status in the eyes of people. Pharaoh knows that Moses has never mixed with the magicians before and Pharaoh is well aware of the master of each one of the magicians. Expecting the denial of his claim from the magicians, Pharaoh tries to reinforce his false claim with all possible emphasizers: he adds an emphatic إن, and emphatic لام to the clause"لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ" .

Commentary:

The "inna" emphasizer has been lost in Arberry's translation, but has been maintained through the use of "Lo!" in Pickthall's translation. The emphatic "lam", on the other hand, has been lost in both translations. For Al Jurjani, "meaning does not exist outside its own form". Thus, meaning can only be expressed in one single form.

The correspondence and interplay between the structure of thought and that of language is what makes meaning unique. The emphasizers in this verse contribute to its linguistic structure, which leads to the intended meaning.

Attempted Translation:

"Pharaoh said, 'How dare you believe in him before I have given you permission? Indeed, he is your chief. He surely is the chief of you, the same that taught you sorcery.'"

Table 10: 26: 26-27

Quranic Verse	Arberry's Translation	Pickthall's Translation	Emphasizers Found
قَـالَ رَبُّكُمْ وَرَبُّ آبَـائِكُمُ الْأَوَّلِينَ (26) قَالَ إِنَّ رَسُولَكُمُ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ (27)	He said, 'Your Lord and the Lord of your fathers, the ancients.' Said he, 'Surely your Messenger who was sent to you is possessed!'	He said: Your Lord and the Lord of your fathers. (Pharaoh) said: Lo! your messenger who hath been sent unto you is indeed a madman!	- The emphatic "Inna" إن - Repetition - The relative clause "الذي أرسل أليكم"allazi ursila ilaykum" - The emphatic lam

Pharaoh resorts to assertion to remove the doubts in the hearts of people towards the untruthfulness of these accusations. He says:

" قَالَ إِنَّ رَسُولَكُمُ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ "

Pharaoh uses رسولكم rather than رسول to detach himself from being an addressee disdainfully. The relative clause "الذي أرسل إليكم", 'who is sent to you', is to confirm the meaning of رسولكمِ

Knowing that the people of Pharaoh started to get influenced by the conclusive evidence brought by Moses with his miracles, Pharaoh is attempting to use every possible means to make his people believe that Moses is a madman and that what he is practicing is merely magical tricks. Pharaoh uses many emphasizers in his sentence:

1. The emphatic إن
2. Repetition of the root of the word رسول (رسول، أرسل)
3. The relative clause "الذي أرسل أليكم" to confirm the meaning
4. The emphatic lam الام in مجنون.

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Commentary:

The emphatic "ان" has been maintained in both translations by the use of "surely" in Arberry's translation, and "Lo!" in Pickthall's translation. The relative clause الذي أرسل إليكم has also been maintained in both translations. The repetition emphasizer has been lost in both translations. As for the emphatic "لام" it has been maintained in the translation of Pickthall but has been lost in Arberry's.

From a Systemic Functional Perspective, Halliday argues that language is "functional" for it evolves to serve specific functions that the language system has to fulfil. Therefore, functions have to leave their mark on the construction and the shape of any text at all levels. This can only be achieved through the (meta) functions as explained earlier. Thus, the organization and the structure of the Quranic text should be reflected in a way that maintains the deeper meaning of the verse as part of a larger context.

Attempted Translation:

"Pharaoh said, 'Verily, your messenger who has been sent to you is truly possessed.'"

Table 11: 26: 29

Quranic Verse	Arberry's Translation	Pickthall's Translation	Emphasizers Found
قَالَ لَئِنِ اتَّخَذْتَ إِلَٰهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ (29)	Said he, 'If thou takest a god other than me, (I shall surely make thee one of the imprisoned.')	(Pharaoh) said: If thou choosest a god other than me, (I assuredly shall place thee among the prisoners.)	-the emphatic "lam" - the emphatic "nun" -The use of the structure "لأجعلنك من المسجونين" rather than لأسجننك

When Pharaoh fails to argue convincingly with Moses, he resorts to the language of threats to force Moses to give up his beliefs. Pharaoh says:

" قَالَ لَئِنِ اتَّخَذْتَ إِلَٰهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ "

Pharaoh props ups his threat by several emphasizers: the use of the emphatic لام and the emphatic " نون " with the verb لأجعلنك. This particular usage contributes to showing the emphasis and continuity of the action. The structure "لأجعلنك من المسجونين"

is more emphatic than just saying "لأسجننك", ('I will imprison you'); this clause conveys the added value that Moses will be forever a prisoner in Pharaoh's prison.

