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A Syntactico-Pragmatic Analysis
of Emphatic Structures
in Five Translations of the Holy Quran

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﴿ ۞ . . . وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ۞ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ﴾

[فُصِّلَتْ: 41–42]

"…And verily, it is [indeed] an honourable respected Book* Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise"

[Fussilat: 41-42]

Abstract

The current study analyses five translations of the Holy Quran with respect to translating the emphatic structures from Arabic into English syntactically and pragmatically through conducting a critical comparative analysis. It does so on the basis of a comprehensive categorization of the types and subtypes of the emphatic structures, such as simple emphatic structures, complex emphatic structures (which in turn comprise double, triple and quadruple emphatic structures), and miscellaneous emphatic structures . It explores the difficulties encountered by the translators under scrutiny and distinguishes between the stylistic difficulties that can be overcome and the linguistic peculiarities that are partially or completely inimitable. Moreover, it correlates between different syntactical constructions of a given utterance and their different pragmatic effects, exposing the gaps of communication and suggesting alternatives to bridge them. The study shows that there is a direct relationship between the degree of the complexity of the emphatic structures and the degree of the translation difficulty. It also shows that there are some unique Arabic emphatic structures whose English translation falls beyond human capacity. It also shows that the translators who are native speakers of Arabic are more communicative than their non-native peers in reflecting Arabic emphatic structures in their translations.

Acknowledgment

List of Abbreviations

Abbreviation	Full Form
AC	Antithetical Coordination
Aj	Adjective
AjP	Ajdective Phrase
App	Apposition
Av	Adverb
AvP	Adverb Phrase
CA	Cognate Accusative
CQ	Circumstantial Qualifier
DAj	Derivative Adjective
DN	Derivative Noun
MG	Ghali, M.M., (2008). Towards Understanding the Ever-Glorious Qur'an (3rd ed.). Cairo, Egypt: Dar An-Nashr Liljami'at.
MH	Al-Hilaly, M.T. & Khan, M.M. (1996). Interpretation of the Meanings of the Noble Qur'an in the English Language. Riyadh, Saudi Arabia: Maktaba Dar-us-Salam.
MP	Picthall, M.M., (1930). The Meaning of the Glorious Koran. New York, USA: A.A. Knopf.
MS	Shakir, M.H., (2009). Translation of the Holy Qur'an. New York, USA: Tahrike Tarsile Qur'an, Inc.
NP	Noun Phrase
PP	Prepositional Phrase
R	Repetition
RCl	Relative Clause
SL	Source Language
SS	Swearing Structure
TL	Target Language
YA	Ali, A.Y., (1938). The Holy Qur-an: Text, Translation & Commentary (3rd ed.). Kashmiri Bazar, Lahore: Shaik Muhammad Ashraf.

Contents

Chapter 1

Introduction

1.1 Introduction

Translation has become an indispensable means of communication, cultural exchange, and bridging gaps between different nations. A good translator should look at language, not only as an array of semantic and morphological systems, but as a vehicle of communication and a vessel of culture as well. Therefore, a good translation should be as communicative as possible to the target audience. It should signal the exact message or messages of the source language (SL) into the target language (TL).

El-Hadary (2008: 16) recapitulates Larson's concept of the best translation as "the one which (1) uses the normal language forms of the TL, (2) conveys, as much as possible, to the TL speakers the same meaning that was understood by the SL speakers, and (3) maintains the dynamic of the original, which means that the TT is presented in such a way that it will, ideally, evoke the same response as the ST attempted to evoke."

In order to fulfill Larson's concept of the best translation, the translator should be aware of the pragmatic aspect of any utterance when translating it into another language. Al-Hindawi et al (2014: 35) state that "Both English and Arabic study the utterance and not the sentence as far as it relates to speech act theory," or as expressed in simpler terms "by the German philosopher Ludwig Wittgenstein [who] is the first to say that the meaning of language depends on its actual use. For him, in ordinary life, language is used like a game because it consists of rules which, when followed, result in 'doing' things." (Al-Hindawi et al, 2014, 28).

Horn & Ward (2005: 2) state that "speech act theory - elaborating the distinction between the propositional content and the illocutionary force of a given utterance - constitutes a central subdomain, along with the analysis of explicit performative utterances and indirect speech acts."

They assume that this is applicable when we adopt Stalnaker's (1972: 383) definition of pragmatics as "the study of linguistic acts and the contexts in which they are performed."

This treatment of linguistic acts involves an interaction between the acts and the context. Kay (2005: 1) states that "Constructional approaches to grammar have shown that the interpretation of linguistic utterances can involve an interaction of grammar and context, which vastly exceeds…the data discussed in the standard linguistic and philosophical literature on indexicals (pronouns, tenses, and other deictic elements)." This excess may be reflected "in complexity, formal structure and wealth of interpretive content." Thus, translators have a task that involves many difficulties that they should resolve to attain a perfect translation and avoid miscommunication.

One of the main difficulties in translating from one language into another stems from the fact that "each language has its own system for arranging concepts into different parts of speech, making it risky to seek one-to-one equivalents" (Judge, 1986, 2). El-Hadary (2008: 1) states that "It is erroneous to believe that one-for-one equivalents exist for all lexical and grammatical items in both the [sic] English and Arabic languages." Furthermore, a common concept in one language may be partially or completely absent in another one. Judge (1986: 1) states that "Although all languages have concepts, they do not have the same concepts. Each language conceptualizes in a different manner, packaging the phenomena of reality together in different ways and then reinforcing such distinctions by naming them." This difficulty of conceptualization becomes more apparent when translating between Arabic and English because "these two languages belong to different settings and different language families" and because "Syntactically, Arabic and English exhibit different word orders" (Bahameed, 2008, 1). Judge (1986: 3) states that "Differences in culture result in situations in which a concept in one language is unknown in the receptor language

and no lexical equivalents exist to convey it. This may be due to differences in climate, customs, beliefs or worldviews."

Another difficulty arises from the possible absence of lexical equivalents. "In searching for approximate equivalents, Larson points out that an equivalent may be of [a] different form (e.g. pen vs. quill) but have the same function (e.g. writing) or be of similar form (e.g. dog) but have different functions (e.g. pet vs hunting dog). In the worst case there may be equivalents for neither form nor function" (Judge, 1986, 3). Having quoted and discussed further examples for the problem of equivalence, Judge (1986: 2) states that "In the Philippines 'rice' is the generic term for all forms of grain so that 'wheat' might be translated as 'rice called wheat'. Slavic languages do not have separate words for arm and hand which are together denoted by the same term."

It is argued that increasing the degree of abstraction increases the difficulty of finding equivalence. Judge (1986: 2) states that "Whereas equivalent words can be found for specific objects or for phenomena such as 'murder', 'lie' and 'steal', it may be very hard to find equivalent generic words for 'bad'. The translation of such abstract terms is often very complex, especially if the cultural contexts of the two languages are quite different. It is to be expected that the complexity increases with the degree of abstraction."

Even if equivalents are found at the single level, languages as interrelated cognitive networks will not have equivalent sets of terms referring to a particular domain. Judge (1986: 2) states that "The lexical items of a language represent a network of interrelated meanings that has been called a cognitive network. No two languages will have equivalent sets of terms referring to a particular domain. This is clearer in the case of tangible objects, but is also true in the case of verbs."

Several emphatic structures in Arabic do not have direct equivalents in English. Among these are the emphatic particles that are affixed initially or finally to verbs, nouns, or pronouns. These affixed particles have various syntactic and/or pragmatic effects and require certain behavioural attitudes from the receptor. Among these is the emphatic ل that is prefixed to nouns, pronouns and verbs, and the emphatic نّ which is suffixed to verbs, i.e. used as bound morphemes. Some other types of emphatic particles may occur as free morphemes without affixation. Among these, for example, is the emphatic إنّ. Emphasis may be reflected in the use of different syntactic structures. Among these is the inversion of word order and the repetition of words and sentences. Failure to transfer the meaning of such emphatic structures renders the translation incomplete or inaccurate, thus distorting the message and the pragmatic effect.

The Holy Quran employs a unique mixture of rhetorical arrangements, including emphasis. The uniqueness of the Quranic text requires, like all religious texts, deep understanding of these types of emphasis on the part of the translator so that he may convey as precisely pragmatic and syntactic messages of the source text (ST) as possible.

1.2 Previous Studies

Emphasis is one of the most frequently used rhetorical techniques in Arabic in general and in the Holy Quran in particular. Mohammed (2014: 935) states that "Unlike English, Arabic by its nature tends to use overstatement in many situations. So it uses emphasis heavily to give extra force to a word, a phrase or a statement." In the Arabic language, this technique is expressed through emphatic structures that sometimes have little or no direct equivalent in English. Mohammed (2014: 936) states that "Emphasis in Arabic can be performed by one of the following ways: 'التوكيد بالأدوات' verbal emphasis, 'التوكيد المعنوي' emphasis in meaning, and 'التوكيد اللفظي' emphasis by using certain emphatic particles." Failing to recognize these emphatic structures in

the ST and thus reflect them in the TT renders the translation incomplete or inaccurate and distorts the intended pragmatic message.

Battat (2004) explained the dilemma of the translators in achieving an ideal translation. Hatim & Mason, 1994 (qtd. in Battat 2004: 113) state that "Translating both form and content is ideal. But this is frequently not possible due to differences in the conventions of the two languages. So rendering the form would inevitably obscure the message or effect on the target reader." This notion of the interrelation between the form and content was considered from a linguistic-cultural perspective by El-Hadary (2008:1), who states that "equivalence…is meant to be of two dimensions, that of a language…and that of a culture. Therefore, the translator can render the form successfully, but he still cannot render the cultural content fully. Al-Masri (2009: 39) justifies that "Cultural losses occurring in the translation of literary texts are losses of the source-culture expressions that have deep symbolic values."

Bahameed (2008) elaborated on more hindrances that face translators between Arabic and English. Bahameed (2008: 1) states that "Translation as a paradigm of cultural contact is not as clear a concept as it might seem to be, and that if one wants to assess the real hindrances of translation, one cannot ignore the geographical distance between Arabic and English settings, which resulted in a distance between Arabic culture and English culture." He (2008: 2) classified "the main hindrances of translation into "lexical," "prosodic," "structural," and "cultural" ones. He also listed some specific hindrances in translating between Arabic and English as follows:

- "Prosodically, each of the two languages has its own ways of versification, and phonologically Arabic and English have different phonemic inventories." (Bahameed, 2008, 1).

- "The vocabulary of a language manifests the culturally important areas of a group of people in a particular setting whether religious, aesthetic, social, and environmental, among others…Arabic for instance, has a variety of names for dates, camels, swords, horses, rain, winds, etc. English, on the other hand, has a variety of linguistic signs associated with the sea as English-speaking people are continuously exposed to it in their environment." (Bahameed, 2008, 3)

- "Lexical items of different cultures may have different functions and meaning…What is considered culturally acceptable to one group of people can be regarded as totally strange and mysterious to another… Differences among cultures represent an area of difficulty, the degree of which depends on whether the languages involved are close or remote culturally. (Bahameed, 2008, 4)

Bahameed also dealt with the topic of translatability and the importance of the translator. He (2008: 7) states that "Translatability can be defined as the process by which an equivalent TL text exists for a particular SL text." However, "some types of text intend to express or arouse emotional responses to a special topic. Other types of text aim only to denote." (Bahameed, 2008, 8). Therefore, "the role of the translator can by no means be underestimated, for he is the one who decodes the SL message and analyzes its meaning, and he is the one who re-encodes it into a presumably equivalent TL message." (Bahameed, 2008, 7).

When it comes to translating Quranic texts, the translator is performing a special task. Abdul-Raof (2005: 116) states that

Translating the Qur'anic text is no ordinary task due to the fact that the translation process is fraught with pragma-linguistic and cross-cultural limitations. The Qur'an translator, for instance, ought to be aware of the Muslim cultural tradition that draws a distinction

between exegesis (tafsiir) and hypothetical opinion (ta'wiil). The latter is sub-divided into commended and non-commended hypothetical opinion.

This notion of 'special task' is backed by another study by El-Hadary (2008), who states that "in the case of religious translation, the problem of equivalence becomes a big issue because the translation now relays sacred beliefs of the other which have to be presented with great care, respect and no partiality." (El Hadary, 2008, 51).

In the case of Quranic texts, the translator is dealing with the most sublime class of texture. Robbins, 1996 (qtd. in Al-Azab and Al-Misned 2012: 43) classifies texture as "inner texture, intertexture, ideological texture, and sacred texture." Inner texture concerns "the features in the language of the text itself." Intertexture concerns "entering the interactive world of a text," i.e. "the cultural, social and historical perspectives." Ideological texture goes beyond "the text and its world to readers and their diverse perspectives. [It] reflects the beliefs and views shared by [communities]." The sacred texture is "the ways the text speaks about God, or…about realms of religious life: the sensitive nature of the relation between human and divine [entities]." They conclude that "A versed translator should investigate the various arenas of texture in order to see the wider picture."

Hannouna (2010) gave a similar advice to translators when dealing with sacred texture like the Quran. He (2010: 12) states that since the Quran is a holy book, "it is more appreciative to translate [its] meanings and the message of the Qur'anic texts rather than [to focus] on the exact rendering of single words and expressions that have no precise linguistic and cultural equivalents in the target language in most cases." In other words, "the translator of Qur'anic texts…should preserve the various functions of the ST in the TL…to maintain the effectiveness of the ST in the TL." (Hannouna, 2010, 15)

Many studies even came to the conclusion that the Quranic genre is linguistically inimitable. Abdul-Raof (2005: 122) states that "Culturally, stylistic shift in the Qur'anic discourse is…[one of the aspects of] the linguistic inimitability of Qur'anic genre. Stylistic shift is a Qur'an-specific variation that occurs at different levels of Qur'anic Arabic." The researcher will touch on the issue of Quranic inimitability in detail with special focus on simple emphatic structures in Chapter 2, complex emphatic structures in Chapter 3, and miscellaneous emphatic structures in Chapter 4.

Discussing stylistic shift in affirmative particles in Qur'anic discourse, Abdul-Raof states that "Qur'anic discourse effectively employs stress particles (single or double particles) as a stylistic mechanism. This is a deeply-rooted stylistic technique and a prototypical feature of Arabic rhetoric encountered in argumentative Qur'anic discourse." He also discussed some of the pragmatic functions of the affirmation tools, stating that "The major pragmatic functions of Arabic affirmation particles are rebuttal of opponent's thesis and substantiation of own argument." (Abdul-Raof, 2005, 126). He also discussed the cross-cultural aspect of using the Arabic affirmation tools. He states that "The employment of Arabic affirmation tools is an interesting case of cross-cultural rhetoric. In Arabic, the text producer takes into consideration the psychological state of mind of his or her text receiver." (Abdul-Raof , 2005, 126).

Obiza (2009) agrees with Abdul-Raof (2005) in terms of the syntacto-pragmatic conformity of the Quranic language in using as many affirmative particles as the state of the listener requires. Obiza (2009: 61) states that

 The number of emphatic tools or the degree of emphasis is proportional to the degree of suspicion or denial. If the speaker uses two emphatic tools in a situation that requires one emphatic tool, this is considered a needless effort of no avail. Similarly, if the speaker

produces a speech with no emphatic tools for the purpose of abbreviation in a situation that requires emphasis (in case the listener is suspicious of or denying the message), his speech is considered flawed. Therefore, emphasis is viewed in the light of its suitability to its linguistic form and its semantic content at once. (Translation mine).

Obiza (2009) gives a good example of employing single and double emphatic particles as a stylistic mechanism in argumentative Quranic discourse to rebut the opponent's thesis and substantiate own argument. Obiza (2009: 62) states that

Rhetoricians' analysis of speech…is based on the Saying of Allah, may His Word be Exalted, in the Holy Quran,

﴿إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ. قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ. قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ﴾ (يس ١٤ – ١٦)

"When We sent to them two Messengers, they belied them both, so We reinforced them with a third, and they said: "Verily! We have been sent to you as Messengers. They (people of the town) said: "You are only human beings like ourselves, and the Most Beneficent (Allâh) has revealed nothing, you are only telling lies. The Messengers said: "Our Lord knows that [verily], we have been sent as Messengers to you. [Ya-Sin: 14-16]"

Obiza goes on, stating that "rhetoricians analysis of speech is also based on the way in which the speech includes two structures where the emphatic particles increase to create accurate conformity between the condition of the listener and the standard linguistic tools in emphasizing a given issue." She exemplifies for this density of emphatic structures by comparing the verse part (إِنَّا إِلَيْكُم مرسلون) with the verse part إِنَّا إليكم لمرسلون. In the former, "Emphasis is achieved by the use of إِنّ at the outset of the nominal sentence when they denied the prophecy of the two first

prophets," but in the latter, it is "achieved by the use of اِنّ at the outset of the nominal sentence, and by the use of the emphatic particle لم…when their denial increased." (Translation mine).

Mohammed (2014) attempted a comparative analysis of four translations of the Holy Quran concerning the use of some emphatic particles in Arabic. He concluded that in addition to their grammatical function, some Arabic particles have an additional emphatic meaning when used in some contexts. This conclusion echoes another conclusion by Ghazala (2008: 15), who states that "emphasis in the Holy Quran is not for the sake of emphasis as an ornamental rhetorical figure of language. It is a part and parcel of meaning." Three out of the four quoted translators in this study opt for using certain emphasizers to render the emphatic meaning of the ST regardless of the type of emphasis or the particle used to achieve this emphasis. The results support those of the hypothesis that Arabic systems of emphasis are wider and more elaborate than those of English. Therefore, the translators' renderings are proved less emphatic than the original. The present researcher will shed more light on emphasis in English in Chapter 3 to show to what extent the emphatic techniques in English are limited when compared to those of Arabic.

Hannouna (2010) examined how the various functions of recurrence in the Holy Qur'an, including emphasis, are dealt with in the English translations carried out by Ali (1973) and Pickthall (1930). The study analysed the selected texts based on Beaugrande and Dressler's model (1981) that defines text as a "communicative occurrence which meets seven standards of textuality – cohesion, coherence, intentionality, acceptability, informativity, situationality, and intertextuality, without any of which the text will not be communicative." This study concluded that in order to preserve the functions of the ST…and to maintain its effectiveness, recurrence should be preserved and should not be considered a semantic redundancy. Therefore, Hannouna, shedding light on the difficulty of preserving recurrence, she (2010: 15) states that "Some of the

repeated items must be omitted in translation, because the discourse and the text in English do not accept them." Hannouna probably means that the discourse and the text in English do not easily accommodate them. This may be due to the stylistic/linguistic differences between English and Arabic. "Since semantic redundancy is favoured in Arabic (as it constitutes a major component of the theory of style) and is not so in English, the translator should be aware of this phenomenon, and should eliminate any semantic redundancy in his/her translation (from Arabic into English)." (Hannouna, 2010, 24). This may be argued differently since the language we are studying is not Arabic in general. It is the special language of the Holy Quran. The nature of this book must contain a lot of emphasis since it deals with the continuous struggle between what is and what is not in conformity to the way that God wanted man to live. This means that emphasis is Quranic rather than an Arabic feature.

Moreover, Hannouna (2010: 25) states that there are some "strategies" that should be taken into account during the translation of such Quranic texts: "using substitution, ellipsis or references" instead of repetition, "deletion" of semantic repetitions, "using footnotes, paraphrases, translation couplets" if a communicative translation is sought."

Yasin (2014) addressed the translation of cognate accusatives (CAs) from Arabic into English, including the emphatic type of CAs, by B.A. senior students majoring in English language and literature at the University of Jordan. The study concluded that the structure of CAs is absent in English, and since its meaning is subsumed under the verb (or the binder), it is very likely to be lost in translation. These findings at the level of pragmatic loss in translation are consistent with another study by Al-Azab and Al-Misned (2013) that highlighted the phenomenon of pragmatic losses in the translation of the meanings of the Holy Qur'an from a linguistic point of view.

This phenomenon of pragmatic loss in translation was in earlier studies ascribed to the differences between Arabic and English linguistic systems. Boushaba (1998: 118), for example, states that "A brief comparison between the English and the Arabic linguistic systems would allow us to notice that Arabic is more or less better equipped than English to intensify the emotive trait of a literary text. At the morphological level, for instance, Arabic possesses some emphatic morphemes which give an emotional overtone to verbs."

Battat (2004) showed how English and Arabic express markedness in different ways, which requires switching from formal equivalence to dynamic equivalence to avoid translation problems. Battat (2004: 16) states that "Although English does not have a relatively free word order like Arabic, it has its own markedness devices. For example, the sentence 'Farmers need financial support,' can be marked by identifying theme using a wh-structure, called pseudo- or cleft structure 'What farmers need is financial support'. This marked structure can be accounted for in Arabic by إن ما يحتاجه المزارعون هو الدعم المالي." He (2004: 17) also states that "Although both languages have marked word orders that help speakers to signal emphasis, these marked word orders in the two languages are not identical and may create translation problems." This brings into light the concept of dynamic equivalence in contrast with formal equivalence. Eugene Nida (qtd. in Battat 2004: 112) distinguishes between formal equivalence and dynamic equivalence."

El-Hadary (2008: 1) states that "the issue of equivalence in translation is one of the most complicated issues: the problem of which exists within the system of synonymy in the very same language…and between one language and another." Biguenet and Schulte (qtd. in El-Hadary 2008: 1) concludes that "An exact equivalence from one language to another will never be possible. This could be characterized as both the dilemma and the challenge for the translator."

There is a general tending in the favour of dynamic equivalence against formal equivalence. Battat (2004: 113), for example, states that "Although most translators fall somewhere on the scale between the two types of equivalence, Nida…claims that the direction is towards increasing emphasis on dynamic equivalence," and that "Newmark…prefers the terms semantic and communicative translation [for formal and dynamic]."

Like Newmark, Obiza (2009) recommended communicative translation. She (2009: 24) states that

> From a functional point of view, language is considered a means of communication, i.e. a symbolic pattern that performs a set of functions, the most important of which is the communicative function. The structure of a language is also related to this function since we cannot observe the characteristics of the structure of that language except through taking into account the communicative function that it performs." George Monan (qtd. in Obiza 2009: 25) assumes that "All lingual constituents and the relations binding them are analyzable and describable through their role in the communicative process" (translation mine).

El-Hadary (2008: 1) showed that dynamic equivalence and communicative translation are closely related to pragmatics, stating that "When the issue of equivalence is brought to the fore, it is meant to be of two dimensions, that of a language (lexically, grammatically, semantically speaking) and that of a culture of that language. If the former is successfully undertaken the latter is left unsettled." He (2008: 10) also states that "Pragmatics…deals with the illocutionary level which is the way people use [and] manipulate language to achieve certain effects. Languages have different ways of achieving these effects… [P]ragmatics epitomises language as to how it functions

in real life situations." In Ghazala's (2008: 5) words, pragmatics "deciphers the speaker's intentions behind using language."

El-Hadary (2008: 12) states that

[In] order to capture the intended meaning of a text, one has to be familiar with the `communication force' and the `emotional connotations' conveyed by the word chosen to express that meaning…[and thus] textual equivalence is a very important notion in translation, i. e. the rhetorical function, the stylistic features of the TT should be kept equivalent as much as we can to that of the ST. However, equivalence of structures cannot be achieved between two linguistically and culturally incongruent languages such as Arabic and English.

El-Hadary (2008: 16) states that "Communicative translation…has adopted a totally unconventional phraseology in translation and made it into an unbreakable rule, so that it is possible to grip the communicative force of the original," [its being] "an attempt to provide the reader with an experience comparable to reading a text in its original." (El-Hadary, 2008, 31). House 1977 & 1997 (qtd. in El-Hadary 2008: 38) argues that "Semantic and pragmatic equivalence requires equivalence of function, i. e., the application or use which the text has in the particular context of a situation." Emphasis is no exception from the notion of functional equivalence. Obiza (2009: 60), for example, states that "We often encounter the expression that 'emphasis dismisses metaphor.' This is related to the purpose of emphasis, that is, the emphasizer removes the suspicion on the part of the listener that language is being used metaphorically." (Translation mine) Moutaouakil (2011: 2) provides another example, [according to Hengeveld and Mackenzie (2008)], "emphasis is defined as 'the result of the Speaker's intensification of the Discourse Act', a definition which suggests that Emphasis is the opposite of Mitigation,' [and that] 'emphasis

applies irrespective of the illocutionary value of the Discourse Act: it can combine with Declarative, Interrogative or Imperative Illocution."

Emphasis was also discussed from different perspectives of different theories and in different approaches. Al-Shabab (2012), for example, approached emphasis from the perspective of pragmatics and speech act theory, stating that "The pragmatic accounts of assertion in terms of speech acts [sic] theory take an assertion to be a matter of uttering an affirmative sentence, or a request or even a question since what is being asserted is the act of requesting or asking." He (2012: 2) also states that "It is true that the semantic potential of an utterance, and text, depends on the epistemological domain of the speaker/writer, but meaning is negotiated between speaker and reader, and when it comes to interpretation, the reader's perspective decides the fate of the content and meaning of any utterance or text, [and that] philosophical and pragmatic assertion seems to operate mainly from the speaker/writer perspective," and that "From a hermeneutic perspective, meaning is always negotiated and participants as listeners/readers always reinterpret texts in light of their own background knowledge."

Moutaouakil (2011:19) discussed emphasis from the viewpoint of functional discourse grammar, stating that "As regards its typological adequacy, the FDG [Functional Discourse Grammar] approach to Emphasis phenomena turns out to be applicable to a great extent to Arabic data. More importantly, in defining Emphasis as clearly distinct from the Focus and Contrast functions on the one hand and from Illocution on the other hand, this approach makes it possible to do justice to a whole category of constructions that can be properly described only as emphatic constructions."

Taken together, the various attitudes to the translations of the religious texts indicate that generally there are specific difficulties in the translation between Arabic and English, and that

specifically there are more difficulties in the translation of Quranic emphatic structures into English, which are ignored or not fully reflected in English because it results in pragmatic loss.

There is a shortage of research in the field of emphatic structures used in the Holy Quran from a syntactical-pragmatic perspective. In the present thesis, the emphasis techniques in the Holy Quran are investigated with reference to English translations through a syntactical-pragmatic analysis of five translations of the Holy Quran. These five translations are selected because their authors contain both native and non-native Arabic speakers, and because they are among the most widely used translations.

This analysis is based on a comprehensive categorization of the types of the emphatic structures. The current study is expected to fill part of the gap in this arguably under-researched field.

1.3 The Research Problem

The current study investigates the difficulties of translating from Arabic into English the emphatic structures in the Holy Quran through conducting a critical comparative analysis of five translations of the Holy Quran. The analysis explores whether and to what extent each translator renders a given emphatic structure into English, and whether some Arabic emphatic structures are partially or completely inimitable. Moreover, it shows how different syntactical constructions of a given utterance may signal different pragmatic messages.

1.4 The Research Questions

1. In the case of single emphatic particles, to what extent have the translators managed to provide the suitable equivalents?

2. In the case of complex emphatic structures, to what extent have the translators managed to provide the suitable equivalents?

3. In the case of miscellaneous emphatic structures, to what extent have the translators managed to provide the suitable equivalents?

4. Functionally, in what way and for what purpose is emphasis employed? Does the frequency of emphatic elements reflect the type and/or the state of the addressees?

5. Is emphasis related in one way or another with the contrast between two ways of life or two concepts of the universe?

6. Does the English language possess equally rich emphatic systems or does the language of the Holy Quran represent a singular style that is not easy to render into English?

7. Is there more difficulty in translation when there are more emphatic elements? Does this reflect a stylistic difficulty for the translator? Or does it reflect a linguistic peculiarity that distinguishes Arabic from English?

1.5 Methodology and Data Collection

The researcher conducted a thorough statistical analysis on all types of emphasis in the Holy Quran (see the appendix). Three representative examples of each subtype are selected for discussion. Five translations of each example quoted are provided for critical comparative analysis to decide which of the five translations is the most communicative. The analysis process goes through the following steps:

1. Exploring the different emphatic structures and emphatic processes in the verse quoted along with their possible equivalents in English;

2. Searching the different interpretations of the semantic and pragmatic significance of each given structure;

3. Analyzing the five translations provided of the Holy Qur'an to investigate whether and to what extent each translator reflected the emphatic structures, and probing the areas of difficulties in the light of the semantic and pragmatic messages concluded; and

4. Comparing the five translations quoted and suggesting alternative wording if needed.

1.6 Chapterization

This thesis falls into four chapters. Chapter 1 is the introduction to the thesis and previous studies. Chapter 2 is a comparative analysis of the translations of simple emphatic structures in the Holy Quran. Chapter 3 is a comparative analysis of the translations of complex emphatic structures in the Holy Quran. Chapter 4 is a comparative analysis of the translations of miscellaneous emphatic structures in the Holy Quran other than those provided in Chapter 2 and 3.

Chapter 1 (introduction) introduces the reader to the difficulties of translation from one language into another in general and of translation from Arabic into English in particular with

special focus on the Arabic/English translation of emphatic structures in the Holy Quran. It also provides a glimpse on previous studies related to the present thesis.

Chapter 2 comprises a comparative analysis of the translations of simple emphatic structures in the Holy Quran. Those empathic structures comprise one emphatic element only. In terms of affixation, they may be affixed emphatic particles, i.e. bound morphemes, or independent emphatic particles, i.e. unbound morphemes, or repeated words and phrases.

Chapter 3 comprises a critical comparative analysis of complex emphatic structures (i.e. containing two or more emphatic elements). Those may contain a mixture of bound and unbound morphemes.

Chapter 4 comprises a comparative analysis of the translation of miscellaneous emphatic types other than those provided in Chapter 2 and 3.

We are now in a position to discuss simple emphatic structures in Chapter 2.

Chapter 2

Simple Emphatic Structures

Simple emphatic structures are those structures that comprise one emphatic element or particle. In terms of affixation, they may be bound morphemes, free morphemes, or repeated words and phrases. Bound emphatic particles include نّ, ل, ب, and ما while free emphatic particles include إنّ, إنّما, مِن, إلا, سوف, قد, وأنْ , , and the free emphatic pronouns.

Out of the total number of verses of the Holy Quran (6217 verses), 1787 verses employ simple emphatic structures. In other words, simple emphatic structures are used in 29 % of the Holy Quran. (See figure 1 below). It is to be noted at the outset that the total number of the Quran verses adopted here is according to the Madani school of calculation. It is also to be noted that the narration of Hafs from Asem is the basis of this calculation. Stylistically speaking, the proportions of the simple emphatic structures support the hypothesis that emphasis is one of the rhetorical techniques most frequently used in the Holy Quran.

Figure 1. Simple Emphatic Structures

29%

69%

⁂ Verses with simple emphatic structures   Verses without simple emphatic structures
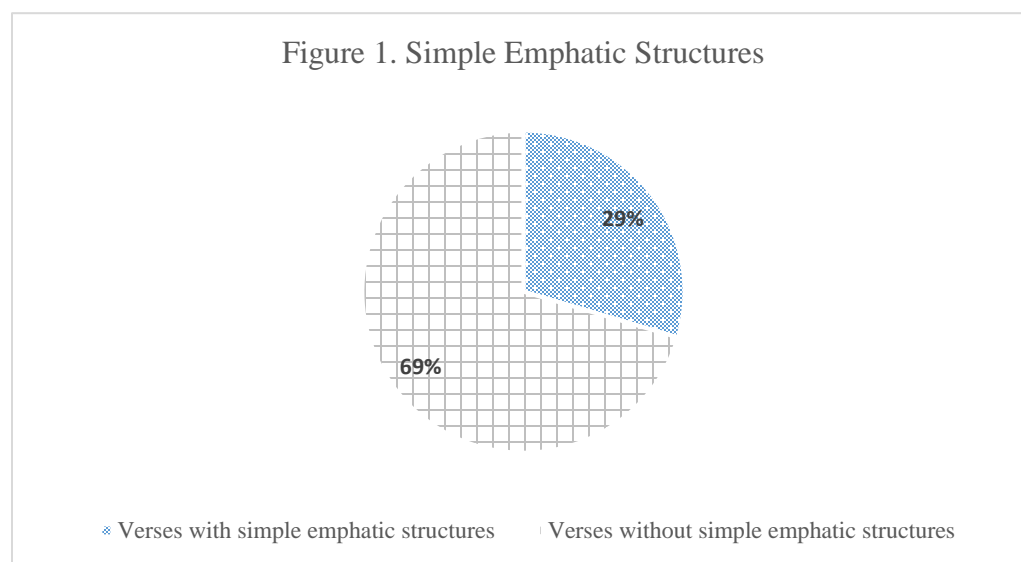
2.1 The Free Emphatic Particle "إنّ"

The free emphatic "إنّ", pronounced as /innə/, is the most frequent singular emphatic particle in the Holy Quran. It occurs 1009 times as a single emphatic particle and does so many

other times in conjunction with other emphatic elements to form complex emphatic structures. (See figure 2 for a comparison between "إنَّ" and other single emphatic particles in terms of frequency.) Obiza (2009: 247) states that "most scholars are of the opinion that emphasis is the origin of the meaning of "إنَّ"." (Translation mine). Like Obiza (2009), Mackenzie 2009 (qtd. in Moutaouakil 2011: 1) "points out that the properties of `inna-constructions can be more adequately accounted for if they are analysed in Functional Discourse Grammar (FDG) as emphatic."

Figure 2. Frequency of simple emphatic structures
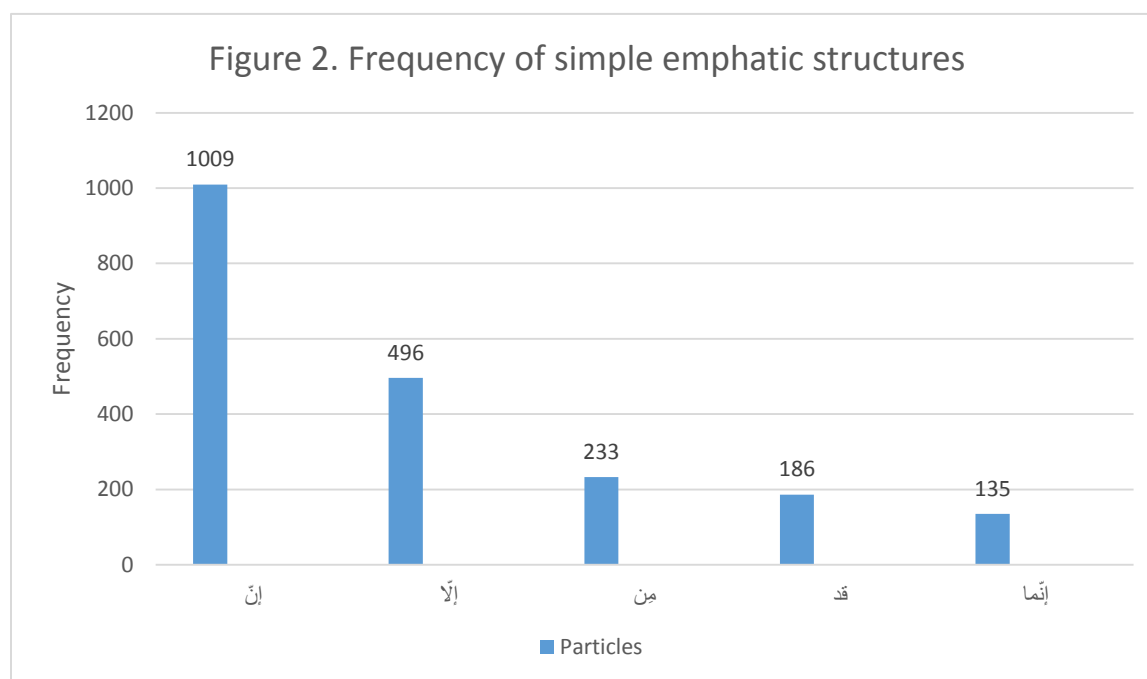
The free emphatic إنَّ introduces nominal sentences. Moutaouakil (2011: 1) states that "In Standard Modern Arabic…, the particle `inna occupies the initial position in constructions where it is used to signal that special attention is given to the transmitted content." Battat (2004: 81) also lists "إنَّ" as one of the tools of propositional emphasis "as in إنَّ الطقس جميلٌ (Surely the weather is fine,) which equals repeating الطقسُ جميلٌ twice." Mohammed (2014: 937) states that "إنَّ" is "used to emphasize the content of a sentence, and to strengthen the relation between its parts, and to

remove any doubt a hearer or a reader may have. For example, 'إِنّ زيدا قائم' stands for repeating the

sentence 'زيد قائم' twice."

The following is a comparative critical analysis of the translations of three representative

examples from the Holy Quran containing the free emphatic "إِنّ". The first representative example

is shown in the table below.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا [18:107]	
MG	<u>Surely</u> the ones who have believed and done deeds of righteousness, the Gardens of Paradise will (duly) be their hospitality;
MH	"<u>Verily</u>! Those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous deeds, shall have the Gardens of Al-Firdaus (the Paradise) for their entertainment.
MP	<u>Lo</u>! those who believe and do good works, theirs are the Gardens of Paradise for welcome,
MS	<u>Surely</u> (as for) those who believe and do good deeds, their place of entertainment shall be the gardens of paradise,
YA	As to those who believe and work righteous deeds, they have, for their entertainment, the Gardens of Paradise,

From the verse quoted, we can see the morphological, syntactic, and lexical characteristics

of the particle "إِنّ". Morphologically, the particle in question is free. Syntactically, it occupies a

clause-initial position. Lexically, it is a particle, not an open-class word. Among the translations

of the particle "إِنّ" provided are the open-class lexical items *verily*, *surely*, *truly*, and *indeed*.

Semantically, the single particle إِنّ is used here to add emphasis to a declarative statement, which

is a glad tiding for believers that they will enter Paradise as a reward for their righteous deeds.

Pragmatically, the single emphatic particle "إِنّ" is employed here to ascertain the believers of their

reward, i.e. entering Paradise, which is something unseen and therefore requires emphasis to dismiss any doubt.

The table shows that out of the five translators quoted, only YA does not incorporate an equivalent lexical item for "إنّ". The other four translators manage to do so in different ways. MG and MS translate it as *surely*, MH as *verily*, and MP as *Lo*. MG, MH and MS manage to provide suitable equivalents for "إنّ", but MP uses *lo,* which is a colloquial equivalent. It is not suitable to use such an equivalent in the translation of a religious text like the Holy Quran.

The second representative example of the translation of the free particle "إنّ" is shown in the table below.

إِنَّ الْمُجْرِمِينَ فِي عَذَابِ جَهَنَّمَ خَالِدُونَ [43:74]	
MG	Surely the criminals are in the torment of Hell eternally (abiding).
MH	Verily, the Mujrimun (criminals, sinners, disbelievers, etc.) will be in the torment of Hell to abide therein forever.
MP	Lo! the guilty are immortal in hell's torment.
MS	Surely the guilty shall abide in the chastisement of hell.
YA	The sinners will be in the Punishment of Hell, to dwell therein (for aye):

From the verse quoted, we can see again the morphological and syntactic characteristics of the particle "إنّ": being free and clause-initial.

In contrast to the previous example, the single particle "إنّ" is semantically used here to add emphasis to a declarative statement, which is a warning to the sinners that they will abide in Hell as a punishment for their bad deeds. Pragmatically, the single emphatic particle "إنّ" is employed

here to warn the sinners about their punishment, i.e. entering Hell, which is something unseen too and therefore requires emphasis to dismiss any doubt, especially because they would not believe in the Hereafter.

The table shows again that out of the five translators quoted, only YA does not manage to reflect the meaning of "إِنّ". The remaining translators reflect it in different ways. MG and MS translat it as *surely*, MH as *verily*, and MP as *Lo!* MG, MS and MH manage to provide suitable equivalents for "إِنّ", but MP uses *lo*, which is a colloquial register, which is not suitable in the translation of a religious text like the Holy Quran.

The third representative example of the translation of the free particle "إِنّ" is shown in the table below.

	...وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي [20:90]
MG	"…and <u>surely</u> your Lord is The All-Merciful; so closely follow me, and obey my command."
MH	"…and <u>verily</u>, your Lord is (Allah) the Most Beneficent, so follow me and obey my order."
MP	…for <u>lo!</u> your Lord is the Beneficent, so follow me and obey my order.
MS	…and <u>surely</u> your Lord is the Beneficent Allah, therefore follow me and obey my order.
YA	"…for <u>verily</u> your Lord is (Allah) Most Gracious; so follow me and obey my command."

This time the emphatic particle is used in the context of an argument between Prophet Haroun (Aaron) and his people over the issue of monotheism. Semantically, the single emphatic

particle is employed here to add emphasis to the speech of Prophet Haroun. Pragmatically, it is employed to persuade the people of Moses who deny the message being addressed.

