Structuring Emphasis In Arabic And English: The Case Of Abdullah Yusuf Ali's And Muhammed Asad's Translations Of The Holy Quran

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Abstract

Emphasis is of a high significance in Quranic Arabic. It is a pervasive linguistic phenomenon in the Holy Quran. Thus, this paper is an investigation into the structuring of emphasis in the Holy Quran with special reference to two of its English versions, namely Abdullah Yusuf Ali's (1989) and Muhammed Asad's (1984) translations. However, taking into consideration that Arabic has many devices and ways of emphasis that have no equivalents in English, this paper attempts at identifying some emphasized structures in the Holy Quran, scrutinizing their equivalents in Ali's and Asad's translations, and seeing if the extracts of the two translations are characterized by emphatic meaning as in the original ones. The Analysis of the data demonstrates that Asad's translation is highly accurate in rendering the emphatic meaning of the original text, while Ali's translation is characterized by immense emphatic loss, especially when translating sentences with emphatic particles.

Keywords: emphasis, emphatic loss, Quranic Arabic, equivalence

1 Introduction

Translation is defined by Nida and Taber (2003:12) as "reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style". It is viewed by Hatim and Mason (2013:13) as "an act of communication which attempts to relay, across cultural and linguistic boundaries, another act of communication". Translation is a necessity for understanding foreign texts and bridging cultural gaps. However, due to the linguistic and cultural disparities between Arabic and English, translating the Holy Quran has never been without its share of challenges. Thus, certain techniques can be researched and explored for achieving the most accurate translation of this sacred text, the Holy Quran, which is considered by Muslims as the most fundamental source of God's revelation. However, one of the substantial obstacles in the translation of the Holy Quran is the translatability of emphasis.

Emphasis is used for strengthening meaning and leaving no doubt for the other to suspect the content of the message. An experienced language user will attempt at emphasizing his statements whenever he thinks that the other doubts or rejects what has been conveyed (Muhammed, 2013: 936). In this regard, the context greatly influences how the speaker presents the information to the addressee. In other words, information linguistically encoded is delivered differently depending on the circumstances of the addressee. There is no need for the speaker to employ any emphatic devices if the addressee understands the message without any act of hesitating. However, it is advisable for the speaker to highlight and emphasize his informational speech if the addressee is unsure of the veracity of what is being conveyed to him. Furthermore, for persuading the addressee, the speaker needs to employ more types of emphasis creating devices if the addressee outright reject or deny the information (Edris, 2019: 36).

Hence, regarding the substantiality of emphatic meaning in the Holy Quran, this paper aims at investigating emphasis in Quranic Arabic and its English translation. It attempts to analyze how emphasis is transferred from Arabic into English in two translations of the Holy Quran: Abdullah Yusuf Ali's translation and Muhammed Asad's translation. It is an investigation into which version is more accurate in accounting for emphasis in the original Arabic version of the Holy Quran, taking into consideration Nida's (1964) formal and dynamic equivalence which is adopted as a framework of the analysis.

2 Emphasis in the Holy Quran

The use of emphasis is a common linguistic phenomenon in the Holy Quran. Various types of rhetorical or grammatical particles of emphasis are used to generate it. Arabic has the potentiality of exhibiting a definite force of emphasis, unlike English that lacks such a complicated paradigm of emphaticness. Hence, this inevitably results in substantial losses when the emphatic patternings are translated from the source language to the target language. These losses commonly occur as a consequence to the differences between languages systems; nevertheless, translators are also marginally at fault for these losses. The losses significantly occur while transferring grammatical emphasis, such as the use of 'إنّ' and 'اللّام', 'الباء' rather than conveying the rhetorical emphasis such as the use of rhetorical questions, the use of special constructions or the use of repetition. Even though there are some Arabic emphasizers that have no English equivalents, translators can nevertheless account for the emphatic effect by using certain English-language emphasizers (Alsharou, 2016: 16).

However, in the Holy Quran, the background of a communicative event effectively operates the linguistic outcomes of the interlocutors of a certain dialogue, for instance. As one of the more crucial linguistic patterns, emphasis is inevitably influenced by contextual constructions. Sometimes, a certain context considerably demands miscellaneous emphatic devices to fervently support a specified proposition; at other times, no emphatic devices are demanded. But the amount of the emphatic devices needed is not discretionary. Thus, when the listener reflects signs of hesitancy, rejection, or shows open-mindedness to a given proposition expressed by the speaker or the writer,

here we find emphasizers to match: few, if any, for the open-minded or the hesitant, many for the rejecter (ibid).

