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Emphatic Verbal Constituent in the Holy Qur'an: An Analytical Study

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ABSTRACT: This article discusses the emphatic component in the Qur'anic discourse. The word order, the syntactic construction and stress affixes achieve the rhetorical aim of emphasis that might be unattainably in the target language. Of Arabic, the emphasis is attained by attaching "noon-ن" onto a given verb and by other stress particles. Consequently, the semantico-stylistic feature, in Arabic, aims at enhancing the meaning based on the contextual requirements. Of English, emphasis is performed in terms of lexicality and/or interrogation to which the context leads the addressee to conclude the emphatic content. Linguistically and analytically, certain instances from the Qur'an will be investigated across three authentic translation versions; namely Arberry, Asad, and Al-Hilali and Khan and some related exegeses are consulted. The "noon-ن" emphasis illuminates rhetorical acts such as persuasion, irony and Oath. The paper shows the loss of the Qur'anic emphatic content's intentionality and informativity as well as the inability to render such stylistic equivalence.

Keywords: Emphatic, Quranic Structure, Rhetorical Device Stylistic Equivalence, Translation.

التوكيد اللفظي في القرآن الكريم: دراسة تحليلية

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ملخص: يتناول هذا المقال عنصر التأكيد والتوكيد في الخطاب القرآني. ويحقق ترتيب الكلمات والبناء النحوي والإضافات (اللاحقات) الهدف البلاغي للتأكيد والتوكيد الذي لا يمكن تحقيقه في اللغة الهدف. في اللغة العربية، يتحقق التوكيد عن طريق إضافة حرف "النون ن" إلى فعل معين وعن طريق إضافة أدوات التوكيد الأخرى. وبالتالي، تهدف السمة الدلالية الأسلوبية في اللغة العربية إلى تعزيز المعنى بناءً على متطلبات السياق. أما في اللغة الإنجليزية، يتم التوكيد فيما يتعلق بالتعبيرات المفرداتية و / أو أساليب الاستفهام حيث يقود السياق المخاطب لاستنتاج المحتوى المؤكد. وفيما يتعلق بالنواحي اللغوية والتحليلية، سيتم التحقق من أمثلة معينة من القرآن من خلال ثلاث نسخ مترجمة أصلية: وهي أربري، أسد، المهلاي وخان وبعض التفاسير ذات الصلة. يوضح التأكيد بحرف النون "ن" الجوانب البلاغية مثل اليقين والتهكم والقسم. وتوضح هذه الورقة فقدان القصدية والإفادة من المحتوى القرآني المؤكد، بالإضافة إلى عدم القدرة على تقديم مثل هذا التكافؤ الأسلوبي.

الكلمات المفتاحية: توكيد، التراكيب القرآنية، التكافؤ الأسلوبي للصورة البلاغية، اللاحقات، الترجمة.

1. Introduction

The Qur'an is one of the most globally widespread and recited religious texts every day. Millions of Muslims, non-Arab in particular, need a more accurate and precise linguistic and rhetorical translated versions of the Qur'an. The inaccuracy refers to the fact that the lexicon and the grammar of languages differ. However, the linguistic and rhetorical tools interact in each Surah in the Qur'an to obtain "perfection and sublimity in style" (Abdul-Raof, p.108, 2001). This intricate cohesion challenges many translators to convey the meanings of the Qur'an.

This cohesive aspect is multidimensional in the Qur'an referring to the rhetorical and linguistic characteristics of which is the emphatic style represented by the suffix "noon-نْ" attached to certain verbs besides other related stress tools.

Regarded as an ornamental stylistic act in Arabic discourse, emphasis occurs when the semantic content of a verb is stressed by two types of "noon-نْ"; namely heavy and light. In addition to the untranslatability of this stylistic structure, the contextual settings of the emphasis and emphatic tools, like the letter "la-ل" constrain the practice. The acoustic features of certain Ayahs in adjacency, and the manner of metaphor, and the implied oath constitute imperceptible recognition of the Quran and therefore a comprehensive linguistic and pragmatic analysis is inevitably required before translating.