This time, the table shows that all the translators quoted, including YA manage to reflect the meaning of the particle "إنّ" in their translations. MG and MS translate it as *surely*, MH and YA as *verily*, and MP as *Lo!*

When we compare the three representative examples, we can conclude that all the translators, except YA, are consistent in their translations of the single emphatic particle "إنّ". Only YA ignores the translation of "إنّ" in the two first examples, but manages to reflect it in the third one. Accordingly, the translation of YA can be estimated as the least communicative translation of the single emphatic particle "إنّ", followed by the translation of MP, who provides an unsuitable equivalent. This agrees with Ghazala (2008: 18), who states that "'Inna" -which is hugely recurrent- is translated into 'verily/indeed' by most translators. However, Pickthall translates it into 'lo', but Zidan and Sale translate it into 'surely'. Yet, Ali and Arberry sometimes fail" to do so.

2.2 The Free Emphatic Particle "إنّما"

The free emphatic إنّما, pronounced as /innæmæ/, occurs 135 times in the Holy Quran as a single emphatic particle in simple emphatic structures and does so a few other times in conjunction with other emphatic elements to form complex emphatic structures. Like "إنّ", the free emphatic particle "إنّما" occupies a clause-initial position. Mohammed (2014: 939) states that "'انما' is a restriction particle which stands at the beginning of a proposition, and the portion of the proposition which is affected by it is always placed at the end as 'انما الصدقات للفقراء' 'the obligatory alms are only for the poor'..."

The following is a comparative critical analysis of the translations of three representative examples from the Holy Quran containing the free emphatic "إنّما". The first representative example is shown in the following table.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ [2:11]	
MG	And when it is said to them, "Do not corrupt in the earth," they say, "<u>Surely</u> we are <u>only</u> doers of righteousness." (i.e. reformers, peacemakers)
MH	And when it is said to them: "Make not mischief on the earth," they say: "We are <u>only</u> peacemakers."
MP	And when it is said unto them: Make not mischief in the earth, they say: We are peacemakers <u>only</u>.
MS	And when it is said to them, Do not make mischief in the land, they say: We are <u>but</u> peace-makers.
YA	When it is said to them: "Make not mischief on the earth," they say: "Why, we <u>only</u> Want to make peace!"

In the verse quoted above, we can see the morphological and syntactic characteristics of the particle "إنّما". Like "إنّ", the particle "إنّما" is a free morpheme that occupies a clause-initial position. Again as in "إنّ", the translations of the particle "إنّما" proposed are *verily*, *surely*, *truly*, and *indeed*. In addition to these sentence adverbs, the particle "إنّما" has an additional semantic value, which denotes limitation and restriction: *only* and *but*. These latter lexical items add more accuracy to the translation. Thus we gain emphasis as well as restriction.

Semantically, the particle "إنّما" is used here to emphasize the claim of the disbelievers that they are peacemakers, against the criticism they get. Pragmatically, it is employed to show that the disbelievers are too arrogant to accept this criticism. In order to refute their weak claim, Quran

uses a simple emphatic structure with their saying and uses a complex quadruple emphatic structure with Allah's response to their false claim in the next verse:

{أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ} (البقرة، 12)

"Verily! They are the ones who make mischief, but they perceive not." [2:12]

The table shows that all the five translators under scrutiny manage to provide suitable equivalents for "إنَّما", but MG uses emphasis and restriction, while إنَّما should be reflected by single emphasis. In addition to *surely*, MG uses *only*. However, the combination of "إنّ" plus "ما" reflect two inseparable things: the first is emphasis; the second is restriction. The point to be noted here is that emphasis with "إنّ" can stand alone, while restriction with "ما" cannot. Thus, the restriction with "ما" is always bound to occur in the vicinity of emphasis by "إنّ". This linguistic difference between English and Arabic is one of the things that cannot be easily bridged.

The second representative example of the free emphatic particle "إنَّما" is shown in the following table.

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ...[6:36]	
MG	Surely the ones who will respond are only the ones who hear…
MH	It is only those who listen (to the Message of Prophet Muhammad SAW), will respond (benefit from it)…
MP	Only those can accept who hear…
MS	Only those accept who listen…
YA	Those who listen (in truth), be sure, will accept…

In the table, we can again see that "إنّما" is a free morpheme that occupies a clause-initial position. Semantically, it emphasizes the clause that it introduces. Pragmatically it first restricts the act of response to the message of the Prophet to those who listen carefully to that message. It is as if those, who do not respond, are deaf. It also comforts the Prophet over the disbelief of some of his people. It is worth mentioning here that the Prophet was keen on guiding all people to the right path and on convincing them to believe in his message. It contributes to lessening this grief of the Prophet as an extension to the preceding verse in which Allah the Almighty consoles the prophet over the aversion of some people from him:

{وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ} (الأنعام، 35)

"If their aversion (from you, O Muhammad SAW and from that with which you have been sent) is hard on you, (and you cannot be patient from their harm to you), then if you were able to seek a tunnel in the ground or a ladder to the sky, so that you may bring them a sign (and you cannot do it, so be patient). And had Allâh willed, He could have gathered them together (all) unto true guidance, so be not you one of those who are Al-Jâhilûn (the ignorant)." [6:35]

The table shows that all the translators again manage to provide suitable equivalents for the emphatic particle "إنّما". Excluding MG and YA, they render "إنّما" as *only* in order to incorporate the meaning of restriction. MG uses emphasis and restriction to reflect إنّما. YA uses *be sure* to express the idea of emphasis.

The third representative example of the free emphatic particle "إنّما" is shown in the following table.

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ [88:21]	
MG	So remind them! <u>Surely</u> you are <u>only</u> a constant Reminder;
MH	So remind them (O Muhammad (Peace be upon him)), you are <u>only</u> a one who reminds.
MP	Remind them, for thou art <u>but</u> a remembrancer,
MS	Therefore do remind, for you are <u>only</u> a reminder.
YA	Therefore do thou give admonition, for thou art one to admonish.

Semantically, the particle "إِنَّما" is used here to emphasize the nominal sentence that it introduces. Pragmatically, the particle in question restricts the mission of Prophet Muhammad (Peace be upon him), as it does with the missions of all the previous prophets, to reminding people, without being a warder over them.

The table shows that all the translators, except YA, manage to provide suitable equivalents. MG again uses emphasis and restriction to reflect "إِنَّما" by translating it into *surely…only*. MP, this time, renders "إِنَّما" as *but* adverbial, unlike what he does in the two previous examples.

When we look into the three representative examples provided so far, we can conclude that all translators, except MP and YA, are consistent in their translations of the single emphatic particle "إِنَّما". MP translates "إِنَّما" as *only* in the first two examples and as *but* in the third one. YA translates "إِنَّما" as *only* in the first example, and as *be sure* in the second, but he fails to translate it wholly in the third. Accordingly, MG, MH, and MS are more consistent than YA and MP. On the other hand, MH, MS, MP and MG are more communicative than YA. MG is rated among the most communicative translators, since he has the ability to combine emphasis and restriction in his translation.

2.3 The Free Emphatic Particle "مِن"

The free emphatic "مِن", pronounced as /mIn/, occurs 233 times as a single emphatic particle in the Holy Quran. The unbound emphatic "مِن" occupies a non-initial position in the clause. The emphatic particle "مِن" comes typically with negative sentences. Among the equivalents suggested for the emphatic particle "مِن" are *a single* and *the slightest*. The particle "مِن" can also be used as a non-emphatic preposition of place in normal structures with both affirmative and negative sentences. It is used as an emphatic particle only when it is additional to the normal structure of the sentence. The following two exemplary verses show the uses of the particle "مِن".

Example 1:	{وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى...} (يس، 20)
	"And there came running <u>from</u> the farthest part of the town, a man…" [36:20]
Example 2:	{وَلَوْ يُؤَاخِذُ اللهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ...} (النحل، 61)
	"And if Allâh were to seize mankind for their wrong-doing, He would not leave on it (the earth) <u>a single</u> moving (living) creature…" [16:61]

In the first verse above, the particle "مِن" is used as a preposition of place that means *from*. In the second verse, the particle "مِن" is used emphatically and means *a single*. In this part of the verse in the second example, the particle "مِن" precedes the object "دابة" of the verb "ترك". The difference between "وما ترك عليها من دابة" and "ما ترك عليها دابة" shows a greater degree of exclusiveness in the latter sentence.

The following is an analysis of the translations of three representative examples from the Holy Quran containing the unbound emphatic "مِن". The first example is shown in the following table.

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ...[12:104]	
MG	And <u>in no way</u> do you ask of them any reward for it…
MH	And no reward you (O Muhammad SAW) ask of them (those who deny your Prophethood) for it…
MP	Thou askest them no fee for it…
MS	And you do not ask them for a reward for this…
YA	And no reward dost thou ask of them for this…

In the table, we can notice the morphological and syntactic characteristics of the particle "مِن". Morphologically, the particle is free. Syntactically, the particle occupies a non-initial position, preceding a preposition object functioning originally as an object when the preposition is deleted. Semantically, the free emphatic "مِن" is used here to stress a negation: not to ask for a reward. Pragmatically, it substantiates the argument of the Prophet that his message is for the sake of Allah, and that he only seeks the guidance of his people to the right path, not asking them for the slightest reward in any way.

The table shows that out of the five translators under scrutiny, MG provides a paraphrase rather than a translation, employing *in no way…any reward*. MH and YA adopt a different strategy of emphasis, using fronting the object to the beginning of the sentence. All the other translators reflect the negation, i.e. "ما" and ignore the emphatic "مِن". This renders the translation incomplete, lacking the pragmatic effect, especially for those translations that give an indefinite noun, because it implies that the Prophet may reject a reward but accept another, or may reject a specific way of compensation and accept another one. When we follow the stories of the prophets in the Holy

Quran, we see that they start their argument with their people by stressing two facts: the duty of worshipping Allah alone and the pledge of not taking the slightest reward.

The second representative example of the translation of the free emphatic "مِن" is shown in the following table.

...وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ [14:38]	
MG	...and in no way is anything whatever concealed from Allah in the earth or in the heaven.
MH	...Nothing on the earth or in the heaven is hidden from Allah.
MP	...Nothing in the earth or in the heaven is hidden from Allah.
MS	...and nothing in the earth nor any thing in heaven is hidden from Allah:
YA	...for nothing whatever is hidden from Allah, whether on earth or in heaven.

As we have seen in the previous examples, the emphatic particle "مِن" is used semantically to emphasize a negative sentence. Pragmatically, it is employed to dismiss the slightest doubt in the mind of the listener that anything whatever on earth or in heaven may be hidden or concealed from Allah.

MG and YA manage to provide an equivalent for the single emphatic particle "مِن", though with a double-barrel affirmation by the former, namely *in no way* and *whatever*. He should have used a single-barrel affirmation to reflect the single particle. The remaining translators reflect the negation but not the emphasis.

The third representative example of the translation of the free emphatic "مِن" is shown in the following table.

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ...[23:91]	
MG	In no way has Allah taken to Him any child, and in no way has there been with Him any god…
MH	No son (or offspring or children) did Allah beget, nor is there any ilah (god) along with Him…
MP	Allah hath not chosen any son, nor is there any god along with Him…
MS	Never did Allah take to Himself a son, and never was there with him any (other) god…
YA	No son did Allah beget, nor is there any god along with Him…

In fact, the verse quoted contains two conjoined examples of the emphatic particle "مِن". Semantically, both particles emphasize two features of God: not begetting a child, and not having another god with Him. Pragmatically, the two particles are employed to dismiss any doubt from the mind of the listener that Allah has begotten any son or has had any gods along with Him.

With the exception of MG, All the translators manage to provide the intensive form of negation to reflect the emphatic "مِن". MG provides a paraphrase rather than a translation, combining *in no way* and *any*. MH and YA still show a different strategy by fronting the object to express emphasis, which is relatively acceptable.

Taken together, the representative examples of the emphatic "من" show that MG over-translates these verses, while other translators vary in their translations. MH and YA have their own strategy.

2.4 The Free Emphatic Particle "إِلَّا"

The free emphatic "إِلَّا", pronounced as /illæ/, is the second most frequent single emphatic particle. It occurs 496 times in the Holy Quran in simple emphatic structures and does so a few

other times in conjunction with other emphatic elements to form complex emphatic structures. Syntactically, the particle occupies a non-initial position in the clause. Among the equivalents suggested for "إِلَّا" are *except*, *but*, *save*, and *saving*. The particle "إِلَّا" is used emphatically with the negative to mark restriction and exclusion. This has been emphasized by Mohammed (2014: 938), who states that "Restriction is regarded one of the emphatic types which basically depends on particles." On the other hand, the particle "إِلَّا" is used non-emphatically in the affirmative to mark exception. The following two examples highlight these two different uses of the particle in question.

Example 1:	{...فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ...} (البقرة، 249)
	"...Yet, they drank thereof, all, <u>except</u> a few of them..." [2:249]
Example 2:	{...وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ} (البقرة، 9)
	"...while they <u>only</u> deceive themselves, and perceive (it) not!" [2:9]

In the first example, the particle "إِلَّا" is used non-emphatically in the affirmative to mark exception. In the second one, the particle "إِلَّا" is used emphatically in the negative to mark exclusion and restriction.

Discussing restriction by negation and "إِلَّا", Mohammed (2014: 939) states that "Many Ayahs in the Glorious Quran show this type of emphasis. It is achieved by using 'الا' preceded by one of negation particles like 'ليس، ما، إن، لا، هل' as in (يوسف مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءً سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ 40) "You do not worship beside Him except innovations that you have made up, you and your parents."

The following is an analysis of the translations of three representative examples from the Holy Quran containing the free emphatic particle "إِلَّا". The first example is shown in the following table.

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا...[2:32]	
MG	They said, All Extolment be to You! We have no knowledge <u>except</u> that which You have taught us…
MH	They (angels) said: "Glory be to You, we have no knowledge <u>except</u> what you have taught us…
MP	They said: Be glorified! We have no knowledge <u>saving</u> that which Thou hast taught us…
MS	They said: Glory be to Thee! we have no knowledge <u>but</u> that which Thou hast taught us…
YA	They said: "Glory to Thee, of knowledge We have none, <u>save</u> what Thou Hast taught us…

We can notice the morphological and syntactic characteristics of the particle in question. It is a free morpheme that occupies a non-initial position. Semantically it is used to mark restriction. Pragmatically, it is employed to dismiss any doubt on the part of the listener that the angels might have obtained any type of knowledge from anyone other than Allah.

All the translators manage to reflect the particle "إِلَّا" correctly. This is probably due to the fact that it has a direct equivalent in English, which makes it easy to get even in word-for-word translation. The five translators differ only in lexis. MG and MH use *except*, MP and YA prefer the more archaic *saving* and *save*, probably to add some flavour of sacredness, while MS uses *but*.

The second representative example of the translation of the free emphatic "إِلَّا" is shown in the following table.

...وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ [2:99]	
MG	...and in no way does anybody disbelieve in them <u>except</u> the immoral.
MH	...and none disbelieve in them <u>but</u> Fasiqun (those who rebel against Allah's Command).
MP	...and <u>only</u> miscreants will disbelieve in them.
MS	...and none disbelieve in them <u>except</u> the transgressors.
YA	...and none reject them <u>but</u> those who are perverse.

Again, the table shows the morphological and syntactic characteristics of the particle in question. The particle is unbound and it occupies a middle position. Semantically it is used to mark restriction. Pragmatically, it is employed to dismiss any doubt on the part of the listener that anyone would reject these signs except the morally tainted.

Again, all the translators manage to render the particle "إِلَّا" correctly. This again suggests that the structure of the emphatic "إِلَّا" is easy to get, even in word-for-word translation because it has a direct equivalent in English. The five translators differ only in lexis. Additionally, most translators provided equivalents different from those used in the previous example. While MG used *except*, like the first example, MH used *but*, MP used *only*, MS used *except*, and YA used *but* unlike the first example.

The third representative example of the translation of the free emphatic "إِلَّا" is shown in the following table.

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا...[3:145]	
MG	And in no way is a self to die <u>except</u> by the permission of Allah, at an appointed term;
MH	And no person can ever die <u>except</u> by Allah's Leave and at an appointed term.
MP	No soul can ever die <u>except</u> by Allah's leave and at a term appointed.
MS	And a soul will not die <u>but</u> with the permission of Allah the term is fixed;
YA	Nor can a soul die <u>except</u> by Allah's leave, the term being fixed as by writing.

Semantically the emphatic particle "إِلَّا" is used to mark restriction. Pragmatically, it is employed to dismiss any doubt on the part of the listener that anyone could die except after the ordinance of Allah.

Again, all the translators manage to render the particle "إِلَّا" in the correct way. In the translation of the three above examples, it is clear that the structure of the emphatic "إِلَّا" is easy to get even in word-for-word translation because it has a direct equivalent in English.

2.5 The Free Emphatic Particle "سوف"

The free emphatic particle "سوف", pronounced as /sæwfə/, is one of the least frequent single emphatic particles. It occurs only 37 times in the Holy Quran in simple emphatic structures and does so few other times in conjunction with other emphatic elements to form complex emphatic structures. Morphologically, the particle "سوف" is a free morpheme. Syntactically, it occupies a clause-initial position. It is regarded as emphatic since it can be distinguished from the bound particle "سـ". Both "سوف" and "سـ" are used to express the future. According to the Arabic rule that the longer the morpheme, the more emphatic it is, the free particle "سوف" is considered more

emphatic than the bound particle "ﺳـ". (See مغني اللبيب عن كتب الأعاريب, 1991: 159) The following two examples show the difference between "سوف" and "ﺳـ".

Example 1:	{سَيَعْلَمُونَ غَدًا مَنِ الْكَذَّابُ الْأَشِرُ} (القمر، 26) "Tomorrow they <u>will</u> come to know, who is the liar, the insolent one!" [54:26]
Example 2:	{لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا فَسَوْفَ يَعْلَمُونَ} (العنكبوت، 66) "So that they become ingrate for that which We have given them, and that they take their enjoyment, but they <u>will [certainly]</u> come to know." [29:66]

The two examples show two future expressions that are both used as threats to the unbelievers. The first verse uses the bound particle "ﺳـ" to express the future; the second one uses the free particle "سوف". However, the two translations quoted do not capture such a variation.

The following is an analysis of the translations of three representative examples from the Holy Quran containing the free emphatic particle "سوف". The first example is shown in the following table.

ذَرْهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ [15:3]	
MG	Leave them out to eat and enjoy (life), and let (false) aspiration divert them; then eventually they <u>will</u> know.
MH	Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They <u>will</u> come to know!
MP	Let them eat and enjoy life, and let (false) hope beguile them. They <u>will</u> come to know!
MS	Leave them that they may eat and enjoy themselves and (that) hope may beguile them, for they <u>will</u> soon know.
YA	Leave them alone, to enjoy (the good things of this life) and to please themselves: let (false) hope amuse them: soon <u>will</u> knowledge (undeceive them).

The table shows the morphological and syntactic characteristics of the particle "سوف". Morphologically, it is a free morpheme. Syntactically, it occupies a clause-initial position. The English equivalents suggested for the particle "سوف" are *shall* and *will*, but to distinguish it from the non-emphatic bound morpheme "سـ", *shall* is preferable to *will*, because it reflects the speaker's guarantee. The auxiliary verb *will* can also be used if it is printed in italics to mark an extra degree of stress, though this is a suprasegmental feature of the language. Semantically, the single emphatic particle "سوف" is used to add emphasis to the future tense. Pragmatically, the single emphatic particle "سوف" is employed to increase the threat tone in this context. In fact, the future in the verse quoted above is a threat to the unbelievers that they will know the consequences of their deeds either in this world or in the Hereafter.

The second representative example of the free emphatic particle "سوف" is shown below.

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ [40:70]	
MG	The ones who have cried lies to the Book and that wherewith We sent Our Messengers, <u>will</u> then eventually know,
MH	Those who deny the Book (this Quran), and that with which We sent Our Messengers (i.e. to worship none but Allah Alone sincerely, and to reject all false deities and to confess resurrection after the death for recompense) they <u>will</u> come to know (when they will be cast into the Fire of Hell).
MP	Those who deny the Scripture and that wherewith We send Our messengers. But they <u>will</u> come to know,
MS	Those who reject the Book and that with which We have sent Our Messenger; but they <u>shall</u> soon come to know,
YA	Those who reject the Book and the (revelations) with which We sent our messengers: but soon <u>shall</u> they know,-

The table shows again the morphological and syntactic characteristics of the particle "سوف". Morphologically, the particle is a free morpheme. Syntactically, the particle occupies a clause-initial position. Semantically, the single emphatic particle "سوف" is used to add emphasis to the verb. Pragmatically, it is employed again to increase the threat tone in this context. In fact, the future in the verse quoted is a threat to the disbelievers that they will know the consequences of their denial of the Holy Books and the messages of the prophets.

The third representative example of the free emphatic particle "سوف" is shown in the following table.

فَاصْفَحْ عَنْهُمْ وَقُلْ سَلاَمٌ فَسَوْفَ يَعْلَمُونَ [43:89]	
MG	Yet pardon them, and say, "Peace!" Yet eventually they <u>will</u> know.
MH	So turn away from them (O Muhammad SAW), and say: Salam (peace)! But they <u>will</u> come to know.
MP	Then bear with them (O Muhammad) and say: Peace. But they <u>will</u> come to know.
MS	So turn away from them and say, Peace, for they <u>shall</u> soon come to know.
YA	But turn away from them, and say "Peace!" But soon <u>shall</u> they know!

The table shows again the morphological and syntactic characteristics of the particle "سوف". Morphologically, the particle is a free morpheme. Syntactically, the particle occupies a clause-initial position. Semantically, the single emphatic particle "سوف" is used to add emphasis to the verb. Pragmatically, it is employed again to increase the threat tone in this context. In fact, the future in the verse quoted is a threat to the unbelievers that they will know the consequences of their disbelief.

Like the second example, the third example shows that the same two translators, MS and YA, translate "سوف" this time again as *shall*. The remaining three translators still do not recognize the emphatic nature of "سوف".

Taken together, the three examples show that most of the translators do not recognize the emphatic nature of "سوف". Only MS and YA recognize it in some cases and fail to do so in others.

2.6 The Free Emphatic Particle "قد"

The free emphatic "قد", pronounced as /kəd/, has a moderate frequency among single emphatic particles. It falls halfway between the most frequent and the least frequent single emphatic particles, with 186 occurrences (see figure 2), and does so less frequently in combination with other emphatic elements to form complex emphatic structures. Morphologically, the particle "قد" is a free morpheme. Syntactically, it occupies a clause-initial position. Mohammed (2014: 938) states that "Qad affixes the perfect verb to emphasize either the accomplishment of an action or an event." Among the equivalents suggested for the particle "قد" are *surely*, *verily*, *indeed*, or just putting the verb after "قد" in the present perfect tense.

The following is an analysis of the translations of three representative examples from the Holy Quran containing the free emphatic particle "قد". The first example is shown below.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ [23:1]	
MG	The believers have already prospered.
MH	Successful indeed are the believers.
MP	Successful indeed are the believers
MS	Successful indeed are the believers,
YA	The believers must (eventually) win through,-

The table shows the morphological and syntactic characteristics of the particle "قد". Morphologically, the particle is a free morpheme. Syntactically, the particle occupies a clause-initial position. Semantically, it is used to add emphasis to the verb. Pragmatically, it is employed to assure the believers of their success in this life and in the Hereafter.

The table shows that all the translators manage to render the particle "قد" in the right way. However, three translators, MP, MH, and MS, over-emphasize the particle "قد". They provide emphasis by using *indeed*. In addition, they use inversion needlessly. It is worth mentioning that unlike Arabic, English has noun-initial sentences. Accordingly, the normal structure of an English declarative should be NP VP. Therefore, the three above-mentioned translators do not observe this structural variation between Arabic and English.

The second representative example of the free emphatic particle "قد" is shown in the following table.

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا...[48:21]	
MG	And other (booty) which you were not able to (take), Allah <u>has</u> encompass<u>ed</u> it <u>already</u>;
MH	And other (victories and much booty there are, He promises you) which are not yet within your power, but which Allah <u>has</u> compass<u>ed</u>
MP	And other (gain), which ye have not been able to achieve, Allah <u>will</u> compass it,
MS	And others which you have not yet been able to achieve Allah <u>has surely</u> encompass<u>ed</u> them,
YA	And other gains (there are), which are not within your power, but which Allah <u>has</u> compass<u>ed</u>:

The table shows again the morphological and syntactic characteristics of the particle "قد". Morphologically, it is a free morpheme. Syntactically, it occupies a clause-initial position. Semantically, it is used to add emphasis to the verb. Pragmatically, it is employed to assure the believers that they will gain victory and many spoils in the future. These verses were revealed to the Prophet, peace be upon him, on his way back to Madinah from Al-Hudaibiyah, where he had concluded a peace treaty with the disbelievers. The prophet and his followers were in a state of weakness at that time. They did not expect victory or gain in the near future. Therefore, assurance was needed while they were in such a state. Emphasis is the syntactic structure that would convey this assurance.

The table shows that most translators use the present perfect either alone or with emphatic adverbs such as *already* and *surely*. MP reflects "قد" in his translation as *will*. In fact, the present perfect with "قد" in the verse is intended to indicate a guaranteed future event but using *will* limits this future event to a mere expectation, which conflicts with the intended message, unless it is italicized in the translation.

The third representative example of the free emphatic particle "قد" is shown in the following table.

قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ...[67:9]	
MG	They say, "Yes <u>indeed</u>, a Warner <u>has already come</u> to us…
MH	They will say: "Yes <u>indeed</u>; a warner <u>did</u> come to us…
MP	They say: Yea, <u>verily</u>, a warner came unto us…
MS	They shall say: Yea! <u>indeed</u> there came to us a warner...
YA	They will say: "Yes <u>indeed</u>; a Warner <u>did</u> come to us…

The table shows again the morphological and syntactic characteristics of the particle "قد". Morphologically, the particle is a free morpheme. Syntactically, the particle occupies a clause-initial position. Semantically, the single particle "قد" is used here to add emphasis to the verb. Pragmatically, it is employed to prove that the disbelievers deserve the Hellfire because they confirmed that they received a warning but they rejected it.

The table shows that most of the translators over-emphasize the particle "قد". MG, MH, and YA use two emphasizers instead of one. While MG uses *indeed* in addition to the present perfect with *already*, both MH and YA use *indeed* in addition to the auxiliary *did* with *come*.

Taken together, the three examples show that except for MG, all the translators are inconsistent in their translations of the particle "قد" and that all the translators manage to provide suitable equivalents except for MP, who fails to provide such an equivalent in the second example.

2.7 The Free Emphatic Particle "أَنْ"

The free emphatic "أَنْ", pronounced as /æn/, is the second least frequent single emphatic particle. It occurs exclusively three times in the Holy Quran: Verse 12:96, Verse 28:19, and Verse 29:33. Morphologically, the particle "أَنْ" is a free morpheme. Syntactically, it occupies a clause-medial position. Among the equivalents suggested for the particle أَنْ is *actually* and *readily*. Mohammed (2014: 940) states that "أَنْ is expressed in the Glorious Quran as an augmentative particle to indicate corroboration and is normally follows [*sic*] by chronometrical "لما" as in فَلَمَّا أَنْ جَاءَ الْبَشِيرُ (يوسف 96) Then, as the harbinger of happy news arrived." It is worth mentioning that the particle أَنْ is used also in non-emphatic structures. The following two exemplary verses show the uses of the particle "أَنْ".

Example 1:	{قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ...} (الإسراء، 88) "Say: 'If the mankind and the jinns were together <u>to</u> produce the like of this Qur'ân, they could not produce the like thereof…" [17:88]
Example 2:	{فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا...} (يوسف، 96) "Then, as soon as the bearer of good tidings <u>(actually)</u> came, he cast it on his face; so he turned back a beholder once again…" [12:96]

In the first verse, the particle "أَنْ" is used as an infinitive marker, which means *to*. In the second verse, it is used emphatically with the meaning of *actually*.

The following is an analysis of the translations of the three exclusive verses of the Holy Quran containing the free emphatic particle "أَنْ". The first verse is shown in the following table.

فَلَمَّا <u>أَنْ</u> جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا...[12:96]	
MG	Then, as soon as the bearer of good tidings (actually) came, he cast it on his face; so he turned back a beholder once again. (i.e., He regained his eyesight)…
MH	Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted.
MP	Then, when the bearer of glad tidings came, he laid it on his face and he became a seer once more.
MS	So when the bearer of good news came he cast it on his face, so forthwith he regained his sight.
YA	Then when the bearer of the good news came, He cast (the shirt) over his face, and he forthwith regained clear sight.

The table shows the morphological and syntactic characteristics of the particle "أَنْ". Morphologically, the particle is a free morpheme. Syntactically, it occupies a clause-medial position. Semantically, it is used to emphasize the arrival of the bearer of glad tidings.

Pragmatically, it is employed to confirm the advent of the bearer of the glad tidings. This can be understood when we go two verses back. Jacob said he had felt the smell of Joseph, and his sons accused him of madness. The emphatic "أَنْ" occurs this time with advent of the glad tidings in order to dispel any doubt about it.

All the translators do not manage to render the emphatic "أَنْ" except for MG, who translates it as *actually*. Thus, he succeeds to reflect the pragmatic message included in the particle "أَنْ": to confirm that the glad tidings has actually come.

The second verse containing the free emphatic "أَنْ" is shown in the following table.

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَا مُوسَى أَتُرِيدُ أَنْ تَقْتُلَنِي...[28:19]	
MG	Then, as soon as he would have assaulted (the man) who was an enemy to them both, (the man) said, "O Musa, would you like to kill me…
MH	Then when he decided to seize the man who was an enemy to both of them, the man said: "O Musa (Moses)! Is it your intention to kill me…
MP	And when he would have fallen upon the man who was an enemy unto them both, he said: O Moses! Wouldst thou kill me…
MS	So when he desired to seize him who was an enemy to them both, he said: O Musa! do you intend to kill me…
YA	Then, when he decided to lay hold of the man who was an enemy to both of them, that man said: "O Moses! Is it thy intention to slay me…

The table shows again the morphological and syntactic characteristics of the particle "أَنْ". Morphologically, the it is a free morpheme. Syntactically, it occupies a caluse-medial position. Semantically, it is used to add emphasis to the verb *decided*. Pragmatically, it is employed to confirm the intention and determination of Moses to assault the man.

None of the translators manages to render the emphatic "أَنْ" in the correct way. Unfortunately, MP uses the conditional perfect structure *would have fallen*, which is an imaginary act. This description of the imaginary act distorts the emphatic structure of the decision-making. In this way, he spoils the emphatic structure and mixes the real action of decision-making with the assault that had not taken place. This mixture of what did and what did not happen blurs the meaning of the source text.

The third verse containing the free emphatic "أَنْ" is shown in the following table.

وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ...[29:33]	
MG	And as soon as Our Messengers (<u>readily</u>) came to Lut, he was vexed on their account…
MH	And when Our messengers came to Lut he was grieved on account of them…
MP	And when Our messengers came unto Lot, he was troubled upon their account…
MS	And when Our messengers came to Lut he was grieved on account of them…
YA	And when Our Messengers came to Lut, he was grieved on their account, and felt himself powerless (to protect) them:

The table shows again the morphological and syntactic characteristics of the particle "أَنْ". Morphologically, it is a free morpheme. Syntactically, it occupies a clause-medial position. Semantically, it is used to add emphasis to the verb *came*. Pragmatically, it is employed to confirm the advent of the angels to Lut in order to distinguish it from the warning of their arrival and destruction of the people of Lut's town, which was mentioned two verses earlier.

None of the translators manages to render the emphatic "أَنْ" correctly except for MG, who translates it as *readily*. Thus, he succeeds to render the pragmatic message intended in using the particle "أَنْ": to confirm that the messengers (angels) did actually arrive.

2.8 The Free Emphatic Particle "و"

The free emphatic "و", pronounced as /wæ/, is the least frequent single emphatic particle. It occurs only twice in the Holy Quran: Verse 15:04, and Verse 18:22. There are other borderline cases of the "و" that may be considered emphatic, but since these cases are controversial, and many Arabic scholars consider them non-emphatic, they are avoided here. Morphologically, the particle "و" is a free morpheme. Syntactically, it occupies a clause-medial position. Among the equivalents suggested for the particle "و" is *actually*, *verily*, or *indeed*. It is worth mentioning that the particle "و" is used also in normal structures non-emphatically. It is used as an emphatic particle only when it is additional to the normal structure of the sentence. The following two exemplary verses show the uses of the particle "و".

Example 1:	{سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ} (الحشر، 1) "Whatsoever is in the heavens <u>and</u> whatsoever is on the earth glorifies Allâh. And He is the All-Mighty, the All-Wise." [59:01]
Example 2:	{وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ} (الحجر، 4) "And never did We destroy a township but there was [surely] a known decree for it." [15:04]

In the first verse, the particle "و" is used as a conjunction to connect two phrases. In the second verse, the particle "و" is used emphatically and it is additional to the normal structure.

The following is an analysis of the translations of the two exclusive verses of the Holy Quran containing the free emphatic particle "و".

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ [15:04]	
MG	And in no way did We cause any town to perish except that it had a known (prescribed) Book.
MH	And never did We destroy a township but there was a known decree for it.
MP	And We destroyed no township but there was a known decree for it.
MS	And never did We destroy a town but it had a term made known.
YA	Never did We destroy a population that had not a term decreed and assigned beforehand.

The table shows the morphological and syntactic characteristics of the particle "و". Morphologically, it is a free morpheme. Syntactically, it occupies a clause-medial position. Semantically, the particle "و" is used to emphasize the notion of these nations' having undergone a prescribed decree each. Pragmatically, it is employed to confirm that the time and detail of the destruction of any township is known to Allah even before the creation of earth. This is something supernatural; it requires emphasis.

None of the translators manages to render the emphatic "و" correctly. The intended pragmatic message is thus incomplete.

سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ...[18:22]	
MG	They will say, "Three, their dog (was) the fourth of them." And (others) will say, "Five, their dog (was) the sixth of them," guessing at the Unseen. (Some others) will say, "Seven, and their dog (was) the eighth of them."

MH	(Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth, guessing at the unseen; (yet others) say they were seven, the dog being the eighth.
MP	(Some) will say: They were three, their dog the fourth, and (some) say: Five, their dog the sixth, guessing at random; and (some) say: Seven, <u>and</u> their dog the eighth.
MS	(Some) say: (They are) three, the fourth of them being their dog; and (others) say: Five, the sixth of them being their dog, making conjectures at what is unknown; and (others yet) say: Seven, <u>and</u> the eighth of them is their dog.
YA	(Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth,- doubtfully guessing at the unknown; (yet others) say they were seven, the dog being the eighth.

The table shows again the morphological and syntactic characteristics of the particle "و". Morphologically, the it is a free morpheme. Syntactically, it occupies a clause-medial position. Semantically, it used to emphasize the word *eight*. Pragmatically, it is employed to substantiate the hypothesis that the people of the cave and their dog were eight, and to rebut the two previous hypotheses. In fact, the verse uses two techniques to make such preference. First, by adding the emphatic "و" to the stronger hypothesis; second, by adding the phrase *guessing at the unseen* phrase to describe the two previous weaker hypotheses.

MG and MS translates the particle "و" literally as *and* while other translators do not translate it at all. The particle "و" is used here emphatically, not just as a conjunction. Some Arabic grammarians even call this "و" and similar cases as the "و" of the eight, because it comes before the word *eight*.

2.9 The Free Emphatic Pronouns

The free emphatic pronouns, or otherwise known as separative pronouns: (Battat, 2004: 81) are those pronouns that are additional to the normal structure of the sentence. Morphologically,

the emphatic pronouns are free morphemes. Syntactically, they occupy a middle position between the subject and the predicator. It is worth mentioning that the same pronouns are used non-emphatically in normal structures. The two following verses exemplify for the two kinds of the free morphemes in question.

Example 1:	﴿قَالَ عِفْرِيتٌ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ...﴾ (النمل، 39) "An Ifrît (strong) from the jinns said: '<u>I</u> will bring it to you before you rise from your place (council)…[27:39]
Example 2:	﴿...إِنْ تَرَنِ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا﴾ (الكهف، 39) "…In case you see me <u>that I am</u> less than you in wealth and children," [18:39]

In the first verse, the pronoun "أنا" is used non-emphatically as a subject pronoun. In the second one, it is used emphatically and is additional to the normal structure. The object pronoun dropped here is the first-person pronoun "ي", which is affixed to the verb "تر" but since the two constructions result in a clash of vowels, consonantal barring is achieved with an intrusive "ن". Here, the pronoun "أنا" is an object-emphatic pronoun. Thus, the two kinds of free morphemic pronouns can be easily distinguished.

The following is an analysis of the translations of three representative examples from the Holy Quran containing the free emphatic pronouns. The first example is shown in the following table.

	...فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ [5:24]
MG	…So go forth, <u>you</u> and your Lord, and then you (two) fight (them). Surely we will be sitting here now!"
MH	…So go <u>you</u> and your Lord and fight you two, we are sitting right here."

MP	…So go <u>thou</u> and thy Lord and fight! We will sit here.
MS	…go therefore <u>you</u> and your Lord, then fight you both surely we will here sit down.
YA	…Go <u>thou</u>, and thy Lord, and fight ye two, while we sit here (and watch)."

The verse contains the pronoun "أنت", pronounced as /æntə/. Morphologically, the pronoun is a free morpheme. Syntactically, it is a subject-emphatic pronoun. Semantically, it is used to emphasize the implied pronoun *you* that is typically dropped in the surface structure of the imperative. The subject of the imperative does not surface. Pragmatically, the pronoun "أنت" is employed to show the arrogance of the unbelievers and their determination not to fight with Prophet Moses, Peace be upon him. They use the pronoun *you* to stress that Moses and his Lord alone will go to fight, if they wish to, and that no single one of them will help in this fight.

All translators reflect the pronoun in question probably because the English emphatic system has a parallel emphatic technique. This takes place when subject pronouns appear in the surface structure of the imperative as in the current example. They are used for emphasis since the actual subject does not surface in the imperative. This emphasis can be achieved in two main ways. The first is for the pronoun in question to be highlighted on the printed page (by italicizing it, for example). The second is for the said pronoun to be pronounced with more stress in the spoken form in English.

The second representative example of the emphatic pronouns is shown in the following table.

	وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَاؤُكُمْ... [10:28]
MG	And the Day We will muster them altogether, thereafter we say to the ones who associated (other gods with Allah), "To your place, you and your associates!"
MH	And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners
MP	On the day when We gather them all together, then We say unto those who ascribed partners (unto Us): Stand back, ye and your (pretended) partners (of Allah)!
MS	And on the day when We will gather them all together, then We will say to those who associated others (with Allah): Keep where you are, you and your associates;
YA	One day shall We gather them all together. Then shall We say to those who joined gods (with Us): "To your place! ye and those ye joined as 'partners'

This verse contains the free morphemic pronoun "أنتم", pronounced as /æntʊm/. Syntactically, the pronoun is a subject-emphatic pronoun but the subject is implied and the verb is elliptical. The verse includes a reported-speech clause, which is the object of the verb *say*. The elliptical verb is *stay* or *go to* and the subject is the second-person pronoun, which does not surface. Then the emphatic pronoun "أنتم" is the next constituent. This pronoun is the plural form of the second-person pronoun "أنت" quoted in the first example. Unlike Arabic, standard English does not have different forms for singular and plural second-person pronouns. It uses *you* to express both the singular and the plural. Semantically, the pronoun is used, as in the first example, to emphasize the implied pronoun *you* that is typically dropped in the surface structure of the imperative. Pragmatically, the pronoun "أنتم" is employed to distinguish the category of polytheists, who associated other gods with Allah, from others. Those polytheists are addressed on the Day of Resurrection in which all creatures are gathered together. Therefore, emphasis is needed to specify those polytheists.

As in the first example, all translators reflect the pronoun in their translations for the same reason explained above: the English emphatic system has a parallel emphatic.

The third representative example of the emphatic pronouns is shown in the following table.

وَهُم بِالْآخِرَةِ هُمْ كَافِرُونَ [12:37]...	
MG	…Surely I have left the creed of a people who do not believe in Allah, and they are <u>they</u> (who) are disbelievers in the Hereafter.
MH	…Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter
MP	…Lo! I have forsaken the religion of folk who believe not in Allah and are disbelievers in the Hereafter.
MS	…surely I have forsaken the religion of a people who do not believe in Allah, and they are deniers of the hereafter:
YA	…I have (I assure you) abandoned the ways of a people that believe not in Allah and that (even) deny the Hereafter.