3 Basic Emphasis in Quranic Arabic

Emphasis is a highly significant and broad topic in Arabic. As a consequence, in this section, we are concerned with some basic and pervasive ways of creating emphasis in the Holy Quran. All the examples provided are Quranic. Besides, Picktall's (1930) translation is the resource of the English texts of the verses presented as examples.

1. The Emphatic 'إنّ'

'إنّ' is a particle used for emphasizing the meaning of a sentence, strengthening the relationship between its constituents, and removing any doubt a hearer or a reader may have (Muhammed, 2013: 937). The emphatic 'إنّ' is used with nominal sentences consisting of a topic and a comment. Adding 'إنّ' transforms the neutral proposition of the sentence to an intensified one. See the following Quranic example:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (16: 90)

"Lo! Allah enjoineth justice and kindness, and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that ye may take heed."

2. Emphasis by 'لام'

This affirmative particle is a constituent focus marker which may be attached to the predicate of 'إنّ'. This particle can also appear at the outset of a nominal statement without 'إنّ'. Moreover, it can be prefixed to a verb or be used by the interlocutor to strengthen the effect of a statement that is already intensified with 'قدْ'. The 'لام' as an emphatic particle can be attached to a verb preceded by 'لم يكنْ', 'ما كانَ' and for emphasizing denial. Another use of the emphatic 'لام' is to be attached to the pronoun of separation (Alsharou, 2016: 25). The following are examples for each case stated respectively.

وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ (16:124)

"and lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ."

لِأَنتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِم مِّنَ اللَّهِ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ (59 :13)

"Ye are more awful as a fear in their bosoms than Allah."

لَّقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِّلسَّائِلِينَ (7 :12)

"Verily in Joseph and his brethren are signs (of Allah's Sovereignty) for the inquiring."

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ ۚ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ (33 :8)

"But Allah would not punish them while thou wast with them, nor will He punish them while they seek forgiveness."

إِنَّ هَٰذَا لَهُوَ الْقَصَصُ الْحَقُّ ۚ وَمَا مِنْ إِلَٰهٍ إِلَّا اللَّهُ ۚ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ (3: 62)

"Lo! This verily is the true narrative. There is no Allah save Allah, and lo! Allah, He verily is, is the Mighty, the Wise."

3. The Emphatic 'الباء'

The emphatic 'باء' is one of the most commonly used augmentative particles in affirmative and negative sentences (Muhammed, 2013: 940). The Emphatic 'باء' is used for emphasizing meaning. As an emphatic device, it could be affixed to the subject, object or topic of the sentence. Notice the following examples:

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۗ وَكَفَىٰ بِاللَّهِ حَسِيبًا (33 :39)

"Who delivered the messages of Allah and feared Him, and feared none save Allah. Allah keepeth good account."

وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۛ وَأَحْسِنُوا ۛ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ (2 :195)

"Spend your wealth for the cause of Allah, and be not cast by your own hands to ruin; and do good. Lo! Allah loveth the beneficent."

قَالُوا أَضْغَاثُ أَحْلَامٍ ۖ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالِمِينَ (44 :12)

"They answered: Jumbled dreams! And we are not knowing in the interpretation of dreams."

4. The Emphatic 'قَدْ'

The particle 'قَدْ' can function to express a kind of emphasis. This emphatic particle is used to emphasize the occurrence of the event. Ryding (2005:450) indicates that 'قَدْ' is used with past tense for emphasizing and asserting that the action has really taken place. Hence, the equivalent of 'قد' in English is 'did'. The particle 'قد' denotes the factual completion of a situation. See the following example:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ (23 :1)

"Successful indeed are the believers"

5. The Emphatic 'نون'

This emphatic particle is affixed to the verb for emphasizing its meaning and for indicating futurity (Muhammed, 2013: 938). Emphasis by such a particle is exemplified by the following Quranic verse.

كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ (15 :96)

"Nay, but if he cease not We will seize him by the forelock-"

6. The Pronoun of Separation

The purpose of the pronoun of separation is to vividly break the sentence into a topic and comment (يعقوب, 1986: 427). This is useful if both the subject and predicate are definite. In other words, this pronoun is placed between a definite topic and a comment to prevent any possibility of the comment being misconceived as an apposition. See the following example:

قُلْنَا لَا تَخَفْ إِنَّكَ أَنتَ الْأَعْلَىٰ (20 :68)

"We said: Fear not! Lo! thou art the higher."