Commentary:

Pharaoh uses of the structure لأجعلنك من المسجونين rather than لأسجننك to remind Moses of the abysmal conditions and harsh treatment well-known in Pharaoh prisoners. Pharaoh's habit is to take whoever he wants to imprison and throw them down alone in a very deep hole in earth, where they could neither hear or see. This act is more heinous than killing (Al Bahr Al Muheet, Vol. 8, p. 152). Both translations have spotted the reason behind this structure and have to reflected it into English.

Attempted Translation:

"But Pharaoh said [to him], 'If you take any god other than me, I will certainly throw you down into prison to be among my prisoners,'"

Table 12: 26:34

Quranic Verse	Arberry's Translation	Pickthall's Translation	Emphasizers Found
قَالَ لِلْمَلَإِ حَوْلَهُ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ (34)	Said he to the Council about him, 'Surely this man is a cunning sorcerer	(Pharaoh) said unto the chiefs about him: Lo! this is verily a knowing wizard,	- The emphatic "inna" - The emphatic "lam" - Adding عليم to the adjective ساحر

When Moses saw Pharaoh refusing to admit the signs, Moses uses another way of persuasion by showing him a tangible proof of his truthfulness. Moses invites him to behold these signs. He says:

" قَالَ أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُبِينٍ "

"Even if I bring you something manifest and convincing?

Pharaoh says to Moses in a challenging way:

" قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ "

After the manifestation of these signs, Pharaoh wants to distract his people, so he claims that Moses is a well-versed sorcerer.

" إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ "

Lo! This is verily a knowing wizard,

Pharaoh wants to distract his people's attention from the signs Moses shows by attributing to Moses the craft of magic. Knowing that the people of Pharaoh started to doubt the authenticity of the divine power that Pharaoh claims to have, and began to believe in what Moses is saying, Pharaoh uses every possible means to emphasize the fact that Moses is a well-versed sorcerer and what people have seen is merely an act of magic. Pharaoh uses the following emphasizers:

1. The emphatic إن
2. The emphatic lam ل
3. Emphasizing his statement with adding عليم to the adjective ساحر

Commentary:

We recall that, according to Halliday's metafunctions, any textual element has three general functions which are the ideational, the interpersonal and textual. The emphasizers used in this Quranic verse primarily reflect the interpersonal function and highlight it in this dialogue between Pharaoh and his people.

Arberry's translation has reflected both the emphatic "inna" and the addition of عليم (a "cunning" sorcerer). However, the translation has failed to maintain the emphatic "lam". Pickthall's translation, on the other hand, seems to have maintained all the three emphasizers.

Attempted Translation:

"Pharaoh said to the counsellors around him, 'This man is surely a learned sorcerer!"

Table 13: 26: 105-113

Quranic Verse	Arberry's Translation	Pickthall's Translation	Emphasizers Found
كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ (105) إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ (106) إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (107)	The people of Noah cried lies to the Envoys, when their brother Noah said to them, 'Will you not be godfearing? I am for you a faithful Messenger,	Noah's folk denied the messengers (of Allah), When their brother Noah said unto them: Will ye not ward off (evil)? Lo! I am a faithful messenger unto you,	- "inni" - Fronting of "Lakum" - Repetition - The Exclusive Style