This verse contains the pronoun "هم", pronounced as /hʊm/. Morphologically, the pronoun is a free morpheme. Syntactically, it is a subject-emphatic pronoun. The pronoun, this time, is a third-person plural pronoun but in this example, it emphasizes an explicit pronoun, "هم", not an implied one. An additional feature here is that the emphatic pronoun does not come immediately after the one that it modifies, but is set off from it by an adverbial prepositional phrase "بالآخرة" that is related to the predicator "كافرون". Pragmatically, the pronoun "هم" is employed by Prophet Joseph to justify for his two prison companions why he abandoned the creed of the unbelievers: because they are the ones who do disbelieve in the Hereafter, or the ones who are themselves unbelievers. Whether we use *do* or *be* in the translation, we need to allocate the suitable degree of stress in the spoken form of the English translation and on the printed page of the said translation.

Except for MG, all the translators fail to reflect the pronoun "هم" in the correct way. Unlike the pronoun *you* with the imperative mood, the emphatic pronoun "هم" is not easy to render in English. Another possible grammatical structure that does not incorporate the idea of emphasis is that in this verse the subject is the first "هم" and the predicator is the clause "هم كافرون", with the second "هم" the subject of this clause and "كافرون" its predictor. The language of the Holy Quran is rich with such examples of ambivalent grammatical structures.

2.10 The Bound Emphatic Particle "نَّ"

The bound emphatic "نَّ", pronounced as /nnə/, occurs 47 times as a single emphatic particle and does so more frequently in combination with other emphatic elements to form complex emphatic structures. The emphatic particle "نَّ" is a verb-bound morpheme. Moutaouakil (2011: 6) states that "The reinforcement of a Discourse Act can…be achieved by morphological means": the clause-initial particle inna and the verb-bound nnə. There are two types of the bound emphatic "ن": the geminate emphatic "نَّ", which is the most common one, and the non-geminate emphatic "ن", pronounced as /nə/, which occurs only twice in the Holy Quran but in double-barrel emphasis with the emphatic "ل" in Verse 12:32 and Verse 96:15. Mohammed (2014: 938) states that "Verbs indicating futurity can be emphasized by both single nūn and double nūn." In both cases, the emphatic "نَّ", like many other emphatic particles, emphasizes the verb. Mohammed (2014: 940) states that "Augmentive particles in Arabic affirm and corroborate the verb." Among the equivalents of the particle "نَّ" provided in the five translations under scrutiny are *definitely*, and *at all*.

The following is an analysis of the translations of three representative examples from the Holy Quran containing the bound emphatic particle نَّ. The first example is shown in the following table.

	الْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ [2:147]
MG	(It is) the Truth from your Lord; so <u>definitely</u> do not be of the constant wranglers.
MH	(This is) the truth from your Lord. So be you not one of those who doubt.
MP	It is the Truth from thy Lord (O Muhammad), so be not thou of those who waver.
MS	The truth is from your Lord, therefore you should not be of the doubters.
YA	The Truth is from thy Lord; so be not <u>at all</u> in doubt.

The table shows the morphological characteristics of the particle "نَّ". Morphologically, the particle is a bound morpheme. It is suffixed to a verb in the negated imperative mood. Semantically, the emphatic particle "نَّ" is used in this example to emphasize a prohibition. Pragmatically, this emphasized prohibition gives an additional pragmatic message for the prophet and for all Muslims not to have the slightest doubt as to the change of the direction of the Muslim prayer. Therefore, this additional message should be reflected syntactically in the translation.

The table shows that only two out of the five translators quoted (i.e.MG and YA) reflect the emphatic "نَّ". On the one hand, MG uses *definitely* to reflect the emphatic "نَّ". On the other hand, YA uses *at all*. The other three translators use regular negations, free from emphasis. In addition to ignoring the translation of the emphatic "نَّ", MS uses *should not* to reflect the negation. *Should* is used for recommendation and giving advice, while the negation in the ST is intended to express absolute prohibition not recommended prohibition. Accordingly, MH and MP should reflect the emphatic particle "نَّ" in their translations while MS, in addition to this, should use a stronger form of prohibition, not the mild recommendation.

The second representative example of the bound emphatic "نَّ" is shown in the following table.

	فَلَا يَصُدَّنَّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ...[20:16]
MG	So <u>definitely</u> do not let him who does not believe in it and closely follows his (own) prejudices bar you from it…
MH	"Therefore, <u>let not</u> the one who believes not therein (i.e. in the Day of Resurrection, Reckoning, Paradise and Hell, etc.), but follows his own lusts, divert you therefrom…
MP	Therefore <u>let not</u> him who believes not in it and follows his low desires turn you away from it…
MS	Therefor, <u>let not</u> him turn thee aside from (the thought of) it who believeth not therein but followeth his own desire…
YA	"Therefore <u>let not</u> such as believe not therein but follow their own lusts, divert thee therefrom…

The table shows again the morphological characteristics of the particle "نَّ". The particle is a bound morpheme. It is suffixed to a verb in the negated imperative mood. Semantically, it is used to emphasize the verb. The suffixation of the emphatic particle "نَّ" to the verb in the above-mentioned example produces a new syntactical structure, which gives emphasis to such prohibition and conveys an additional pragmatic effect that requires the receptor to practice the utmost level of determination to confront any explicit or implicit attempts to divert him.

The table shows that out of the five translators quoted, only MG reflects the emphatic particle "نَّ", using *definitely* as an equivalent for the emphatic particle "نَّ". All other translators use *let not*, which is relatively emphatic, though archaic. A more communicative translation of this emphatic negative may be achieved by employing the negative structure *never let*, which is more emphatic than the archaic *let not*.

The third representative example of the bound emphatic "نّ" is shown in the following table.

...وَلَا يَسْتَخِفَّنَّكَ الَّذِينَ لَا يُوقِنُونَ [30:60]	
MG	...and do not let the ones who have no certitude induce you to levity.
MH	...and <u>let not</u> those who have no certainty of faith, discourage you from conveying Allah's Message (which you are obliged to convey)
MP	...and <u>let not</u> those who have no certainty make thee impatient.
MS	...and <u>let not</u> those who have no certainty hold you in light estimation.
YA	...<u>nor let</u> those shake thy firmness, who have (themselves) no certainty of faith.

The table shows again the morphological characteristics of the particle "نّ". The particle is a bound morpheme. It is suffixed to a verb in the negated imperative mood. Semantically, the emphatic particle "نّ" is used to emphasize the verb. The suffixation of the emphatic particle "نّ" to the verb in the above-mentioned example produces a new syntactical structure, which gives emphasis to such prohibition and conveys an additional pragmatic effect that requires the receptor to practice the utmost level of caution to confront any explicit or implicit attempts to spread doubt as to the authenticity of the message of Islam.

MG and YA use regular negative structures while the three remaining translators use the archaic structure *let not*. A better translation may be achieved if we use *never let*. MG is in the habit of using *definitely* which is a sentence adverb, while the emphasis is on the negative verb, not on the sentence.

Taken together, the three exemplary translations of the emphatic particle "نّ" show that MH, MP, and MS are more communicative that that of MG and YA.

2.11 The Bound Emphatic Particle "لـ"

The bound emphatic لـ, pronounced as /lə/, occurs 41 times as a single emphatic particle and does so a few times with other emphatic elements to form complex emphatic structures. The particle "لـ" is a bound morpheme that can be prefixed to verbs, nouns and pronouns. Moutaouakil (2011: 5) states that "The morphological reinforcing markers are the particles 'inna and qad, the prefix la- and the verbal suffix –anna." Among the possible equivalents provided for the particle "لـ" are *indeed* and *certainly*. There are many types of the particle "لـ", but we are concerned here with the emphatic "لـ". The following two exemplary verses show the different uses of the particle "لـ".

Example 1:	{وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ} (آل عمران، 166) "And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the leave of Allâh, <u>in order that</u> He might test the believers." [3:166]
Example 2:	{وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى} (الضحى، 4) "And <u>indeed</u> the Hereafter is better for you than the present (life of this world)." [93:04]

In the first verse, the particle "لـ" is used non-emphatically with the meaning of *in order that*. In the second one, the particle "لـ" is used emphatically with the meaning of *indeed* and it is additional to the normal structure of the sentence.

The emphatic "لـ" by its turn is classified into different subcategories. Mohammed (2014) classifies the different types of the emphatic "ل" into the "ل" of inception, the "ل" that corresponds to an oath, the "ل" that smooths the way for an oath and the "ل" of denial.

As for the ل of inception, Az-Zajjaji, 1969 (qtd. in Mohammed 2014: 937) states that "this لام is termed as Lam of Inception because it prefixes the subject of a nominal sentence as in وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ for lo! a believing bondman is better than an idolater though he pleases you. It strengthens the content of the sentence it affixes just like does, but it differs from it in that it has no governing force."

As for the "ل" of denial, Mohammed (2014: 938) states that "Lam of denial affixes the imperfect verb which is preceded by (ما كان) or (لم يكن). It is termed 'lam of denial' since it indicates denial, i.e. negation."

The following is an analysis of the translations of three representative examples from the Holy Quran containing the bound emphatic particle "ل". The following is the first example.

...وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ...[2:221]	
MG	...and <u>indeed</u> a believing bondwoman is more charitable than a female associator, even if you may admire her…
MH	...And <u>indeed</u> a slave woman who believes is better than a (free) Mushrikah (idolatress, etc.), even though she pleases you…
MP	...for <u>lo</u>! a believing bondwoman is better than an idolatress though she please you…
MS	...and <u>certainly</u> a believing maid is better than an idolatress woman, even though she should please you…
YA	...A slave woman who believes is better than an unbelieving woman, even though she allures you…

The table shows the morphological characteristics of the particle "ل". The particle is a bound morpheme. It is prefixed in this example to a noun. Semantically, the emphatic particle "ل" is used in this example to emphasize the noun *bondwoman*. Pragmatically, the emphatic particle

"لَ" is employed to confirm that belief is preferred to beauty when making a marriage choice. For many people, beauty and wealth among other factors determine the marriage choice. Therefore, rearranging these usual priorities requires emphasis. The Verse echoes a prophetic saying: "A woman is married for four (things); her wealth, her family status, her beauty and her religion. Choose (marry) the religious woman so that your home will be in abundance."

The table shows that, except for YA, all translators manage to render the emphatic "لَ" in the right way. On the one hand, MG and MH use *indeed* to reflect the emphatic "لَ". On the other hand, MS uses *certainly*. MP uses *lo* which is colloquial and not suitable for the translation of religious texts.

The second representative example of the bound emphatic "لَ" is shown in the following table.

	...وَلَلدَّارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ...[6:32]
MG	...and the Last Residence is <u>indeed</u> most charitable for the ones who are pious...
MH	...But far better is the house in the Hereafter for those who are Al-Muttaqun (the pious - see V.2:2)...
MP	...Better far is the abode of the Hereafter for those who keep their duty (to Allah)...
MS	...and <u>certainly</u> the abode of the hereafter is better for those who guard (against evil)...
YA	...But best is the home in the hereafter, for those who are righteous...

The table shows again the morphological characteristics of the particle "لَ". The particle is a bound morpheme. As in the first example, the particle "لَ" is prefixed to a noun. Semantically, the emphatic particle "لَ" is used in this example to emphasize the noun *residence*. Pragmatically,

the emphatic particle "لَـ" is employed to confirm that the residence in the Hereafter is better than the current residence in this world. The residence of the hereafter, which is Paradise for the believers, is something unseen and needs emphasis.

The table shows that only MG and MS manage to reflect the emphatic "لَـ" correctly. On the one hand, MG uses *indeed* to reflect the emphatic "لَـ". On the other hand, MS uses *certainly*. All other translators do not render the emphatic "لَـ".

The third representative example of the bound emphatic "لَـ" is shown in the following table.

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ...[59:13]	
MG	Indeed you (arouse) more serious awe in their breasts than Allah…
MH	Verily, you (believers in the Oneness of Allah - Islamic Monotheism) are more awful as a fear in their (Jews of Bani An-Nadir) breasts than Allah…
MP	Ye are more awful as a fear in their bosoms than Allah…
MS	You are certainly greater in being feared in their hearts than Allah…
YA	Of a truth ye are stronger (than they) because of the terror in their hearts, (sent) by Allah…

The table shows again the morphological characteristics of the particle "لَـ". The particle is a bound morpheme. It is prefixed in this example to a pronoun. Semantically, the emphatic particle "لَـ" is used in this example to emphasize the pronoun *you*. Pragmatically, it is employed to assure the believers that they arouse even more fear in the breasts of the Jews of Bani-An-Nadir than Allah, because those Jews do not comprehend. This emphasis is needed to provide psychological support for Muslims in the battlefield.

The table shows that only MG and MS manage to render the emphatic "لَ" in the right way. On the one hand, MG uses *indeed* to reflect the emphatic "لَ". On the other hand, MS uses *certainly*. All the remaining translators do not reflect the emphatic "لَ".

2.12 The Bound Emphatic Particle "بِ"

The bound emphatic "بِ", pronounced as /bi/, occurs 95 times as a single emphatic particle and does so few times with other emphatic elements to form double-barrel emphatic structures. Thus, it is the most frequent among bound emphatic particles. Mohammed (2014: 940) states that "الباء is the most widely used augmentative particle in affirmation and in negation. Let us consider the following ayah: (يوسف 44) وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالِمِينَ And we are not knowing in the interpretation of dreams. الباء is augmentative in the predicate of ما to corroborate the negation." The bound emphatic particle "بِ" can be prefixed to nouns and adjectives in negated sentences. The sentences, in which the emphatic particle "بِ" occurs, are always negated by the particle "ما". It is worth mentioning that the particle "بِ" can be used non-emphatically as a normal preposition typically in positive sentences. The following exemplary verse show the different uses of the particle "بِ".

{وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ} (البقرة، 8)

"And of mankind, there are some (hypocrites) who say: "We believe <u>in</u> Allâh and [<u>in</u>] the Last Day" while <u>in fact</u> they believe not." [2:8]

The verse quoted serves as a very good example because it contains both the emphatic and the non-emphatic types of the bound particle "بِ". In the first two occurrences, the particle is used normally with the meaning of *in,* while in the third one, it is used emphatically with the meaning of *in fact*.

The following is an analysis of the translations of three representative examples from the Holy Quran containing the bound emphatic particle "بـ". The first example is shown in the following table.

...فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ [7:132]	
MG	...then <u>in no way</u> are we believers with you."
MH	...we shall <u>never</u> believe in you."
MP	...we shall not put faith in thee.
MS	...we will not believe in you.
YA	...we shall <u>never</u> believe in thee.

The table shows the morphological characteristics of the particle "بـ". The particle is a bound morpheme. It is prefixed in this example to a noun. Semantically, the emphatic particle "بـ" is used in this example to emphasize the negation of the noun *believers*. Pragmatically, the emphatic particle "بـ" is employed to show the arrogance of the people of Pharaoh and their determination not to believe with Prophet Moses irrespective of any signs they see.

The table shows that MG, MH and YA manage to render the emphatic "بـ" in different ways, while MP and MS do not reflect it at all. On the one hand, MG uses *in no way* to reflect the emphatic particle "بـ" and translates the noun in the ST to a noun in the TT. On the other hand, MH and YA use *never* to reflect the emphatic particle "بـ" but translate the noun that follows "بـ" in the ST to a verb in the TT.

The second representative example of the bound emphatic particle "بـ" is shown in the following table.

...وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ [14:17]	
MG	...and <u>in no way</u> will he be dead; and beyond him is a harsh torment.
MH	… yet he will not die and in front of him, will be a great torment.
MP	...while yet he cannot die, and before him is a harsh doom.
MS	...but he shall not die; and there shall be vehement chastisement before him.
YA	...yet will he not die: and in front of him will be a chastisement unrelenting.

The table shows again the morphological characteristics of the particle "بـ". The particle is a bound morpheme. As in the first example, it is prefixed in this example to a noun. Semantically, it is used in this example to emphasize the negation of the noun *dead*. Pragmatically, it is employed to confirm the concept of immortality in the Hereafter, which is against the concept of mortality that people are used to in this world.

The table shows that, except for MG, all translators use regular negations and, as in the first example, change the noun that follows the emphatic "بـ" in the ST to a verb in the TT. MG uses *in no way* and also maintains the lexical category of the word that follows the emphatic "بـ".

The third representative example of the bound emphatic particle "بـ" follows.

وَمَا هُوَ بِقَوْلِ شَاعِرٍ... [69:41]	
MG	And <u>in no way</u> is it the saying of a poet…
MH	It is not the word of a poet…
MP	It is not poet's speech…
MS	And it is not the word of a poet…
YA	It is not the word of a poet…

The table shows again the morphological characteristics of the particle "بـ". It is a bound morpheme. As in the two other examples, it is prefixed in this example to a noun. Semantically, the emphatic particle "بـ" is used in this example to emphasize the negation of the noun *saying*. Pragmatically, it is employed to refute the claim of the disbelievers that Quran is the speech of a poet.

The table shows again that, except for MG, all the translators use regular negations. MG uses *in no way* to reflect the emphatic "بـ".

Taken together, the three examples show that the MG translation of the emphatic "بـ" is the most communicative and the most consistent as well.

2.13 The Bound Emphatic Particle "ما"

The bound emphatic "ما", pronounced as /mæ/, is the second least frequent single emphatic particle in the Holy Quran. It occurs only thrice: Verse 3:159, Verse 4:155, and Verse 5:13. Thus, it equals the emphatic "أَنْ" in terms of frequency. The emphatic particle "ما" is always suffixed to the bound particle "بـ" and followed by a noun. It is worth mentioning that the particle "ما" has different types other than the emphatic "ما". The following exemplary verses show the different uses of the particle "ما".

Example 1:	{مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ} (ق، 29) "The Sentence that comes from Me cannot be changed, and I am not unjust (to the least) to the slaves."" [50:29]
Example 2:	{يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ} (التغابن، 4) "He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allâh is the All-Knower of what is in the breasts (of men)." [64:04]
Example 3:	{فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ...} (آل عمران، 159) "And [indeed] by the Mercy of Allâh, you dealt with them gently…" [3:159]

In the first verse, the particle "ما" is used non-emphatically with the meaning of *not*. In the second example, it is used non-emphatically with the meaning of *what*. In the third one, it is used emphatically with the meaning of *indeed*.

The following is an analysis of the translations of the three exclusive verses containing the bound emphatic particle "ما". The first verse is shown in the table below.

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ...[3:159]	
MG	So it was by (some) mercy from Allah that you have been lenient with them…
MH	And by the Mercy of Allah, you dealt with them gently…
MP	It was by the mercy of Allah that thou wast lenient with them (O Muhammad)…
MS	And by the Mercy of Allah, you dealt with them gently…
YA	It is part of the Mercy of Allah that thou dost deal gently with them…

The table shows the morphological and syntactic characteristics of the particle "ما". The particle is a bound morpheme. It is suffixed to the particle "بِ" and followed by a noun. Semantically, the emphatic particle "ما" is used in this example to emphasize the noun *mercy*. Pragmatically, the emphatic particle "ما" is employed to underline that had not Allah put some of His Mercy in the Heart of the Prophet, he would not have been such lenient and gentle with the believers.

The table shows that none of the translators manages to reflect the bound emphatic particle "ما".

The second verse containing the bound emphatic particle "ما" is shown in the table below.

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكُفْرِهِمْ بِآيَاتِ اللَّهِ...[4:155]	
MG	So, for their breaking of their compact, and their disbelieving in the signs of Allah…
MH	Because of their breaking the covenant, and of their rejecting the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah…
MP	Then because of their breaking of their covenant, and their disbelieving in the revelations of Allah…
MS	Therefore, for their breaking their covenant and their disbelief in the communications of Allah…
YA	(They have incurred divine displeasure): In that they broke their covenant; that they rejected the signs of Allah…

The table shows again the morphological and syntactic characteristics of the particle "ما". The particle is a bound morpheme. It is suffixed to the particle "بِ" and followed by a noun. Semantically, the emphatic particle "ما" is used in this example to emphasize the noun *breaking* and the following words that are coupled with it: *disbelieving, killing the prophets…etc*. Pragmatically, it is employed to confirm the bad deeds of the disbelievers among the people of the Book and to justify their painful torment in the Day of Judgment.

The table shows again that none of the translators manages to reflect the bound emphatic particle "ما".

The third verse containing the bound emphatic particle "ما" is shown in the table below.

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ...[5:13]	
MG	So, for their breaking their compact, We cursed them…
MH	So because of their breach of their covenant, We cursed them …
MP	And because of their breaking their covenant, We have cursed them…

MS	But on account of their breaking their covenant We cursed them…
YA	But because of their breach of their covenant, We cursed them…

The table shows again the morphological and syntactic characteristics of the particle "ما". The particle is a bound morpheme. It is suffixed to the particle "بِ" and followed by a noun. Semantically, the emphatic particle "ما" is used in this example to emphasize the noun *breaking*. Pragmatically, it is employed to confirm the bad deeds of the Jews and to explain why they were cursed and why their hearts were made hard.

The table shows again that none of the translators manages to reflect the bound emphatic particle "ما".

2.14 Repetition

Repetition is one of the pivotal concepts around which emphasis revolves. All previous emphatic elements repeat or reinforce the meaning in one way or another, but here we are concerned with verbal repetition, which is repeating the same word or phrase for the purpose of emphasis. Verbal repetition occurs 13 times in the Holy Quran. Battat (2004: 86) states that "Internal emphasis in Arabic [is achieved through] verbal (repetitive) emphasis by repeating the emphasized noun or its synonym, as in جاء علي علي (Ali Ali came)." Al-Qurtubi, 2010 (qtd. in Mohammed 2014: 936) states that "Verbal emphasis means the repetition of the same word whether it is a noun, a verb, a particle, or a sentence." This echoes Hannouna (2010: 23), who states that "In both English and Arabic, recurrence takes two basic forms, i.e., restating almost the same meaning in another expression, i.e., partial recurrence and repeating almost the same meaning with the same expression i.e., complete recurrence… There is also 'parellel [sic]

recurrence' represented by repeating the same structure…Nevertheless, recurring the same elements of the ST may or may not seem redundant in the TT."

Repetition may occur by repeating the same verse every few verses, such as the repeated verse in Chapter 54: وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ. This verse occurs four times in Chapter 54 but not adjacently. The same applies to فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ, which occurs 31 times in Chapter 55. The same applies to few other chapters. However, the purpose of this repetition is achieving coherence in the Quranic discourse. Hannouna (2010: 4) states that "the distinction between reference and reiteration is that the former is a type of grammatical cohesion while the latter is a form of lexical cohesion. Repetition or "recurrence" is a phenomenon that creates a cohesive effect which is free of varied expression."

Hannouna (2010: 8) states that "Arabs knew this style (i.e., recurrence) long time ago, as it was a prominent feature in their poetry and literary language. Thus, various instances of this device occur in the Qur'an addressing the Arabs with a style most familiar to them and that they can most realize and grasp its different functions and implications".

Hannouna (2010: 11) states that "Arab rhetoricians have paid attention to recurrence since, among other reasons, it is an impressive way of expression and a rhetorical figure that is widely used in the Qur'an." She (2010: 12) adds that "Recurrence is one of the most effective and persuasive means of expression that is used in the Qur'an and contributes to its splendour. It helps Muslims to memorize the Qur'anic verses – a requirement in Islam."

Hannouna (2010: 12) explains that "The secret behind the excessive recurrence of the Qur'anic expressions and lucidities (bayanat) is for the great persuasive and informative effects of this device. It has an emphatic function in exhorting people especially Muslims to obey God…By

contrast, no such motivations appear to be there in English to encourage the use of recurrence. This is attributed to the fact that each notion has its own means of expression which are compatible to its environment and which may or may not correspond to other such means that are used in other languages."

Hannouna (2010: 23) states that "In Arabic, verbosity is one of the various modes of recurrence putting aside other terms pertinent to the non-functional type, such as الاطالة 'al-'itaala [sic] 'tautology' or اسهاب Ishab 'prolixity'. Some of the main purposes of using verbosity in the Qur'an are: (a) to highlight the importance of a specific concept, (b) to confirm warnings and (c) to show clarity after ambiguity."

Hannouna (2010: 24) states that "Recurrence is one of the most effective and persuasive means of expression that is used in the Qur'an and contributes to its splendour. It occurs in various contexts and serves many functions like: praise, guidance, warning and threatening, forgiveness, etc., not only on the level of lexical items, but also on the level of whole expressions."

Hannouna (2010: 24) states that "The same notions and topics are repeated in the Qur'an, although they are differently worded and styled to avoid monotony and are couched in a beautiful and dignified language to achieve impressive effects. By contrast, no such motivations appear to be there in English to encourage the use of recurrence."

Hannouna (2010: 25) states that "In order to preserve the various functions of the ST in the TT (e.g., emphatic, informative, aesthetic, clarifying, etc.) and to maintain the effectiveness of the ST in the TL as well, recurrence should be preserved as much as possible in the translation of the Qur'an (although this might sometimes affect the economy principle and be considered a semantic redundancy in the TL)."

The following is an analysis of the translations of three representative examples from the Holy Quran containing verbal repetitions. The first example is shown in the table below.

هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ [23:36]	
MG	Away, <u>away</u> with whatever you are promised!
MH	"Far, <u>very far</u> is that which you are promised.
MP	Begone, <u>begone,</u> with that which ye are promised!
MS	Far, <u>far</u> is that which you are threatened with.
YA	"Far, <u>very far</u> is that which ye are promised!

Semantically, the word "هيهات" is repeated for emphasis. Pragmatically, repetition is employed to show how the disbelievers completely disbelieve in resurrection and to serve as an answer to their rhetorical question in the previous verse:

﴿أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظَامًا أَنَّكُمْ مُخْرَجُونَ﴾ (المؤمنون، 35)

"Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)?"

The table shows that all the translators manage to reflect repetition in their translations in different ways. While MG, MP and MS repeat the same word, MH and YA, in addition to that, use *very* before the second word.

The second representative example of repetition is shown in the table below.

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا. إِنَّ مَعَ الْعُسْرِ يُسْرًا [94:5-6]	
MG	So surely with difficulty comes ease, <u>Surely with difficulty comes ease.</u>

MH	So verily, with the hardship, there is relief, <u>Verily, with the hardship, there is relief</u> (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs).
MP	But lo! with hardship goeth ease, <u>Lo! with hardship goeth ease;</u>
MS	Surely with difficulty is ease. <u>With difficulty is surely ease.</u>
YA	So, verily, with every difficulty, there is relief: <u>Verily, with every difficulty there is relief.</u>

Semantically, the clause "إِنَّ مَعَ الْعُسْرِ يُسْرًا" is repeated for emphasis. Pragmatically, repetition is employed in this example to calm the heart of the Prophet (peace be upon him), and any other Muslim, who is experiencing hardship, that Allah will grant him more ease and relief than the hardship itself.

The table shows that all the translators manage to reflect repetition with repeating the same clause.

The third representative example of repetition is shown in the table below.

كَلَّا سَوْفَ تَعْلَمُونَ. ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ [102:3-4]	
MG	Not at all! (But) eventually you will know. <u>Again (Literally: Thereafter) not at all! (But) eventually you will know.</u>
MH	Nay! You shall come to know! Again, <u>Nay! You shall come to know!</u>
MP	Nay, but ye will come to know! <u>Nay, but ye will come to know!</u>
MS	Nay! you shall soon know, Nay! <u>Nay! you shall soon know.</u>
YA	But nay, ye soon shall know (the reality). <u>Again, ye soon shall know!</u>

Semantically, the clause "كَلَّا سَوْفَ تَعْلَمُونَ" is repeated for emphasis. Pragmatically, repetition is employed in this example as a threat to disbelievers and also as a warning to the believers against the horrors of the Day of Judgment.

The table shows that all the translators manage to reflect repetition with repeating the same clause. However, MP and MS do not translate "ثم", which serves as a conjunction that joins the original clause and the repeated one.

Taken together, the three examples show that, generally, all the translators mange to render repetition correctly.

2.15 Concluding Remarks to Chapter 2

- Simple emphatic structures are those structures that comprise one emphatic element. They may be free morphemes, bound morphemes or repeated words and phrases.

- Simple emphatic structures are employed by 29% of the verses of the Holy Quran, which proves emphasis as a frequent Quranic rhetorical technique.

- The five translators under scrutiny have managed largely to provide suitable equivalents for simple emphatic structures. This is probably because it is easy to provide English equivalents for simple emphatic structures. Sometimes, the English emphatic system has the same emphatic technique used in Arabic. This answers the first research question.

- The use of emphasis is related with the contrast between two ways of life: the first life, which is seen and thus does not require emphasis, and the other life, which is unseen and thus requires emphasis. It is also related to two concepts of the universe: the concept embraced by the disbelievers who do not believe in Allah and do not accept the message conveyed by His messengers and thus require emphatic discourse; and the concept

embraced by the believers who believe in Allah and accept the message of His messengers

and thus do not require emphatic discourse. This answers the fifth research question.

- When comparing the five translators in terms of communication, we can conclude that MG, MH, and MS are more communicative than MP and YA in translating simple emphatic structures. However, MG opts to paraphrasing rather translation in many cases.

Chapter 3

Complex Emphatic Structures

Complex emphatic structures are those that comprise two, three or four emphatic elements. It is noted that there are no emphatic structures in Arabic containing more than four emphatic elements. It is also noted that the more complex emphatic structures are, the less frequent they occur in the Holy Quran. Single emphatic structures are employed in 29% of the verses of the Holy Quran while double emphatic structures are employed in 10%, triple emphatic structures in 1%, and quadruple emphatic structures only in 0.4%. (See figure 3 below.)

Figure 3. Complexity Vs. frequency of emphatic structures
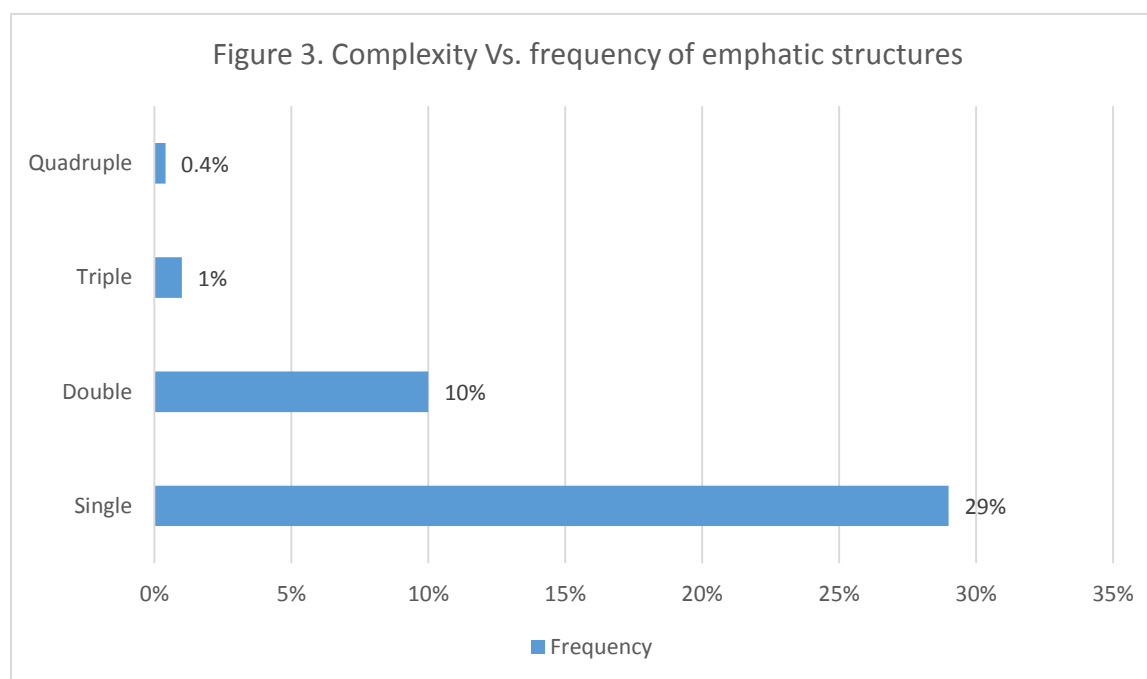
Moutaouakil (2011: 14) states that "In many cases, emphatic constructions can contain more than one emphatic marker. The examined data show that this is done for two main reasons: (a) to make it possible for many units to be reinforced within the same Discourse Act and (b) to express different degrees of Reinforcement."

Since this chapter deals with complex emphatic structures, the translation of these structures will probably be very difficult and, in many times, impossible because of two facts: the

limited English emphatic system when compared to the Arabic one, and the inimitability of the Quranic language. Therefore, it will be suitable to shed some light on these two issues.

Huang (2005: 17) states that "The use of an emphatic is in general subject to certain semanticopragmatic conditions, such as those proposed by Baker (1995), and typically produces a number of effects: (i) contrariety to expectation, (ii) availability of a natural negative gloss of the sort "and not anyone else", (iii) inducing a particular anaphoric/referential interpretation, (iv) contrastiveness, and (v) the emergence of a particular scope reading (e.g. Edmondson and Plank 1978, and especially Levinson 1991)."

One of the English emphatic techniques is cleft sentences. Simon (n.d.) states that "Cleft sentences (also called it-clefts) result from changing the normal sentence pattern to emphasise a particular piece of information. The emphasis in the resulting cleft sentence is on the phrase after it + be." This echoes Battat (2004: 135), who states that "Cleft constructions exhibit...the pattern 'it + be + focus + clause'." Battat (2004: 134) states that "Cleft sentences focus on one constituent of the original sentence, placing it after 'it was' or 'it is'. Like the subject, the direct object can also be focused on as in: 'It was English that David studied at Oxford.' The adjunct can also be focused on as in: 'It was at Oxford that David studied English."

Similar to cleft sentences are pseudo-cleft sentences. Simon (n.d.) states that "Pseudo-cleft sentences (also called wh-clefts) are similar in function to cleft sentences, but they are formed with the pronoun what (= the thing(s) that/which). The emphasis in a pseudo-cleft sentence is on the phrase after the what-clause + be."

Cleft and pseudo-cleft sentences incorporate a general tendency of English to move the heavy constituents to the end of the sentence. Wasow (1997: 349) states that "Saving complex

elements for the end of the sentence permits the parser to determine the high-level structure of the sentence more quickly, which in turns aids in the analysis of the remainder of the sentence. This agrees with Battat (2004: 107), who states that "The most important rhetorical (structural) feature of English language texts is the peaking of informativity towards the end of each grammatical unit, whether clause or complex sentence. This patterning, throwing the new and important to the end of the sentence, gives English discourse a kind of forward momentum – what Firbas (1971) describes as 'Communicative Dynamism' [which is defined as] 'that quality, or aggregate of qualities, in a text which impels a reader through that text, and which 'pushes the communication forward' (Firbas, 1971: 136)."

Another emphatic technique is achieved in English by using the auxiliaries *do* and *does* with the bare infinitive. Simon (n.d.) states that "In the present simple, the auxiliaries do and does (in the third person singular) followed by the bare infinitive form of the main verb can be used in affirmative sentences to express emphasis."

A third way of emphasis in English is achieved by stressing the emphasized word. Techner & Evans (2007) state that "English achieves emphasis in a variety of ways. One way is by applying peak stress—the most salient degree of vocal emphasis—to the word you want to emphasize. Peak stress can involve any one of these three things, separately or in combination: (a) **increased loudness**, (b) **higher or lower pitch**, or (c) **lengthening the syllable**. Almost any word can be peak stressed to achieve emphasis. The purpose of emphasis is to shift or draw attention to the focus of the utterance."

A fourth technique is achieved by using reflexive structures. Techner & Evans (2007) state that "Some reflexive constructions actually do not express reflexive concepts. What they express instead is emphasis and/or exclusivity, as (40) and (41) will show:

[40] The owner himself built the house. [= The owner built it alone; no one else did so.]

[41] The owner built the house himself. [This means essentially the same as (40).]"

According to Mohammed (2014), emphasis is achieved through using emphasizers, emotive emphasis, and contrastive emphasis. Mohammed (2014: 940) states that "Emphasizers are one of the semantic subclasses of intensifiers. They have a great heightening effect. Common emphasizers include: actually, certainly, clearly, definitely, indeed, obviously, plainly, really, surely, for certain, for sure, of course, frankly, honestly, literally, simply, fairly, just (Quirk et al, 1973:214-215). Discussing emotive emphasis, Mohammed (2014: 940) states that "This kind of emphasis is used to show how strongly we feel about what we are saying, for example: you do look nice today (Swan, 2005:164)." Quirk et al (qtd. in Mohammed 2014: 940) add that "emotive emphasis include exclamations, the persuasive 'do' in commands, interjections, expletives, and intensifiers." Regarding Contrastive emphasis, Mohammed (2014: 940) states that "Contrastive emphasis is used to show contrast between two opposite things, for example true and false, or present and past, or a rule and an exception. Consider the following example: I don't do much sport now, but I did play football when I was younger (ibid:165)."

Additionally, English does not have as free word order as Arabic, which makes it less able to express markedness. Battat (2004: 16) states that "Unlike English, Arabic has a relatively free word order because of its complex inflection system. In Arabic, دعت سلمى عيسى and دعت عيسى سلمى have similar meanings as the verb is inflected for gender. The two sentences only differ in markedness, being unmarked and marked, respectively. دعت عيسى سلمى is marked because the object (patient) comes before the agent in this sentence. But the English sentences 'Salama invited Isa.' and 'Isa invited Salama,' have different meanings because word order in English is distinctive."

In addition to the limitedness of the English emphatic system when compared to Arabic, Quranic language, in general, is considered unique and inimitable. El-Hadary (2008: 4) states that "the Qur'an has a distinct style and noble grandeur that immediately sets it apart from other speech, and which Arabs, Muslims and non-Muslims, recognize." This agrees with Kammani (2013: 1), who states that "By general consensus of Muslim rhetoricians, the Qur'anic idiom is regarded to be sublime. Due to its grand linguistic mechanism and selective usage of words, a perfect translation is an extremely difficult endeavor." He (2013: 1) adds that "The Arabs found [Quran] unapproachable despite their well-known eloquence and literary power." This also echoes Al-Azab and Al-Misned (2012:42), who state that "The unique genre of the Qur'an challenges mankind. The Qur'an is inimitable. It is the immortal linguistic miracle. It cannot be possible for any translator to imitate the genre of the Qur'an. All these translations are but attempts to approximate the meaning of the Qur'an. The formidable task of approximation has burdened the shoulders' of translators." It also agrees with El-Hadary (2008: 3), who states that "the rhetorical language of the Qur'än is one of its own special, unique characteristics. Furthermore, the language of the Qur'än is unsurpassed in its accuracy of meaning and expression. Each letter and word has its place while the language is free from fault."