7. The Negative Exceptive Style

Many verses in the Holly Quran make use of this type of emphasis. It is achieved by using 'إِلّا' preceded by one of the particles that show negation such as 'إنْ', 'ما', 'لا', and 'ليسَ'. In other words, the negative exceptive style is a rhetorical device where the interlocutor uses a negative statement, then makes an exception (Alsharou, 2016: 22). An example of this device is:

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَاذِلُنَا بَادِيَ الرَّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ (11 :27)

"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."

8. Fronting

Fronting is considered as one of the syntactic strategies employed for focusing on a certain element (Khalil, 1999: 94). It refers to the state where a word or portion of a sentence appears in position ahead of where it would normally occur in order to be emphasized and highlighted. An example of this is:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (1 :5)

"Thee (alone) we worship; Thee (alone) we ask for help."

9. Repetition

Repetition refers to the employment of the same word or phrase or sentence more than once for clarifying or highlighting a certain idea. In Arabic, repetition is a common linguistic technique used for excluding any ambiguity so that the receiver would fully get the information (Alsharou, 2016: 22). See the following verses as examples of emphasis by repetition.

هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ (23 :36)

"Begone, begone, with that which ye are promised!"

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا * إِنَّ مَعَ الْعُسْرِ يُسْرًا (5-6 :94)

"But lo! with hardship goeth ease, Lo! with hardship goeth ease;"

10. Restriction

Emphasis by restriction is pervasive in the Holy Quran. Restriction is achieved by the particles 'إِلَّا' and 'إِنَّما' (يعقوب, 1986: 523). When the 'إِلَّا' particle is used, it is preceded by negative particles like 'إِنْ', 'ما' and 'لا'. See the following examples:

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ (57 :20)

"And what is the worldly life except the enjoyment of delusion."

فَلَمَّا أَنجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۗ يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰ أَنفُسِكُم ۖ مَّتَاعَ الْحَيَاةِ الدُّنْيَا ۖ ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ (10: 23)

"Yet when He hath delivered them, behold! they rebel in the earth wrongfully. O mankind! Your rebellion is only against yourselves. (Ye have) enjoyment of the life of the world; then unto Us is your return and We shall proclaim unto you what ye used to do."

4. Basic Emphasis in English

1. The Use of Emphatic Do

English verbs are emphasized by using the auxiliary 'do' which is used with lexical verbs to refer to emphatic imperatives as in:
"Do come in!"

2. The Use of Passive Voice

The passive voice is utilized when concentrating on the person or thing influenced by a certain action. In general, more emphatic force is placed at the outset of a structure. Via utilizing a passive structure, we emphasize indicating what happens to someone or something rather than who or what does something. See the following example:

"John Kennedy, Martin Luther King, and Robert Kennedy were all assassinated in the same decade."

3. The Use of Cleft Sentences

A cleft sentence is a way of dividing a sentence into two parts so that the significant or new information can be emphasized. It informs the interlocutor what information he needs to attend to (Khalil, 1999: 90). See the following example:

"It was Rob who ate my biscuits yesterday."

4. Fronting

When using English, one might emphasize a point by moving words or phrases from their normal position in a sentence to the front of the sentence. This is referred to as fronting and the resultant structures are recognized as fronted structures (Quirk et al., 1986: 1377). Reversing the word order of the following adjective phrase calls attention to itself:

The tired old man slumped on the bench. (Normal order)

The man, old and tired, slumped on the bench. (Reversed)

5. The Use of Some Adverbs as Emphasizers

Emphasizers are included within the semantic sub-classes of intensifying words. They incorporate great strengthening effects. Common emphasizing words involve: actually, certainly, definitely, obviously, really, surely, for certain, for sure, of course (Quirk & Greenbaum, 1973:214-215).

5 Framework of the Study

Nida's equivalence model (1964) is adopted as the framework of this study. According to him, there are two different types of equivalence which are formal equivalence and dynamic equivalence. The former attempts at remaining as close to the ST as possible, without incorporating the translator's opinions and ideas in the TT. Hence, the more literal the translation is, the less chance there is for distorting the ST content. Therefore, translation is viewed as a word – for – word process. The critical issue, with this type of translation, stems from assuming the reader being familiar with the subject matter of the ST. The king James Version of the Holy Bible is an example of this type of translation. The latter, on the other hand, is a translation in which the original language is translated "thought for thought", and it attempts at taking each sentence (or thought) from the source language and translating it into a sentence that incorporates the same thought, but does not necessarily use the exact phrasing and fine-grained details of the ST. The goal is to keep some fidelity to the original language rather than completely paraphrase it by preserving constructions that might be unclear when translated directly. Dynamic equivalence is utilized when the readability of the translation is more crucial than maintaining the original wording for introducing a more natural translation.