This paper discusses identified Ayahs, Quranic verses which embody the emphatic content, showing the rhetorical purpose, and elaborates the stress tools in the structure across three authentic translations; namely Arberry, (1980) in his book *the Koran Interpreted*, Asad, (1980) in the book *The Message of the Quran: Translated and Explained*, and Al-Hilali and Khan, M. (1994) in his recent attempt *Interpretation of the Meanings of the Noble Qur'an in the English Language*. By comparing a given Ayah among the translations, the analysis in terms of description aims to highlight the linguistic proposition that render the pragmatic connotation of the emphatic suffix "noon-نْ" in three translations and to investigate how each of them employs the language to express the intended message embedded in the emphatic structure.

2. The Emphatic Content: Constituent and Function

Classical Arabic, on the one hand, is profoundly concerned with the semantic content of lexicality and the related enhancement tools maintaining the word order. The emphasis structure and the style indicate to reinforce the meaning instead of repeating the statement many times (Al-Jurjani 1984; Al-Hilali 1986). Stressing the

semantic proposition of certain verbs is referred to as emphasis “توكيد - tawkeed” that in-detail discussed by Al-Mawsili, (2001) and Al-Afghani (2003). For them, emphasis represents a rhetorical device to enhance the statements through stress tools.

The emphasis is attained by either repetition or by meaning. Lexical and semantic, respectively, are the two subcategories pointed out in the Arabic linguistics. The former is exemplified as سافر الحاج سافر -the pilgrim travelled, travelled; the double wording means the repetition of the verb or the related synonymy as in غادر ذهب -your father left, went. In the latter, the emphatic signification is obtained by enhancers to assure the intended message such as “نفس-self”, “كلا-nay”, as well as others, or by suffixes like “لا-la” and “ك-ka” (Faud, 2010; Al-Hawary, 2011).

The emphasis serves the addressee rhetorically to demystify any sort of vagueness that might occur, to ensure the proposition of the verb, and to clarify understanding the statement (Al-Ashram, 2004). The Quran which represents the standard Arabic linguistically and rhetorically varies in the employment of emphatic constituents. Consider the following.

(i) كانت قوايرا،قوايرا من فضة (76:15-16)

“... served with silver plates, and gleaming silver goblets..” (Abdel Haleem; 2004)

(ii) ألم تر إلى الذين يزكون أنفسهم بل الله يزكي من يشاء (4:49)

“[Prophet], have you considered those who claim purity for themselves? No! God purifies whoever He will...” (Abdel Haleem; 2004)

(iii) إن الساعة لآتية لا ريب فيها (40:59)

“The Final Hour is sure to come, without doubt...” (Abdel Haleem; 2004)

The Quranic structure in (i) harmonizes the context wherein the Muslims shall be in the Heavens with perfectness and unprecedented luxury, and thus the second lexical

emphatic conceptualizes the people of the Heaven. In (ii), the context dictates the use of “انفسهم-themselves” to deny the claim of those people. However, (iii) embeds double-particle-stress represented by “enn-ن” and “la-ل” attached onto the verb “to come-آتية”. Emphasis, in this stylistic practice, is delivered for those who are skeptic of the “Final Hour”.

Yet, the emphatic ‘noon-ن’ represents another phase of rhetorical practice by its two types the heavy and the light. But, indicates to other non-emphasis ‘noon-ن’ like in imperatives and thus cannot be suffixed in the past form (Adhimah, 1972; Abdul-Kareem, 1986).

The obligated emphasis of heavy ‘noon-ن’ is achieved when the verb implies the future, verified, an answer for the swearing but not separated from its ‘lam-ل’ (Abdul-Hameed & Al-Ansari, 2008). The semi-obligated is performed when the sentence is conditional. The frequent occurs after a requesting tool, whereas the infrequent occurs after the negated ‘la-لا’ or the additional ‘ma-ما’ that is not preceded by ‘enn-ن’ (2008).

The emphatic ‘noon-ن’ can be achieved in irregular verbs and may change the verb from the declinable into the indeclinable. However, the ‘noon-ن’ attachment to the past form is irregular (Abdullah, 2011; Abu-Nawwas, 2011). Whether the heavy ‘noon-ن’ reinforces the meaning in terms of emphasis, both heavy and light are original in the pragmatic function of Arabic (Jonaid, 2012).