Many scholars confirm that the Quranic language is not only unique but miraculous as well. El-Hadary (2008: 39), for example, states that "the effect of the Qur'än on the hearer/ reader is so tremendous that people burst into tears and experience fits of guilt and imperfection when they listen to or read the Qur'an. That is why the advocates of the untranslatability of the Qur'än claim that however bilingually gifted and skillfully eloquent the translator is, there is a slim opportunity that he can transfer the effect of the Qur'änic utterances as they are in the Qur'än." This claim is also advocated by Elimam (2013: 20), who states that "I'jaz (literally translated,

"rendering incapable or powerless") refers to the impossibility of reproducing the Quran or anything that matches it in the same language, Arabic, let alone any other language. The theory of i'jaz maintains that the Quran is a miracle bestowed on Prophet Muhammad and that it is unsurpassable not only in its style and composition but also in its meaning and content." He (2013: 20) adds that "The idea of i'jaz goes back to the notion that the Quran is a 'miraculous' sign of the authenticity of Prophet Muhammad's message and that "according to traditional explanations it was the utter majesty of the Quranic text that rendered anyone who read it 'incapable"

Abdul-Raof in Riddel, 2002 (qtd. in Elimam 2013: 17) explains that "Both the reading of a translation of the Quran by a Muslim who cannot access the Arabic text and periphrastic translation of some ayahs by Muslim scholars for non-Arabic-speaking audiences are considered acceptable, but reciting translations of the Quran in prayer (ritual salah) is not. This is so because the Quran is the literal word of God while a translation is the word of man, and 'the word of God cannot be reproduced by the word of man'. Elimam (2013: 17) infers that "Scholars have thus argued that a translation is not a substitute for the Quran and have provided many arguments to support their opinion." He (2013: 18) summarizes Rashid Rida's arguments against considering a translation a substitute for the Quran (2001) as follows:

• The Quran itself states that God has chosen Arabic for His medium of discourse: "We have sent it down as an Arabic Qur'an so that you [people] may understand" (Quran, 12: 2, Abdel Haleem, 2005: 145). This, in effect, means that a translation into any other language cannot substitute the Quran. (ibid., 18)

• The Quran is stylistically inimitable…and, therefore, untranslatable. It includes many words which have no exact equivalent in other languages, and a translator will therefore

have to use semi-equivalent words which convey the meaning but with some variation...(ibid., 18)

• Some rulings are extracted from the Arabic words and the range of meanings they offer, but this is not possible on the basis of a translation. In other words, because of the difficulty of finding exact equivalents to Arabic words and the necessity of using

partial/semi equivalents, a translation cannot be depended upon in drawing religious rulings. (ibid., 18)

• Exercising ijtihad (personal reasoning on new issues not discussed by earlier scholars) by means of qiyas (analogy between old and new issues) can only be based on the Arabic text. (ibid., 18)

• Since a literal translation of the Quran is not possible due to linguistic problems, for example, non/semi/partial equivalence, polysemy, and synonymy, amongst other things, a translation of the meanings of the Quran reflects the understanding and/or preference of the translator(s). This understanding, and consequently the translation, may be right or wrong. In effect, the religion of those who depend on a translation of the Quran will be based on the understanding of the translator rather than the Quran itself. (ibid., 18)

• The Quran prohibits taqlid (imitation) in religion. Deriving religious rulings from a translation of the Quran - which reflects the translator's understanding - is an imitation of the translator, meaning that a Muslim reader would be imitating the translator by following his/her interpretation of the Quran. This is problematic given that the translator is not a qualified exegete/commentator. (ibid., 19)

- Those who depend totally on the translation are deprived of the opportunity of reflecting directly on the Quran and understanding what God has revealed in it. (ibid., 19)

- The unique effect that the composition and style of the Quran have on a listener/reader cannot be conveyed through translation...This has serious implications given that many people are attracted to Islam because of the effect they experience on reciting or hearing a recitation of the Quran. (ibid., 19)

- Differences are bound to exist between translations of the Quran not only into different languages but even within the same language. This can be used as a basis for claiming that the Quran features contradictory principles or teachings. (ibid., 19)

- Muslim scholars consider the Quran as the only source of Islamic unity after the collapse of the Islamic caliphate; its translation into different languages undermines this unity. (ibid., 19)

- The Quran is the most important proof of the status of Muhammad as a Prophet, since it constitutes an eternal miracle compared to any material miracle bestowed on other Prophets. The reality of this everlasting miracle can be seen only through the Arabic text of the Quran, revealed directly to Prophet Muhammad. No translation can fulfil this function, i.e. as a proof of prophethood. (ibid., 19)

- Finally, the needs of non-Arabic speaking Muslims as well as those interested in Islam can be fulfilled by the translation of Quranic commentaries, teaching Arabic in all Muslim schools, and reviving interest in Islamic knowledge. (ibid., 19)

Elimam (2013: 20) concludes that "The overwhelming religious argument on untranslatability is that the meanings of the Quran need to be translated into other languages for

the purposes of presenting Islam to non-Muslims or helping non-Arabic-speaking Muslims to understand Islam better. However, any such translation cannot be considered a substitute for the Quran but only an exposition of some of its meanings." Elimam's conclusion is substantiated by Hannouna (2010: 12), who states that "The Qur'an has been translated dozens of times into English. Each translation represents one person's understanding of the text, each is significantly different from the others, and none is the Qur'an itself."

Other scholars underline exploring the Quranic language as the main incentive to the development of the Arabic rhetoric. Khaleel, 1968 (qtd. in Hannouna 2010: 11), for example, states that "A great number of studies have been carried out to investigate the rhetorical secrets of the Qur'an. Not surprising, therefore, that the most significant incentive to the development of Arabic rhetoric is to have information about the language of the Qur'an."

The emphatic technique is a part of this distinct style of Quran. Ghazala (2008: 15) states that "The Holy Quran is distinguished for its emphatic style, and its translators are reputed for being unable to match or reflect it but only partly in their translations. One reason is perhaps their failure to attend to its numerous features, some of which pass unnoticed by them." He (2008: 19) exemplifies that "The heavy emphatic noon is attended to by all translators. However, any other accompanying emphatic device is not translated, as we will see later in regard to double, triple and quadruple emphasis." Al-Azab and Al-Misned (2012:46) state that "The exaggerated form is a morpho-syntactic peculiarity of the Arabic language. It expresses a greater degree of exaggeration. What raises problems in translation is that this form has no match in English. The form has a function other than its own semantic meaning. A translator may resort to make up for this kind of loss via the use of intensifiers or any suitable semantic component."

The rich Arabic language in general and the inimitable Quranic language in particular pose a big challenge to translators. Abdu-Raof (2005:125) states that "The source language stylistic means as well as its semantic associations cannot be captured by the target language." He (2005: 127) adds that "Although the sensitive source text can be satisfactorily rendered into the target language by grammatical transposition…this translation approach is more appropriate for other genres of modern standard Arabic than the classical Arabic of the Qur'an…" Newmark (qtd. in Abdu-Raof, 2005:127) claims that there is a syntactic compulsion to fill in the grammatical gap and that the translator would have to supply some details if they are lacking in the source language text." But Abdu-Raof (2005:127) argues that "This may be a successful translation approach between Indo-European languages but cannot be applied to linguistically and culturally incongruous languages such as Arabic and English." Abdul-Raof's argument is supported by Bahameed (2008: 6), who states that "Untranslatability reflects the area where intercultural equivalence does not exist." It is also supported by El-Hadary (2008: 9), who states that "Translation is a difficult mission, particularly when it involves languages different in structure and cultural background, such as Arabic and English." It is also supported by Al-Azab and Al-Misned (2012:44), who state that "The source-language word may express a concept which is totally unknown in the target culture." Al-Azab and Al-Misned (2012:46) state that "The big problem is that this syntactic peculiarity of Arabic has no counterpart of English. A translator may resort to a remedial strategy to bridge this gap."

El-Hadary (2008: 9) adds that "The difficulty increases when we are faced with a translation of the word of God, such as the Qur'an, as the translator should be aware of the linguistic and cultural aspects of both languages in order to understand the ST and to render it in a linguistically acceptable and semantically equivalent target text." El-Hadry's hypothesis is backed

up by Hannouna (2010: 12), who states that "For Muslims, the Words of Allah 'God' assumed a specific Arabic form and that form is as essential as the meaning that the Words convey. Hence, only the Arabic Qur'an is the Qur'an, and translations are simply interpretations of its meaning."

Al-Azab and Al-Misned, 2012 list some of the difficulties encountered by translators because of the peculiarity of the Arabic language, in general, or the inimitability of the Quranic language, in particular as follows:

- The referential versatility of a Qur'anic word refers to the fact that a word may embrace a large number of sense-components [sic]. It is not easy, for the translator, to resolve this problem of multiplicity. This versatility poses a big problem to translators. (Al-Azab and Al-Misned, 2012, 43).

- The grammatical system of Arabic differs from the grammatical system of English. Every language has its own mechanisms. The domain of "difference" between the two languages constitutes a problem in the face of translators. A translator may be obliged to shift the grammatical category of a word. (Al-Azab and Al-Misned, 2012, 46).

- Translating the tense from Arabic into English poses a big problem in the face of translators in some cases. The past tense in Arabic can signify a future reference. (Al-Azab and Al-Misned, 2012, 46).

- Ellipsis is the omission from a sentence or an utterance of material which [*sic*] logically necessary, but which is recoverable from the context (Trask, 1999, p.58). Its pragmatic function is to achieve cohesion and coherence. Clark (1991) points out that "ellipsis is possible only so long as what is missing is reconstructable by the listener" (p.227). The dilemma is that the Arabic language permits such a construction, but English does not in such a case. (Al-Azab and Al-Misned, 2012, 46).

- A translator encounters some problems in the translation of gender from Arabic into English due to the differentiation in the morpho-syntactic structures. Simon (1996) points out that "grammatical gender means that nouns are placed in classes not according to their meaning, but according to their form…English has 'natural' gender rather than grammatical gender" (p.16). (Al-Azab and Al-Misned, 2012, 46).

Trying to treat such difficulties, translators may adopt remedial techniques and, thus, the translation experiences pragmatic losses. Al-Azab and Al-Misned (2012: 42) state that "…pragmatic losses extinguish the pleasure of the text. They cloud our partial understanding of meaning. The dilemma is that there is an area of conflict between the source language and target language. There is no pragmatic matching. Translation cannot create an identical TL copy of the SL text. Perfect translation falls beyond human capacity." Adbul-Raof, 2001 (qtd. in Al-Azab and Al-Misned 2012: 43) states that "the target language cannot accommodate the linguistic and/or the rhetorical norms of the Qur'anic discourse."

Al-Azab and Al-Misned (2012:45) exemplify for pragmatic losses by an example from the Sura of the Cave as follows:

Syntactic conflict occurs when the two main verbs in the sentence share the same object. Consider the following example in the sura of The Cave: آتُونِي أُفْرِغْ عَلَيْهِ قِطْراً (The Cave, verse 96)

Bring me molten copper to pour over them. (Al-Hilali and Khan, verse 96)

Bring me molten copper to pour thereon. (Pickthall, verse 96)

Bring me, that I may pour molten brass on it. (Arberry, verse 96)

These translations suffer the pragmatic loss of the syntactic conflict. The word "قطراً" may

be regarded as an object of the verb " أفرغ " or a direct object (DO) of the verb "ءاتوني".

This kind of conflict enriches the interpretations of the verse. It has been lost in translation

because English does not permit such a construction but Arabic does. The serial verb

construction (SVC) integrates the meaning.

3.1 Double Emphatic Structures

Double emphatic structures are those that are formed by two emphatic elements. They are

the most frequent type of the complex emphatic structures in the Holy Quran. They are employed

in 10% of the verses of the Holy Quran (see figure 3 above). The "إنّ + لـ" structure, the "لقد"

structure, and the "لـ + نّ" structure are the most frequent among the double emphatic structures.

(See figure 4 below).

Figure 4. Frequency of double emphatic structures
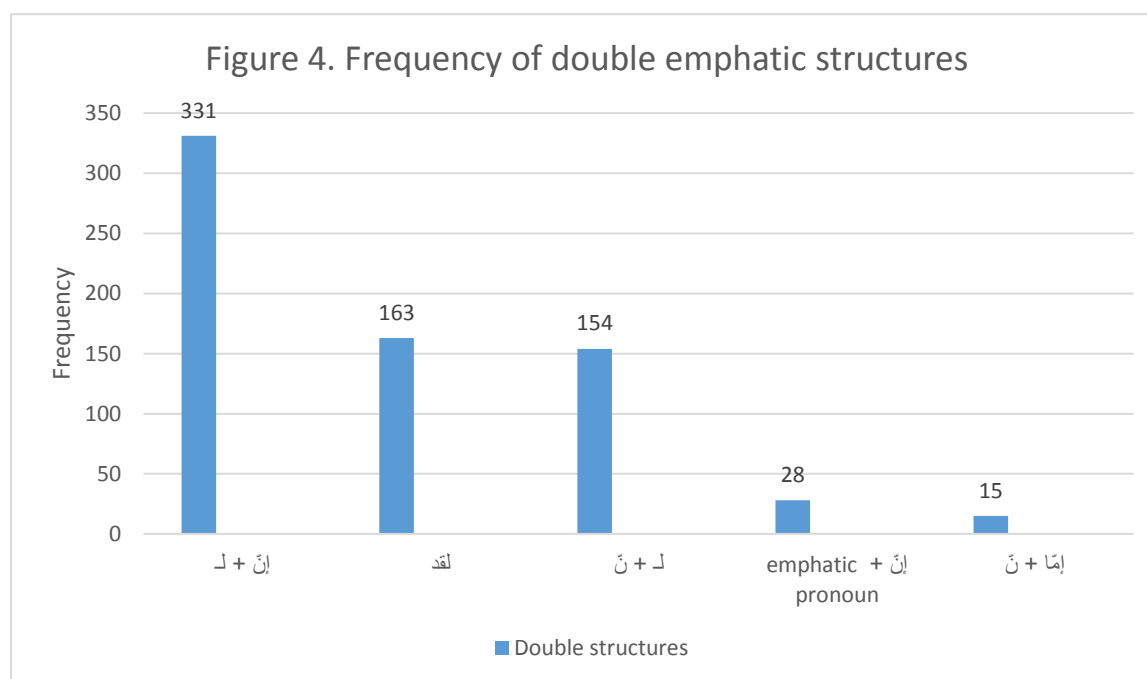
Drawing a distinction between single particles and double particle stress, Abdu-Raof

(2005:125) states that

Culturally, Arabic draws on its stylistic mechanism of stress to highlight, affirm a given

proposition, and achieve the text producer's intended goal. Single-particle stress, such as

the use of emphatic (inna) or double-particle stress, such as (inna) plus the (la, which is

referred to as 'lam al-tawkid' – the 'la' of affirmation), is used in the predicate part of the

sentence. To defend or counter an argument, Qur'anic discourse uniquely employs the

stylistic means of double-particle stress. Traditionally, Arab rhetoricians believe that the

employment of double-particle stress in a statement equals saying the same statement three

times (cf. al-Jurjani, 1984:304; al-Hilali, 1986:37). Therefore, the signification of a single-

particle stress is culturally distinct from that of a double-particle stress."

Abdu-Raof's hypothesis is backed up by Mohammed (2014: 937), who states that "If a لام is

prefixed to the predicate as in 'إنّ زيدا لقائم', then it stands for repeating the sentence three times."

3.1.1 إنّ + لـ.

The "إنّ + لـ" structure is the most frequent double emphatic structure. It occurs 331 times.

It is formed by a combination of the free emphatic "إنّ" and the bound emphatic "لـ". Battat (2004:

73) states that "Because it is emphatic like إنّ, this لام should be moved backward to come with the

accusative noun of إنّ. Because the accusative noun comes immediately after إنّ, this لام should be

moved back to come with the nominative predicate of إنّ. This happens to avoid the occurrence of

the two emphatic particles, إنّ and اللام, in the same position…[and that] If إنّ is separated from its

accusative noun with an adverb of place, it becomes correct to use اللام with the accusative noun of

إنّ as in إنّ في الدار لزيدًا (Surely at home is Zaid,)" Battat (2004: 81) lists the initial emphatic لام as

one of the tools of propositional emphasis "as in the holy verse {إن ربي لسميعُ الدعاء}"

Abdu-Raof (2005:125) states that

An interesting example of Qur'anic double-barrel affirmation which is relinquished in the target language is: inna kathiran minhum bada dhalika fi al-ardi lamusrifun [Then indeed many of them, after that, throughout the land, were transgressors. [Q5:32] (Saheeh International, 1997:142). Here the two stylistic particles (inna) and (la, which is cliticised onto the active participle (musrifun - transgressors)) which are effectively employed for the communicative purpose of affirmation have been relinquished in the target text because they do not constitute as part of its stylistic norms.

Abdul-Raof (2005:126) gives another example for the employment of the إنّ simple particle versus the complex إنّ + لَ structure, stating that

If we, as text producers, know that our reader is a denier (munkir) and disbelieves our argument outright, rhetorically we ought to employ more than one affirmation particles. Culturally, Arabic adopts this stylistic technique when there is a yawning ideological gap between the text producer and the text receiver. This cross-cultural rhetorical distinction is vividly demonstrated by: inna ilaikum lamursalun [We are messengers to you, Q36:16] (Saheeh International, 1997:612) Here we have two affirmation particles (inna) and the (la) which are not captured by the target language. One may wonder why Q36:14 (inna ilaikum mursalun - we are messengers to you) employs one affirmation tool (inna) only. The reason lies in the fact that there was a debate in the first century of the Christian era between the people of Antioch (antakiya) in North Syria who were worshipping idols and their three Prophets, Sadiq, Saduq, and Shlom, who had a divine message admonishing people to abandon the practice of idol worshipping and replace [*sic*] by worshipping God alone. However, the people of Antioch were in doubt about the credentials of these three Prophets and denied their message (Ibn Kathir, 1993, 3:544, Ali, 1983:1172). Thus, to register their

opposition firmly, the people of Antioch employ (ma . . . illa – nothing . . . but) which are restriction particles (adawat qasr) used as argumentative stylistic tools of denial. Thus, we read their proposition: (ma antum illa basharun mithluna wa ma anzala al-rahmanu min shai'in in antum illa takdhibun – you are not but human beings like us, and the Most Merciful has not revealed a thing. You are only telling lies, Q36:15). It is interesting to note the loss of the restriction particles of denial in the last part of the statement. Since Q36:14 is the first encounter in the debate between the three Prophets and their people, the speaker, i.e., the three Prophets, employ one affirmation particle (inna). However, when the people of Antioch reject the Prophets' argument outright, the Prophets employ double-barrel affirmation in Q36:16 as a means to rebut their opponents' thesis."

Another good example for the employment of the "إِنّ" simple particle versus the complex "إِنّ + لـ" structure is Verse 6: 165:

{...إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ} (الأنعام، 165)

"…<u>Surely</u> your Lord is swift in punishment, and <u>surely</u> He is <u>indeed</u> Ever-Forgiving, Ever-Merciful.

When speaking about punishment, the verse employs a single-barrel emphasis. When speaking about forgiveness, the verse employs a double-barrel emphasis. In other words, the speech about forgiveness has heavier emphatic weight than that of punishment. Pragmatically, the verse in question signals a glimpse of hope and echoes a prophetic saying: "When Allah had finished His creation, He wrote over his Throne: 'My Mercy preceded My Anger.'" When the same topics are treated in another verse in a threatening context, the emphatic weight changes to be equal between punishment and forgiveness for deterring purposes:

{وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ} (الأعراف، 167)

"And as your Lord has notified that indeed He will definitely send forth against them, to the Day of the Resurrection, ones who would mark them for an odious torment. <u>Surely</u> your Lord is <u>indeed</u> swift in punishment, and <u>surely</u> He is <u>indeed</u> Ever-Forgiving, Ever-Merciful."

As for the ل that corresponds to an oath, Mohammed (2014: 938) states that "This lam affixes the conditional particle to indicate that the conditional complement is based on a preceding oath. It is also termed 'لام الشرط' a conditional lam, because it affixes a conditional particle. Consider the following Ayah (يوسف 14) قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَخَاسِرُونَ They replied: "If a wolf should devour him when we are there, a well-knit band, we shall certainly be treacherous.". The lam in لَئِنْ smooths [sic] the way for an oath."

The following is a comparative critical analysis of three representative examples from the Holy Quran containing the complex "إِنَّ + ل" structure. The first representative example is shown in the following table.

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ [7:21]	
MG	And he swore to both of them, "<u>Surely</u> I am <u>indeed</u> for you both one of your honest (Literally: one of the honest advisers) advisers."
MH	And he [Shaitan (Satan)] swore by Allah to them both (saying): "<u>Verily</u>, I am one of the sincere well-wishers for you both."
MP	And he swore unto them (saying): <u>Lo</u>! I am a sincere adviser unto you.
MS	And he swore to them both: <u>Most</u> <u>surely</u> I am a sincere adviser to you.
YA	And he swore to them both, that he was their sincere adviser.

From the table, we can see the morphological features of the "إنّ + لـ" structure. It is formed

by a combination of the free emphatic إنّ and the bound emphatic لـ. Semantically, the emphatic

structure in question is used to emphasize the clause "I'm a sincere adviser to you". Pragmatically,

the double-barrel emphasis is employed to show how Satan made every effort to convince Adam

and Eve of listening to his false advice and eating from the tree, especially after Allah, may He be

Exalted, warned them of even approaching the tree:

{وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ} (الأعراف، 19)

"And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but

approach not this tree otherwise you both will be of the Zâlimûn (unjust and wrong-doers)." [7:19].

The table shows that out of the five translators under scrutiny, only MG and MS manage

to reflect the double-barrel emphasis. While MH and MP provide single-barrel emphasis, YA fails

to reflect emphasis altogether.

The second representative example of the "إنّ + لـ" structure is shown in the following table.

... إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ [11:72]	
MG	<u>Surely</u>, this is <u>indeed</u> a wonderful thing."
MH	<u>Verily</u>! This is a strange thing!"
MP	<u>Lo</u>! this is a strange thing!
MS	<u>Most</u> <u>surely</u> this is a wonderful thing.
YA	That would <u>indeed</u> be a wonderful thing!"

Semantically, the emphatic structure in the table above is used to emphasize the clause

"This is a wonderful thing." Pragmatically, the double-barrel emphasis is employed to show the

high degree of astonishment at the part of Abraham's wife upon hearing that she was going to beget a baby at an old age.

Again, the table shows that out of the five translators under scrutiny, only MG and MS manage to reflect the double-barrel emphasis. While MH and MP provide single-barrel emphasis, YA fails to reflect emphasis altogether.

The third representative example of the "إنّ + لـ" structure is shown in the following table.

وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ [56:76]	
MG	And <u>surely</u> it is <u>indeed</u> a tremendous oath, if you only know (it)-
MH	And <u>verily</u>, that is <u>indeed</u> a great oath, if you but know.
MP	And <u>lo</u>! that <u>verily</u> is a tremendous oath, if ye but knew -
MS	And <u>most</u> <u>surely</u> it is a very great oath if you only knew;
YA	And that is <u>indeed</u> a mighty adjuration if ye but knew,-

Semantically, the emphatic structure in the table above is used to emphasize the clause "It is a tremendous oath." Pragmatically, the double-barrel emphasis is employed to draw the attention of the listeners to the greatness of the oath in the previous Verse:

{فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ} (الواقعة، 75)

"So I swear by Mawâqi (setting or the mansions, etc.) of the stars (they traverse)." [56:75].

In fact, swearing by the mansions of the stars refers to a scientific fact that was not recognized by the listeners at the time of revealing the Holy Quran. This scientific fact has been discovered only in the twentieth century: the starts that we see in the sky are not actually the stars themselves, but their mansions or places, because they are tremendously far from the earth and they move with

very high speed, so when their light arrives the earth, they become located in other places and so on.

Unlike the first two examples, all translators, except for YA, manage to reflect the double-barrel emphasis. This probably may be due to the fact that the two components of the complex emphatic structure are completely adjacent while they were separated by a word or two in the other two examples. YA reflects the double-barrel emphasis by a single-barrel emphasis.

Taken together, the three representative examples of the complex emphatic structure " إنَّ + ـل" show that MG and MS lead the list of the translators who manage to reflect the double-barrel emphasis followed by MH and MP. YA is the only translator who renders the double-barrel emphasis into single-barrel emphasis or fails to reflect emphasis altogether.

3.1.2 لقد.

The "لقد" structure is the second most frequent double emphatic structure. It occurs 163 times. It is formed by a combination of the bound emphatic ـل and the free emphatic قد. The following is a comparative critical analysis of three representative examples from the Holy Quran containing the complex "لقد" structure. The first representative example is shown in the following table.

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ [3:181]	
MG	<u>Indeed</u> Allah has <u>already</u> heard the saying of the ones who said, "Surely Allah is poor and we are rich."
MH	<u>Indeed</u>, Allah has heard the statement of those (Jews) who say: "Truly, Allah is poor and we are rich!"
MP	<u>Verily</u> Allah heard the saying of those who said, (when asked for contributions to the war): "Allah, forsooth, is poor, and we are rich!"

MS	Allah has <u>certainly</u> heard the saying of those who said: Surely Allah is poor and we are rich.
YA	Allah hath heard the taunt of those who say: "Truly, Allah is indigent and we are rich!"

From the table, we can see the morphological features of the "لقد" structure. It is formed by a combination of the bound emphatic ل and the free emphatic قد. Semantically, the emphatic structure in question is used to emphasize the clause "Allah has heard the saying…". Pragmatically, the double-barrel emphasis is employed to threaten the Jews who said that Allah is poor and thought that Allah did not hear their saying.

The table shows that out of the five translators under scrutiny, only MG manages to reflect the double-barrel emphasis. MH, MP, and MS provide single-barrel emphasis. YA does not reflect emphasis altogether.

The second representative example of the "لقد" structure is shown in the following table.

	وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ [37:71]
MG	And <u>indeed</u> before them <u>already</u> erred away most of the earliest (people),
MH	And <u>indeed</u> most of the men of old went astray before them;
MP	And <u>verily</u> most of the men of old went astray before them,
MS	And <u>certainly</u> most of the ancients went astray before them,
YA	And <u>truly</u> before them, many of the ancients went astray;-

From the table, we can see again the morphological features of the "لقد" structure. It is formed by a combination of the bound emphatic ل and the free emphatic قد. Semantically, the

emphatic structure in question is used to emphasize the clause "most of the men of old went astray before them". Pragmatically, the double-barrel emphasis is employed to show that following the footsteps of their ancestors without knowledge is not justified because most of their ancestors went astray.

The table shows that out of the five translators under scrutiny, only MG manages to reflect the double-barrel emphasis. All other translators provide single-barrel emphasis.

The third representative example of the "لقد" structure is shown in the following table.

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ...[48:27]	
MG	Indeed Allah has already sincerely vouchsafed to His Messenger the vision with the Truth
MH	Indeed Allah shall fulfil the true vision which He showed to His Messenger (SAW)
MP	Allah hath fulfilled the vision for His messenger in very truth.
MS	Certainly Allah had shown to His Messenger the vision with truth
YA	Truly did Allah fulfil the vision for His Messenger

Semantically, the emphatic structure in question is used to emphasize the clause "Allah has fulfilled the vision for His messenger". Pragmatically, the double-barrel emphasis is employed to assure the prophet and the believers that they will conquer Makkah and will enter the Sacred Mosque without fear. This Verse was revealed when Muslims were still in case of weakness and this glad tiding was a far-reaching dream for most of them.

The table shows that out of the five translators under scrutiny, only MG manages to reflect the double-barrel emphasis. While MH, MS, and YA use single-barrel emphasis, MP fails to reflect emphasis altogether.

Taken together, the three representative examples of the "لقد" structure show that the translation of MG is the most communicative followed by MH, MS while MP and YA come at the end of the list.

3.1.3 ‏لـ + نّ‏.

The "‏نّ + لـ‏" structure is the third most frequent double emphatic structure. It occurs 154 times. It is formed by a combination of the bound emphatic ‏لـ‏ and the bound *geminate* emphatic ‏نّ‏. This frequent structure should be distinguished from the "‏ن + لـ‏" structure that is formed by a combination of the bound emphatic ‏لـ‏ and the bound *non-geminate* emphatic ‏ن‏. The latter is one of the least frequent double emphatic structures and will be discussed later. Abdul Sattar (2012: 41) states that "The emphatic is formed by: (1) adding the particle "‏لَ‏ " to the beginning of active and passive voice conjugations of the present tense verb and (2) adding a " ‏نّ‏ " to their end," and that "The emphatic describes, with emphasis, future actions or events. For example,‏لَيَفْعَلنَّ‏ means, 'verily he will do!'" The following is a comparative critical analysis of three representative examples from the Holy Quran containing the complex "‏نّ + لـ‏" structure. The first representative example is shown in the following table.

...وَلَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ [4:119]	
MG	...and <u>indeed</u> I will <u>definitely</u> command them (and) so <u>indeed</u> they will <u>definitely</u> change the creation of Allah."
MH	...and <u>indeed</u> I will order them to change the nature created by Allah."
MP	...and <u>surely</u> I will command them and they will change Allah's creation.
MS	...and <u>most</u> <u>certainly</u> I will bid them so that they shall alter Allah's creation;
YA	...[I will order them] to deface the (fair) nature created by Allah.

From the table, we can see the morphological features of the "لـ + نّ" structure. It is formed by a combination of the bound emphatic لـ and the bound emphatic نّ. In fact, the example above contains two adjacent occurrences of the double emphatic "لـ + نّ" structure. These two structures are the last of a series of double-barrel emphatic promises that Satan made. Semantically, the two emphatic structures in question are used to emphasize the clauses "I will command them" and "They will change" respectively. Pragmatically, the double-barrel emphases show how Satan is extremely determined to mislead the offspring of Adam. They expose the old and strong enmity of Satan towards the children of Adam. Thus, they signal a warning indirectly to us to be cautious and to treat Satan as an enemy. This warning is expressed more frankly in another verse:

{إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ} (فاطر، 6)

"Surely, Shaitân (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire." [35:6].

The table shows that out of the five translators under scrutiny, only MG manages to capture the double –barrel emphasis in the two adjacent occurrences above. MS manages to capture the double-barrel emphasis in the first occurrence but fails to do so in the second one. MH and MP provide single-barrel emphasis in the first occurrence only. YA fails to provide any type of emphasis either in the first occurrence or the second one.

The second representative example of the "لـ + نّ" structure is shown in the following table.

وَلَنُسْكِنَنَّكُمُ الْأَرْضَ مِنْ بَعْدِهِمْ... [14:14]	
MG	And indeed We will definitely make you to dwell (in) the land even after them
MH	And indeed, We shall make you dwell in the land after them.
MP	And verily We shall make you to dwell in the land after them.

MS	And <u>most certainly</u> We will settle you in the land after them;
YA	"And <u>verily</u> We shall cause you to abide in the land, and succeed them.

From the table, we can see again the morphological features of the "لـ + نّ" structure. It is formed by a combination of the bound emphatic لـ and the bound emphatic نّ. Semantically, the emphatic structure in question is used to emphasize the clause "We will make you to dwell." Pragmatically, this double-barrel emphasis is used to balance a previous double-barrel emphatic threat expressed by the unbelievers to their messengers:

{وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا...} (إبراهيم، 13)

"And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion…" [14:13].

The table shows that out of the five translators under scrutiny, MG and MS manage to capture the double –barrel emphasis. While MG uses *indeed…definitely*, MS uses *most certainly*. Other translators use single-barrel emphasis to reflect the double-barrel emphasis.

The third representative example of the "لـ + نّ" structure is shown in the following table.

لَتَرَوُنَّ الْجَحِيمَ [102:6]	
MG	<u>Indeed</u> you will <u>definitely</u> see Hell-Fire.
MH	<u>Verily</u>, You shall see the blazing Fire (Hell)!
MP	For ye will behold hell-fire.
MS	You should <u>most certainly</u> have seen the hell;
YA	Ye shall <u>certainly</u> see Hell-Fire!

Semantically, the emphatic structure in question is used to emphasize the clause "You will see Hell-Fire." Pragmatically, this double-barrel emphasis is used to intensify the threat to the disbelievers and the warning to the believers in order to prepare for the Day of Judgment and avoid the Hell-fire.

The table shows that out of the five translators under scrutiny, MG only manages to capture the double –barrel emphasis. While MG uses *indeed…definitely*, MS uses *most certainly*. MH and YA use single-barrel emphasis. MP fails to render any type of emphasis.

Taken together, the three representative examples of the "لـ + نّ" structure show that MG is the most communicative followed by MH and MS while MP and YA come at the end of the list.

3.1.4 إنّ + separative pronouns.

The "إنّ + separative pronoun" structure is the fourth most frequent double emphatic structure. It occurs 28 times. It is formed by a combination of the free emphatic إنّ and any one of the separative pronouns. The first representative example is shown in the following table.

	وَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَى إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ... [12:69]
MG	And soon as they entered to Yusuf, (Joseph) he gave an abode to his brother (saying), "<u>Surely</u> I, <u>even I</u>, am your brother;
MH	And when they went in before Yusuf (Joseph), he betook his brother (Benjamin) to himself and said: "<u>Verily</u>!I am your brother,
MP	And when they went in before Joseph, he took his brother unto him, saying: <u>Lo</u>! I, <u>even I</u>, am thy brother,
MS	And when they went in before Yusuf (Joseph), he betook his brother (Benjamin) to himself and said: "<u>Verily</u>!I am your brother,
YA	Now when they came into Joseph's presence, he received his (full) brother to stay with him. He said (to him): "<u>Behold</u>! I am thy (<u>own</u>) brother;

From the table, we can see the morphological features of the "إنّ + separative pronoun" structure. It is formed here by a combination of the free emphatic إنّ and the free emphatic pronoun أنا. Semantically, the double emphatic structure in question is used to emphasize the clause "I'm your brother." Pragmatically, it is employed to convince Joseph's brother that it was really Joseph who was speaking to him. Both Joseph's full brother and stepbrothers did not imagine that Joseph was still alive. Even if this ever came to their minds, they would never imagine that he would assume such an eminent position. Having this fact in his mind, Joseph had to use a strong form of emphasis to convince his brother.

The table shows that most of the translators under scrutiny manage to render the double-barrel emphasis in their translations. However, they vary in their word choice. MG uses *surely* and *even I*; MP uses *Lo* and *even I*; and YA uses *behold* and *own*. Both MH and MS use single-barrel emphasis.

The second representative example of the "إنّ + separative pronoun" structure is shown in the following table.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ ... [15:9]	
MG	<u>Surely</u> We, <u>Ever We</u>, have been sending down the Remembrance…
MH	<u>Verily</u> We: <u>It is We</u> Who have sent down the Dhikr (i.e. the Quran)…
MP	<u>Lo</u>! We, <u>even We,</u> reveal the Reminder…
MS	<u>Surely</u> We have revealed the Reminder…
YA	We have, <u>without doubt</u>, sent down the Message…

From the table, we can see again the morphological features of the "إنّ + separative pronoun" structure. It is formed here by a combination of the free emphatic إنّ and the free emphatic

pronoun نحن. Semantically, the double emphatic structure in question is used to emphasize the clause "We have revealed the reminder." Pragmatically, it is employed to respond to the accusation of the disbelievers in the previous verses:

{وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ} (الحجر، 6)

"And they say: "O you (Muhammad SAW) to whom the Dhikr (the Qur'ân) has been sent down! Verily, you are a mad man." [15:6].

It is employed to confirm that Quran is the True Word of God and to prepare the listener for the second part of the verse:

{...وَإِنَّا لَهُ لَحَافِظُونَ} (الحجر، 9)

"…and surely, We will guard it (from corruption)." [15:9]

The table shows except for MS, all translators manage to render the double-barrel emphasis in their translations. However, they vary in their word choice. MG uses *surely* and *ever We*; MH uses *verily* and *It is* we. MP uses *Lo* and *even We*; YA uses *behold* and *own*. Both MH and MS use single-barrel emphasis.

The third representative example of the "إنّ + separative pronoun" structure is shown below.

...وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ [40:39]	
MG	…and <u>surely</u> the Hereafter is (<u>really</u>) the Home of Residence.
MH	…and <u>verily</u>, the Hereafter that is the home that will remain forever."
MP	…and <u>lo</u>! the Hereafter, that is the enduring home.
MS	…and <u>surely</u> the hereafter is the abode to settle;
YA	…<u>It is the Hereafter</u> that is the Home that will last.

From the table, we can see again the morphological features of the "إنّ + separative pronoun" structure. It is formed here by a combination of the free emphatic إنّ and the free emphatic pronoun هي. Semantically, the double emphatic structure in question is used to emphasize the clause "The Hereafter is the Home of Residence" Pragmatically, the double-barrel emphasis is employed to confirm an unseen fact: the immortality of the Hereafter as opposed to the single-barrel emphasis in the first part of the verse that is employed to confirm a more familiar fact:

{...إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ...} (غافر، 39)

"…Truly, this life of the world is nothing but a (quick passing) enjoyment…" [40:39].

The table shows that except for MG, all translators provide single-barrel emphasis to render the double-barrel emphasis. In addition to using a single-barrel emphasis, YA makes this emphasis by inversion not by insertion. He uses a cleft structure.

Taken together, the three representative examples of the "إنّ + separative pronoun" structure", show that the translation of MG is the most communicative translation followed by MP, MH and YA. MS comes at the end of the list.

3.1.5 نّ + إمّا.

The "إمّا + نّ" structure is the fifth most frequent double emphatic structure. It occurs 15 times. It is formed by a combination of the free emphatic "إمّا" and the bound emphatic "نّ". The first representative example is shown in the following table.

...وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرَى مَعَ الْقَوْمِ الظَّالِمِينَ [6:68]	
MG	…and in case Ash-Shaytan (The all-vicious, i.e., the Devil) <u>ever definitely</u> makes you forget, then do not sit, after the Reminding, with the unjust people.

MH	…And if Shaitan (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zalimun (polytheists and wrong-doers, etc.).
MP	…And if the devil cause thee to forget, sit not, after the remembrance, with the congregation of wrong-doers.
MS	…and if the Shaitan causes you to forget, then do not sit after recollection with the unjust people.
YA	…If Satan <u>ever</u> makes thee forget, then after recollection, sit not thou in the company of those who do wrong.

From the table, we can see the morphological features of the "إِمَّا + نّ" structure. It is formed by a combination of the free emphatic particle "إِمَّا" and the bound emphatic particle "نّ". Semantically, the double emphatic structure in question is used to emphasize the clause "the devil makes you forget." Pragmatically, it is employed to reinforce the prohibition in the first part of the verse:

{وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ...} (الأنعام، 68)

"And when you (Muhammad SAW) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic." [6:68]

The pragmatic structure in question indicates that sitting in the company of the unjust people is strictly prohibited and that the only exception from this is forgetting such a prohibition.

The table shows that except for MG, none of the translators manages to render the double-barrel emphatic structure in the right way.

The second representative example of the "إِمَّا + نّ" structure is shown in the following table.

وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ...[8:58]	
MG	And <u>definitely</u> in case you <u>ever</u> fear treachery from any people, then renounce (the covenant) with them equally…
MH	If you (O Muhammad SAW) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them)…
MP	And if thou fearest treachery from any folk, then throw back to them (their treaty) fairly…
MS	And if you fear treachery on the part of a people, then throw back to them on terms of equality…
YA	thou fearest treachery from any group, throw back (their covenant) to them, (so as to be) on equal terms…

From the table, we can see again the morphological features of the "نّ + إمّا" structure. It is formed by a combination of the free emphatic particle "إمّا" and the bound emphatic particle "نّ". Semantically, the double emphatic structure in question is used to emphasize the clause "In case you fear treachery" Pragmatically, it is employed to base the revocation of the covenant with any people on certainty not doubt.

The table shows that except for MG, none of the translators manages to render the double-barrel emphatic structure in the right way.

The third representative example of the "نّ + إمّا" structure is shown in the following table.

قُلْ رَبِّ إِمَّا تُرِيَنِّي مَا يُوعَدُونَ [23:93]	
MG	Say, "Lord, in case You <u>ever definitely</u> show me what they are promised.
MH	Say (O Muhammad SAW): " My Lord! If You would show me that with which they are threatened (torment),
MP	Say: My Lord! If Thou shouldst show me that which they are promised.

MS	Say: O my Lord! if Thou shouldst make me see what they are threatened with:
YA	Say: "O my Lord! if Thou wilt show me (in my lifetime) that which they are warned against,-

From the table, we can see again the morphological features of the "إمّا + نّ" structure. It is formed by a combination of the free emphatic particle "إمّا" and the bound emphatic particle "نّ". Semantically, the double emphatic structure in question is used to emphasize the clause "you show me" Pragmatically, it is employed to show that making the prophet to see what the unbelievers are threatened with is something improbable or unlikely to happen, because Allâh promised His prophet that He would not punish them while the prophet is amongst them. However, this suggested supplication is practically directed to the believers after the prophet, peace be upon him.

The table shows that except for MG, none of the translators manages to render the double-barrel emphatic structure correctly.

Taken together, the three representative examples of the "إمّا + نّ" structure, show that the translation of MG is the most communicative translation.

3.1.6 إنّ + ألا.

The "ألا + إنّ" structure is the sixth most frequent double emphatic structure. It occurs 11 times. It is formed by a combination of the free emphatic "ألا" and the free emphatic "إنّ". The first representative example is shown in the following table.

...أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ... [9:99]	
MG	…Verily, they are surely (an offering) of bringing them near to Allah…
MH	…Indeed these (spendings in Allah's Cause) are an approach for them…
MP	…Lo! verily it is an acceptable offering for them…

MS	…surely it shall be means of nearness for them…
YA	…Aye, indeed they bring them nearer (to Him)…

From the table, we can see the morphological features of the "أَلَا + إِنَّ" structure. It is formed by a combination of the free emphatic particle "أَلَا" and the free emphatic particle "إِنَّ". Semantically, the double emphatic structure in question is used to emphasize the clause "they are means of nearness" Pragmatically, it is employed to stipulate an Islamic principle: people are judged upon their deeds not their races. Although most types of Bedouins described in the previous verses were malicious, the aforesaid double emphatic structure stresses that the good Bedouins mentioned in this verse will be rewarded for their goods deeds.

The table shows that MG, MP, and YA manage to render the double emphatic structure correctly. However, MP and YA use archaic lexis: *Lo!* and *aye* respectively. MH and MS use a single-barrel emphasis to express the double-barrel emphasis.

The second representative example of the "أَلَا + إِنَّ" structure is shown in the following table.

...أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ...[11:60]	
MG	…Verily, Aad surely disbelieved their Lord…
MH	…No doubt! Verily, 'Ad disbelieved in their Lord…
MP	…Lo! A'ad disbelieved in their Lord…
MS	…now surely Ad disbelieved in their Lord…
YA	Ah! Behold! for the 'Ad rejected their Lord and Cherisher!