6 Analysis and Discussion

ST Text (1)

قُلْ مَن كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ (2:97)

Ali: "Say: Whoever is an enemy to Gabriel-for he brings down the (revelation) to thy heart by Allah's will, a conformation of what went before, and guidance and glad tidings for those who believe."

Asad: "SAY [O Prophet]: "Whosoever is an enemy of Gabriel" - who, verily, by God's leave, has brought down upon thy heart this [divine writ] which confirms the truth of whatever there still remains [of earlier revelations], and is a guidance and a glad tiding for the believers."

In this verse, emphasis is carried out via 'إِنَّ' which is a basic emphatic particle in Arabic. In Ali's translation, there is no emphatic structure that compensates for the 'إِنَّ' emphatic particle. Hence, Ali's translation does not demonstrate the emphatic meaning that is involved in the ST. This implies a sense of domestication that is based on dynamic equivalence as the focus is on the receptor's response. To show the intended emphatic meaning in the ST, it could be better to adopt formal equivalence; the translator needs to pay more attention to details and the form of the ST. However, this is carried out by Asad as he reserves the ST device of emphasis: "Whosoever is an enemy of Gabriel - who, verily, by God's leave, has...."A word such as 'verily' has the potentiality of compensating for such a particle in English.   In sum, this sample reveals that Ali's translation is reader-oriented, while Asad's shows tendency toward the ST.

ST Text (2)

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ (2:127)

Ali: "And remember Abraham and Ishmael raised the foundations of the House (with this prayer): "Our Lord! Accept this (service) from us: For thou art the All-Hearing, the All-Knowing."

Asad: "And when Abraham and Ishmael were raising the foundations of the Temple, [they prayed:] "O our Sustainer! Accept Thou this from us: for, verily, Thou alone art all-hearing, all-knowing!"

The original Quranic text conveys emphasis via the emphatic 'إِنَّ' and the pronoun of separation 'أَنتَ'. However, Ali's translation does not recognize the emphasizers in the original text. Hence, the emphatic meaning is lost, demonstrating that Ali's translation is based on dynamic equivalence. In Asad's translation,

the emphatic meaning by the 'إنّ' particle, is maintained through the use of an equivalent word which is 'verily'. Moreover, the emphatic meaning expressed by the pronoun of separation is compensated for by inserting the word 'alone'. Asad's translation reveals the intended emphatic meaning through formal equivalence which reflects both content and form. More elaborately, Ali's first concern is readability in the sense that he deliberately attempts at rendering his translation smooth, natural and comprehendible to the TT readership, while Asad significantly attempts at maintaining the original form and content, focusing on the authoritativeness of the ST which results in a sense of high formality and foreignization.

ST Text (3)

إِن نَّقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ ۗ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ (11:54)

Ali: """We say nothing but that (perhaps) some of our gods may have seized thee with evil." He said: "I call Allah to witness, and do ye bear witness, that I am free from the sin of ascribing to Him"."

Asad: We can say no more than that one of our gods may have smitten thee with something evil! Answered [Hud]: "Behold, I call God to witness - and you, too, be [my] witnesses - that, verily, it is not in me to ascribe divinity, as you do, to aught beside Him!

In the original Quranic text, emphasis is achieved via the use of restriction, repetition and emphatic 'إنّ' particle. Ali's translation maintains the restrictive style as well as repetition, but fails at preserving the emphatic meaning expressed by the emphatic 'إنّ' particle. Hence, Ali's translation has the potentiality of being characterized by low formal equivalence. However, the restrictive style and repetition have also been employed in Asad's translation. Besides, it compensates for the emphatic 'إنّ' particle via the use of a word having the characteristic of expressing emphasis which is 'verily'. Hence, Asad's translation keeps the Quranic style of emphasis via compensating for all forms of emphasis in the ST. Then, it is based on formal equivalence as it matches as closely as possible the different emphatic forms in the ST.

ST Text (4)

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَاذِلُنَا بَادِيَ الرَّأْيِ وما نَرَى لَكُمْ عَلَيْنَا مِن فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ (11:27)

Ali: "But the chiefs of the unbelievers among his people said: "We see in thee nothing but a man like ourselves: Nor do we see that any follow thee but the meanest among us, apparently nor do we see in you (all) any merit above us: In fact we think ye are liars!"