The emphasis is extensively practiced rhetorically in the Qur’an in order to emphasize the intended message so the addressee affirms the undoubted semantic and pragmatic dimensions of the statements. Four types of emphasis are used in the Qur’an; repetition, emphatic-tools, additional lexicality, and contextual recognition (Abu-Al-Fotooh et al., 1995). These types can be nominal, verbal, and/or both. Consider (iv).

(iv) ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ﴾ (4: 65)

“By your Lord, they will not be true believers until they let you decide between them in all matters of dispute...” (Abdel Haleem; 2004)

Rhetorically, the verb (لَا يُؤْمِنُونَ) answers for the Oath, it is lexically emphasized and morphologically by the “n-ن” as verbal. Considered as semantic emphatic, certain emphasis infixes which can enter onto the lexical item help make them more expressive (Ba-Taher, 2000). Consider (v).

(v) لَيْسَ كَمِثْلِهِ شَيْءٌ (42:11)

“There is nothing like Him” (Abdel Haleem; 2004)

The infix ‘كاف-kaf’ indicates the denial of being similar to Allah, i.e. affirmation that a similar thing to Allah must be Him. This emphasis is ornamented by the means of denying any counterparts. However, emphasis could be achieved through more than one type based on the context and the thematic content (Al-Khaldi, 2000). According to him, the contextual setting of the Qur’anic discourse and the rhetorical purpose interrelate to attain the intended emphasis.

In English, on the other hand, the emphatic content is structural and pragmatic as Jacobson (1978) indicates as the “proverbs with an emphasizing function we can first of all note those which mark sincerity” (p. 60). For him, proverbs adverbs are a fundamental category in the act of emphasis like in “*honestly and frankly*”, whereas adverbs like “*honestly and frankly*” represent an emphatic technique. “*Undoubtedly and certainly*”, for instance, are truth-value emphatic tools besides to those of addition, restriction and combination (p. 63).

Taglicht (1984) discusses different emphasis acts by categorizing them into eight strategies. For him, “*It was yesterday that Jack called*”, for example, is of cleft-sentence type (p. 6-7). But “*a vacation on the beaches is what I really need*” belongs to the second type. The third, the WH-interrogation as in “*What would you like?*” and in “*would you like tea or coffee?*” embed emphasis. The comparative, the fourth, as in “*Mary sings better than Jane does*” reflects explicitly emphasis, in

addition to additive, particularizing adverbs and fall-intonation pronunciation stand for emphasis. Taglicht states that:

All the focusing devices give prominence to selected parts of sentences or utterances, and this is itself part of their meaning. But for each one of the focusing devices the prominence (or ‘highlighting’, or ‘foregrounding’) is associated with some other aspect of meaning [...] ideational, interpersonal, or textual meaning (1984:p. 7)

The emphasis embedded in the above mentioned is expressed by Halliday (1985). He, the Prague-School inspired, differentiates among three functions of language; the ideational, the textual and the interpersonal. The ideational function, the related function of the discussion, refers to using grammatical tools to establish certain linguistic act like emphasis.

Reflexive pronouns as one of the emphatic grammatical tools serve the phenomenon. Storoshenko (2011) asserts that this tool achieves the purpose irrespective of its statement position. He states that:

For their purposes, the key fact to note is that the emphatic reflexive has two possible positions, either immediately adjacent to its antecedent in the subject position, or in the sentence-final position, with no discussion of a meaning contrast between the two structures” (p. 2).

To exemplify it, “*He himself is a member*” and “*He is a member himself*” achieve the same emphatic intention, for him. However, the passive voice, in the grammar, may indicate emphasis according to McDonald (2012). For him, it is not only to disguise the doer of the action, but to emphasize the semantic content of the action; as in “*a priceless Rembrandt painting was stolen from the Metropolitan Museum of Art yesterday by three men posing as janitors*” focusing on the action of the painting.