From the table, we can see again the morphological features of the "أَلَا + إِنّ" structure. It is formed by a combination of the free emphatic particle "أَلَا" and the free emphatic particle "إِنّ". Semantically, the double emphatic structure in question is used to emphasize the clause "Ad disbelieved" Pragmatically, it is employed to justify the later removal of the people of Ad.

The table shows that except for MP, all the translators manage to provide suitable equivalents for the double emphatic structure in question. In addition to providing a single-barrel emphasis, MP chooses the colloquial *lo!* as usual.

The third representative example of the "أَلَا + إِنّ" structure is shown in the following table.

أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِنْ لِقَاءِ رَبِّهِمْ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُحِيطٌ [41:54]	
MG	Verily, they are <u>surely</u> wrangling about the meeting with their Lord! <u>Verily</u>, He is <u>surely</u> Encompassing everything!
MH	<u>Verily</u>! They are in doubt concerning the Meeting with their Lord? (i.e. Resurrection after their deaths, and their return to their Lord). <u>Verily</u>! He it is Who is surrounding all things!
MP	How! Are they still in doubt about the meeting with their Lord? <u>Lo</u>! Is not He surrounding all things?
MS	<u>Now</u> <u>surely</u> they are in doubt as to the meeting of their Lord; <u>now</u> <u>surely</u> He encompasses all things.
YA	<u>Ah</u> <u>indeed</u>! Are they in doubt concerning the Meeting with their Lord? <u>Ah</u> <u>indeed</u>! It is He that doth encompass all things!

From the table, we can see again the morphological features of the "structure. It is formed by a combination of the free emphatic particle "أَلَا". In fact, the verse contains two "أَلَا + إِنّ" structures. Semantically, the two structures in question emphasize the two clauses "they are in doubt" and "He is encompassing everything" respectively. Pragmatically, the first structure shows the deep doubt of the disbelievers in the meeting of their lord. The second one dispels this doubt.

The table shows that MG, MS, and YA manage to render the double-emphatic structures correctly. MH uses single-barrel emphasis in the two cases. MP expresses single-barrel emphasis in the second case only, using the colloquial *lo!*

Taken together, the three examples show that MG and YA are more communicative than MS, MH and MP.

3.1.7 قد + إنَّ.

The "إنَّ + قد" structure is the seventh most frequent double emphatic structure. It occurs 7 times. It is formed by a combination of the free emphatic "إنَّ" and the free emphatic "قد". The first representative example is shown in the following table.

...إنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا...[2:247]	
MG	..."Surely Allah has <u>already</u> sent forth Talut (Saul) for you as a king."...
MH	..."<u>Indeed</u> Allah has appointed Talut (Saul) as a king over you."...
MP	...<u>Lo</u>! Allah hath raised up Saul to be a king for you...
MS	...<u>Surely</u> Allah has raised Talut to be a king over you...
YA	...Allah hath appointed Talut as king over you."...

From the table, we can see the morphological features of the "إنَّ + قد" structure. It is formed by a combination of the free emphatic particle "إنَّ" and the free emphatic particle "قد". Semantically, the double emphatic structure in question is used to emphasize the clause "Allah has sent forth Talut" Pragmatically, it is employed to falsify the claim of the unbelievers that they will not fight unless a king is set up for them. As they were not serious and did not expect their request to be fulfilled shortly, their prophet used a double barrel-emphasis.

The table shows that except for MG, all the translators either use single-barrel emphasis, such as MH, MP and MS or do not express emphasis wholly such as YA.

The second representative example of the "إنّ + قد" structure is shown in the following table.

...إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ...[3:173]	
MG	...Surely the multitude have already gathered against you...
MH	..."Verily, the people (pagans) have gathered against you (a great army)...
MP	...Lo! the people have gathered against you, therefor fear them...
MS	...Surely men have gathered against you...
YA	..."A great army is gathering against you"...

From the table, we can see again the morphological features of the "إنّ + قد" structure. It is formed by a combination of the free emphatic particle "إنّ" and the free emphatic particle "قد". Semantically, the double emphatic structure in question is used to emphasize the clause "the people have gathered" Pragmatically, it is employed to demonstrate how serious the trial for Muslims was and how firm they were against such a trial.

MG manages to render the double-barrel emphasis correctly, using *surely* to reflect "إنّ" and *already* to reflect "قد". MH, MP, and MS use single-barrel emphasis. YA provides an emphasis-free translation.

The third representative example of the "إنّ + قد" structure is shown in the following table.

...إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ [40:48]	
MG	... surely Allah has already judged among (His) bondmen
MH	...Verily Allah has judged between (His) slaves

MP	…Lo! Allah hath judged between (His) slaves.
MS	… surely Allah has judged between the servants.
YA	…Truly, Allah has judged between (his) Servants!

From the table, we can see again the morphological features of the "إنّ + قد" structure. It is formed by a combination of the free emphatic particle "إنّ" and the free emphatic particle "قد". Semantically, the double emphatic structure in question is used to emphasize the clause "Allah has judged between (His) slaves" Pragmatically, it is employed to wipe out any hope for the disbelievers that those whom they followed in this life would rid them of a portion of the Fire.

MG manages to render the double-barrel emphasis correctly, using *surely* to reflect "إنّ" and *already* to reflect "قد". The remaining translators use single-barrel emphasis. Thus, MG is the most communicative according to the three above examples collectively.

3.1.8 لسوف.

The "لسوف" structure is one of the least frequent double emphatic structures. It occurs only 3 times. It is formed by a combination of the bound emphatic "لـ" and the free emphatic "سوف". The first representative example is shown in the following table.

…فَلَسَوْفَ تَعْلَمُونَ… [26:49]	
MG	…Yet indeed you will eventually know!...
MH	…So verily, you shall come to know…
MP	…But verily ye shall come to know…
MS	…so you shall know…
YA	…but soon shall ye know!...

The table shows the morphological features of the "لسوف" structure. It is formed by a combination of the bound emphatic particle "ل" and the free emphatic particle "سوف". Semantically, the double emphatic structure in question is used to emphasize the clause "You will know." Pragmatically, it is employed to intensify the threatening tone of Pharaoh with the sorcerers after they had believed in the Lord of the Worlds.

The table shows that MG renders the emphatic structure in question using *indeed* and *eventually*. MH and MP do so using *verily* and *shall come to*. YA does so using *soon* and *shall you*, which is an inversion while the source has no inversion. MS produces an emphasis-free translation.

The second representative example of the "لسوف" structure is shown in the following table.

وَلَسَوْفَ يَرْضَى [92:21]	
MG	And <u>indeed</u> he will <u>eventually</u> be satisfied.
MH	He <u>surely</u> will be pleased (when he will enter Paradise).
MP	He <u>verily</u> will be content.
MS	And he shall <u>soon</u> be well-pleased.
YA	And <u>soon</u> <u>will they</u> attain (complete) satisfaction.

The table shows again the morphological features of the "لسوف" structure. It is formed by a combination of the bound emphatic particle "ل" and the free emphatic particle "سوف". Semantically, the double emphatic structure in question is used to emphasize the clause "He will be satisfied." Pragmatically, it is employed to assure Abu Bakr, may Allah be pleased with him, and his likes of their otherworldly rewards.

The table shows that only MG renders the emphatic structure correctly using double-barrel emphasis. YA does so largely but using *soon* and *inversion* though the source has no inversion. MH, MP, and MS provide single-barrel emphasis.

The third representative example of the "لسوف" structure is shown in the following table.

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى [93:5]
MG	And <u>indeed</u> your Lord will <u>eventually</u> give you so that you will be satisfied.
MH	And <u>verily</u>, your Lord will give you (all i.e. good) so that you shall be well-pleased.
MP	And <u>verily</u> thy Lord will give unto thee so that thou wilt be content.
MS	And <u>soon</u> will your Lord give you so that you shall be well pleased.
YA	And <u>soon</u> <u>will thy Guardian-Lord</u> give thee (that wherewith) thou shalt be well-pleased.

The table shows again the morphological features of the "لسوف" structure. It is formed by a combination of the bound emphatic particle "لـ" and the free emphatic particle "سوف". Semantically, the double emphatic structure in question is used to emphasize the clause "You Lord will give you…" Pragmatically, it is employed to seal a series of consoling verses for the prophet.

Except for MG and YA, all the translators provide a single-barrel emphasis to render the double barrel-emphasis. However, YA uses inversion which conflict with the source structure.

Looking into the three examples, we conclude that MG is more communicative than the other translators are.

3.1.9 لـ + ن.

The "لـ + ن" structure is one of the least frequent double emphatic structures. It occurs only twice (Verse 12:32 and Verse 96:15). It is formed by a combination of the bound emphatic "لـ" and

the bound emphatic non-geminate "نْ". This structure should be distinguished from the the "لَ + نّ"

structure which is formed by a combination of the bound emphatic "لَ" and the bound emphatic

geminate "نّ". The former is one of the least frequent double emphatic structures; the latter is the

third most frequent one. The first verse containing the "نْ + لَ" structure is shown in the following

table.

...وَلَيَكُونًا مِنَ الصَّاغِرِينَ [12:32]	
MG	...and <u>indeed</u> he will (<u>really</u>) be of the ones belittled."
MH	...and will be one of those who are disgraced."
MP	...and <u>verily</u> shall be of those brought low.
MS	...and he shall <u>certainly</u> be of those who are in a state of ignominy.
YA	...and (what is more) be of the company of the vilest!"

The table shows the morphological features of the "نْ + لَ" structure. It is formed by a

combination of the bound emphatic particle "لَ" and the bound emphatic non-geminate "نْ".

Semantically, the double emphatic structure in question is used to emphasize the clause "He will

be of the ones belittled." Pragmatically, it is employed to intensify the threat of the wife of Al-

Aziz (the ruler) against Prophet Joseph.

The table shows that MG succeeds to reflect the double-emphatic structure in question,

using *indeed* and *really*. MP and MS provide single-barrel emphasis. MH and YA provide

emphasis-free translation.

The second verse containing the "نْ + لَ" structure is shown in the following table.

...لَنَسْفَعًا بِالنَّاصِيَةِ [96:15]
MG	We will <u>indeed</u> trail him by the forelock,
MH	We will catch him by the forelock,
MP	We will seize him by the forelock -
MS	We would <u>certainly</u> smite his forehead,
YA	We will drag him by the forelock,-

Again, the table shows the morphological features of the "لـ + ن" structure. It is formed by a combination of the bound emphatic particle "لـ" and the bound emphatic non-geminate "ن". Semantically, the double emphatic structure in question is used to emphasize the clause "We will trail him by the forelock." Pragmatically, it is employed to intensify the threat against Abu-Jahl and his likes, if they do not refrain from harming Prophet Muhammad, peace be upon him.

The table shows that MG and MS render the emphatic structure in question, using *indeed* and *truly* respectively, which is a single-barrel emphasis. The remaining translators provide emphasis-free translation.

Taken together, the translations of the two aforesaid verses show that MG, MS and MP are more communicative than MH and YA.

3.1.10 إنّما + لـ.

The "إنّما + لـ" structure is one of the least frequent double emphatic structures. It occurs only twice (Verse 9:55 and Verse 33:33). It is formed by a combination of the free emphatic "إنّما" and the bound emphatic "لـ". The first verse containing the "إنّما + لـ" structure is shown in the following table.

	...إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُم بِهَا فِي الْحَيَاةِ الدُّنْيَا...[9:55]
MG	...surely Allah only wills thereby to torment them in the present life...
MH	...in reality Allah's Plan is to punish them with these things in the life of the this world...
MP	...Allah thereby intendeth but to punish them in the life of the world...
MS	...Allah only wishes to chastise them with these in this world's life...
YA	...in reality Allah's plan is to punish them with these things in this life...

The table shows the morphological features of the "إِنَّما + لـ" structure. It is formed by a combination of the free emphatic "إِنَّما" and the bound emphatic "لـ". Semantically, the double emphatic structure in question is used to emphasize the clause "Allah wills to torment them." Pragmatically, it is employed to correct a common misconception that money and children would always be reasons for happiness.

The table shows that MG succeeds to reflect the two meanings of "إِنَّما": emphasis and restriction. However, he fails to express the meaning of "لـ". All the remaining translators manage to reflect the meaning of emphasis in "إِنَّما" away from the meaning of restriction. The complete double emphatic rendering is absent in all the translations provided.

The second verse containing the "لـ + ن" structure is shown in the following table.

	... إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ...[33:33]
MG	... Surely Allah wills only to put away indeed from you abomination, Population of the Home...
MH	... Allah wishes only to remove ArRijs (evil deeds and sins, etc.) from you, O members of the family (of the Prophet SAW)...
MP	...Allah's wish is but to remove uncleanness far from you, O Folk of the Household...

MS	…Allah <u>only</u> desires to keep away the uncleanness from you, O people of the House…
YA	… And Allah <u>only</u> wishes to remove all abomination from you, ye members of the Family…

Again, the table shows the morphological features of the "إنَّما + لـ" structure. It is formed by a combination of the free emphatic "إنَّما" and the bound emphatic "لـ". Semantically, the double emphatic structure in question is used to emphasize the clause "Allah wills to put away from you abomination." Pragmatically, it is employed to justify the Divine Order directed to the wives of the Prophet at the beginning of the Verse to reside at homes and not to display themselves.

The table shows that MG succeeds this time to express both the meanings of restriction and emphasis of "إنَّما" and succeeds to reflect the emphatic meaning of "لـ".

Taken together, the translations of the two aforesaid verses show that MG is more communicative than the remaining translators.

3.1.11 SS + إنّ.

The "SS + إنّ" structure is one of the least frequent double emphatic structures. It occurs only twice (Verse 43:2-3 and Verse 44:2-3). It is formed by a combination of a swearing structure (SS) and the free emphatic "إنّ". The first verse containing the "SS + إنّ" structure is shown in the following table.

	وَالْكِتَابِ الْمُبِينِ. إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ [43:2-3]
MG	And, <u>(by) the evident Book</u>, <u>Surely</u> We have made it an Arabic Qur'an that possibly you would consider;
MH	<u>By the manifest Book</u> (that makes things clear, i.e. this Quran). We <u>verily</u>, have made it a Quran in Arabic, that you may be able to understand (its meanings and its admonitions).

MP	<u>By the Scripture which maketh plain</u>, <u>Lo!</u> We have appointed it a Lecture, in Arabic that haply ye may understand.
MS	<u>I swear by the Book that makes things clear:</u> <u>Surely</u> We have made it an Arabic Quran that you may understand.
YA	<u>By the Book that makes things clear,-</u> We have made it a Qur'an in Arabic, that ye may be able to understand (and learn wisdom).

The table shows the morphological features of the "SS + إنَّ" structure. It is formed by a combination of a swearing structure, using the particle "و" as a swearing particle, and the free emphatic "إنَّ". Semantically, the double emphatic structure in question is used to emphasize the clause "We have made it an Arabic Qur'an." Pragmatically, it is employed to underline the divine nature of the Quran, stating that *We* (Allah) not the Prophet made it an Arabic Quran.

The table shows that MG and MH succeed to render the double emphatic structure in question correctly. MP, MS, and YA render the swearing structure but do not do so with the emphatic "إنَّ".

The second verse containing the "SS + إنَّ" structure is shown in the following table.

وَالْكِتَابِ الْمُبِينِ. إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ...[44:2-3]
MG	<u>And (by) the evident Book</u>. <u>Surely</u> We have sent it down in a blessed night…
MH	<u>By the manifest Book</u> (this Quran) that makes things clear, We sent it (this Quran) down on a blessed night…
MP	<u>By the Scripture that maketh plain</u> <u>Lo!</u> We revealed it on a blessed night
MS	<u>I swear by the Book that makes manifest</u> (the truth). <u>Surely</u> We revealed it on a blessed night
YA	<u>By the Book that makes things clear;-</u> We sent it down during a Blessed Night

Again, the table shows the morphological features of the "SS + اِنّ" structure. It is formed by a combination of a swearing structure, using the particle "و" as a swearing particle, and the free emphatic "اِنّ". Semantically, the double emphatic structure in question is used to emphasize the clause "We have sent it down." Pragmatically, it is employed to underline the divine nature of the Holy Quran and to contribute to demonstrating the greatness of the Night of Decree in which Quran was sent down.

The table shows that MG, MP, and MS succeed to render the double emphatic structure in question correctly. MH and YA render the swearing structure but do not do so with the emphatic "اِنّ".

3.1.12 سـ + اِنّ.

The "اِنّ + سـ" structure is one of the least frequent double emphatic structures. It occurs only twice (Verse 10:81 and Verse 43:27). It is formed by a combination of the free emphatic "اِنّ" and the bound particle "سـ". The first verse containing the "اِنّ + سـ" structure is shown in the following table.

...إِنَّ اللَّهَ سَيُبْطِلُهُ... [10:81]	
MG	...Surely Allah will soon make it void...
MH	...Allah will surely make it of no effect...
MP	...Lo! Allah will make it vain...
MS	...surely Allah will make it naught...
YA	...Allah will surely make it of no effect...

The table shows the morphological features of the "اِنّ + سـ" structure. It is formed by a combination of the free emphatic "اِنّ" and the bound particle "سـ". Semantically, the double

emphatic structure in question is used to emphasize the clause "Allah will make it void"

Pragmatically, it is employed to demonstrate how Prophet Moses is steadfast against the sorcery

of Pharaoh's magicians.

Except for MG, all translators provide single-barrel emphasis to reflect the double emphatic

structure in question.

The second verse containing the "س + إنّ" structure is shown in the following table.

...فَإِنَّهُ سَيَهْدِينِ [43:27]	
MG	...so <u>surely</u> He will <u>soon</u> guide me."
MH	...and <u>verily</u>, He will guide me."
MP	...for He will <u>surely</u> guide me.
MS	...for <u>surely</u> He will guide me.
YA	...and He will <u>certainly</u> guide me."

Again, the table shows the morphological features of the "س + إنّ" structure. It is formed

by a combination of the free emphatic "إنّ" and the bound particle "س". Semantically, the double

emphatic structure in question is used to emphasize the clause "He will guide me." Pragmatically,

it is employed to demonstrate the strong belief of Prophet Abraham against the disbelief of his

people.

Again, the translations are featured by a lessened emphasis except for MG. Looking

collectively into the two previous verses, we can say that MG is more communicative than the

remaining translators.

3.1.13 كل + إنّ.

The "إنّ + كل" structure is one of the least frequent double emphatic structures. It occurs only once (Verse 3:54). It is formed by a combination of the free emphatic "إنّ" and the free particle "كل". The only verse containing the "إنّ + كل" structure is shown in the following table.

...قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ... [3:154]	
MG	...Say, "Surely the Command is entirely to Allah."...
MH	...Say you (O Muhammad SAW): "Indeed the affair belongs wholly to Allah."...
MP	...Say (O Muhammad): The cause belongeth wholly to Allah...
MS	...Say: Surely the affair is wholly (in the hands) of Allah...
YA	...Say thou: "Indeed, this affair is wholly Allah's."...

The table shows the morphological features of the "إنّ + كل" structure. It is formed by a combination of the free emphatic "إنّ" and the free particle "كل". Semantically, the double emphatic structure in question is used to emphasize the clause "the Command belongs entirely to Allah." Pragmatically, it is employed to dispel the slightest doubt from the mind of the listener that anything in this universe could happen without the Knowledge and Will of Allah, may He be Glorified and Exalted.

Except for MP, all translators manage to render the double emphatic structure correctly. This may be probably due to the fact that the emphatic structure in question is easy to get even in word-for-word translation, especially the second component "كل". All translators, including MP, manage to render the second component "كل". MP fails just to render "إنّ".

3.1.14 SS + ‑بِ.

The "SS + ‑بِ" structure is one of the least frequent double emphatic structures. It occurs only once (Verse 68:1-2). It is formed by a combination of a swearing structure and the bound emphatic particle "‑بِ". The only verse containing the "SS + ‑بِ" structure is shown in the following table.

	...وَالْقَلَمِ وَمَا يَسْطُرُونَ. مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ... [68:1-2]
MG	...and (by) the pen and what they inscribe, In no way are you, by the favor of your Lord, a madman.
MH	...By the pen and what the (angels) write (in the Records of men). You (O Muhammad SAW) are not, by the Grace of your Lord, a madman.
MP	...By the pen and that which they write (therewith), Thou art not, for thy Lord's favour unto thee, a madman.
MS	...I swear by the pen and what the angels write, By the grace of your Lord you are not mad.
YA	...By the Pen and the (Record) which (men) write Nay, verily for thee is a Reward unfailing:

The table shows the morphological features of the "SS + ‑بِ" structure. It is formed by a combination of a swearing structure, using the particle "وَ" as a swearing particle, and the bound emphatic "‑بِ". Semantically, the double emphatic structure in question is used to emphasize a negation: You are not, by the Grace of your Lord, a madman. Pragmatically, it is employed to refute the claim of the unbelievers that the Prophet, peace be upon him, may be a madman.

Except for MG and YA, all translators manage only to render the swearing structure but do not do so with the bound emphatic "ب" which is prefixed to the noun "مجنون".

3.1.15 SS + لـ.

The "SS + لـ" structure is one of the least frequent double emphatic structures. It occurs only once (Verse 37:56). It is formed by a combination of a swearing structure and the bound emphatic particle "لـ". This time, the swearing structure contains the swearing particle "تـ" which is weaker than the swearing particle "و". Sebawayh, 1988 (qtd. in Mohammed (2014: 939) states that "An oath is a way of emphasizing one's speech." As-Suyutiyy (1977: 210) states that when Arabs want to strengthen something, they use an oath. Hence, the Glorious Quran is full of Ayahs with oaths. Usually an oath is formed by prefixing الله with an oath particle, viz. التاء، الواو، الباء".

The only verse containing the "SS + لـ" structure is shown in the following table.

	قَالَ تَاللَّهِ إِنْ كِدْتَ لَتُرْدِينِ [37:56]
MG	He says, "<u>By Allah</u>, (The Arabic is ta-llahi; which a stronger oath than the more usual wa-llahi) decidedly you were almost about to topple me down <u>indeed</u>.
MH	He said: "<u>By Allah</u>! You have nearly ruined me.
MP	He saith: <u>By Allah</u>, thou verily didst all but cause my ruin,
MS	He shall say: <u>By Allah</u>! you had almost caused me to perish;
YA	He said: "<u>By Allah</u>! thou wast little short of bringing me to perdition!

The table shows the morphological features of the "SS + لـ" structure. It is formed by a combination of a swearing structure, using the particle "تـ" as a swearing particle, and the bound emphatic "لـ". Semantically, the double emphatic structure in question is used to emphasize the clause "You were about to topple me down." Pragmatically, it is employed to demonstrate the surprise of one of the servants of Allah upon seeing his comrade in the depth of hell.

Except for MG, all translators manage only to render the swearing structure and do not do so with the bound emphatic particle "ﻝ" which is prefixed to the verb "ﺗﺮﺩﻳﻦ". However, MG's parenthetic comment on the strength of swearing particles contradicts with the known Arabic rules in this regard. Ibnu Sayyida (1996: 73) states that "ﺍﻟﺘﺎﺀ that is the weakest of the oath particles since it is a substitute for ﺍﻟﻮﺍﻭ which is, in turn, a substitute for ﺍﻟﺒﺎﺀ, therefore, it prefixes only the name of Almighty Allah."

3.1.16 إلّا + نّ.

The "نّ + إلّا" structure is one of the least frequent double emphatic structures. It occurs only once (Verse 2:132). It is formed by a combination of the bound emphatic particle "نّ" and the free emphatic particle "إلّا". The only verse containing the "نّ + إلّا" structure is shown in the following table.

...فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ [2:132]	
MG	...so, definitely do not die except (while) you are Muslims."
MH	...then die not except in the Faith of Islam (as Muslims - Islamic Monotheism)."
MP	...therefore die not save as men who have surrendered (unto Him).
MS	...therefore die not unless you are Muslims.
YA	...then die not except in the Faith of Islam."

The table shows the morphological features of the "نّ + إلّا" structure. It is formed by a combination of the bound emphatic particle "نّ" and the free emphatic particle "إلّا". Semantically, the double emphatic structure in question is used to emphasize a negation: do not die while you are Muslims. Pragmatically, it is employed to urge Jacob's sons to make every effort in order to

keep sticking to the religion until they die. Since the time of death is unseen, Jacob's emphasis suggests sticking to religion throughout their whole life.

MG renders the double emphatic structure in question correctly, using *definitely…not* and *except while*. The remaining translators render the double emphatic structures too but using *die not*, which is relatively emphatic, though archaic. A more communicative translation of this emphatic negative may be achieved by employing the negative structure *never die*, which is more emphatic than the archaic *die not*.

3.2 Triple Emphatic Structures

Triple emphatic structures are those that are formed by three emphatic elements. They are the second most frequent type of the complex emphatic structures in the Holy Quran. They are employed in 1% of the verses of the Holy Quran (see figure 3). The " إنّ + emphatic pronoun + الـ" structure, the "SS + إنّ + لـ" structure, and "SS + لـ + نّ" structure are the most frequent among triple emphatic structures. (See figure 5 below).

Figure 5. Frequency of Triple emphatic structures
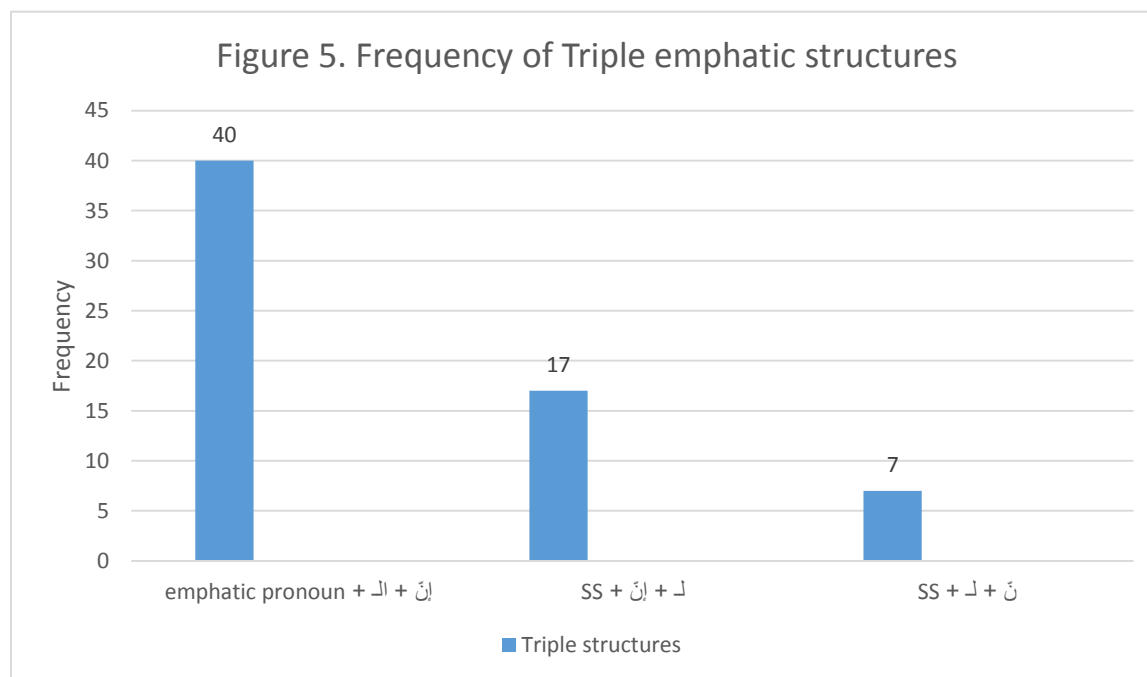
3.2.1 الـ + emphatic pronoun + إنَّ.

The "الـ + emphatic pronoun + إنَّ" structure is the most frequent triple emphatic structure.

It occurs 40 times. It is formed by a combination of the free emphatic "إنَّ", an emphatic pronoun,

and the definite particle "الـ". The following is an analysis of three representative examples from

the Holy Quran containing the triple "الـ + emphatic pronoun + إنَّ" structure. The first representative

example is shown in the following table.

...إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ [2:37]	
MG	...surely He, Ever He, is The Superbly Relenting, The Ever-Merciful.
MH	...Verily, He is the One Who forgives (accepts repentance), the Most Merciful.
MP	...Lo! He is the relenting, the Merciful.
MS	...surely He is Oft-returning (to mercy), the Merciful.
YA	...for He is Oft-Returning, Most Merciful.

The table shows the three components that form the triple emphatic structure in question:

the free emphatic "إنَّ", the free emphatic pronoun "هو", and the definite particle "الـ" which is

prefixed to two of Allah's Most Beautiful Names: "التواب" and "الرحيم". Semantically, the triple

emphatic structure under scrutiny adds emphasis to these two Attributes of Allah, may He be

Glorified. Pragmatically, the triple emphatic structure is employed to let Adam, and his offspring

after him, not despair of the Mercy of Allah, especially after committing a sin by eating from the

prohibited tree. The same triple-barrel technique is used to convey the same pragmatic message,

but in a more inclusive way, addressing all human beings:

{قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ} (الزمر، 53)

"Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh, verily Allâh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful." [39: 53].

The table shows that MG manages to render the triple emphatic structure in question correctly, using *surely* for "إنّ", *Ever He* for the emphatic pronoun, and *the* for the definite particles. MH manages largely to render the aforesaid structure, but he opts to using a relative clause to reflect the first Name "التواب" which is a kind of paraphrasing. MP renders the triple structure using a double-barrel emphasis. He is still in the habit of using the colloquial *lo!* Unfortunately, MS drops the translation of the emphatic pronoun, and more seriously, he does so with one of the definite article that introduces the first Most Beautiful Name! YA provides the least communicative translation that is free from any type of emphasis. Additionally, he drops the translation of the two definite articles that introduce the two Most Beautiful Names.

The second representative example of the "الـ + emphatic pronoun + إنّ" structure is shown in the following table.

...إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ [2:127]	
MG	...Surely You, Ever You, are The Ever-Hearing, The Ever-Knowing
MH	...Verily! You are the All-Hearer, the All-Knower."
MP	...Lo! Thou, only Thou, art the Hearer, the Knower.
MS	...surely Thou art the Hearing, the Knowing:
YA	...For Thou art the All-Hearing, the All-knowing.

The table shows the three components that form the triple emphatic structure in question: the free emphatic "إنّ", the free emphatic pronoun "أنت", and the definite particle "الـ" which is

prefixed to two of Allah's Most Beautiful Names: "السميع" and "العليم". Semantically, the triple

emphatic structure under scrutiny adds emphasis to these two Attributes of Allah, may He be

Glorified. Pragmatically, the triple emphatic structure is employed to highlight the state of

devotion that Prophets Abraham and Ismail demonstrated while building the House (the Kabah)

at Makkah.

The table shows that MG manages to render the triple emphatic structure in question

correctly, using the same previous technique: *surely* for "إِنّ", *Ever You* for the emphatic pronoun,

and *the* for the definite particles. MH drops this time the translation of the emphatic pronoun. MP

renders the triple structure correctly this time, using *lo, only Thou,* and *the*. MS drops only the

translation of the emphatic pronoun, which is better than what he does in the first example. Again,

YA provides the least communicative translation, though it is better than the first example.

The third representative example of the "الـ + emphatic pronoun + إِنّ" structure is shown in

the following table.

	...إِنِّي أَنَا النَّذِيرُ الْمُبِينُ [15:89]
MG	... "Surely, I, <u>constantly I</u>, am <u>the</u> evident warner."
MH	..."I am <u>indeed</u> a plain warner."
MP	... <u>Lo!</u> I, <u>even I</u>, am a plain warner,
MS	...<u>Surely</u> I am <u>the</u> plain warner.
YA	.."I am <u>indeed</u> <u>he</u> <u>that</u> warneth openly and without ambiguity,"-

The table shows again the three components that form the triple emphatic structure in

question: the free emphatic "إِنّ", the free emphatic pronoun "أَنَا", and the definite particle "الـ"

which is prefixed to both the noun "النذير" and the adjective "المبين". Unlike English, the adjective

in Arabic should agree with the name it modifies in terms of being singular/plural, masculine/feminine, and definite/indefinite. This syntactical difference between Arabic and English cannot be easily bridged. Semantically, the triple emphatic structure under scrutiny adds emphasis to both the noun and adjective previously mentioned. Pragmatically, the triple emphatic structure is employed to soften the stubbornness of the idolatrous unbelievers, and the Jewish and Christian disbelievers who were expecting a last prophet. The heavy emphasis in question urges those different sects to obey and follow the prophet, as he is indeed the evident warner whom they have been long waiting for.

Again, MG manages to render the triple emphatic structure in question correctly, using the same previous technique: *surely* for "إِنَّ", *constantly I* for the emphatic pronoun, and *the* for the definite particles. Unfortunately, MH and MP render the definite article into indefinite article, which distorts the pragmatic message intended. MS drops the translation of the emphatic pronoun, while YA opts for paraphrasing.

Looking into the tree above-mentioned examples collectively, we can say that MG and MP are more communicative than the remaining translators.

3.2.2 SS + إِنَّ + لـ.

The "لـ + إِنَّ + SS" structure is the second most frequent triple emphatic structure. It occurs 17 times. It is formed by a combination of a swearing structure, the free emphatic "إِنَّ", and the bound emphatic "لـ". The following is an analysis of three representative examples from the Holy Quran containing the triple "لـ + إِنَّ + SS" structure. The first representative example is shown in the following table.

قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ [12:95]	
MG	They said, "By Allah, surely you are indeed in your old error."
MH	They said: "By Allah! Certainly, you are in your old error."
MP	(Those around him) said: By Allah, lo! thou art in thine old aberration.
MS	They said: "By Allah! Certainly, you are in your old error."
YA	They said: "By Allah! truly thou art in thine old wandering mind."

The table shows the three components that form the triple emphatic structure in question: a swearing structuring that employs the swearing particle "تَـ", the free emphatic particle "إِنَّ", and the bound emphatic particle "لَـ". Semantically, the triple emphatic structure under scrutiny adds emphasis to the clause "you are in your old error." Pragmatically, the triple emphatic structure is employed to show that Joseph's brothers never imagined even in their most optimistic dreams that Joseph had been still alive and to pave the scene for their complete surprise upon the advent of the bearer of the glad tidings carrying Joseph's shirt.

Except for MG, the emphatic particle "لَـ" passes unnoticed by all the remaining translators, though they manage to render the first two components correctly.

The second representative example of the "لَـ + إِنَّ + SS" structure is shown in the following table.

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ [15:72]	
MG	By your life, surely they were indeed blundering in their stupor.
MH	Verily, by your life (O Muhammad SAW), in their wild intoxication, they were wandering blindly.
MP	By thy life (O Muhammad) they moved blindly in the frenzy of approaching death.

MS	By your life! they were blindly wandering on in their intoxication.
YA	Verily, by thy life (O Prophet), in their wild intoxication, they wander in distraction, to and fro.

The table shows the three components that form the triple emphatic structure in question: a swearing structuring that employs the particle "لـ", the free emphatic particle "إنَّ", and the bound emphatic particle "لـ". Semantically, the triple emphatic structure under scrutiny adds emphasis to the clause "they were blundering in their stupor." Pragmatically, the triple emphatic structure is employed to console the Prophet, peace upon him, over the disbelief of his people. To reinforce the consolation message further, Allah, may He be Exalted, swears in this Verse by the life of the Prophet, Peace be upon him.

Except for MG, the emphatic particle "لـ" passes again unnoticed by all the remaining translators, though they manage to render the first two components correctly.

The third representative example of the "لـ + إنَّ + SS" structure is shown in the following table.

وَالْقُرْآنِ الْحَكِيمِ. إِنَّكَ لَمِنَ الْمُرْسَلِينَ [36:2-3]	
MG	And by the Ever-Wise Qur'an. Surely you are indeed of the Emissaries.
MH	By the Quran, full of wisdom (i.e. full of laws, evidences, and proofs), Truly, you (O Muhammad SAW) are one of the Messengers,
MP	By the wise Qur'an, Lo! thou art of those sent
MS	I swear by the Quran full of wisdom[,] Most surely you are one of the messengers
YA	By the Qur'an, full of Wisdom,- Thou art indeed one of the messengers,

The table shows the three components that form the triple emphatic structure in question: a swearing structuring that employs the swearing particle "وَ", the free emphatic particle "إِنَّ", and the bound emphatic particle "لـ". Semantically, the triple emphatic structure under scrutiny adds emphasis to the clause "you are one of the messengers." Pragmatically, the triple emphatic structure is employed to refute the claim of the unbelievers that the Prophet, peace be upon him, is not a messenger.

Except for MG, the emphatic particle "لـ" passes again unnoticed by all the remaining translators, though they manage to render the first two components correctly.

Looking into the three previous examples collectively, we can say that MG is more communicative than the remaining translators are.

3.2.3 SS + لـ + نَّ.

The "نَّ + لـ + SS" structure is the third most frequent triple emphatic structure. It occurs 7 times. It is formed by a combination of a swearing structure, the bound emphatic "لـ", and the bound emphatic geminate "نَّ". The following is an analysis of three representative examples from the Holy Quran containing the triple "نَّ + لـ + SS" structure. The first representative example is shown in the following table.

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ...[21:57]	
MG	And by Allah, indeed I will definitely plot against your idols…
MH	"And by Allah, I shall plot a plan (to destroy) your idols…
MP	And, by Allah, I shall circumvent your idols…
MS	And, by Allah! I will certainly do something against your idols…
YA	"And by Allah, I have a plan for your idols…

The table shows the three components that form the triple emphatic structure in question: a swearing structuring that employs the swearing particle "تَ", the bound emphatic particle "لَ", and the bound emphatic particle "نَّ". Semantically, the triple emphatic structure under scrutiny adds emphasis to the clause "I will plot against your idols." Pragmatically, the triple emphatic structure is employed to convey Abraham's determination and bravery to his idolatrous people, demonstrating to them that he will never abandon his mission.

MG renders the emphatic structure correctly, using a triple-barrel emphasis. MS manages largely to do the same, but he drops the translation of the bound emphatic "نَّ". The remaining three translators provide single-barrel emphasis.

The second representative example of the "نَّ + لَ + SS" structure is shown in the following table.

__ وَرَبِّي لَتَأْتِيَنَّكُمْ ... [34:03]	
MG	…by my Lord, indeed it will definitely come up to you…
MH	…by my Lord, it will come to you.
MP	…by my Lord, but it is coming unto you surely…
MS	…by my Lord, the Knower of the unseen, it shall certainly come upon you…
YA	…but most surely, by my Lord, it will come upon you…

The table shows again the three components that form the triple emphatic structure in question: a swearing structuring that employs the swearing particle "وَ", the bound emphatic particle "لَ", and the bound emphatic particle "نَّ". Semantically, the triple emphatic structure under scrutiny adds emphasis to the clause "I will come up to you." Pragmatically, the triple emphatic

structure is employed to falsify the emphatic-free claim of the disbelievers that the Hour will not come.

Again, MG renders the emphatic structure correctly, using a triple-barrel emphasis. MS and YA manage largely to do the same, but they drop the translation of the bound emphatic "نّ". The remaining two translators provide single-barrel emphasis.

The third representative example of the "نّ + لـ + SS" structure is shown in the following table.

...وَرَبِّي لَتُبْعَثُنَّ... [64:7]	
MG	... by my Lord! Indeed you will definitely be made to rise again…
MH	…By my Lord, you will certainly be resurrected…
MP	…verily, by my Lord! ye will be raised…
MS	…by my Lord! you shall most certainly be raised…
YA	…By my Lord, Ye shall surely be raised up…

The table shows again the three components that form the triple emphatic structure in question: a swearing structuring that employs the swearing particle "و", the bound emphatic particle "لـ", and the bound emphatic particle "نّ". Semantically, the triple emphatic structure under scrutiny adds emphasis to the clause "you will be resurrected." Pragmatically, the triple emphatic structure is employed to falsify the emphatic-free pretense of the disbelievers that they will not be resurrected.

Again, MG renders the triple emphatic structure correctly, using a triple-barrel emphasis. The remaining translators provide double-barrel emphasis.

Taken together, the three representative examples show that MG provides more communicative translation than the remaining translators do.

3.2.4 emphatic pronoun + لـ + إنّ

The "emphatic pronoun + لـ + إنّ" structure is one of the least frequent triple emphatic structures. It occurs only 4 times. It is formed by a combination of the free emphatic "إنّ", the bound emphatic "لـ", and an emphatic pronoun. The following is an analysis of three representative examples from the Holy Quran containing the triple "emphatic pronoun + لـ + إنّ" structure. The first representative example is shown in the following table.