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فَاتَّقُوا اللَّهَ وَأَطِيعُونِ (108)	<u>so serve you God, and obey you me</u>.	<u>So keep your duty to Allah, and obey me.</u>	
وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ (109)	I ask of you no wage for this; <u>my wage falls only upon the Lord of all Being;</u>	And I ask of you no wage therefor; my wage <u>is the concern only of the Lord of the Worlds.</u>	
فَاتَّقُوا اللَّهَ وَأَطِيعُونِ (110) قَالُوا أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ (111)	<u>so fear you God, and obey you me.'</u> They said, 'Shall we believe thee, whom the vilest follow?'	<u>So keep your duty to Allah, and obey me.</u> They said: Shall we put faith in thee, when the lowest (of the people) follow thee?	
قَالَ وَمَا عِلْمِي بِمَا كَانُوا يَعْمَلُونَ (112)	He said, 'What knowledge have I of that they have been doing?	He said: And what knowledge have I of what they may have been doing (in the past)?	
إِنْ حِسَابُهُمْ إِلَّا عَلَى رَبِّي لَوْ تَشْعُرُونَ (113)	<u>Their account falls only upon my Lord,</u> were you but aware.	<u>Lo! their reckoning is my Lord's concern,</u> if ye but knew;	
وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ (114)	I <u>would not</u> drive away the believers;	And I am <u>not</u> (here) to repulse believers.	

The people of Noah believed the messengers when their brother Noah said to them: will you not fear Allah and obey Him?

To let them accept his call and invitation, Noah mentions two of his attributes; first, he is well-known among his people for honesty, so he reiterates this twice to make his people feel reassured

" إِنِّي لَكُمْ رَسُولٌ أَمِينٌ "

"I am a trustworthy messenger to you"

This clause is emphasized with the use of إِن. The fronting of لكم, on the other hand, shows that Noah's message is restricted to his people which particularly highlights Noah's interest in the guidance of his people. Noah then mentions his second attribute in another clause, verse 109:

" وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ "

"No reward I ask of you".

This description aims at showing that Noah awaits no reward for spreading his message.

Noah's people ask him to expel the low people from his company so as to let the dignitaries follow him. Noah explains to them that he cannot expel them since they have already believed in God. Noah also explains to them that his mission is to let people embrace his message rather than driving them away from it. He says:

" وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ "

"and I am not going to drive away the believers".

To emphasize the fact that he is not responsible for the deeds of those people who believe and reinforce the fact that it is Allah who takes them to task, Noah uses the exclusive style which limits the task of taking them to account to Allah only, verse 113:

" إِنْ حِسَابُهُمْ إِلَّا عَلَى رَبِّي لَوْ تَشْعُرُونَ "

Again, to emphasize the act that Noah will not comply with the wish of the disbelievers to expel the believers; Noah uses two emphasizers to negate doing this the "ما" and "باء" negative particles in "وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ"،

Commentary:

The textual meaning is bound to feature prominently in any text. This meaning is actually the mode with which the texts is organized. In other words, while a text is seen to be expressing more than one meaning at a time, it is the texual function that ultimately makes things happen. The Translation of Arberry failed to maintain the emphasizing effect of "inna" while Pickthall's translation does so by the use of "Lo!" The repetition of the phrase فاتقوا الله وأطيعون has been reflected in both translations. As for the exceptive style, it has also been reflected in both translations. Therefore, Pickthall's translation for this verse is better for maintaining all of the emphasizers.

Attempted Translation:

"The people of Noah, too, called the messengers liars." (105)

"Their brother Noah said to them, 'Will you not be mindful of God?'" (106)

"It is to you that I am a faithful messenger." (107)

"so be mindful of God and obey me." (108)

"I ask no reward of you, for my reward is only with the Lord of the Worlds." (109)

"so be mindful of God and obey me.'" (110)

"They answered, 'Why should we believe you when the worst sort of people follow you?'" (111)

"He said, 'What knowledge do I have of what they used to do?" (112)

"It is for my Lord alone to bring them to account—if only you could see—" (113)

To conclude this Chapter, it is obvious that the most dominant tools used in the translation of the Quranic texts are repetition, emphatic letters *(باء, نون, لام)*, and the negative exclusive style. This is in addition to the grammatical emphasizers which were used to help in generating the rhetorical effect of emphasis and its influence on the rhetorical meaning of the Quranic verse. In some situations, Pickthall was successful in using certain emphasizers to stress meaning and function prominent in the source Quranic text. The same is encountered in Arberry's translations. As a result, the reader can clearly understand from the translations of both Pickthall and Arberry that the more denial of the message the listener or the text receiver shows, the more emphasizers are used in the text, very much with the rhetorical and the semantic context of the Quranic verse in mind.