English and Arabic differ in “word order” and “semantico-stylistic” features and in the “flow of sounds” (Abdul-Raof., 2001, p. 57-58). Of which is the stylistic equivalence in terms of emphasis. Therefore, Al-Aubaidi (آﻮﺑﺎﻳﺪﻯ) attempts to investigate emphasis manners bilingually. For her, English has seven techniques; the auxiliary verb, the passive voice, *not* verses *no*, some adverbs, it-cleft and wh-

cleft, additive and fronting structure; and Arabic has either verbal or semantic, besides to the oath and ‘noon-ن’.

Consequently, the style that maintains both the semantic and structural, i.e. word order, remains thorny not only in translating but in analyzing the stylistic content since the pragmatic intention depends on contextual factors. One stylistic aspect is the emphatic “noon-ن” with its two types as it will be discussed.

3. Discussion

Arabic and English vary in their word order some of which are rigid, and others are unrestricted (Beekman and Callow, 1974, p.27). In certain languages, Arabic in status qua is more exclusive in its word order because it semantically and rhetorically enhances the structure. Accordingly, Ali (1983) draws upon that the structure, i.e. the word order and the textual style in the Qur'anic discourse are “unattainable” as a transferrable linguistic task in the target language (p. 102).

Consequently, emphasis as a word-order hierarchy, in Arabic, by itself plays a central role in the style. The emphatic act ‘noon-ن’ attached onto the verb achieves the Divine’s goal. It consists of heavy and light accompanied with stress particles in certain cases. As preserving the semantic emphasis gained by either the two sorts, the light ‘noon-ن’ is weaker than the heavy. In (1), the situational setting presupposes the type.

(1) - (96:15) كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ

Arberry: “No indeed; surely, if he gives not over, We shall seize him by the forelock,”

Asad: “Nay, if he desist not, We shall most surely drag him down upon his forehead.”

Al-Hilali and Khan: “Nay! If he (Abu Jahl) ceases not, We will catch him by the forelock,”

The light ‘noon-ن’ emphasis rhetorically harmonizes the contextual humiliation of *Abu-Jahl*, one of the Quraysh disbelievers, threatening him to scorch his forehead

making him run away if he would not have stopped discording. Pragmatically in the Arab context, seizing one's forehead implies beating him, and this metaphor accurately fits such disbeliever (Ibn Ashur, 1984; Al-Bahri (2013). However, the light 'noon-ن' emphasis attached to the present verb "تسفع", changes into 'alif-ألف'. Once a reciter pauses at 'alif-ألف', it should be "لنسفعا" whereas he or she pauses at 'noon-ن', it should be "لنسفعن" (Al-Afghani, 2003).

Translationally, Arberry uses two affirmation adverbs, namely "indeed" and "surely" in terms of equivalence to the light 'noon-ن'. Repeated emphasis implies that he considers the swearing as another type of emphasis, besides to the strategy of fronting. But, Asad uses the superlative form "most surely" preceded by "shall" for futurity-as Asad had done. Unlike Arberry and Asad, Al-Hilali and Khan changes the tense into the future by "will" to imply the light 'noon-ن' emphasis.

(12:32)–وَلَيْنَ لَمْ يَفْعَلْ مَا أَمَرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِنَ الصَّاغِرِينَ (2)

-Arberry: "Yet if he will not do what I command him, he shall be imprisoned, and be one of the humbled."

-Asad: "Now, however, if he does not do what I bid him, he shall most certainly be imprisoned, and shall most certainly find himself among the despised!"

-Al-Hilali and Khan: "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."

The Qur'anic discourse depicts the social context in which Al-Aziz's wife, after gathering the women who had been blaming her for her love for Yusuf, had seduced him but he refused. She later warned him to obey and do her commands; otherwise he would be imprisoned (Ibn Ashur, 1984). It saliently contains two types of the 'noon-ن' of emphasis. Linguistically, the heavy 'noon-ن' in the first verb implies that Al-Aziz's wife had been more interested in the prison of Yusuf than humiliating him-expressed the second (Al-Azhari, 2000; Al-Jammal,2013).