قَالُوا أَإِنَّكَ لَأَنْتَ يُوسُفُ...[12:90]	
MG	They said, "Is it <u>sure</u> that you, <u>indeed you</u>, are Yusuf?"…
MH	They said: "Are you <u>indeed</u> Yusuf (Joseph)?"…
MP	They said: Is it <u>indeed</u> thou who art Joseph?...
MS	They said: Are you <u>indeed</u> Yusuf?...
YA	They said: "Art thou <u>indeed</u> Joseph?"…

The table shows the three components that form the triple emphatic structure in question: the free emphatic particle "إنّ", the bound emphatic particle "لـ", and the emphatic pronoun "أنت". Semantically, the triple emphatic structure under scrutiny adds emphasis to the question "Are you Joseph?" Pragmatically, the triple emphatic structure is employed to demonstrate the great astonishment on the part of Joseph's brothers upon knowing that they are speaking to Joseph.

MG renders the emphatic structure correctly, using a triple-barrel emphasis. The remaining translators provide single-barrel emphasis.

The second representative example of the "emphatic pronoun + لـ + إنّ" structure is shown in the following table.

وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ...[15:23]	
MG	And <u>surely</u> We, <u>Ever We</u>, <u>indeed</u> give life and make to die…
MH	And <u>certainly</u> We! <u>We it is Who</u> give life, and cause death…
MP	<u>Lo</u>! and it is We, <u>even We</u>, Who quicken and give death…
MS	And <u>most surely</u> We bring to life and cause to die…
YA	And <u>verily</u>, <u>it is We Who</u> give life, and Who give death…

The table shows the three components that form the triple emphatic structure in question: the free emphatic particle "إنّ", the bound emphatic particle "لـ", and the emphatic pronoun "نحن". Semantically, the triple emphatic structure under scrutiny adds emphasis to the clause "We give life and make to die." Pragmatically, the triple emphatic structure is employed to highlight the omnipotence of Allah the Almighty and that the apparent reasons behind life and death are just causes that Allah controls.

MG renders the emphatic structure correctly, using a triple-barrel emphasis. The remaining translators manage to reflect "إنّ" and the emphatic pronoun in different ways, but they do not do so with the bound emphatic "لـ".

The third representative example of the "emphatic pronoun + لـ + إنّ" structure is shown in the following table.

وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ...[22:58]	
MG	…and <u>surely</u> Allah is <u>indeed</u> The Most Charitable of providers.
MH	…<u>it is Allah</u> Who <u>indeed</u> is the Best of those who make provision.
MP	Allah, <u>He</u> <u>verily</u> is Best of all who make provision.
MS	…and <u>most surely</u> Allah is the best Giver of sustenance.
YA	…<u>Truly</u> Allah is <u>He Who</u> bestows the best provision.

The table shows the three components that form the triple emphatic structure in question: the free emphatic particle "إنّ", the bound emphatic particle "لـ", and the emphatic pronoun "هو". Semantically, the triple emphatic structure under scrutiny adds emphasis to the clause "Allah is the best of those who make provision." Pragmatically, the triple emphatic structure is employed to highlight the omnipotence of Allah the Almighty and that the apparent reasons behind provision are just causes that Allah controls.

None of the translators renders the triple emphatic structure completely. They provide double emphasis in different ways.

Taken together, we can say that MG is more communicative than the remaining translators.

3.2.5 لقد + SS

The "لقد + SS" structure is one of the least frequent triple emphatic structures. It occurs only 4 times. It is formed by a combination of a swearing structure, the bound emphatic "لـ", and the free emphatic "قد". The following is an analysis of three representative examples from the Holy Quran containing the triple "لقد + SS" structure. The first representative example is shown in the following table.

قَالُوا تَاللَّهِ لَقَدْ آثَرَكَ اللَّهُ عَلَيْنَا...[12:91]	
MG	They said, "<u>By Allah!</u> <u>Indeed</u>, Allah has <u>already</u> preferred you above us…
MH	They said: "<u>By Allah!</u> <u>Indeed</u> Allah has preferred you above us…
MP	They said: <u>By Allah</u>, <u>verily</u> Allah hath preferred thee above us…
MS	They said: <u>By Allah!</u> <u>now</u> has Allah <u>certainly</u> chosen you over us…
YA	They said: "<u>By Allah!</u> <u>indeed</u> <u>has Allah preferred</u> thee above us…

The table shows the three components that form the triple emphatic structure in question: a swearing structure that employs the swearing particle "ت", the bound emphatic particle "ل", and the free emphatic particle "قد". Semantically, the triple emphatic structure under scrutiny adds emphasis to the clause "Allah has preferred you above us?" Pragmatically, the triple emphatic structure is employed to show their deep feeling of regret over their bad treatment towards Joseph, as well as their complete confession that Allah has full power and control over His affairs.

MG renders the triple emphatic structure correctly, using a triple-barrel emphasis. MS and YA manage largely to do the same but using inversion needlessly. MH and MP provide double-barrel emphasis.

The second representative example of the "لقد + SS" structure is shown below.

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِنْ قَبْلِكَ...[16:63]	
MG	<u>By Allah</u>, (The Arabic is tallahi) We <u>indeed</u> <u>already</u> sent (Messengers) to nations even before you…
MH	<u>By Allah</u>, We <u>indeed</u> sent (Messengers) to the nations before you…
MP	<u>By Allah</u>, We <u>verily</u> sent messengers unto the nations before thee…
MS	<u>By Allah</u>, <u>most certainly</u> We sent (messengers) to nations before you…
YA	<u>By Allah</u>, We (<u>also</u>) sent (Our messengers) to Peoples before thee…

The table shows the three components that form the triple emphatic structure in question: a swearing structure that employs the swearing particle "ت", the bound emphatic particle "لـ", and the free emphatic particle "قد". Semantically, the triple emphatic structure under scrutiny adds emphasis to the clause "We sent messengers to nations before you." Pragmatically, the triple emphatic structure is employed to console the Prophet, peace be upon him, over the disbelief of his people, by showing the similar conditions of the previous nations.

MG renders the triple emphatic structure correctly, using a triple-barrel emphasis. The remaining translators provide double-barrel emphasis.

The third representative example of the "لقد + SS" structure is shown in the following table.

لَا أُقْسِمُ بِهَذَا الْبَلَدِ...وَوَالِدٍ وَمَا وَلَدَ. لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ [90:1, 3-4]	
MG	No! I swear by this country, - (Or: city),… And (I swear) (by) the begetter and what he begot. Indeed We already created man in suffering.
MH	I swear by this city (Makkah);… And by the begetter (i.e. Adam) and that which he begot (i.e. his progeny); Verily, We have created man in toil.
MP	Nay, I swear by this city -… And the begetter and that which he begat, We verily have created man in an atmosphere:
MS	Nay! I swear by this city… And the begetter and whom he begot. Certainly We have created man to be in distress.
YA	I do call to witness this City;- …And (the mystic ties of) parent and child;- Verily We have created man into toil and struggle.

The table shows the three components that form the triple emphatic structure in question: a swearing structure, the bound emphatic particle "لـ", and the free emphatic particle "قد".

Semantically, the triple emphatic structure under scrutiny adds emphasis to the clause "We created man in suffering." Pragmatically, the triple emphatic structure is employed to help every believer to cope with misfortunes of this life.

MG renders the triple emphatic structure correctly, using a triple-barrel emphasis. MP, MH, and MS provide double-barrel emphasis. YA does not reflect the swearing structure. Instead, he translates it as *I do call to witness*.

Taken together, the three representative translations show that MG is more communicative than the remaining translators are.

3.2.6 لـ + إنَّما + SS

The "لـ + إنَّما + SS" structure is one of the least frequent triple emphatic structures. It occurs only twice (Verse 51:1-5 and Verse 77:1-7). It is formed by a combination of a swearing structure, the free emphatic "إنَّما", and the bound emphatic "لـ". The following is an analysis of the translations of the two verses containing the triple "لـ + إنَّما + SS" structure. The translation of the first verse is shown in the following table.

	وَالذَّارِيَاتِ ذَرْوًا. فَالْحَامِلَاتِ وِقْرًا. فَالْجَارِيَاتِ يُسْرًا. فَالْمُقَسِّمَاتِ أَمْرًا. إِنَّمَا تُوعَدُونَ لَصَادِقٌ [51:1-5]
MG	And (by) the winnowers with (swift) winnowing. Then (by) the bearers of heavy burdens, (Or: obstruction). Then (by) the runners with ease, Then (by) the dividers by the Command. Surely what you are promised is indeed sincere.
MH	By (the winds) that scatter dust. And (the clouds) that bear heavy weight of water; And (the ships) that float with ease and gentleness; And those (angels) who distribute (provisions, rain, and other blessings) by (Allah's) Command; Verily, that which you are promised (i.e. Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds, etc.) is surely true.

MP	By those that winnow with a winnowing. And those that bear the burden (of the rain). And those that glide with ease (upon the sea). And those who distribute (blessings) by command, Lo! that wherewith ye are threatened is indeed true,
MS	I swear by the wind that scatters far and wide, Then those clouds bearing the load (of minute things in space). Then those (ships) that glide easily, Then those (angels who) distribute blessings by Our command; What you are threatened with is most surely true,
YA	By the (Winds) that scatter broadcast; And those that lift and bear away heavy weights; And those that flow with ease and gentleness; And those that distribute and apportion by Command;- Verily that which ye are promised is true;

The table shows the three components that form the triple emphatic structure in question: a swearing structure that employs the swearing particle "و", the free emphatic "إنّما", and the bound emphatic particle "لـ". Semantically, the triple emphatic structure under scrutiny adds emphasis to the clause "What you are promised is true." Pragmatically, the triple emphatic structure is employed to prepare the listener for receiving the stories of the previous nations and the events of the Day of Judgment.

Except for MS and YA, all translators manage to render the triple emphatic structures correctly using different lexis.

The translations of the second verse containing the "لـ + إنّما + SS" structure is shown in the following table.

وَالْمُرْسَلَاتِ عُرْفًا. فَالْعَاصِفَاتِ عَصْفًا. وَالنَّاشِرَاتِ نَشْرًا. فَالْفَارِقَاتِ فَرْقًا. فَالْمُلْقِيَاتِ
ذِكْرًا. عُذْرًا أَوْ نُذْرًا. إِنَّمَا تُوعَدُونَ لَوَاقِعٌ.[77:1-7]
MG	And (by) the emissaries in a (continual) series with benevolence, Then (by) tempests (storming) tempestuously, And (by) the spreaders spreading, Then (by) the ones who

	separate with a (distinct) separation, Then (by) the ones casting a Remembrance, Excusing or warning, <u>Surely</u> that which you are promised is <u>indeed</u> befalling!
MH	<u>By the winds (or angels or the Messengers of Allah) sent forth one after another. And by the winds that blow violently, And by the winds that scatter clouds and rain; And by the Verses (of the Quran) that separate the right from the wrong. And by the angels that bring the revelations to the Messengers, To cut off all excuses or to warn;</u> <u>Surely</u>, what you are promised <u>must</u> come to pass.
MP	<u>By the emissary winds, (sent) one after another, By the raging hurricanes, By those which cause earth's vegetation to revive; By those who winnow with a winnowing, By those who bring down the Reminder, To excuse or to warn,</u> <u>Surely</u> that which ye are promised will befall.
MS	<u>I swear by the emissary winds, sent one after another (for men's benefit), By the raging hurricanes, Which scatter clouds to their destined places, Then separate them one from another, Then I swear by the angels who bring down the revelation, To clear or to warn.</u> <u>Most surely</u> what you are threatened with <u>must</u> come to pass.
YA	<u>By the (Winds) sent forth one after another (to man's profit); Which then blow violently in tempestuous Gusts, And scatter (things) far and wide; Then separate them, one from another, Then spread abroad a Message, Whether of Justification or of Warning;-</u> <u>Assuredly</u>, what ye are promised <u>must</u> come to pass.

The table shows the three components that form the triple emphatic structure in question: a swearing particle that employs the swearing particle "و", the free emphatic "إنّما", and the bound emphatic particle "لـ. Semantically, the triple emphatic structure under scrutiny adds emphasis to the clause "What you are promised is befalling." Pragmatically, the triple emphatic structure is employed to prepare the listener for receiving the events of the Day of Judgment that are narrated in the following verses.

Except for MP, all translators manage to render the triple emphatic structures correctly using different ways. Thus, MG and MH are more communicative than MP, MS, and YA, when putting the translations of the two verses together.

3.2.7 لـ + إنّ + ألا

The "ألا + إنّ + لـ" structure is one of the least frequent triple emphatic structures. It occurs only twice (Verse 37:151 and Verse 42:18). It is formed by a combination of the initiation emphatic particle "ألا", the free emphatic particle "إنّ", and the bound emphatic particle "لـ". The following is an analysis of the translations of the two verses containing the triple "ألا + إنّ + لـ" structure. The translation of the first verse is shown in the following table.

أَلَا إِنَّهُمْ مِنْ إِفْكِهِمْ لَيَقُولُونَ [37:151]	
MG	Verily, surely it is of their falsehood, indeed, (that) they say,
MH	Verily, it is of their falsehood that they (Quraish pagans) say:
MP	Lo! it is of their falsehood that they say:
MS	Now surely it is of their own lie that they say:
YA	Is it not that they say, from their own invention,

The table shows the three components that form the triple emphatic structure in question: the initiation emphatic particle "ألا", the free emphatic particle "إنّ", and the bound emphatic particle "لـ". Semantically, the triple emphatic structure under scrutiny adds emphasis to the clause "It is of their falsehood that they say." Pragmatically, the triple emphatic structure in question is employed to expose the awful saying of the disbelievers that Allah has begotten.

MG manages to provide triple emphasis. MH, MP, and MS provide single-barrel emphasis. YA does not reflect any kind of emphasis.

The translations of the second verse containing the "ألا + إنّ + لـ" structure is shown in the following table.

...أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ [42:18]	
MG	...<u>Verily</u>, the ones who wrangle about the Hour are <u>surely</u> in far error <u>indeed</u>.
MH	...<u>Verily</u>, those who dispute concerning the Hour are <u>certainly</u> in error far away.
MP	...Are not they who dispute, in doubt concerning the Hour, far astray?
MS	...Now <u>most surely</u> those who dispute obstinately concerning the hour are in a great error.
YA	...<u>verily</u> those that dispute concerning the Hour are far astray.

The table shows again the three components that form the triple emphatic structure in question: the initiation emphatic particle "أَلَا", the free emphatic particle "إِنّ", and the bound emphatic particle "لـ". Semantically, the triple emphatic structure under scrutiny adds emphasis to the clause "The ones who wrangle about the Hour are in far error." Pragmatically, the triple emphatic structure in question is employed to prove the truthfulness of the previous verse by means of opposition.

MG manages to render the triple emphatic structure correctly. MH provides double-barrel emphasis. MS and YA provide single-barrel emphasis. MP produces an emphasis-free translation. Thus, MG and MH are more communicative than MP, MS, and YA, when putting the translations of the two verses together.

3.2.8 الـ + نحن + إمّا

The "إمّا + نحن + الـ" structure is one of the least frequent triple emphatic structures. It occurs only once (Verse 7:115). It is formed by a combination of the free emphatic particle "إمّا", the free emphatic pronoun "نحن", and the definite particle "الـ". The following is an analysis of the translation of the only verse containing the "إمّا + نحن + الـ" structure.

...وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ [7:115]
MG	...or we <u>ourselves</u> will be <u>the</u> ones casting (first)."
MH	...or shall we have <u>the</u> (first) throw?"
MP	...or let us be <u>the</u> first throwers?
MS	...or shall we be <u>the</u> first to cast?
YA	...or shall we have <u>the</u> (first) throw?"

The table shows the three components that form the triple emphatic structure in question: It is formed by a combination of the free emphatic particle "إمّا", the free emphatic pronoun "نحن", and the definite particle "الـ". Semantically, the triple emphatic structure under scrutiny adds emphasis to the question "Or shall we be the ones casting first?" Pragmatically, the triple emphatic structure in question is employed to show how the sorcerers tried to shake Moses' confidence before starting their challenging confrontation.

MG manages to provide double-barrel emphasis. The remaining translators manage only to render the definite particle, which is easy to get in word-for-word translation, and drop the translation of the emphatic pronoun "نحن" and the emphatic particle "إمّا".

3.2.9 لقد + أنتم

The "لقد + أنتم" structure is one of the least frequent triple emphatic structures. It occurs only once (Verse 21:54). It is formed by a combination of the bound emphatic particle "الـ", the free emphatic particle "قد", and the emphatic pronoun "أنتم". The following is an analysis of the translation of the only verse containing the "لقد + أنتم" structure.

	قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ [21:54]
MG	He said, "Indeed you were already, you and your fathers, in evident error."
MH	He said: "Indeed you and your fathers have been in manifest error."
MP	He said: Verily ye and your fathers were in plain error.
MS	He said: Certainly you have been, (both) you and your fathers, in manifest error.
YA	He said, "Indeed ye have been in manifest error - ye and your fathers."

The table shows the three components that form the triple emphatic structure in question: the bound emphatic particle "لـ", the free emphatic particle "قد", and the emphatic pronoun "أنتم". Semantically, the triple emphatic structure under scrutiny adds emphasis to the clause "You and your fathers have been in manifest error." Pragmatically, the triple emphatic structure in question is employed to reinforce Prophet Abraham's strong response to his people's justification for their devoting to the images and statues instead of Allah.

MG renders the triple emphatic structure correctly. MS manages to do so largely but using a double-barrel emphasis. The remaining translators provide only single-barrel emphasis.

3.2.10 ما + لسوف

The "ما + لسوف" structure is one of the least frequent triple emphatic structures. It occurs only once (Verse 19:66). It is formed by a combination of the bound emphatic particle "ما", the bound emphatic particle "لـ", and the free emphatic particle "سوف". The following is an analysis of the translation of the only verse containing the "ما + لسوف" structure.

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا [19:66]	
MG	And man says, "When I have (<u>already</u>) died, will I <u>indeed</u> be <u>eventually</u> brought out alive?
MH	And man (the disbeliever) says: "When I am dead, shall I then be raised up alive?"
MP	And man saith: When I am dead, shall I forsooth be brought forth alive?
MS	And says man: <u>What!</u> when I am dead shall I <u>truly</u> be brought forth alive?
YA	Man says: "<u>What!</u> When I am dead, shall I then be raised up alive?"

The table shows the three components that form the triple emphatic structure in question: the bound emphatic particle "ما", the bound emphatic particle "لـ", and the free emphatic particle "سوف". Semantically, the triple emphatic structure under scrutiny adds emphasis to the question "Will I be brought out alive?" Pragmatically, the triple emphatic structure in question is employed to intensify the sense of wonder expressed by the disbelieving man towards the issue of resurrection.

MG renders the triple emphatic structure correctly. MS provides double-barrel emphasis. YA provides single-barrel emphasis. MH and MP produce emphasis-free translation.

3.3 Quadruple Emphatic Structures

Quadruple emphatic structures are those that are formed by four emphatic components. They are the least frequent type of the complex emphatic structures in the Holy Quran. They are employed in 0.4% of the verses of the Holy Quran (see figure 3). There are only two patterns for quadruple emphatic structures in the Holy Quran of which the most frequent is: "الـ + emphatic pronoun + لـ + إنّ", and the least frequent is "الـ + emphatic pronoun + إنّ + أَلا". (See figure 6) below.

Figure 6. Frequency of quadruple emphatic structures
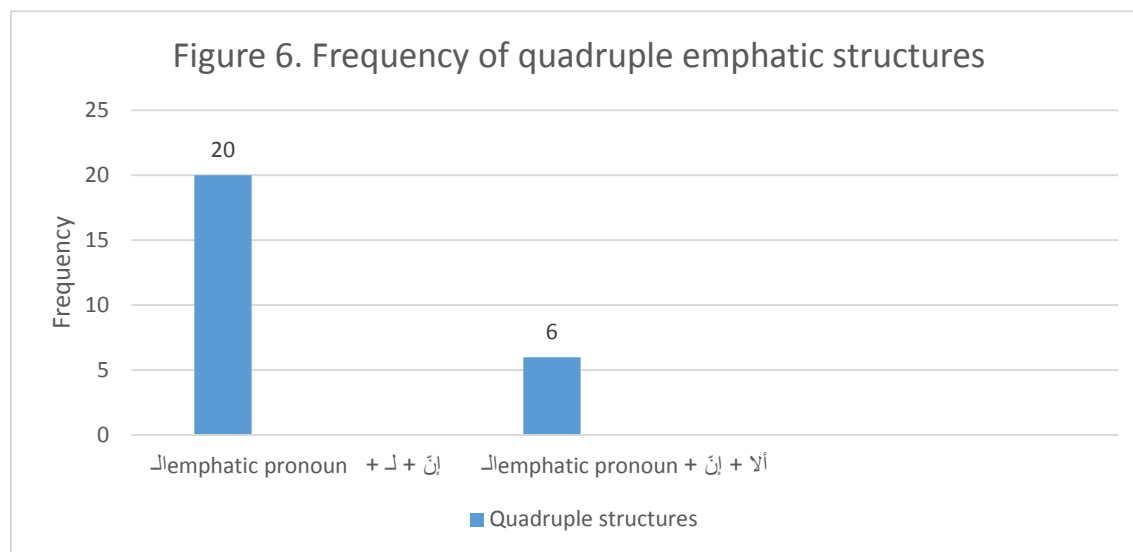
3.3.1 ‏إنَّ + ‏لـ + emphatic pronoun + ‏الـ.

The "‏الـ + emphatic pronoun + ‏لـ + ‏إنَّ" structure is the most frequent quadruple emphatic structure. It occurs 20 times. It is formed by a combination of the free emphatic particle "‏إنَّ", the bound emphatic particle "‏لـ", an emphatic pronoun, and the definite particle "‏الـ". The following is an analysis of three representative examples from the Holy Quran containing the "‏الـ + emphatic pronoun + ‏لـ + ‏إنَّ" structure.

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ... [3:62]	
MG	Surely this is indeed the true narrative…
MH	Verily! This is the true narrative…
MP	Lo! This verily is the true narrative…
MS	Most surely this is the true explanation…
YA	This is the true account:…

The table shows the four components that form the quadruple emphatic structure in question: the free emphatic particle "إِنّ", the bound emphatic particle "ل", the emphatic pronoun "هو", and the definite particle "الـ". Semantically, the quadruple emphatic structure under scrutiny adds emphasis to the clause "This is the true account." Pragmatically, the quadruple emphatic structure in question is employed to substantiate the prophet's argument over the issue of Jesus, peace be upon and refute the Christians' claim.

MG and MP render the quadruple emphatic structure, using a triple-barrel emphasis. MS provides double-barrel emphasis. MH and MS do so using a double-barrel emphasis. YA produces the least emphatic translation by rendering only the definite article, which is easy to get in word-for-word translation.

The second representative example of the "إِنّ + ل + emphatic pronoun + الـ" structure is shown in the following table.

... إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ [11:87]	
MG	…Surely you are indeed the one who is the most-forbearing, the (most) right-minded."
MH	...Verily, you are the forbearer, right-minded!" (They said this sarcastically).
MP	…Lo! thou art the mild, the guide to right behaviour.
MS	…Forsooth you are the forbearing, the right-directing one.
YA	…truly, thou art the one that forbeareth with faults and is right-minded!"

The table shows the four components that form the quadruple emphatic structure in question: the free emphatic particle "إِنّ", the bound emphatic particle "ل", the emphatic pronoun "أنت", and the definite particle "الـ". Semantically, the quadruple emphatic structure under scrutiny

adds emphasis to the clause "You are the forbearer, right-minded." Pragmatically, the quadruple emphatic structure in question is employed to intensify the sarcastic tone of the disbelievers with Prophet Shuaayb.

MG renders the quadruple emphatic structure correctly, but he opts to paraphrasing in his translation of the emphatic pronoun, using *the one who* and to the superlative form against the neutral one in the ST. YA provides triple emphasis with paraphrasing the emphatic pronoun. The remaining translators provide double-barrel emphasis.

The third representative example of the "اِنّ + لـ + emphatic pronoun + الـ" structure is shown in the following table.

	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ [26:9]
MG	And <u>surely</u> your Lord, <u>He</u> is <u>indeed</u> <u>The</u> Ever Mighty, <u>The</u> Ever-Merciful.
MH	And <u>verily</u>, your Lord! <u>He</u> is <u>truly</u> <u>the</u> All-Mighty, <u>the</u> Most Merciful.
MP	And <u>lo!</u> thy Lord! <u>He</u> is <u>indeed</u> <u>the</u> Mighty, <u>the</u> Merciful.
MS	And <u>most surely</u> your Lord is <u>the</u> Mighty, <u>the</u> Merciful.
YA	And <u>verily</u>, thy Lord is <u>He</u>, <u>the</u> Exalted in Might, Most Merciful.

The table shows the four components that form the quadruple emphatic structure in question: the free emphatic particle "اِنّ", the bound emphatic particle "لـ", the emphatic pronoun "هو", and the definite particle "الـ". Semantically, the quadruple emphatic structure under scrutiny adds emphasis to the clause "Your Lord is Ever-Mighty, the Ever-Merciful." Pragmatically, the quadruple emphatic structure in question is employed to assure the Prophet, peace be upon him, during the hard times he was experiencing in Makkah with the disbelievers. The quadruple emphasis in question seals each one of the Prophets' stories with their nations, showing how Allah

was Every-Mighty towards the disbelievers and Most-Merciful towards the believers implying that this will eventually be the case with Prophet Muhammad, peace be upon him, and his people.

Except for MS and YA, all the translators render the quadruple emphatic structure correctly. Thus, MG proves to be more communicative than the other translators if we look into the three examples collectively.

3.3.2 . أَلَا + إِنَّ + emphatic pronoun + الـ

The "أَلَا + إِنَّ + emphatic pronoun + الـ" structure is the least frequent quadruple emphatic structure. It occurs only 6 times. It is formed by a combination of the free initiation emphatic particle "أَلَا", the free emphatic particle "إِنَّ", an emphatic pronoun, and the definite particle "الـ". The following is an analysis of three representative examples containing the "الـ + emphatic pronoun + إِنَّ + أَلَا" structure.

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ [2:12]	
MG	Verily, they, (only) they, are surely the corruptors, but they are not aware.
MH	Verily! They are the ones who make mischief, but they perceive not.
MP	Are not they indeed the mischief-makers? But they perceive not.
MS	Now surely they themselves are the mischief makers, but they do not perceive.
YA	Of a surety, they are the ones who make mischief, but they realise (it) not.

The table shows the four components that form the quadruple emphatic structure in question: the free initiation emphatic particle "أَلَا", the free emphatic particle "إِنَّ", the emphatic pronoun "هم", and the definite particle "الـ". Semantically, the quadruple emphatic structure under scrutiny adds emphasis to the clause "They are the corruptors" Pragmatically, the quadruple

emphatic structure in question is employed to refute the weak claim of the unbelievers in the previous verse:

{...قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ} (البقرة، 11)

"…they say: "We are only peacemakers." [2:11]

Thus, the single-barrel emphasis, which signals their weak claim, is refuted by the quadruple emphatic structure in question.

MG and MS manage to provide quadruple emphasis. The remaining translators provide weaker emphases.

The second representative example of the "أَلَا + إِنّ + emphatic pronoun + الـ" structure.

is shown in the following table.

...أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ [42:5]	
MG	…Oh, surely Allah, Ever He, is The Ever-Forgiving, The Ever-Merciful.
MH	…verily, Allah is the Oft-Forgiving, the Most Merciful.
MP	…Lo! Allah, He is the Forgiver, the Merciful.
MS	…now surely Allah is the Forgiving, the Merciful.
YA	…Verily Allah is He, the Oft-Forgiving, Most Merciful.

The table shows again the four components that form the quadruple emphatic structure in question: the free initiation emphatic particle "أَلَا", the free emphatic particle "إِنّ", the emphatic pronoun "هو", and the definite particle "الـ". Semantically, the quadruple emphatic structure under scrutiny adds emphasis to the clause "Allah is The Ever-Forgiving, The Ever-Merciful."

Pragmatically, the quadruple emphatic structure in question is employed to spread a sense of hope in the Mercy of Allah to balance the sense of fear generated by the first part of the verse:

{تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ...}

"Nearly the heavens might rent asunder from above them (by His Majesty), and the angels glorify the praises of their Lord,…"

MG renders the quadruple emphatic structure correctly. MP, MS, and YA provide triple emphasis. MH provides double emphasis.

The third representative example of the "أَلَا + إِنَّ + emphatic pronoun + الـ" structure is shown in the following table.

...أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ [58:22]	
MG	…verily the party of Allah are surely they (who) are the prosperers.
MH	…Verily, it is the Party of Allah that will be the successful.
MP	…Lo! is it not Allah's party who are the successful?
MS	…now surely the party of Allah are the successful ones.
YA	…Truly it is the Party of Allah that will achieve Felicity.

The table shows again the four components that form the quadruple emphatic structure in question: the free emphatic particle "إِنَّ", the bound emphatic particle "الـ", an emphatic pronoun "هو", and the definite particle "the free initiation emphatic particle "أَلَا", the free emphatic particle "إِنَّ", the emphatic pronoun "هم", and the definite particle "الـ". Semantically, the quadruple emphatic structure in question is used to add emphasis to the clause "The party of Allah is

successful." Pragmatically, it is employed to assure the believers of their reward in the Hereafter and of granting them support in this life.

MG renders the quadruple emphatic structure correctly. The remaining translators provide weaker emphasis. Additionally, MH, MP, and YA opt to inversion and paraphrasing. MG, thus, is more communicative than the other translators when looking into the three examples collectively.

3.4 Concluding Remarks to Chapter 3

- Complex emphatic structures are those that comprise two, three, or four emphatic components. No emphatic structures in the Holy Quran, or even in Arabic language, contain more than four emphatic components.

- Double emphatic structures are employed in about 10% of the verses of the Holy Quran; triple emphatic structures in 1%; and quadruple emphatic structures in 0.40%.

- The five translators under scrutiny face more difficulties in providing suitable equivalents than they do with simple emphatic structures. This answers the second research question.

- Many of the difficulties experienced by the translators are because the Arabic emphatic system in general and that of the Holy Quran in particular, is much more complex than the English one. This answers the sixth research question.

- It is noted that the more complex the emphatic structure is, the more difficulties the translators experience. In many cases, this reflects a linguistic peculiarity rather than a stylistic difficulty. This answers the seventh research question.

- In the case of complex emphatic structures, the use of emphasis is also related with the contrast between two ways of life: the first way of life, which is seen and thus does not require emphasis, and the other way of life, which is unseen and thus requires emphasis. It is also related to two concepts of the universe: the concept embraced by the disbelievers

who do not believe in Allah or accept the message conveyed by His messengers and thus require emphatic discourse; and the concept embraced by the believers who believe in Allah and accept the message of His messengers and thus do not require emphatic discourse. This answers the fifth research question.

- Functionally, the frequency of emphatic elements is proportional to the degree of denial on the part of the listeners. The more denial is expressed, the more frequent emphatic elements occur. This answers the fourth research question.

- When comparing the five translators in terms of communication, we can conclude that MG is more communicative than the remaining translators in translating complex emphatic structures.

Chapter 4

Miscellaneous Emphatic Structures

This chapter deals with miscellaneous types of emphasis that are not discussed in the previous chapters. Those miscellaneous types include inversion and different kinds of internal emphasis, such as cognate accusatives, circumstantial qualifiers and apposition, to name but a few.

4.1 Inversion

Inversion is one of the most frequently-used emphatic techniques in the Holy Quran. It is employed approximately in 15% of the Verses of the Holy Quran. (See figure 7 below). Samorai (2013) states that "Inversion is used to show attention and interest. If you give more attention to a word, you bring it to a more frontal position." (Translation mine). Cantarino, 1974 (qtd. in Elimam, 2013: 3) writes that marked word order is intended "to give the predicate an emphatic effect" in nominal sentences and "to achieve an emphatic effect upon the subject" in verbal sentences. Expressing this differently in his discussion of the pragmatic functions of the constituents of utterances, Moutaouakil, 1989 (qtd. in Elimam, 2013: 3) writes that "the element with the pragmatic function of contrastive focus generally occupies sentence-initial position." This echoes Battat (2004: 13), who states that "Bringing forward a component of the sentence within the rules of language can be accounted for by the interest of the speaker. This means that word order is not only due to grammar and linguistic consideration; word order is affected by contextual and textual needs." It also echoes Moutaouakil (2011: 5), who states that "In certain cases, constituent ordering can also take part in the formal expression of Reinforcement."

Elaborating on the relationship between the word order and the speaker's intention, Lashin, 2001 (qtd. in Elimam, 2013: 3) states that

Each word has its position in the linear order of the sentence in Arabic. In this sense, there is a canonical, default structure which is assumed to be followed unless the writer or

speaker wishes to foreground some element of the sentence for a particular purpose. Thus, word order may be inverted to achieve specific stylistic effects. This is called (التقديم والتأخير) al-taqdim wa al-ta'khir (foregrounding and backgrounding), a linguistic feature used to highlight or downplay certain elements in speech or writing. It constitutes one way of delivering meanings to the addressee as they are ordered in the mind of the speaker in terms of their importance, making the style an honest reflection of the speaker's mind and feelings.

Belhbeib, 1998 (qtd. in Battat, 2004: 13) states that "Word order is a product of grammar and emphasis. This order is a matter of choice. The speaker has the meaning in mind; speech is an image of this meaning. Speech is ordered according to the order of meaning in the speaker's mind."

Figure 7. Inversion

15%

85%

⁕ Verses that employ inversion   ⁻ Verses that do not employ inversion
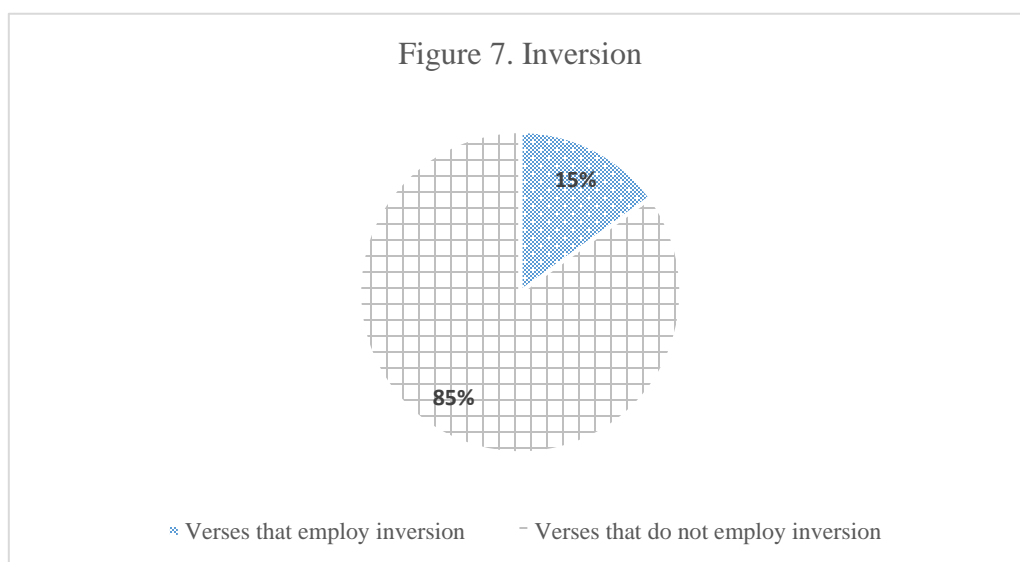
Elimam (2013: 3) states that "Word order in Arabic is largely a matter of stylistic consideration and is available as a resource to achieve thematic progression, signal emphasis, care and contrast and to organise messages in a variety of ways. Battat (2004: 12) explains that "Word order is highly important in signaling messages between interlocutors. Individual words have no identity. Words take their characters when they are sequences in a sentence. For this reason, it is not only important to know what to say, but it is also important to know how to say it. Elimam

(2013: 3) adds that "A word or a group of words may be foregrounded to sentence-initial position because of the context in which it is used (whether syntactic, textual or pragmatic)"

Structurally, Obiza (2009: 171) states that "Emphasis by inversion is based on shifting some constituent of the sentence from its original, designated location to the location of the preceding component. Therefore, it depends on knowing the regular structure of the original sentence in order to know the position of transposition and whether the sentence underwent a change." (Translation mine).

Al-Masri (2009: 39) states that "Markedness theory is based on the idea of opposition, according to which the two poles of a semiotic opposition consist of an 'unmarked' and a 'marked' form." Battat (2004: 9) states that "The unmarked (canonical) word order and the marked word order in Arabic are approached and justified in terms of the theory of the strength of the activity of agency in Arabic." Battistella, 1990 (qtd. In Al-Masri, 2009: 39) states that "The unmarked form is the more natural and often the more frequent one, it has a general interpretation, and may be substitutable for the meaning of the marked term in some contexts…[while] The marked term…has an additional and more specific morphological feature." Battat (2004: 12) states that "The sentence is the verbal image of thought. Words in sentences come in linear order as the speaker can not produce more than one word at a time. Sentences should inevitably have word order. In languages of relatively free word order, words in sentences become like digits in numbers. If the sentence follows the normal structure of language, it is unmarked; if the normal structure is violated for some reason like emphasis, it is marked."

However, Arabic and English have different word orders. Battat (2004: 15) states that "English is a noun-initial language whereas Arabic is a verb-initial one. A noun-initial verbal sentence in Arabic is a marked sequence. For example, the Arabic equivalent of 'The pupils did

their homework' is وظيفتهم الطلاب عمل [*sic*] not وظيفتهم عملوا الطلاب. [*sic*] If a translator is not aware of markedness in both languages, an unmarked structure in one language may be translated into a marked structure in the other, or vice versa." He (2004: 12) states that "Violation of normal word order does not mean that incorrect word order is acceptable; any violation of normal word order should be within the potential of language." He (2004: 18) states that "In translation between English and Arabic, what is marked in one language should be marked in the other. Transferring a marked meaning in one language into an unmarked meaning involves loss of meaning, emphasis, and effect on the target reader."

Belhbeib, 1998 (qtd. in Battat, 2004: 13) states that "In languages of complex inflection system such as Arabic, word order is not distinctive; complex inflection gives language more freedom of word order This means that any theory in word order is necessarily about the variation in structures permitted by the rules of grammar." Arabic has more structural variation and thus freer word order than English. Battat (2004: 13) argues that

> Tension between word order and communicative function creates problems in translation. Restrictions on word order in English do not coincide with the relatively free word order in Arabic, nor do they coincide with the interpretative arrangement of an utterance. In English, there is a greater tension between the requirements of syntax and those of communicative function due to restriction on word order. Conversely, standard Arabic has less tension because it has a relatively free word order due to the differentiated morphemic system in standard Arabic.

Battat's argument is supported by Elimam (2013: 2), who states that "Word order in English is relatively fixed and the meaning of the sentence depends on the order in which its elements are arranged. Arabic, on the other hand, has fewer restrictions on word order thanks to its elaborate

verb inflection system and case marking. This flexibility allows for the foregrounding of some elements within the sentence, resulting in a marked (i.e. non-canonical) word order and realising certain discursive functions"

Battat (2004: 126) classifies two types of inversion in English: "subject – operator inversion [in which] the operator is placed before the subject. For the present or past simple the auxiliary 'do' is used; [and] subject –verb inversion [in which] the verb (usually present or past simple) is placed before the subject." He (2004: 126) lists the situations in which the subject-operator inversion occurs as follows:

1- Direct questions as in: 'Have you finished?'

2- When a negative phrase or word belonging to the predicate starts the clause as in: <u>Not a single mistake</u> <u>did he</u> make all day.

   <u>Under no circumstances</u> <u>will they</u> be permitted to leave.

   <u>Never</u> <u>have I</u> been so insulted in all my life.

   <u>Never</u> <u>do I</u> sleep.

   <u>Only</u> <u>at night</u> <u>can</u> I study…[etc.]

"Inversion in these examples is obligatory and it occurs with all verbs. Sometimes inversion occurs right after the negative introduction form and sometimes it occurs in the next subject and verb."

3- When a restrictive word or phrase (a broad negative) belonging to the predicate starts the clause. Restrictive words are 'seldom', 'rarely', 'scarcely', 'hardly', 'little', 'only' etc. as in: <u>Hardly</u> <u>had he</u> got through the door, when she started shouting.

Little <u>do you</u> realize how serious this is.

Only by working really hard <u>will you</u> succeed.

4- When a phrase containing the words 'so' or 'such' and belonging to the predicate starts

a main clause followed by a clause of result:

<u>So</u> much <u>did she</u> exaggerate that nobody believed her.

<u>Such</u> a long time <u>did we</u> have to wait that we all froze.

5- Unlikely or counterfactual conditional clauses:

<u>Should there</u> be any problems, contact the supervisor.

<u>Had they</u> only known the true situation, they wouldn't have changed anything.