Asad: "But the great ones among his people, who refused to acknowledge the truth, answered: "We do not see in thee anything but a mortal man like ourselves; and we do not see that any follow thee save those who are quite obviously the most abject among us; and we do not see that you could be in any way superior to us: on the contrary, we think that you are liars!"

The emphasis in the original Quranic text is indicated through the use of the negative exceptive style and repetition. Both Ali's translation and Asad's translation have managed to maintain the negative exceptive style used in the original Quranic text. Besides, the two translations have maintained expressing emphasis via repetition as the original Quranic text. The repetition of the verb 'see' has been preserved in the two translations. Therefore, Ali's and Asad's translations for this verse seem to be adequate for maintaining the emphasizing styles found in the original Quranic text. Hence, the two translations are carried out in consideration of formal equivalence.

ST Text (5)

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا (89:21)

Ali: "Nay! When the earth is pounded to powder,"

Asad: "Nay, but [how will you fare on Judgment Day,] when the earth is crushed with crushing upon crushing,"

In this original Quranic verse, emphasis is carried out via repetition. Ali's translation fails to maintain the emphatic meaning even though it is characterized by smoothness, directness and easiness. Moreover, it shows full naturalness of expression that is constructed only via dynamic equivalence. Therefore, Ali's translation shows the tendency to that the content needs to be accommodated to the reader's linguistic repertoire and cultural assumptions. On the other hand, Asad's translation uses the original repetition for revealing emphasis. Asad's translation is carried out in

consideration to formal equivalence for being detailed and author-oriented.

ST Text (6)

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَٰهَيْنِ مِن دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِن كُنتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنتَ عَلَّامُ الْغُيُوبِ (5:116)

Ali: "And behold! Allah will say: "O Jesus the son of Mary! Didst thou say unto men, 'Take me and my mother two Gods beside Allah?" He will say: "Glory to Thee! Never could I say what I had no right (to say). Had I said such a thing. Thou wouldst indeed have known it. Thou knowest what is in my heart, though I know not what is in Thine. For Thou knowest in full all that is hidden."

Asad: "AND LO! God said: "O Jesus, son of Mary! Didst thou say unto men, 'Worship me and my mother as deities beside God'?" [Jesus] answered: "Limitless art Thou in Thy glory! It would not have been possible for me to say what I had no right to [say]! Had I said this, Thou wouldst indeed have known it! Thou knowest all that is within myself, whereas I know not what is in Thy Self. Verily, it is Thou alone who fully knowest all the things that are beyond the reach of a created being's perception."

In this verse, emphasis is achieved via the 'قد' particle, the emphatic 'إِنّ', which is a basic emphatic particle in Arabic, as well as via the pronoun of separation 'أنتَ'. In Ali's translation, there is an emphasizer which is "indeed" that compensates for 'قد' as a device carrying emphasis. However, Ali's translation fails to indicate the emphatic meaning that is achieved via the emphatic 'إِنّ' and the pronoun of separation 'أنتَ'. As for Asad's translation, reserves all the ST devices of emphasis. A word such as 'indeed' compensates for 'قد'. 'Verily' is used for compensating for 'إِنّ'. In addition, the pronoun of separation, which indicates restriction, is rendered as 'Thou alone', revealing the intended emphatic meaning conveyed in the original. Hence, Ali's translation has a low sense of accurateness in conveying the emphasis of the original, while Asad's translation has notable success in compensating for the emphatic devices used in the original text for being characterized by high formality.

6 Conclusions

The analysis of Ali's and Asad's translations of emphasis in some Quranic verses has eventuated with the following conclusions:

1. Arabic has an extensive repertoire of emphatic forms which are regarded more pervasive, precise and meticulous than those used in English. Hence, the translator has to make more efforts in rendering emphasis.

2. Translating the emphatic devices into English is always done with a high sense of formality. The Arabic style of emphasis has its own pervasiveness in the English texts.

3. Unlike Ali's translation which is based on dynamic equivalence, Asad's translation has the tendency to demonstrate fidelity to the lexical and grammatical form of emphasis.

4. Asad's translation can be characterized by substantial accurateness. It always tends to compensate for the emphatic devices used in the ST. However, this insistence on accurate representation of the language of the Arabic Quranic text results in less readable material with a sense of the original Arabic style.

5. Ali's translation shows little tendency to convey the emphatic meaning, especially when emphasis is constructed via particles. This can be attributed to the fact that the priority of this translation is the reader.

6. Asad's insistence on conveying every emphatic form might be attributed to his linguistic background which drove him to be meticulous to every linguistic element as far as possible.

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