The two cases of emphatic 'noon-ن' appear for rhetorical purposes. The 'noon-ن' in "يسجنن" is heavy 'noon-ن', whereas the 'noon-ن' in "يكونا" is light shed light on

the intended meaning. In Arberry's translation, no equivalent is used for both; he instead uses the modal "shall" to indicate the future which is related to emphasis. In contrast, Asad treats both types as equals; the superlative forms of "certainly" render the related emphasis. For Al-Hilali and Khan, the heavy 'noon-ن' is indicated to by an adverb of affirmation which is certainly, and the light 'noon-ن' is expressed by "will".

The heavy 'noon-ن' emphasis, however, occurs frequently in the Qur'anic discourse in certain contexts of which obligated emphasis is implied. Consider (3).

(3) (21:57) **وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ**

-Arberry: "And, by God, I shall assuredly outwit your idols,"

-Asad: "And [he added to himself.] "By God, I shall most certainly bring about the downfall of your idols""

-Al-Hilali and Khan: "And by Allah, I shall plot a plan (to destroy) your idols"

The Qur'an evidently explains the argument of the Prophet Ibrahim to his people after he had called them to worship the only Allah. Meanwhile, he swore, in Allah, to teach his people practically that the idols being worshiped could not defend even themselves, and thus he determined to destroy them. His determination and the lesson taught his people are expressed by obligated emphasis represented the heavy 'noon-ن' suffixed onto the verb (Ibn Ashur, 1984).

Arberry and Asad, on the one hand, convey the heavy obligated 'noon-ن' of emphasis; using the adverb of affirmation "assuredly", whereas the superlative form of "certainly" respectively appears. Al-Hilali and Khan, on the other hand, employs "shall" to compensate for the emphasis in comparison to the non-emphatic "سوف" "أكيد". The following instance (4) shows obligated emphasis.

(4) (3:187) **وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ**

-Arberry: “And when God took compact with those who had been given the Book: 'You shall make it clear unto the people,'”

-Asad: “AND LO, God accepted a solemn pledge from those who were granted earlier revelation [when He bade them]: "Make it known unto mankind,”

-Al-Hilali and Khan: “(And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad and the religious knowledge) known and clear to mankind,”

The Ayah is about the covenant that Allah took from the people of the Book, Jews in particular and maybe certain Christians, implying that the teachings' validity of it perpetuate through their generations until the prophet Muhammad (PBUH) comes to all people. They were asked to clarify it without any distortion and without concealing any part of it (Ibn Ashur, 1984).

Though the heavy ‘noon-ن’ suffixed to the verb “تُبَيِّنُ” is obligated emphasis, it is implied in the translation versions. In Arberry’s and Asad’s, the lexical items “clear” and “known” respectively appear to convey the emphasis; the former is preceded by “shall” and the latter is expressed by imperativeness. But, Al-Hilali and Khan compensates the emphasis for adjacency “known” and “clear”. Consider (5) where the emphasis is more intended in the translations.

(5) وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ (2:155)

-Arberry: “Surely We will try you with something of fear and hunger”

-Asad: “And most certainly shall We try you by means of danger, and hunger”

-Al-Hilali and Khan: “And certainly, We shall test you with something of fear, hunger”

The Qur’anic discourse, in the Ayah, addressing Muslims poses Divine Oath that not only the Muslims who stick to the Islamic teaching will be tested in terms of fear, danger, and hunger besides others (Ibn Ashur, 1984; Ibn Kathir, 2003). In life, Divine testing is to prove the unseen belief for Muslims. Despite, the semantic

dimension of the lexical item “a thing-شيء” entails a sort of mitigation of testing.

Thus, the obligated heavy ‘noon-ن’ serves the rhetorical purpose.

The obligated heavy ‘noon-ن’ attached to the verb “تبلوا” is expressed in the translation versions. The emphasis appears when future modal verbs are used as “will” and “shall” respectively and then by adverbs. In addition to the future modals, Arberry uses “surely” meanwhile, Asad finds “most certainly” compatible equivalent for the emphasis, unlike Al-Hilali and Khan who use “certainly” so the inimitable rhetorical purpose can be attained.

Preserving emphasis, whether it is obligated or semi-obligated, is seemingly lexicalized in certain versions of translation, rather than morphologically suffixed. The instance (6) indicates this point.