6- Rhetorical wishes with *may*:

<u>May you</u> live to be a hundred.

<u>May he</u> roast in hell.

7- Elliptical additions or responses after '(and) nor', '(and) neither', '(and) so' or 'as':

The audience liked the play. <u>So did the</u> critics.

I won't do it. <u>Neither/Nor will anybody</u> else

He can't drive, <u>and nor can his wife</u>.

He was tall and dark, <u>as was his father</u> before him."

"When 'so' expresses endorsement or agreement there is no inversion as in: 'You've made

a mistake. Oh dear, so I have.'"

8- Broadcasting or journalistic reportage or picture captions when the main verb is fronted:

Standing here with me in the magnificent hall is the owner, the Earl of Conway.

<u>Working</u> with traditional tools here is <u>the village</u> blacksmith, Ernie Walters.

<u>Found</u> in San Francisco <u>is Lombard Street</u>, the so called crookedest street in the world.

<u>Lost</u> among the old tables and chairs <u>was the priceless Victorian desk</u>.

<u>Located</u> between San Francisco and Marin County <u>is the Golden Gate Bridge</u>.

"Inversion does not follow negative or restrictive comment adjuncts or other parenthetical phrases: Not surprisingly, he was pretty tired after his efforts."

"Inversion sometimes does not follow negative and restrictive phrases of time and place (when the meaning is not far away in time or place): Not two weeks ago he was alive and well. Now he's dead."

On the other hand, Battat (2004: 129-130) lists the situations in which the subject-verb inversion occurs as follows:

1- Reporting clauses following direct speech: 'Go away!' shouted John…. Inversion in this case is optional. But inversion is not correct if the subject of the introductory verb is a pronoun. It is not correct to say: 'Go away!' shouted she."

2- Short sentences, where a short adverb (particle) or complement is placed first for dramatic effect: Bang went the gun. Here comes the bus.

3- Clauses where an adjunct comes first and the subject is longer than the verb (This order is obligatory when the main verb is 'be'): Then followed a long period of awkward

silence….With me in the studio today is a group of Middle East experts…[I]n none of these cases may the subject be a personal pronoun: *Across the river stood it.

4- Comparatives: Cheetahs run faster than do antelopes. Inversion in this case is optional.

Battat (2004: 110) states that "Information tends to be ordered from left to right according to its degree of informativity." One of the reasons behind this matrix is probably due to the fact that "heavy constituents require more computational effort." (Grafmiller & Shin, 2011, 4). Battat (2004: 110-112) elaborates that

A sentence can be partitioned into 'ground' and 'focus'. In 'John drinks COFFEE.', 'John' is ground or topic and 'drinks COFFEE' is focus or comment answering the two questions (What about John? What does he do?), respectively…The same sentence 'John drinks COFFEE.' Will have different partition if it answers the two questions (What about John? What does he drink?). In terms of ground-focus partition, the sentence is divided into 'Jon drinks' as ground and 'COFFEE' as focus (G John drinks) (F COFFEE). However, in terms of topic-comment partition, this sentence is divided into 'John' as topic and 'drinks COFFEE' as comment (T John) (C drinks COFFEE). To solve this bracketing problem, Vallduvi (1992) proposes a trinomial partition of information structure; he divides a sentence into ground and focus too, but ground is further divided into link and tail G (L John) (T drinks] [F COFFEE.]… Ground and focus can further be divided with respect to prominence; topic is prominent old information and tail is non-prominent old information; contrastive focus is prominent new information and completive focus is non-prominent new information. In the sentence 'John drinks COFFEE.'

- John: topic (prominent old information)

- Drinks: tail (non-prominent old information)

- COFFEE: completive focus (non-prominent new information)

COFFEE (not tea): contrastive focus (prominent new information)

Battat (2004: 14) states that "Word order should be taken as a textual strategy, rather than a grammatical feature because the role of word order is very important in processing information and controlling information flow," and that "Great emphasis should be given to textual acceptability rather than to the grammaticality of a given sequence."

Baker, 1992 (qtd. in Battat, 2004: 15) states that "Thematic choice, meaning and markedness are interrelated concepts. Meaning is closely associated with choice; the more obligatory an element is, the less marked it will be, and the weaker will be its meaning. For example, an adjective before a noun in English has little significance because it is not the result of choice."

Battat (2004: 15) states that "The degree of expectedness or unexpectedness is also important in meaning. The less expected a choice, the more marked it is, and the more meaning it carries. For example, it is possible but uncommon to place a complement in initial position in an English sentence 'Beautiful were her eyes." He exemplifies that "A complement in initial position is highly marked and carries more textual meaning than, for example, an adverbial occurring in the same position, 'After sunset we arrived."

Battat (2004: 15) states that "Arabic has a similar markedness device but even with more variation in the degree of markedness. For example, أخلاق محمد نبيله becomes marked in نبيلة أخلاقه محمد involving markedness and suspense while نبيلة أخلاق محمد is marked only without suspense."

Battat (2004: 112) states that "The sentence initial position can encode topicality or contrastive focality; it is a prominent position. The sentence initial position in English is a salient position for prominence."

Battat (2004: 115) states that "Thematization leads to the foregrounding of a referent by a variety of forms or expressions while other discourse referents remain in the background."

Battat (2004: 115) states that "Sometimes, the theme is the subject of the sentence, the left-most constituent and the main character; sometimes it is not. In this case it is necessary to use the term 'topic entity.' Some expressions referring to topic entity may be the theme of some sentences, not all of them."

Brown & Yule, 1985 (qtd. in Battat, 2004: 116) states that "Although the writer continues with the same topic entity, he/she may thematize a time-adverbial phrase in order to organize what he wants to say about this topic entity according to temporarily determined perspectives. So the title of discourse is one possible expression of the topic and should not be equated with the topic."

Battat (2004: 130) exemplifies that "Inversion is optional in such comparative structures 'the bigger, as in: The closer an object is to another object, the greater is the gravity between the two objects."

Battat (2004: 130) states that "If the comparative is sentence initial, inversion is obligatory; it is used with be-verbs since in every case, the comparative is the complement of the be-verb. Bigger than an apatosaur is the blue whale."

Battat (2004: 130) states that "Fronting refers to the placing of an object, complement or adjunct in initial position. Fronting of an object or complement creates a marked theme (topic). It is typically used to signal…emphasis: [among others] Pictures like these a child could paint." He (2004: 133) also states that "The subject is sometimes postponed until the end of the sentence as in…: Inside the house were two detectives. It is a good idea to book early."

Battat (2004: 134) states that "Extraposition is not always just a matter of style. In the following examples, it is obligatory:

It seems that he will be late again. (correct)

That he will be late again seems. (not correct)

These sentences are not correct because they violate the principle of end weight; these sentences have very heavy subjects and very light verbs."

Battat (2004: 134) states that "When anticipatory 'it' is used, the direct object is extraposed: He made it very clear that he would not be coming back." He (2004: 134) also states that "[A] cleft sentence [occurs when] the original sentence has been divided (or 'cleft') into two clauses. A declarative sentence, such as 'David studied English at Oxford.' Can be reformulated as: It was David who studied English at Oxford."

The following is a comparative critical analysis of the translations of three representative examples from the Holy Quran containing inversion. The first representative example follows.

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ [20:55]	
MG	Thereof We created you, and We will bring you back into it, and We bring you out of it on another occasion (i.e., a second time).
MH	Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.
MP	Thereof We created you, and thereunto We return you, and thence We bring you forth a second time.
MS	From it We created you and into it We shall send you back and from it will We raise you a second time.
YA	From the (earth) did We create you, and into it shall We return you, and from it shall We bring you out once again.

The table shows an inversion of adverbials that refer all to the earth. This inversion aims at putting more emphasis on earth and attracting the attention of the receptor to its importance for all human beings with regard to their creation, living and resurrection.

The table shows that all the translators reflect the three cases of inversion fully except for MG who reflects the inversion of the Quranic text only partially. He uses the inversion in one case and ignores it in the two other cases in one sentence. This is a mistake in the consistency of translating grammatical items that have special structures.

The second representative example of inversion is shown in the table below.

قُلْ هُوَ الرَّحْمَنُ آمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ [67:25]	
MG	Say, "He is The All-Merciful. We believe in Him, and <u>in Him we put our trust</u>. So, you will soon know who it is that is in evident error"
MH	Say: "He is the Most Beneficent (Allah), in Him we believe, and <u>in Him we put our trust.</u> So you will come to know who is it that is in manifest error."
MP	Say: He is the Beneficent. In Him we believe and <u>in Him we put our trust</u>. And ye will soon know who it is that is in error manifest.
MS	Say: He is the Beneficent Allah, we believe in Him and <u>on Him do we rely</u>, so you shall come to know who it is that is in clear error.
YA	Say: "He is (Allah) Most Gracious: We have believed in Him, and <u>on Him have we put our trust</u>: So, soon will ye know which (of us) it is that is in manifest error."

The table shows the inversion of the adverbial "in Him". In fact, the Quranic Verse has two coordinated clauses that have similar grammatical components but different word order (see Figure 8). Each adverbial is composed of one propositional phrase. Each propositional phrase has the same structure. Even the head of each propositional phrase is the same preposition "in" and the

pronoun "Him", which is governed by the preposition, refers to the same antecedent "Allah". However, the only difference between the two adverbials is their different positions in the two clauses. In the first clause, the adverbial takes final position as usual, but in the second one, the adverbial takes initial position, which is an inversion of word order. This variation in the sequence of words, as slight as it may appear, conveys a considerably different pragmatic message and requires different behavioural attitude on the part of the receptor.

Figure 8
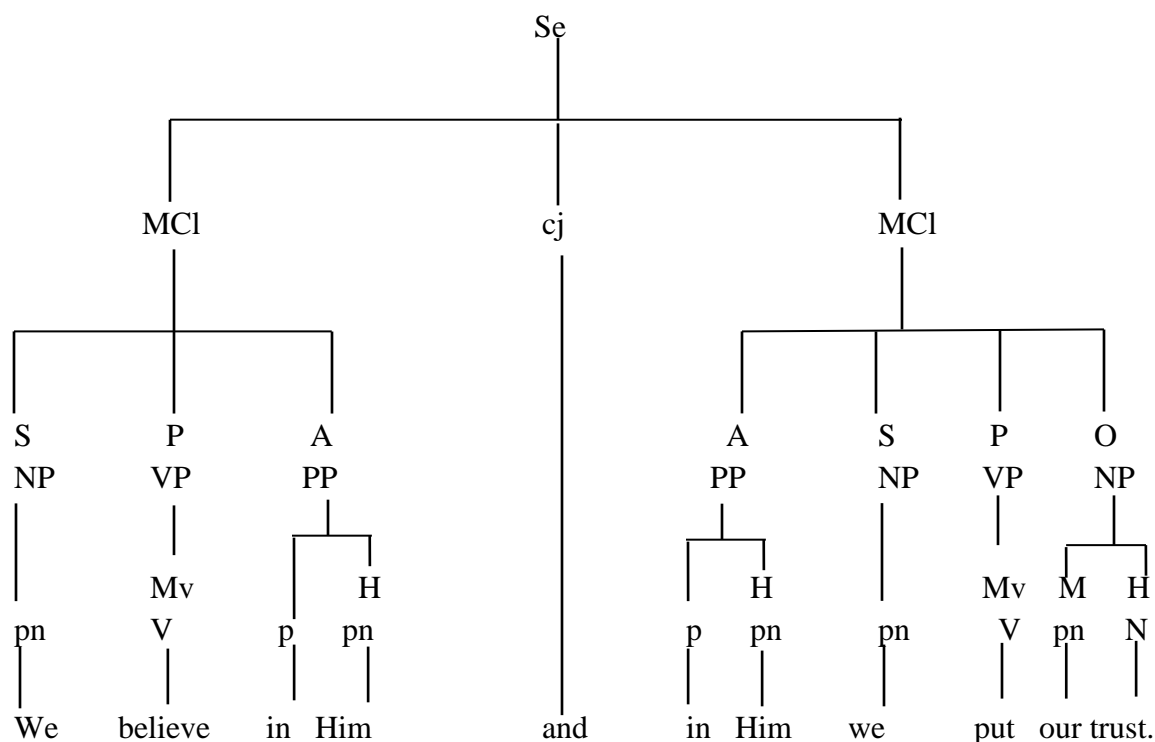
On the one hand, the first clause addresses the topic of belief, which comprises belief in Allah, His Angels, His Books, His Messengers, the Day of Recompense, and the Divine Decree. Accordingly, the first clause includes a normal word order. On the other hand, the second clause addresses the topics of trust, reliance and seeking help, which are among acts of worship. Those are restricted to Allah Alone without joining any partners with Him with regard to these acts.

Accordingly, the second clause includes an inversion of word order to emphasize the fact that acts of reliance and trust must be restricted to Allah Alone. Most of the Quranic verses, which address similar topics, have the same inverted structures for expressing emphasis, restriction and exclusiveness. For example, in the opening chapter of the Holy Quran, a Quranic Verse reads, "You (Alone) we worship, and You (Alone) we ask for help (for each and everything)" [1:5]. The two underlined inverted structures in this example emphasize that the act of worship and the act of asking for help are restricted exclusively to Allah Alone.

Therefore, the translations should take into account this pragmatic contrast between the two aforementioned clauses and should reflect either the normal or the inverted word order of the ST so as to transform the intended message to the TT.

The table shows that all the translators quoted reflect the inversion of the adverbial in the second clause. Nevertheless, MH and MP invert the adverbial in both the first clause and the second one despite the fact that the first clause exhibits normal word order in the ST. This makes the two clauses appear as if they are pragmatically the same, which is not true.

The third representative example of inversion is shown in the table below.

إِنَّ إِلَيْنَا إِيَابَهُمْ [88:25]	
MG	Surely, to Us is their coming back,
MH	Verily to Us will be their return;
MP	Lo! unto Us is their return
MS	Surely to Us is their turning back,
YA	For to Us will be their return;

The table shows the inversion of the adverbial "to Us". Syntactically, the inversion is used to emphasize the adverbial. Pragmatically, it is employed to show that it is only Allah who will call all people for account of their deeds in the Day of the Recompense. This verse, along with the next one, serves as a complement for the previous verses that address the task of the prophets: reminding people. It also signals a warning to the disbelievers that the final return will not be to the prophets but to their Lord. This time, all translators manage to reflect the inversion.

4.2 Circumstantial Qualifiers

Some circumstantial qualifiers or, in other words, adverbs of manner can be used as one of the methods of internal emphasis. Battat (2004: 86) states that "Internal emphasis in Arabic [is achieved through] semantic emphasis by using نفس، عين، جميع، كلا، كلتا، عامة as adjuncts to a genitive pronoun co-referential with the emphasized noun, as in رأيت الرجل نفسه (I saw the man himself.)" This echoes Mohammed (2014: 936), who states that "Emphasis in meaning is carried out by using certain words like 'النفس او العين' self, 'جميع او عامة' all, 'كلا او كلتا' both…These words are often placed after the definite noun which they might govern in the genitive, in which case a pronominal suffix is appended to them, referring to that noun."

The following is a comparative critical analysis of the translations of three representative examples from the Holy Quran containing emphatic circumstantial qualifiers. The first representative example is shown in the table below.

...كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْثَوْا فِي الْأَرْضِ <u>مُفْسِدِينَ</u>... [2:60]	
MG	"Eat and drink of the provision of Allah, and do not perpetrate (mischief) in the earth, <u>(as) corruptors.</u>"
MH	"Eat and drink of that which Allâh has provided and do not act corruptly, <u>making mischief</u> on the earth."

MP	Eat and drink of that which Allah hath provided, and do not act corruptly, <u>making mischief</u> in the earth.
MS	Eat and drink of the provisions of Allah and do not act corruptly in the land, <u>making mischief</u>.
YA	So eat and drink of the sustenance provided by Allah, and do no evil nor mischief on the [face of the] earth.

The table shows the different translations of the emphatic circumstantial qualifier "مفسدين".

Semantically, it is used to emphasize the verb "تعثوا". The verb "تعثوا" means *to make mischief or*

corruption, while the circumstantial qualifier "مفسدين" means *corrupters*. Pragmatically, it is used

to strengthen the prohibition of making mischief purposely, because mischief or corruption may

take place out of an inadvertent error, but here the Verse prohibits to do mischief or corruption

intentionally and deliberately.

Except for YA, all translators manage to translate the emphatic circumstantial qualifier

"مفسدين" using different lexis. MG uses *as corruptors* trying to expose the intended pragmatic

message, because when someone is described as a corruptor, it is understood that corruption is one

of his deeply rooted morals. Thus, he does mischief intentionally. The three other translators –

MH, MP, and MS – use *making mischief*, which is less communicative than MG and may assume

both intentional and inadvertent mischief.

The second representative example of the emphatic circumstantial qualifiers is shown in

the table below.

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ <u>حَيًّا</u> [19:33]	
MG	And peace be upon me, the day I was born, and the day I die, and the day I am made to rise again <u>alive</u>."

MH	"And Salâm (peace) be upon me the day I was born, and the day I die, and the day I shall be raised <u>alive</u>!"
MP	Peace on me the day I was born, and the day I die, and the day I shall be raised <u>alive</u>!
MS	And peace on me on the day I was born, and on the day I die, and on the day I am raised <u>to life</u>.
YA	"So peace is on me the day I was born, the day that I die, and the day that I shall be raised up <u>to life</u> [again]"!

The table shows the different translations of the emphatic circumstantial qualifier "حَيًّا". Semantically, it is used to emphasize the passive verb "أُبعث", which means *to be raised*, while the circumstantial qualifier "حَيًّا" means *alive*. Pragmatically, it is employed to pinpoint the intended meaning of the verb "أُبعث". In Arabic, the verb "بعث" has at least three possible meanings: *to arouse*, *to raise alive*, and *to send a messenger*. The circumstantial qualifier "حَيًّا" is employed, along with the context of the verse, to confirm the second meaning and to exclude the two other ones.

All translators render the circumstantial qualifier, but using different lexis. While MG, MH, and MP use *alive*, MS and YA use *to life* which is paraphrasing rather than a translation.

The third representative example of the emphatic circumstantial qualifiers is shown in the table below.

فَتَبَسَّمَ <u>ضَاحِكًا</u> مِنْ قَوْلِهَا... [27:19]	
MG	So he smiled broadly, <u>laughing at</u> its speech…
MH	So he [Sulaimân (Solomon)] smiled, <u>amused at</u> her speech…
MP	So he [Sulaimân (Solomon)] smiled, <u>amused at</u> her speech…

MS	So he smiled, <u>wondering at</u> her word…
YA	So he smiled, <u>amused at</u> her speech

The table shows the different translations of the emphatic circumstantial qualifier "ضاحكًا". Semantically, it is used to emphasize the verb "تبسم", which means *smiled*, while the circumstantial qualifier "ضاحكًا" means *laughing*. Pragmatically, it is employed to pinpoint the intended meaning of the verb "تبسم". In Arabic, the verb "تبسم" may be used in the case of anger, sarcasm, or laughing. The circumstantial qualifier "ضاحكًا" is employed, along with the context of the verse, to confirm the third meaning and to exclude the two other ones. It is not the moral of the prophets to mock weak ants, so the smile is not out of sarcasm. Since Solomon knows the language of ants, he understands the reason behind their alarming speech, so the smile is not out of anger. His smile is rather out of his wondering and amusement at the speech of the ant. Thus, he thanks Allah for His favours on him in the second part of the verse.

All translators render the circumstantial qualifier, but using different lexis. While MG uses the literal equivalent *laughing*, the other translators use pragmatic equivalents as a result of their understanding of the kind of laughing in the verse. On one hand, MH, MP, and YA use *amusement* to express the feeling of entertainment and pleasure. On the other hand, MS uses *wondering* to express the feeling of surprise and amazement.

4.3 Adjectives

Some adjectives can be used as one of the methods of internal emphasis. Battat (2004: 87) states that "Emphasis can be made stronger by using أجمع for the masculine and جمعاء for the feminine as in the holy verse: {فسجد الملائكة كلهم أجمعون} [الحجر 30] "So the angels made obeisance, all of them together." Ghazala (2008: 19) states that "Emphatic words and phrases are usually

translated, but only when they are used solely in the verse. However when another emphatic word

is used, mostly it is not attended to. For example, فسجد الملائكة كلهم أجمعون is translated into 'all angels

have prostrated' with كلهم translated whereas أجمعون is not." Battat (2004: 86) states that "The words

نفس and عين are used to exclude the possibility of a mistaken entity. The words عامة and كلهم are

used to signal inclusion. It is corrected [*sic*] to say بعت الحصان كله (I sold all the horse.) to mean, for

example, that the saddle of the horse is also sold; the horse in this sense is separable. But it is not

correct to say جاء علي كله because Ali is inseparable."

The following is a comparative critical analysis of the translations of three representative

examples from the Holy Quran containing emphatic adjectives. The first representative example

is shown in the table below.

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ... [2:233]	
MG	And (women) giving birth, shall suckle their children two rounds <u>completely</u>, (i.e. two years)
MH	And the mothers should suckle their children for two <u>whole</u> years…
MP	Mothers shall suckle their children for two <u>whole</u> years…
MS	And the mothers should suckle their children for two <u>whole</u> years…
YA	The mothers shall give such to their offspring for two <u>whole</u> years....

The table shows the different translations of the emphatic adjective "كاملين". Semantically,

it is used to emphasize the noun "حولين". Pragmatically, it is employed to exclude the meaning of

approximation in calculating the full term of suckling.

Except for MG, all the translators manage to render the emphatic adjective, choosing

whole. MG translates the Arabic adjective into an English adverb needlessly.

The second representative example of the emphatic adjectives is shown in the table below.

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ... [16:51]	
MG	And Allah has said, "Do not take to yourselves two gods…
MH	And Allah has said: Take not two gods…
MP	Allah hath said: Choose not two gods…
MS	And Allah has said: Take not two gods…
YA	Allah has said: "Take not [for worship] two gods…

The table shows the different translations of the emphatic adjective "*اثنين*". Semantically, it is used to emphasize the noun "إلهين". Pragmatically, it is employed to dispel any doubt that there might be any kind of gods other than Allah. The noun "إلهين" is in the dual form, which is a peculiarity of Arabic. English has the singular form and the plural form only, while Arabic has the singular form, the plural form, and the dual form. Accordingly, the noun "إلهين" comprises the meaning of two with no need for an additional adjective in normal contexts. Thus, the adjective "اثنين" is used emphatically in the verse under question.

None of the translators manages to reflect the emphatic meaning of the adjective "اثنين" that comes after a dual noun "إلهين". The problem is that "إلهين" is translated into English as *two gods*. English rules do not allow using another word to emphasize the meaning of duality. This may explain the absence of any equivalents for the emphatic adjective in all the translators quoted.

The third representative example of the emphatic adjectives is shown in the table below.

	...وَمِنَ الْجِبَالِ جُدَدٌ بِيضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ [35:27]
MG	And among the mountains are streaks (Or: highways in the valleys) white and red, of different colors, and <u>black crags</u>.
MH	and in the mountains are streaks, white and red, of various hues and (others) <u>intensely black</u>?
MP	And among the hills are streaks white and red, of divers hues, and (others) <u>raven black</u>;
MS	and in the mountains are streaks, white and red, of various hues and [others] <u>intensely black</u>?
YA	And in the mountains are tracts white and red, of various shades of colour, and <u>black intense in hue</u>.

The table shows the different translations of the emphatic adjective "سود". Semantically, it is used to emphasize the noun "غرابيب". Pragmatically, it is employed to specify a highly intensive degree of the black colour of mountains. The noun "غرابيب" gives the meaning of black with no need for another adjective in normal contexts. Thus, the adjective "سود" is used emphatically in the verse under question.

Except for MG, all the translators manage to reflect the emphatic adjective using different lexis. MH and MS choose *intensely black*; MP chooses *raven black*; and YA chooses *black intense in hue*. MG uses *black crags* which suggests a normal degree of the black colour.

4.4 Cognate Accusatives

Emphasis is the original and the most common use of the Cognate Accusative (CA). Yasin (2014: 332) states that "Depending on its function, Arab linguists have classified the CA into three categories: First: Emphatic CA: the CA is used here to emphasize the verbal noun… Second:

Type–identifying CA. Third: number-identifying CA: in this case, the CA indicates the number of times the eventuality took place." This agrees with Al-Azab and Al-Misned (2012:46), who state that "The absolute object is a noun derived from the same verb. It signifies its type and its number. It has a pragmatic force that reinforces the meaning of the verb. Yasin (2014: 337) states that "The most common type of CAs is probably the emphatic one. At least, it is the one that comes to mind when mentioning the CAs. It is dubbed emphatic because it emphasizes the meaning of the event designated by the verb and it is morphologically derived from it."

Yasin (2014: 330) argues that "the CA is like the verbal emphasis where one might repeat the same word to emphasize the occurrence of the event," while As-Suy tiyy, 1977 (qtd. in Mohammed 2014: 940) suggests that "an unrestricted object is named like this because it is unrestricted to a preposition. It is the third form of each verb whether it is transitive or intransitive like كَيْدًا which emphasizes فَيَكِيدُوا in (يوسف 5) قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا He (the father) said: "O my son! Relate not your vision to your brothers, lest they arrange a plot against you."

The main problem of translating the cognate accusative object is that it does not have a direct equivalent or a similar form in English. Ghazala (2008: 19) states that "[the cognate accusative object] is in Arabic only one word, with one grammatical form for all verbs (i.e. causative infinitive), whereas in English it is translated into several words with different unpredictable forms for verbs…[It] is not translated directly by any translator. Yet, most of them try to reflect its emphasis in a way or another (e.g. ''إِذَا رُجّت الأرض رجأً'' 'when the earth will be shaken with a terrible shake' (Al-Hilali et al); 'when the earth shall be shaken with a severe shake,(Zidan)." Yasin (2014: 331) states that "CA always appears after the verb and its complement. Therefore, it is a special kind of adjuncts. It is typically formed by using the verbal

noun- which roughly amounts to gerunds in English derived from the main verb. It only appears in the accusative case. Morphologically, it is relatively similar to the perfective verb."

Yasin (2014: 344) states that "As a law of economy, certain elements can replace the CA when the latter is understood from the context and hence redundant. These elements are called representatives of CA and thus carry the accusative case of the CA. In order to dispense with CA, representatives must have some association with them."

The following is a comparative critical analysis of the translations of three representative examples from the Holy Quran containing emphatic objects or cognate accusatives. The first representative example is shown in the table below.

يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا... [52:9]	
MG	The Day when the heaven whirls <u>with (awful) whirling</u>.
MH	On the Day when the heaven will shake <u>with a dreadful shaking</u>,
MP	On the day when the heaven will heave <u>with (awful) heaving</u>,
MS	On the day when the heaven shall move from side to side,
YA	On the Day when the firmament will be in dreadful commotion.

The table shows the different translations of the cognate accusative object "*مَوْرًا*". Semantically, it is used to emphasize the verb "تمور". Pragmatically, it is employed to exclude the figurative meaning of shaking and to confirm the real shaking of heaven.

Except for MS and YA, all the translators manage to render the emphatic object using a paraphrase of two or three words, which is inevitable. As discussed above, the emphatic object or the cognate accusative object is expressed by one word in Arabic, but cannot be expressed so in English. This is a linguistic peculiarity of Arabic.

The second representative example of the emphatic object is shown in the table below.

ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا [71:18]	
MG	Thereafter He will bring you back into it, and He will bring you out (again) <u>a (new) forthcoming</u> (Literally: a bringing out).
MH	Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection)?
MP	And afterward He maketh you return thereto, and He will bring you forth again, <u>a (new) forthbringing.</u>
MS	Then He returns you to it, then will He bring you forth <u>a (new) bringing</u> forth:
YA	"'And in the End He will return you into the (earth), and raise you forth (again at the Resurrection)?

The table shows the different translations of the emphatic object "إِخْرَاجًا". Semantically, it

is used to emphasize the verb "يخرجكم". Pragmatically, it is employed to refute the claim of the

disbelieving listeners who think that there will be no resurrection.

Except for MH and YA, all the translators manage to render the emphatic object using a

paraphrase of two or three words as in the first example for the same reason mentioned above.

The third representative example of the emphatic objects is shown in the table below.

أَنَّا صَبَبْنَا الْمَاءَ صَبًّا [80:25]	
MG	(For) that We poured water <u>in abundance</u>, (Literally: with abundant pouring)
MH	That We pour forth water <u>in abundance</u>,
MP	How We pour water <u>in showers</u>
MS	That We pour down the water, pouring (it) down <u>in abundance</u>,
YA	For that We pour forth water <u>in abundance</u>,

The table shows the different translations of the emphatic object "صَبًّا". Semantically, it is used to emphasize the verb "صببنا". Pragmatically, it is employed to depict the immense amount of water being poured.

This time, all translators manage to reflect the pragmatic effect of the emphatic object. While YA expresses the emphatic object using *in showers*, all the other translators chooses *in abundance*. It is noted here that all the translators abandoned the literal translation of the cognate accusative object opting for a communicative one.

4.5 Adverbs

According to Oxford Dictionary, Adverbs are used generally to add "more information about place, time, manner, cause or degree to a verb, an adjective, a phrase or another adverb." When this information is understood from context, the adverb is emphatic. Moutaouakil (2011: 5) states that "The lexical means used as Reinforcement markers are mainly modifiers such as filan 'indeed'*,* Haqqan 'really*,* truly', qaT 'an 'absolutely', dūna šakkin 'undoubtedly', jiddan 'seriously'… A whole Discourse Act can be reinforced by such lexical means... These modifiers occur in the pre-clausal position [which is more preferred and] might also appear in the post-clause position [which is less preferred]."

The following is a comparative critical analysis of the translations of three representative examples from the Holy Quran containing emphatic objects or cognate accusatives. The first representative example is shown in the table below.

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا... [17:1]	
MG	All Extolment be (to Him), Who made His bondman to set forth by night…
MH	Glorified (and Exalted) be He (Allah) [above all that (evil) they associate with Him] Who took his Slave (Muhammad صلى الله عليه وسلم) for a journey by night…
MP	Glorified be He Who carried His servant by night…
MS	Glory be to Him Who made His servant to go on a night…
YA	Glory to (Allah) Who did take His servant for a Journey by night…

The table shows the different translations of the adverb "لَيْلًا". Semantically, it is used to emphasize the verb "أسرى". Pragmatically, it is employed to substantiate the Prophet's position when he told his people that he had been taken in a journey from the Sacred Mosque in Mecca to the Further Mosque in Jerusalem in a part of the night, because this was supernatural at that time. The verb "أسرى" means *to travel by night*. Thus, the meaning of travelling by night is embedded in the verb with no need to additional qualifiers in normal contexts. Adding the adverb "لَيْلًا", which means *by night*, is done for emphatic purposes.

Since there is no one-word equivalent that expresses the meaning of "أسرى" in English, all the translators do not manage to reflect the emphatic adverb in their translations. They use either *by night* or *on night* after the verb, which is considered a translation of the verb "أسرى" alone. The translation of the emphatic adverb remains absent because of this linguistic peculiarity of Arabic.

The second representative example of the emphatic adverbs is shown in the table below.

...وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا... [24:4]	
MG	…and do not accept any testimony of theirs <u>at all</u>…
MH	…and reject their testimony <u>forever</u>…
MP	…and <u>never (afterward)</u> accept their testimony…
MS	…and do not admit any evidence from them <u>ever</u>…
YA	…and reject their evidence <u>ever after</u>…

The table shows the different translations of the emphatic adverb "أَبَدًا". Semantically, it is used to emphasize the negation "لا تقبلوا". Pragmatically, it is employed to exclude any exception in accepting the testimony of those immoral people even in trivial matters. Prohibition is understood from the negation with no need for additional adverb in normal contexts. Thus, the adverb "أبَدًا" is used here emphatically.

All the translators manage to render the emphatic adverb, probably because it is an adverb of degree that has a direct equivalent in English. However, the translators are divergent in their lexical choices.

The third representative example of the emphatic adverbs is shown in the table below.

فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُمْ مُتَّبَعُونَ [44:23]	
MG	"Then set forth with My bondmen by night, surely you will be closely followed.
MH	(Allâh said): "Depart you with My slaves by night. Surely, you will be pursued.
MP	Then (his Lord commanded) Take away my slaves by night. Lo! ye will be followed,
MS	So go forth with My servants by night; surely you will be pursued:
YA	(The reply came:) "March forth with My Servants by night: for ye are sure to be pursued.

The table shows the different translations of the emphatic adverb "لَيْلًا". Semantically, it is used to emphasize the imperative "أسري". Pragmatically, it is employed to exclude the figurative meaning of "أسري", which is to start the journey in the early morning or dawn, and to confirm the actual meaning of "أسري", which is travelling by night. This is further corroborated by the last part of the verse, which provides the reason of travelling by night: "you will be closely followed."

As in the first example, there is no one-word equivalent that expresses the meaning of "أسرى" in English. Therefore, all the translators do not manage to reflect the emphatic adverb in their translations. They use either *by night* after the verb, which is considered a translation of the verb "أسرى" alone. Again, the translation of the emphatic adverb remains absent because of this linguistic peculiarity of Arabic.

4.6 Apposition

According to Oxford Dictionary, apposition is "the use of a noun phrase immediately after another noun phrase that refers to the same person or thing." Emphasis is the most common use of apposition.

The following is a comparative critical analysis of the translations of three representative examples from the Holy Quran containing apposition. The first representative example follows.

...وَلْيَتَّقِ اللَّهَ رَبَّهُ... [2:283]	
MG	...and let him be pious to Allah <u>his Lord</u>...
MH	...and let him be afraid of Allâh, <u>his Lord</u>...
MP	...And let him observe his duty to Allah....
MS	...and let him be careful (of his duty to) Allah, <u>his Lord</u>...
YA	...and let him fear his Lord...

The table shows the different translations of the apposition. Semantically, the NP "ربه" is used immediately after the NP "الله" to emphasize it. Pragmatically, it is employed to draw the attention of the trustee that Allah Whom he worships is also his Lord Who gives him all kinds of provisions and grants him graces and blessings. It is then an implied warning of depriving the trustee of such provisions and graces if he does not discharge his trust.

Except for MP and YA, all the translators reflect apposition, using *his Lord* after *Allah*. In addition to distorting the pragmatic message, ignoring the translation of apposition by MP and YA in this example is a dropping of a word that can be caught even in word-for-word translation.

The second representative example of apposition is shown in the table below.

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ... [7:157]	
MG	The ones who closely follow the Messenger, <u>the Prophet, the illiterate one</u>…
MH	Those who follow the Messenger, <u>the Prophet who can neither read nor write</u> (i.e.Muhammad SAW)…
MP	Those who follow the messenger, <u>the Prophet who can neither read nor write</u>…
MS	Those who follow the <u>Apostle-Prophet, the Ummi</u>…
YA	"Those who follow the messenger, <u>the unlettered Prophet</u>…

The table shows the different translations of two occurrences of apposition. Semantically, the NPs "النبي" and "الأمي" are used immediately after the NP "الرسول" to emphasize it. Pragmatically, it is employed to detail the characteristics of the messenger to the people of the Book, the Jews and the Christians, because the descriptions of the messenger in this verse are mentioned in their holy scriptures.

Except for MG, all the translators render the apposition partially. On the one hand, MH and MP render the second apposition using a relative clause. On the other hand, MS and YA convert the second apposition into an adjective qualifying the first apposition which conflicts with both the syntactical structure and the pragmatic message of the ST.

The third representative example of apposition is shown in the table below.

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ... [48:26]	
MG	As the ones who have disbelieved (got) in their hearts haughtiness, <u>the haughtiness</u> of (pagan) ignorance…
MH	When those who disbelieve had put in their hearts pride and haughtiness <u>the pride and haughtiness</u> of the time of ignorance…
MP	When those who disbelieve had set up in their hearts zealotry, <u>the zealotry</u> of the Age of Ignorance…
MS	When those who disbelieved harbored in their hearts (feelings of) disdain, <u>the disdain</u> of (the days of) ignorance…
YA	While the Unbelievers got up in their hearts heat and cant - <u>the heat and cant</u> of ignorance…

The table shows the different translations of another example of apposition. Semantically, the NP "حمية" is used immediately after the NP "الحمية" to emphasize it. Pragmatically, it is employed to exclude the praised type of pride and to confirm the bad type practiced by those unbelievers.

All the translators manage to reflect apposition but they are divergent in their lexical choice. MG uses *haughtiness*; MH uses *the pride and haughtiness*; MP uses *zealotry*; MS uses *disdain*; and YA uses *heat and cant*.

4.7 Antithetical Coordination

Antithetical coordination occurs when something and the negation of its opposite are coordinated by a conjunction. This is considered one of the methods of internal emphasis.

The following is a comparative critical analysis of the translations of three representative examples from the Holy Quran containing antithetical coordination. The first representative example is shown in the table below.

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ... [2:185] ...	
MG	…Allah wills for you ease, and He does not will difficulty for you…
MH	…Allah desires ease for you, and He does not desire for you difficulty…
MP	… Allah desireth for you ease; He desireth not hardship for you…
MS	… Allâh intends for you ease, and He does not want to make things difficult for you….
YA	…Allah intends every facility for you; He does not want to put to difficulties…

The table shows the different translations of an antithetical coordination. Semantically, the negative clause "لا يريد بكم العسر" is coordinated with the affirmative clause "يريد الله بكم اليسر" to emphasize it. Pragmatically, it is employed to exclude any type of difficulty or hardship intended from the prescription of fasting.

All the translators render the antithetical coordination using different lexis. This is probably due to the fact that antithetical coordination has similar structure in English and it is easy to catch in word-for-word translation.

The second representative example of antithetical coordination is shown in the table below.

	... وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ... [3:67]
MG	But he was an unswervingly (upright) (i.e. veering away from idolatry) Muslim; and in no way was he one of the associators (Those who associate others with Allah).
MH	but he was a true Muslim Hanifa (Islâmic Monotheism - to worship none but Allâh Alone) and he was not of Al-Mushrikûn
MP	but he was an upright man who had surrendered (to Allah), and he was not of the idolaters.
MS	but he was (an) upright (man), a Muslim, and he was not one of the polytheists.
YA	but he was true in Faith, and bowed his will to Allah's (Which is Islam), and he joined not gods with Allah.

The table shows the different translations of another antithetical coordination. Semantically, the negative clause "ما كان من المشركين" is coordinated with the affirmative clause "كان حنيفًا مسلمًا" to emphasize it. Pragmatically, it is employed to refute the false claim of the people of the book that Abraham was a Christian or a Jew and to substantiate the prophet's position that Abraham was a Muslim and did not associate any gods with Allah.

All the translators render the antithetical coordination using different lexis. This is probably due to the same fact mentioned above: the antithetical coordination has similar structure in English and it is easy to catch in word-for-word translation.

The third representative example of antithetical coordination is shown in the table below.

	...فَأَسَرَّهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ... [12:77]
MG	Yet Yû suf (Joseph) kept it secret within himself and did not display it to them.
MH	But these things did Yûsuf (Joseph) keep in himself, revealing not the secrets to them.

MP	But <u>Joseph kept it secret in his soul and revealed it not unto them.</u>
MS	but <u>Yusuf kept it secret in his heart and did not disclose it to them.</u>
YA	But these things <u>did Joseph keep locked in his heart, revealing not the secrets to them.</u>

The table shows the different translations of a third antithetical coordination. Semantically, the negative clause ''ولم يبدها لهم'' is coordinated with the affirmative clause ''فأسرها يوسف في نفسه'' to emphasize it. Pragmatically, it is employed to show that Joseph did not only keep his grief over their false claim secret in his heart, but he also exerted extra efforts to suppress any signs of grief or anger from appearing on his face or the tone of his speech.

All the translators render the antithetical coordination using different lexis. However, MH makes the second clause as a qualifier for the first one instead of coordinating it. YA makes *Joseph* the object of the first clause though it is subject in the ST.

4.8 Derivation

Emphatic derivation occurs when a word is derived from another word and is put immediately after it. Obiza (2009: 195) states that

Sometimes, Arabs derive a word from another word and locate this new derivative after the original word to emphasize its meaning…There are some structural examples of this type of derivation in the Holy Quran, such as the Saying of Allah, may He be Exalted, ''{وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا...}'' [An-Nisaa: 57] [which means], ''…and We shall admit them to shades wide and ever deepening (Paradise)'', and His Saying, زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ {وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ ...} [Al-Imran: 14] [which means], ''Beautified for men is the love of things they covet; women, children, much of gold. (Translation mine).

The following is a comparative critical analysis of the translations of three representative examples from the Holy Quran containing derivation. The first representative example is shown in the table below.