It is thus concluded that each of the two translations examined has dealt with the translation of emphasis found the Holy Quran in a different way, and that, in most cases, the translations have maintained or compensated for the emphasis in the source text.

Chapter Four: Conclusion

In this thesis, I have examined translation of some of the emphasis devices found in the Holy Quran. Chapter one included a summary of the points discussed in the thesis. Chapter two covered relevant translation theories and how these theoretical models can be applied in practice. Chapter three analyzed in detail the emphasis tools and devices encountered in the Surahs of Yusuf, Hud, Taha and Al Shuara. The chapter has also explained the emphasis devices with definitions and examples, all drawn from the data.

This thesis has mainly adopted a contextual approach in understanding the meaning of the verses examined, and in evaluating their translation. Although the analysis has considered the word and sentence levels, the focus was mainly on the text-in-context level to understand the motives behind the choice of words and the emphasis devices that have been used.

The evidence reached shows that context plays an important role in shaping the structure and texture of any text or dialogue. This means that the higher the level of denial the listener or the text receiver shows to the message, the more emphasizers the speaker or the writer would need to employ in their text or dialogue.

As one can see, the examples above demonstrate that emphasis in the Holy Quran is achieved by the use of various grammatical and rhetorical devices. The Arabic language carries an appreciably greater emphatic force compared with English. Built into the systems of the two languages, this difference results in gains and losses when the question of conveying emphasis features in any act of re-working a text such as translation. Loss mainly happens while conveying the grammatical emphasis rather than the rhetorical emphasis. This is because, in terms of rhetoric, there are many aspects of similarity between Arabic and English. The grammatical devices of emphasis are mainly concerned with the sentence level, whereas the rhetorical devices influence the sentence and the context levels. This verifies the link between emphasis and context at the sentence level as well as the context level.

Pickthall's translation has shown that he pays a great deal of attention to the emphasizers encountered in the source text. The data analysis has shown that almost all emphasizers have been taken care of in the translation. The structural and lexical choice in his translation, on the other hand, sound slightly unidiomatic in English, especially when compared to the translation of Arberry, whose English style is far more fluent.

Arberry's translation has thus shown an excellent choice of both diction and structure. This is due to the fluency and high idiomaticity of his English style. The analysis has shown that he did miss some of the emphasizing effect in his translation, but this is never too serious to compromise the overall effect.

One of the important things to highlight at the end of this thesis is that this thesis is limited to four Surahs only. Thus, the number of emphasizers found forms a small portion of the total number of emphasis devices and styles found in the Holy Quran. Such omission is necessitated by limitations on the scope of a Master's thesis, and may be remedied by further work in the foreseeable future.

As for the translator in the field, he or she should possess a number of qualities in order for them to be able to cope with text in context interrelationships of the kind outlined in this thesis. One of these qualities is that the translator should go beyond mastery of the source language and the target language systems to matters of stule and issues of higher-level rhetoric (including, for example, emphasis).

In addition, the translator should have a profound and thorough knowledge of the social and cultural background of the text into or out of which he or she is translating. Although this could be a tough task when it comes to the translation of such texts as the Holy Quran due to the nature of the text's sacredness or sensitivity, and the huge amount of knowledge needed to understand the background of each of its verses, the first step is to start the translation of the Holy Quran with the linguistic context in mind.

The examples above have shown how important the role that context plays in understanding and interpreting the meaning of emphasis devices encountered. Therefore, this thesis can form a useful module in the training of translators dealing with the Quranic text and specifically with a contextual approach to translation. It can help them understand the relation between the context and the meaning, and how understanding the context and the status of the listener/ text receiver can change the translator's outlook on the text in order to get a better understanding for the intended meaning.

As the percentage of Muslims who cannot read Arabic is about 80% of the total number of Muslims according to the Pew Research Center in 2010, and as those Muslims have no access to the Islamic transcripts and resources that Arabic speakers normally have, it is very important then to have a translation that helps them understand

the meaning behind the words. One way of making use of this is perhaps to produce translations of the Holy Quran for specific purposes. For example, we need translations intended to help children, who do not speak Arabic, understand the meaning within context rather than merely understanding the meanings at the word and sentence level, which may do nothing for the linguistic development of the child.

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Vita

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