(41:36) وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ (6)

-Arberry: “If a provocation from Satan should provoke thee, seek refuge in God;”

-Asad: “Hence, if it should happen that a prompting from Satan stirs thee up [to blind anger], seek refuge with God: behold,”

-Al-Hilali and Khan: “And if an evil whisper from Shaitan (Satan) tries to turn you away (O Muhammad) (from doing good, etc.), then seek refuge in Allah.”

In the Ayah, Allah instructs people to repel against the evil with getting benefited of doing so, Allah warns people of what can be an obstacle in repelling the bad with what is better. Hence, Allah is ordering people to seek refuge in Him when a person feels a thing is preventing him/her from repelling with the good and driving him to repel the bad with the bad, he/she should know that this is a whisper from Satan. (Ibn Ashur, 1984; At-Tabarani, 2008).

Linguistically, the heavy ‘noon-ن’ semi-obligated emphasis, the second type of obligated emphasis, occurs when the statement is conditional. The ‘noon-ن’ in this case is semi- obligated because the present form of the verb, suffixed by the ‘noon-ن’, is preceded by ‘en-ان’ (the conditional إن الشرطية); usually attached to ‘ma-ما’ (the additional ما الزائدة). However, the ‘noon-ن’ equivalent is implicitly deal with

in the translation versions except Asad. He uses the clause “if it should happen” as a sort of emphasis based on the linguistic rule the addition to the structure lead to emphasis the meaning.

Though the conditionality is implied in the Ayah, the ‘noon-ن’ emphasis is not somehow maintained in certain translational particles. Indicating to possibility for future, the translators deal with the semantic content as two parts; the equivalent particle used for ‘emma-إما’ is “if” and the “should” expresses the possibility, whereas Al-Hilali and Khan uses the simple present. The instance in (7) expresses another case of semi-emphasis.

(19:26) -فَإِمَّا تَرِينَ مِنْ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا (7)

Arberry: “and if thou shouldst see any mortal, say, "I have vowed to the All-merciful a fast,”

Asad: “And if thou shouldst see any human being, convey this unto him: ‘Behold, abstinence from speech have I vowed unto the Most Gracious”

Al-Hilali and Khan: “and if you see any human being, say: 'Verily! I have vowed a fast unto the Most Beneficent (Allah)”

Allah the Almighty, in the above Ayah, addresses Maryam, after she had delivered Jesus, and He guides her to inform people she shall vow a fast not to speak to any human for avoiding the argument with others. Hence, she would be in worship and she would be relieved from those who are questioning and arguing her (Ibn Ashur, 1984; Ibn Kathir, 2003).

The verb “see-تري” is semi obligated when attaching to the heavy ‘noon-ن’ of which the equivalent is avoided in the translations. The if-clause is used in the three translations; “shouldst”-the past modal of “shall” can be found in Asad’s and Arberry’s, whereas Al-Hilali and Khan depend on the simple present. For him, “verily” renders “emma-إما” representing a sort of emphasis.

The above translational analysis discusses the linguistic practices followed to convey the obligated and semi-obligated emphasis in that the translators have explained the emphasis by structure and lexicality. In relation to the frequent type of emphasis, example (8) explains it.

(22:15) فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدَهُ مَا يَغِيظُ (8)

-Arberry: “and behold whether his guile does away with what enrages him.”

-Asad: “and then let him see whether this scheme of his will indeed do away with the cause of his anguish.”

-Al-Hilali and Khan: “Then let him see whether his plan will remove that whereat he rages!”

The verse addresses the hypocrites who think that Allah will not help them whether in life or thereafter. They in fact lose hope in life and they do not believe in the Resurrection. Allah affirms once a hypocrite thinks of this matter then; He should stretch a rope reaching to the sky and attach it to that hypocrite and cut it off to fall again. Hence, the setting might remove his rage (Assabuni, 1981; Ibn Ashur, 1984).

The Ayah contains the frequent-emphasis case which occurs after a pragmatic act like a request and a command, besides others. Having implied a sort of questioning ‘hal-هل’, the present tense form of the verb explicitly points out to emphasis. Rhetorically, the structure, the questioning-present form, reinforces the meaning Qur’anic discourse. However, the heavy ‘noon-ن’ is conveyed differently; in Arberry’s, the present form is used but not an equivalent. Asad uses “indeed” preceded by “will”, whereas Al-Hilali and Khan only depends on “will”. Consider (9) as another case.

(2:147) الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ (9)

-Arberry: “The truth comes from thy Lord; then be not among the doubters.”

-Asad: “the truth from thy Sustainer! Be not, then, among the doubters:”

-Al-Hilali and Khan: “(This is) the truth from your Lord. So be you not one of those who doubt.”

The address, in the above Ayah, is delivered to the prophet Mohammed, (peace be upon him), commanding him not to be skeptic of what Allah sends to you in the Qur’an and never be one of those who doubt. Implicitly, it can be a sort of warning for other Muslims (Assabuni, 1981; Ibn Ashur, 1984).

This example of frequent-emphasis rhetorically serves prohibition specifically when it precedes ‘la-لا’. This linguistic pattern of emphasis is extensively attained for pragmatic and ornament purposes. Yet, the emphasis evidently stands for a severe command entailed by the contextual thematic setting. Therefore, the translations show the imperativeness obviously as the embedded emphasis. For Al-Hilali and Khan’s, “so” and “you” reinforce the emphasis. Unlike the frequent, the infrequent emphasis is exemplified in (10).

(8:25) وَأَتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً (10)

-Arberry: “And fear a trial which shall surely not smite in particular the evildoers among you;”

-Asad: “And beware of that temptation to evil which does not befall only those among you who are bent on denying the truth, to the exclusion of others;”

-Al-Hilali and Khan: “And fear the Fitnah (affliction and trial, etc.) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people),”

Alarmingly the Qur’an addresses the Muslims, who assuredly believe in Allah, by turning attention to a fundamental issue. It presupposes to warn them not to be involved in a trial that will influence many Muslims; both who do the wrong and the right as well (Assabuni, 1981; Ibn Ashur, 1984). Linguistically, this sort of emphasis harmonizes the context of the thematic content of al-Ayah, so the heavy ‘noon-ن’ suffixed to the verb is preceded by ‘la-لا’ to obtain the infrequent emphasis. Hence, the translations achieve the emphasis in Arberry’s and Asad’s; “surely” with “shall” and the negated form of the verb respectively enhance both lexical and pragmatic contents. In Al-Hilali and Khan’s, the linguistic particle “not only..., but also” performs the emphasis through the equality served by the particle.

However, the Qur’anic discourse is characterized by the unique style in terms of semantic, syntactic and pragmatic dimensions of statements. One of which is the notion of equivalence in emphasis along with various types of emphatic constituent. Whether implicit or explicit, the emphatic proposition, with stress tools, entails discourse analysts, linguists and translators to maintain discourse structure.

4. Conclusion

The Qur'anic style and discourse dimensions are victims of translational attempts besides the pragmatic loss of certain rhetorical devices. A better understanding of Arabic stylistic facilities would contribute to the least misunderstanding of the Qur'an. Linguistically, the emphatic “noon-ن” attached onto a given verb differs depends contextually on the addressee, and on the rhetorical aim of it. Thus, the exegesis of the related the Qur'anic structure, the Ayah that includes the emphasis, may be misinterpreted. Moreover, the emphatic proposition is obtained by stress tools to highlight the emphasis. Analytically, the study suggests indicating to certain footnotes or commentaries to bridge the gap in the fathom other emphatic implications of the related structure. Linguistically, the target language lacks the stylistic facilities, of double- particle stress for instance, to preserve the rhetorical features of the source language. Translationally, a lexical-item position in a Ayah, the Qur'anic verse, the rhythm of it adjacent to other Ayahs, syntactic features of those, stress tools and the contextual setting of the Ayah, besides other rhetorical devices that might be found in the Ayah lead not only to the pragmatic dimension but to the unspoken implications. These denotations designate to aesthetic characteristics of Qur'anic text and Islamic philosophical tenants. Better understanding of Arabic rhetoric and the linguistics of both languages demonstrates the need to exegetical footnotes and marginal sub-texts to render all aspects of the intended Ayah.

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