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ... [3:14]	
MG	Adorned for mankind is the love of lusts, for women and seeds, (Or: sons) and <u>heaped-up</u>, heaps (Literally: "arched" hoarded cantars) of gold and silver
MH	Beautified for men is the love of things they covet; women, children, <u>much of</u> gold and silver (wealth),
MP	Beautified for mankind is love of the joys (that come) from women and offspring, and <u>stored up</u> heaps of gold and silver,
MS	The love of desires, of women and sons and <u>hoarded</u> treasures of gold and silver and well bred horses and cattle and tilth, is made to seem fair to men
YA	Fair in the eyes of men is the love of things they covet: Women and sons; <u>Heaped-up</u> hoards of gold and silver

The table shows the different translations of the derivative adjective "المقنطرة". Semantically, the derivative adjective in question is derived from the preceding noun "القناطير" to emphasize it. Pragmatically, it exposes one of the bad innate natures of the human soul: loving too much money.

Except for MG and YA, all the translators do not reflect the emphatic derivation. MH uses *much of*; MP uses *stored up*; and MS uses *hoarded*. All these alternatives are not derived from the nouns they qualify. Thus, they do not reflect the derivation in the ST.

The second representative example of derivation is shown in the table below.

\.\.\. وَنُدْخِلُهُمْ ظِلًّا <u>ظَلِيلًا</u>\.\.\. [4:57]	
MG	…and We cause them therein <u>plenteous</u> shade (literally: a very shady shade)…
MH	… and We shall admit them to shades <u>wide and ever deepening</u> (Paradise) …
MP	…We shall make them enter <u>plenteous</u> shade….
MS	…and We shall make them enter a <u>dense </u>shade…
YA	…We shall admit them to shades, <u>cool and ever deepening</u>…

The table shows the different translations of the derivative adjective "ظَلِيلًا". Semantically, the derivative adjective in question is derived from the preceding noun "ظِلًّا" to emphasize it. Pragmatically, it excludes the meaning of the partial shading that may be understood from the word "ظِلًّا" and specify the shadiest type of shading that leaves no heat or bitter cold to spread through.

All the translators drop derivation this time and use either synonyms (MG, MP, and MS) or paraphrases (MH and YA).

The third representative example of derivation is shown in the table below.

\.\.\.وَيَقُولُونَ حِجْرًا مَّحْجُورًا [25:22]	
MG	…and they will say, "An <u>utter</u> restriction!" (Literally: a restriction restricted; i.e., good news is, utterly restricted from the criminals)
MH	…And they (angels) will say: "All kinds of glad tidings are forbidden for you," [None will be allowed to enter Paradise except the one who said: Lâ ilâha ill-Allâh, "(none has the right to be worshipped but Allâh) and acted practically on its legal orders and obligations]
MP	…and they will cry: A <u>forbidding</u> ban!
MS	…and they shall say: It is a forbidden thing <u>totally prohibited</u>.
YA	…the (angels) will say: "There is a barrier <u>forbidden</u> (to you) altogether!"

The table shows the different translations of the derivative adjective "محجورًا". Semantically, the derivative adjective in question is derived from the preceding noun "حجرًا" to emphasize it. Pragmatically, it ends any hope for the criminals, the disbelievers and their likes in waiting for glad tidings.

MP, MS, and YA manage to reflect the emphatic derivation, using different lexis. MG uses a synonymous adjective other than the exact derivative adjective used in Arabic. MH drops the emphatic derivation altogether.

4.9 Concluding Remarks to Chapter 4

- Miscellaneous structures are those that cannot be easily classified under one type as in the simple or complex emphatic structures. They represent the internal emphasis as opposed to the literal emphasis (simple and complex emphatic structures). The most frequently used type in this category in the Holy Quran is inversion. It is employed approximately in 15% of the verses of the Holy Quran.

- The five translators under scrutiny face little difficulty in providing suitable equivalents, probably because most of the miscellaneous emphatic structures have similar structures in the English language. This answers the third research question.

- Few miscellaneous structures, however, cannot be paralleled in English as in the case of the Arabic dual form in some emphatic adjectives and some emphatic adverbs, because they reflect a linguistic peculiarity rather than a stylistic difficulty. This answers the seventh research question.

Conclusion

Emphasis is one of the most frequently used rhetorical techniques in the Holy Quran. About 54 % of the verses of the Holy Quran employs various methods of emphasis (See figure 9 below). This proves emphasis as a frequent Quranic rhetorical technique. The use of emphasis is related to the contrast between two ways of life: the first way of life, which is seen and thus does not require emphasis, and the way of life, which is unseen and thus requires emphasis. It is also related to two concepts of the universe: the concept embraced by the disbelievers who do not believe in Allah or accept the message conveyed by His messengers and thus require emphatic discourse; and the concept embraced by the believers who believe in Allah and accept the message of His messengers and thus do not require emphatic discourse.

Figure 9. Emphasis in the Holy Quran

46%

54%

※ Verses that employ emphasis   — Verses that do not employ emphasis
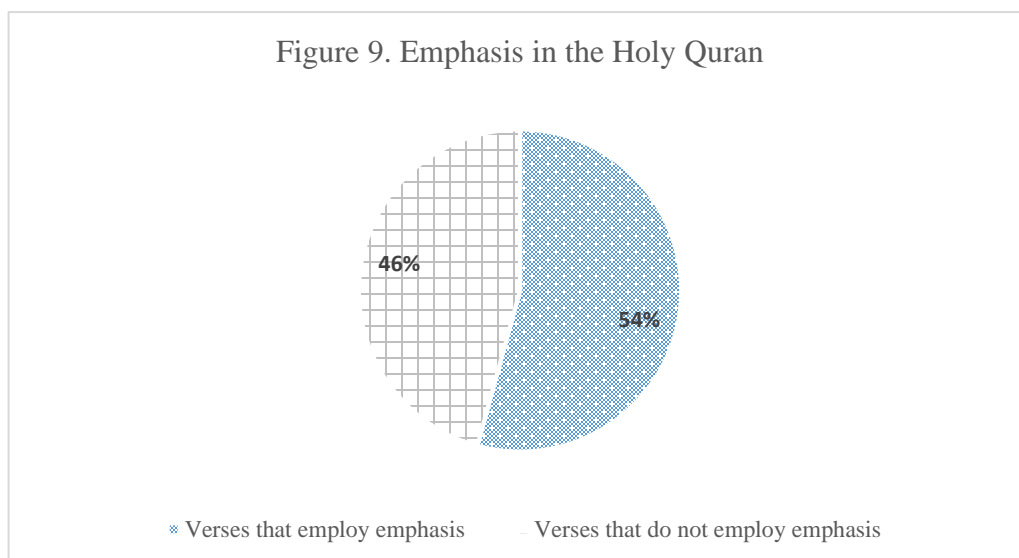
Syntactically, emphasis can be achieved by using simple emphatic structures, complex emphatic structures, inversion, or internal emphasis. These emphatic structures are rife with pragmatic messages that are absent in emphasis-free structures. This requires deep understanding of these types of emphasis on the part of the translator in order to communicate a precise pragmatic message to the target audience. Failure to transfer the meaning of such emphatic structures renders the translation incomplete or inaccurate, thus distorting the message and the pragmatic effect. This

failure may be out of a stylistic difficulty on the part of the translator, or a linguistic peculiarity that is unique in certain languages.

Simple emphatic structures are those structures that comprise one emphatic element. They may be free morphemes, bound morphemes or repeated words and phrases. These structures are employed in roughly one third of the verses of the Holy Quran. The five translators under scrutiny have largely managed to provide suitable equivalents for simple emphatic structures. This is probably because it is easy to provide English equivalents for simple emphatic structures. Sometimes, the English emphatic system has similar emphatic technique to those used in Arabic.

When comparing the five translators in terms of communication we find that MG, MH, and MS are more communicative than MP and YA in translating simple emphatic structures. However, MG opts to paraphrasing rather than translation in many cases.

Complex emphatic structures are those that comprise two, three, or four emphatic components. No emphatic structures in the Holy Quran, or even in Arabic language, contain more than four emphatic components. Double emphatic structures are employed in about 10% of the verses of the Holy Quran; triple emphatic structures by 1%; and quadruple emphatic structures only in 0.40%. It is noted that the more complex the emphatic structure is, the more difficulty the translators experience. In many cases, this reflects a linguistic peculiarity rather than a stylistic preference. Many of the difficulties experienced by the translators are because the Arabic emphatic system in general, and that of the Holy Quran in particular, is much more complex than English system. Functionally, the frequency of emphatic elements is proportional to the degree of denial on the part of the listeners. The greater the denial, the more frequent the emphatic elements.

When comparing the five translators in terms of communication, we can find that MG is more communicative than the remaining translators in translating complex emphatic structures.

Miscellaneous structures are those structures that cannot easily be classified under one type as in the simple or complex emphatic structures. They represent the internal emphasis as opposed to the literal emphasis (simple and complex emphatic structures). The type most frequently used in this category is inversion. It is employed approximately in 15% of the verses of the Holy Quran.

Thus, the five translators under scrutiny face little difficulty in providing suitable equivalents for these structures, probably because most of the miscellaneous emphatic structures have similar structures in the English language. Few miscellaneous structures, however, could not be paralleled in English as in the case of the Arabic dual form in some emphatic adjectives and adverbs, because they reflect a linguistic peculiarity rather than a stylistic difficulty.

In conclusion, the translations of MG, MH, and MS are more communicative than those of MP and YA. It is worth mentioning that both MP and YA are non-native speakers of Arabic, which may explain their translations being the least communicative; they are probably less familiar with Arabic special syntactic structures that have pragmatic significance.

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Appendix

A Syntactico-Pragmatic Analysis of Emphatic Structures

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
1:05					NP	NP			
2:03					PP				
2:04					PP				
2:05	هم								
2:06	إنَّ								
2:07					PP	PP			
2:08	بـ								
2:09	إلّا								
2:10					PP	PP			
2:11	إنَّما								
2:12				ألا + إنَّ + هم + الـ					
2:13				ألا + إنَّ + هم + الـ					
2:14	إنَّ إنَّما								
2:19					PP				
2:20	إنَّ				PP				
2:22					PP	PP			
2:23									
2:24									
2:25	أنَّ من				PP	PP	PP		
2:26	إنَّ أنَّ إلّا				PP	PP	PP	PP	
2:27	هم								
2:28					PP				
2:29					PP	PP			CQ
2:30	إنَّ إنَّ				PP	PP			
2:32	إلّا		إنَّ + أنت + الـ						
2:33	إنَّ								
2:35	أنت				PP				
2:36					PP				
2:37			إنَّ + هو + الـ		PP				
2:38		إمّا + نَّ			PP				
2:40					NP				
2:41					NP				
2:45	إلّا	إنَّ + لـ							
2:46					PP				
2:48					PP	PP			
2:49					PP				
2:50					PP				
2:54	إنَّ		إنَّ + هو + الـ						

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
2:55									CQ
2:57					PP	PP	NP		
2:58					PP				
2:59					PP				
2:60	قد				PP	PP	PP		CQ
2:61	إنَّ أنَّ				PP	PP	PP	PP	
2:62	إنَّ				PP				
2:63					PP				
2:64					PP				
2:65		لقد			PP				
2:67	إنَّ								
2:68	إنَّ إنَّ				PP	PP			
2:69	إنَّ إنَّ				PP	PP	AjP		
2:70	إنَّ	إنَّ + لـ			PP	PP			
2:71	إنَّ إنَّ								
2:74	إنَّ إنَّ إنَّ بـ				PP	PP			
2:75	قد								
2:77	أنَّ								
2:78	إلّا إلّا				PP				
2:79					PP				PP
2:80	إلّا				PP				
2:81					PP				
2:83	إلّا								CQ
2:84									CQ
2:85	إلّا بـ								
2:86					PP				
2:87		لقد			NP	NP			
2:88									
2:90					PP	PP			PP
2:92		لقد							
2:93					PP	PP			
2:94					PP				
2:96	بـ	لـ + نَّ							

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
2:97	إِنَّ								
2:98	إِنَّ								
2:99	إِلَّا	لقد							
2:101					PP				
2:102	مِن / إِنَّما / إِلَّا / مِن		ب + من		PP				
2:103		أَنَّ + لـ							
2:104					PP				
2:105	مِن								
2:106	مِن				PP				
2:107	أَنَّ / أَنَّ / مِن				PP	PP			
2:108	قَد								
2:109	إِنَّ				PP	PP			
2:110	إِنَّ				PP				
2:111	إِلَّا								
2:112					PP				
2:114	إِلَّا				PP	PP	PP		
2:115	إِنَّ				PP				
2:116					PP				
2:117	إِنَّما								
2:118	قَد								
2:119	إِنَّ								
2:120	مِن		إِنَّ + هو + الـ						
2:122	أَنَّ								
2:123					PP				
2:124					NP	PP			
2:127			إِنَّ + أنت + الـ						
2:128			إِنَّ + أنت + الـ						
2:129			إِنَّ + أنت + الـ						
2:130	إِلَّا	لقد / إِنَّ + لـ							
2:131									
2:132	إِنَّ	نَ + إِلَّا			PP				
2:133					NP	PP			App
2:134	قَد								
2:136					PP				
2:137	قَد / إِنَّما								
2:138					PP				
2:139					PP	PP	PP		

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
2:140	إِنَّ / بـ								
2:141	قَد								
2:142					PP				
2:143	إِلَّا / إِلَّا	إِنَّ + لـ			PP	PP			
2:144	قَد / بـ	لـ + نَ / إِنَّ + لـ			Av				
2:145	بـ / بـ	إِنَّ + لـ							
2:146		إِنَّ + لـ							CQ
2:147	نَ								
2:148	إِنَّ				PP	AvP	PP		CQ
2:149	بـ	إِنَّ + لـ			PP				
2:150					PP	AvP	PP		AC
2:151					PP				
2:153	إِنَّ								
2:155		لـ + نَ							
2:156	إِنَّ / إِنَّ				PP				
2:157	هم				PP				
2:158	إِنَّ / إِنَّ								
2:159	إِنَّ								
2:161					PP				Aj
2:162					PP				
2:163	إِلَّا								
2:164		إِنَّ + لـ							
2:165	أَنَّ				PP				Aj
2:166					PP				
2:167	بـ				PP				
2:168	إِنَّ				PP				Aj
2:169	إِنَّما				PP				
2:173	إِنَّما / إِنَّ				PP				
2:174	إِنَّ / إِلَّا				PP	PP			
2:176	أَنَّ	إِنَّ + لـ							
2:178					PP	PP	PP		
2:179					PP				
2:180					NP				CA
2:181	إِنَّما / إِنَّ								
2:182	إِنَّ				PP				

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
2:183					PP				
2:184					PP	PP			
2:185					PP	PP			AC
2:186	إنَّ								
2:187					PP				PP
2:188									CQ
2:190	إنَّ				PP				
2:192	إنَّ				PP				
2:193	إلَّا								CA
2:194	أنَّ								CA
2:195	إنَّ								Aj
2:196					PP				Aj
2:197	مِن إنَّ								
2:198	لـ				PP				
2:199	إنَّ								
2:200	مِن								
2:201					PP	PP			
2:202					PP				
2:203					PP				
2:206	لـ								
2:208	إنَّ				PP				Av
2:209	أنَّ								
2:210					PP	PP			
2:211	إنَّ								
2:212	إلَّا				PP				
2:213					PP				
2:214	إنَّ								
2:215	مِن مِن إنَّ				PP				
2:216					PP				AC
2:218	إنَّ								
2:219					PP	PP			
2:220	إنَّ								
2:221	لـ لـ								
2:222	إنَّ								
2:226	إنَّ				PP				
2:227	إنَّ								
2:228					PP	PP			
2:229	إلَّا								
2:231	قد				PP				
2:232									AC
2:233	إلَّا				PP	PP	PP		Aj
2:234					PP				
2:235	إلَّا								CA
2:236									CA
2:237	قد				PP				
2:241					PP				
2:242					PP				
2:243		إنَّ + لـ			PP				
2:245					PP	PP			CA CA Aj
2:246	قد				PP	PP	PP		
2:247		إنَّ + قد			PP	PP	PP		
2:248	إنَّ	إنَّ + لـ			PP	PP			
2:249	إنَّ إنَّ								PP CA
2:250					PP				
2:252		إنَّ + لـ							
2:255	إلَّا إلَّا								
2:256	قد قد								
2:258	إنَّ								
2:259					NP	PP			
2:261					PP				
2:265					PP				
2:267	إلَّا								
2:269	قد إلَّا								
2:270	مِن مِن إنَّ مِن								
2:272	مِن إلَّا مِن				PP				
2:273	مِن إنَّ								
2:274					PP				
2:275	إنَّما								
2:277	إنَّ				PP				
2:279					PP				
2:282	إنَّ				PP	PP	PP		App
2:283	إنَّ				PP				App
2:284					PP	PP	PP		

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
2:285					PP	PP			
2:286	إلّا				PP				
3:02	إلّا								
3:03					PP				
3:04	إنَ				PP				
3:05	إنَ				PP				
3:06	إلّا								
3:07	إلّا إلّا				PP	PP			
3:08			إنَ + أنت + الـ		PP				
3:09	إنَ إنَ								
3:10					PP				CA
3:13		إنَ + لـ			PP				CA
3:14					PP	PP			DAj
3:15					PP				
3:16	إنَ				PP				
3:17									AC
3:18	إلّا إلّا								
3:19	إنَ إلّا إنَ								CQ CQ
3:20	قد إنَّما				PP	PP			
3:21	إنَ								
3:22	مِن								
3:23									CQ
3:24	إلّا				PP				Aj
3:26	إنَ				PP	PP			DAj
3:28					PP				CA
3:29					PP				
3:30					PP				
3:31									
3:32	إنَ								
3:33	إنَ								
3:34									
3:35	إنَ		إنَ + أنت + الـ		PP				
3:36	إنَ إنَ إنَ				PP	PP			
3:37	إنَ								CA
3:38	إنَ				PP				
3:39									

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
3:40	قد				PP				
3:41	إلّا				PP				CA
3:42	إنَ								
3:45	إنَ								
3:47	إنَّما				PP				
3:49		إنَ + لـ							
3:51	إنَ								
3:52					PP				
3:55	إنَ				PP	PP			
3:56	مِن								CA
3:59	إنَ				PP				
3:62	إلّا			إنَ + لـ + هو + الـ إنَ + لـ + هو + الـ					
3:63	إنَ								
3:64	إلّا				PP				
3:65	إلّا								
3:66					PP	PP			AC
3:67									AC
3:68		إنَ + لـ							
3:69	إلّا								
3:70									CQ
3:71									CQ
3:73	إلّا إنَ إنَ								
3:74					PP				
3:75	إلّا				PP	PP	PP		CQ
3:76	إنَ								
3:77	إنَ				PP				
3:78		إنَ + لـ			PP				CQ
3:81		لـ + نَ لـ + نَ			PP				
3:83					NP				
3:87					PP				Aj
3:88					PP				
3:89	إنَ				PP				
3:90	إنَ								
3:91	إنَ مِن				PP				
3:92	مِن				PP				
3:96		إنَ + لـ							
3:97	إنَ				PP				App
3:99	بـ								CQ

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
3:100					PP				
3:101					PP				
3:102	إلّا								CA
3:103					PP	PP			CQ
3:104					PP				
3:105					PP				
3:109					PP				
3:110					PP				
3:112					PP				
3:113					PP				
3:115	مِن								
3:116	إنَّ				PP				CA
3:117					PP	NP			
3:118					PP				
3:119	إنَّ								AC Aj
3:120	إنَّ				PP				CA
3:122					PP				
3:126	إلّا إلّا								
3:127									
3:128	إنَّ				PP				
3:129					PP				
3:130									DAj
3:135	إلّا								
3:137					PP				
3:138					PP				
3:140	قد				NP	PP			
3:143	قد قد								CQ
3:144	إلّا				PP				CA
3:145	إلّا								
3:146					PP				Aj
3:147	إلّا								
3:151					PP	PP			
3:152	قد								
3:154	قد مِن	إنَّ + كل			PP	PP	PP		CA
3:155	إنَّ	إنَّ + إنَّما + استنزل							
3:158					PP				
3:159	ما إنَّ								
3:160					PP				

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
3:164	لـ	لقد							
3:165					PP				
3:167									PP
3:172					PP				
3:173		إنَّ + قد			PP				
3:175	إنَّما								AC
3:176	إنَّ				PP				CA
3:177	إنَّ				PP				CA
3:178	نَّ إنَّما				PP				
3:180	نَّ هو				PP	PP			
3:181	إنَّ	لقد							
3:183	إنَّ قد								
3:184	قد								
3:185	إنَّما قد إلّا								
3:186	إنَّ	لـ + نَّ لـ + نَّ							Aj
3:187	نَّ نَّ								Av
3:188	نَّ نَّ				PP				
3:189					PP	PP			
3:190		إنَّ + لـ							
3:192	إنَّ قد مِن								
3:193	إنَّ				PP	PP			
3:194	إنَّ								
3:195		لـ + نَّ لـ + نَّ			PP	PP			DN
3:196	نَّ								
3:197									
3:198					PP				
3:199	إنَّ	إنَّ + لـ			PP				
3:200									
4:1	إنَّ				PP	PP	PP		Aj
4:2	إنَّ								
4:5									CA
4:6					PP				
4:7					PP	PP			
4:8					O				CA

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
4:9									CA
4:10		إنَّ + إنَّما							
4:11	إنَّ				PP				App
4:14					PP				
4:15					PP				
4:16	إنَّ								
4:17	إنَّما								
4:18	إنَّ				NP	PP			
4:19					PP				Aj
4:20					PP				
4:21	قد								
4:22	قد / إنَّ								
4:23	قد / إنَّ				PP				
4:24	إنَّ								
4:25					PP				
4:29	إنَّ				PP				
4:30	سوف				PP				
4:31									CA
4:32	إنَّ				PP	PP	PP	PP	
4:33	إنَّ				PP				
4:34	إنَّ								
4:35	إنَّ								
4:36	إنَّ								
4:37					PP				
4:38					PP				
4:39					PP				
4:40	إنَّ				PP				
4:42					PP				
4:43	إنَّ								
4:48	إنَّ / قد								CA / Aj
4:49									
4:50					PP				
4:51									
4:52									
4:53					PP				
4:54	قد								
4:55									
4:56	إنَّ	إنَّ + سوف							
4:57					PP				Av DAj

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
4:58	إنَّ / إنَّ / إنَّ								
4:60	قد								CA
4:61									CA
4:62	إلَّا								
4:63					PP				CA
4:64	إلَّا				PP				
4:65									CA
4:66	إلَّا								
4:67					PP				
4:72	قد	لـ + نَ			PP				
4:73					PP				CA
4:74	سوف								
4:75					PP	PP			
4:76	إنَّ								
4:79	مِن / مِن				PP				CQ
4:82					PP				
4:84	إلَّا								
4:85									CA / CA
4:86	إنَّ								
4:87	إلَّا	لـ + نَ							CQ
4:90					PP				
4:91					PP				
4:92	إلَّا								
4:94	إنَّ				PP	PP			
4:95					NP				CA
4:97	إنَّ								
4:101	إنَّ								
4:102	إنَّ				PP				
4:103	إنَّ								
4:104	إنَّ								
4:105	إنَّ				PP				
4:106	إنَّ								
4:107	إنَّ								
4:108					PP				AC / CQ
4:111	إنَّما								
4:112	قد								
4:113	إلَّا / مِن								

Left table

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
4:114	إلّا / سوف								
4:115					PP				
4:116	قد								CA
4:117	إلّا / إلَّا								
4:118		لـ + نَ							
4:119	قد	لـ + نَ / لـ + نَ / لـ + نَ / لـ + نَ / لـ + نَ / لـ + نَ / لـ + نَ / لـ + نَ							CA
4:120	إلّا								
4:122									Av
4:124	مِن								
4:126					PP	PP			
4:127	مِن / إنَّ				PP				App
4:128	إنَّ				PP				
4:129	إنَّ								CA
4:131		لقد			PP	PP			
4:132					PP				
4:133					PP				
4:134					AvP				
4:135	إنَّ				PP				
4:136	قد								CA Aj
4:137	إنَّ								
4:138					PP				
4:139	إنَّ				AvP				CQ
4:140	قد / إنَّ / إنَّ								CQ
4:141					PP	PP	PP		
4:142	إنَّ / إلَّا								
4:144					PP				Aj
4:145	إنَّ				PP				
4:146	سوف								
4:149	إنَّ								
4:150	إنَّ								
4:151					PP				Aj

Right table

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
4:152	سوف								
4:153									PP CQ
4:154					PP				
4:155	ما / إلَّا								
4:157	إنَّ / إلّا	إنَّ + لـ							App
4:159	إلَّا	لـ + نَ							
4:163	إنَّ								
4:164	قد								CA
4:165					PP				
4:167		إنَّ + قد							CA
4:168	إنَّ								
4:169									Av
4:170	إنَّ				PP				
4:171	إلّا / إنَّما / إنَّما				PP				App
4:172									CQ
4:174	قد								
4:176					PP	PP	PP	PP	
5:01	إنَّ								
5:02	إنَّ								AC
5:03	إنَّ								AC
5:04	إنَّ								
5:05	قد				PP				AC
5:07	إنَّ								
5:08	نَ / هو / إنَّ								
5:09					PP				
5:11					PP				
5:12	إنَّ / قد	لقد / لـ + نَ / لـ + نَ							CA
5:13	ما / إنَّ								
5:14	سوف				PP				
5:15	قد / قد				PP				
5:16					PP				
5:17	إنَّ	لقد			PP	PP			CQ
5:18					PP	PP			
5:19	قد				PP				

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
	قد								
5:22	إنَّ إنَّ إنَّ				PP				
5:23	إنَّ				PP				
5:24	إنَّ أنت إنَّ								Av
5:25	إنَّ إلَّا								
5:26	إنَّ								
5:27	إنَّما	لـ + نَّ							
5:28	بـ إنَّ								App
5:29	إنَّ								
5:32		لقد إنَّ + لـ			PP				CQ CQ
5:33	إنَّما				PP	PP			
5:36	إنَّ				PP				CQ Av
5:37	بـ				PP				
5:39	إنَّ إنَّ								
5:40					PP	PP			
5:41					PP	PP	PP	PP	
5:42	إنَّ								
5:43	بـ				PP				
5:44	إنَّ				PP				AC
5:46					PP				
5:48					PP	PP	PP		CQ
5:49		إنَّ + لـ							
5:50					NP				
5:51	إنَّ إنَّ								CA
5:53		إنَّ + لـ							AC
5:54	سوف								DN
5:55	إنَّما								
5:56		إنَّ + هم			NP				
5:58	بـ								
5:61	قد	هم + قد							
5:64		لـ + نَّ			NP				
5:66					PP				
5:67	إنَّ								
5:68		لـ + نَّ			NP				
5:69	إنَّ								

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
5:70		لقد							
5:72	إنَّ إنَّ قد مِن	لقد							App
5:73	إنَّ إلَّا	لقد لـ + نَّ			O				Aj
5:75		إلَّا + قد							
5:76	هو								
5:77	قد								Aj
5:79	لـ								
5:80	لـ				PP				
5:82	بـ	لـ + نَّ لـ + نَّ			PP				
5:87	إنَّ								
5:90	إنَّما								
5:91	إنَّما								
5:92					PP				
5:93					PP				
5:94		لـ + نَّ			PP				
5:97					PP				App
5:99	إلَّا								
5:102	قد								
5:103	مِن								
5:105					PP				CQ
5:106		إنَّ + لـ			NP				
5:107		إنَّ + لـ							
5:109		إنَّ + أنت							
5:110	إلَّا								
5:112									PP
5:114					PP				PP
5:115	إنَّ إنَّ								CA
5:116	أنت قد	إنَّ + أنت							AC
5:117	إلَّا	أنت + الـ			PP				App
5:118	إنَّ		إنَّ + أنت + الـ						
5:119					NP	PP			Av
5:120					PP	PP			
6:04	مِن إلَّا								
6:05	سوف								
6:07	إلَّا								PP
6:10		لقد							

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
6:13					PP				
6:14	إنَّ / نَّ				NP				
6:15	إنَّ								
6:16	قد								
6:17	إلّا				PP				
6:19	إنّما / إنَّ	إنَّ + لـ							
6:21	إنَّ								
6:22									CQ
6:23	إلّا								App
6:25	إلّا				PP				
6:26	إلّا								
6:28		إنَّ + لـ							
6:29	إلّا / بـ								
6:30	بـ								
6:31	قد								PP
6:32	إلّا / لـ								
6:33	إنَّ	إنَّ + لـ			PP				
6:34		لقد / لقد							
6:35	نَّ								
6:36	إنّما				PP				
6:37	إنَّ								
6:38	مِن / إلّا / مِن				PP	PP			AjP
6:40					NP				
6:41					NP				
6:42		لقد							
6:47	إلّا								
6:48	إلّا								
6:50	إنَّ / إلّا								
6:51					PP				
6:52	مِن / مِن								
6:53	بـ								
6:56	إنَّ / قد								AC
6:57	إنَّ / إلّا								
6:59	إلّا				AvP				
	إلّا								
6:60					PP				
6:61					NP				
6:62					PP				App
6:63	نَّ								
6:67	سوف				PP				
6:68		إمّا + نَّ							
6:69	مِن								
6:70					PP	PP			CA
6:71			إنَّ + هو + الـ		PP	PP			
6:72					PP				
6:73					PP				
6:74	إنَّ								App / App
6:77		لـ + نَّ							
6:78	إنَّ								
6:79	إنَّ								AC
6:80	قد / إلّا								CA
6:82					PP				
6:83	إنَّ								
6:84					NP	NP			
6:86					NP				
6:89		قد + بـ							
6:90	إلّا								
6:91	مِن / أنتم				PP				CA
6:92					PP				
6:93					PP				
6:94		لقد / لقد							
6:95	إنَّ								
6:97	قد								
6:98	قد								Aj
6:99		إنَّ + لـ			PP				App
6:101					PP	PP	PP		
6:102	إلّا				PP				App
6:104	بـ								
6:106	إلّا								
6:107	بـ								
6:108					PP				
6:109	إنّما	لـ + نَّ							CA
6:111	إلّا								
6:114	نَّ								

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
6:116	إلّا إلّا								
6:117		إنَّ + هو							
6:119	قد	إنَّ + لـ إنَّ + هو							
6:120	إنَّ								
6:121		إنَّ + لـ إنَّ + لـ إنَّ + لـ							
6:123	إلّا								
6:126	قد								
6:127					PP				
6:128	قد إن								CQ
6:132	بـ				PP				
6:134	بـ	إنَّ + لـ							
6:135	إنَّ سوف إنَّ				PP				
6:137					PP				
6:138	إلّا								
6:139	إنَّ								
6:140	قد قد								AC
6:141	إنَّ								
6:142	إنَّ								Aj
6:143					PP	PP	NP		App
6:144	إنَّ				PP	PP	NP		
6:145	إنَّ إنَّ				PP				DV
6:146		إنَّ + لـ			PP	PP			
6:147									Aj
6:148	مِن مِن إلّا إلّا								
6:149					PP				Aj
6:150					PP				
6:151	إلّا								
6:152	إلّا إلّا				PP				
6:154					PP				
6:156	إنَّما				PP				
6:157	قد								
6:158	إلّا				NP				

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
6:159	إنَّ إنَّ إنَّما								
6:160	إلّا								
6:161	إنَّ								App App AC
6:162	إنَّ								App
6:163					PP				
6:164	إلّا				NP	PP			DN
6:165	إنَّ إنَّ	إنَّ + لـ							
7:02					PP				
7:03	مِن								
7:05	إلّا إنَّ								
7:06	نَ نَ								
7:07	نَ								
7:10		لقد							
7:11		لقد							CQ
7:13	إنَّ								
7:15	إنَّ								
7:16		لـ + نَ							
7:17		لـ + نَ							
7:18		لـ + نَ							Aj
7:19	أنت								
7:20	إلّا								
7:21		إنَّ + لـ			PP				
7:22					PP				Aj
7:23		لـ + نَ							
7:24					PP				
7:25					AvP	AvP	PP		
7:26	قد								
7:27	نَ إنَّ	إنَّ + هو							
7:28	إنَّ								
7:30	إنَّ				NP	NP			
7:31	إنَّ								
7:33	إنَّما								
7:34					PP				
7:38	قد				PP				CQ
7:39	مِن								
7:40	إنَّ								
7:41					PP				

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
7:42	إلّا								
7:43		لقد							
7:44	قد								DN
7:45					PP				
7:46					PP	PP			
7:50	إنَّ								
7:51									App
7:52		لقد							
7:53	إلّا قد مِن قد								
7:54	إنَّ				PP				App
7:55	إنَّ								
7:56	إنَّ								
7:58	إلّا								
7:59	مِن إنَّ	لقد							
7:60		إنَّ + لـ							App
7:61					PP				
7:64	إنَّ								
7:65	مِن								
7:66		إنَّ + لـ إنَّ + لـ							
7:67					PP				
7:68					PP				
7:70									CQ
7:71	قد								
7:72									AC
7:73	مِن قد				PP				
7:74									CQ
7:75	إنَّ				PP				App
7:76	إنَّ				PP				
7:78					PP				
7:79		لقد							
7:80	مِن								
7:81		إنَّ + لـ							
7:82	إلّا إنَّ								
7:85	مِن قد								
7:88		لـ + نَّ							
7:89	قد إلّا				PP				App

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
7:90		إنَّ + لـ							
7:92	هم								
7:93		لقد							
7:94	مِن إلّا								
7:95	قد				NP				CQ
7:99	إلّا								
7:101		لقد							
7:102	مِن لـ								
7:104	إنَّ								
7:105	إلّا قد								
7:109		إنَّ + لـ							
7:113				إنَّ + لـ + نحن + الـ					
7:114		إنَّ + لـ							
7:115		إمَّا + نحن + الـ							
7:122									App
7:123	سوف	إنَّ + لـ							
7:124		لـ + نَّ لـ + نَّ							Aj
7:125	إنَّ				PP				
7:126	إلّا								
7:127	إنَّ				PP				
7:128	إنَّ								
7:130		لقد							
7:131		ألا + إنَّما			PP				
7:132	بـ				PP				
7:134		لـ + نَّ لـ + نَّ							
7:138	إنَّ								
7:139	إنَّ								
7:141					PP				
7:143	سوف								
7:144	إنَّ								
7:148									App
7:149	قد	لـ + نَّ							
7:150	إنَّ								CQ
7:152	إنَّ								
7:153		إنَّ + لـ							
7:154					PP				
7:155	إلّا								
7:156	إنَّ								

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
7:157									App App
7:158	إنْ إلّا								CQ App App App App
7:159					PP				
7:160	قد				NP				App
7:167		لـ + نَ إنَ + لـ إنَ + لـ							
7:168					PP	PP			
7:169	إلّا								
7:170	إنَ								
7:172	إنَ				PP				App
7:173	إنَّما								
7:177					O	O			
7:179					PP	PP	PP		
7:180					PP				
7:181					PP	PP			
7:183	إنَ								
7:184	مِن إلّا								
7:185	مِن قد								
7:187	إنَّما إلّا إلّا إنَّما								
7:188	إلّا إلّا								
7:189		لـ + نَ							App
7:192					NP				
7:194									Aj
7:195					PP	PP	PP	PP	
7:196	إنَ								
7:197					NP				
7:199									
7:200	إنَ	إمَّا + نَ							DN
7:201	إنَ								
7:203	إنَّما								
7:206	إنَ				PP				
8:02	إنَّما				PP				
8:03					PP				
8:04					PP				Aj

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
8:05		إنَ + لـ							
8:10	إلّا إلّا إنَ	لـ + نَ							
8:13	إنَ								
8:14					PP				
8:16	قد				PP				
8:17	إنَ								CA
8:18	قد								
8:19	قد								
8:22	إنَ								
8:24					PP				
8:25	نَ								
8:28					AvP				
8:31	قد إلّا								
8:32	هو								
8:34	إلّا								
8:35	إلّا								
8:36	إنَ				PP				
8:37									CQ
8:38	قد قد إنَ				PP				Aj
8:41					PP	PP			App
8:42		إنَ + لـ							
8:43	إنَ								
8:44					PP				
8:47					PP				
8:48	إنَ إنَ إنَ إنَ								
8:49	إنَ				NP				
8:50					NP				
8:52	إنَ								
8:55	إنَ								AC
8:57		إمَّا + نَ							
8:58	إنَ	إمَّا + نَ							
8:59	نَ إنَ								
8:61		إنَ + هو + الـ							
8:62	إنَ								
8:63	إنَ								CQ

Chapter & Verse	Simple 1	Complex 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
8:65						PP	PP			
8:66						PP	PP			
8:68						PP				
8:69	إنَّ									
8:71	قد									
8:72	إنَّ					PP	PP	PP		
8:74						PP				CA
8:75	إنَّ					PP				
9:04	إنَّ					PP				
9:05	إنَّ									
9:07	إنَّ					PP				
9:09	إنَّ									
9:12	إنَّ									
9:17						PP				
9:18	إنَّما إلّا									
9:21						PP				
9:22	إنَّ					PP				
9:25			لقد							
9:28	إنَّما سوف إنَّ									
9:31	إلّا إلّا									
9:32	إلّا									
9:34			إنَّ + لـ							
9:36	إنَّ					PP				
9:37	إنَّما									
9:38	إلّا									
9:39						PP				CA
9:40	قد إنَّ هي									
9:42			إنَّ + لـ							
9:45	إنَّما					PP				
9:47	إلّا					PP				
9:48			لقد							
9:49			إنَّ + لـ			PP				
9:50	قد									
9:51	إلّا					PP				
9:52	إلّا					PP				
9:53	إنَّ									
9:54	إلّا									

Chapter & Verse	Simple 1	Complex 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
	إلّا									
	إلّا									
9:55			إنَّما + لـ							
9:56	إنَّ		إنَّ + لـ							
9:59	إنَّ									
9:60	إنَّما									
9:61						PP				
9:64	إنَّ									
9:65	إنَّما		لـ + نَّ			PP				
9:66	قد									
9:67			إنَّ + هو							
9:68						PP				
9:70						NP				App
9:71	إنَّ									
9:74	إلّا مِن		لقد							
9:75			لـ + نَّ لـ + نَّ							
9:79	إلّا					PP				
9:83	إنَّ									Av
9:84	إنَّ									Av
9:85	إنَّما									
9:91	مِن									
9:93	إنَّما									
9:94	قد									
9:95	إنَّ									
9:96	إنَّ									
9:98						PP				
9:99	إنَّ		ألا + إنَّ							
9:100										Av
9:101						PP				
9:102	إنَّ									
9:103	إنَّ									
9:107	إلّا		لـ + نَّ إنَّ + لـ							
9:108						PP				Av
9:110										Aj
9:111	إنَّ									Aj
9:114	إلّا		إنَّ + لـ							
9:115	إنَّ					PP				
9:116	إنَّ مِن					PP				
9:117	إنَّ		لقد							

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
9:118	إلا		إنَّ + هو + الـ						
9:120	إلّا إنَّ								
9:121	إلّا								
9:125					PP				
9:127	بـ								
9:128		لقد			PP				
9:129	إلا								
10:02	إلا	إنَّ + لـ			PP	PP			
10:03	إنَّ مِن إلّا								
10:04	إنَّ				PP	PP			CQ CA
10:05	إلّا								
10:06		إنَّ + لـ			PP				
10:07	إنَّ				PP				
10:09	إنَّ								
10:12					NP				
10:13		لقد							
10:15	إلا إنَّ								
10:16	قد								
10:17	إنَّ								
10:19	إلّا								
10:20	إنَّما إنَّ								
10:21	إنَّ								
10:22		لـ + نَّ							
10:23	إنَّما				PP				
10:24	إنَّما								
10:26					PP	NP			
10:27	مِن								Aj
10:28	أنتم				NP				
10:29	لـ				PP				
10:30									App
10:32	إلّا								App
10:36	إلّا إنَّ								
10:41					PP	PP			
10:44	إنَّ				NP				
10:45	إلّا								
10:46		إمّا + نَّ							
10:47					PP				

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
10:49	إلا				PP				
10:51					PP				
10:52	إلّا								
10:53	بـ	إنَّ + لـ							
10:55		ألا + إنَّ ألا + إنَّ							
10:56					PP				
10:57	قد								
10:60		إنَّ + لـ							
10:61	مِن إلّا مِن إلّا								
10:62		ألا + إنَّ							
10:64					PP				
10:65	إنَّ								CQ
10:66	إلّا إلّا	ألا + إنَّ							
10:67	إنَّ								
10:68					PP				
10:69	إنَّ								
10:70					PP				
10:71					PP				
10:72	مِن إلّا								
10:76		إنَّ + لـ							
10:78	بـ				PP				
10:81	إنَّ	إنَّ + سـ							
10:83	إلّا	إنَّ + لـ إنَّ + لـ							
10:84					PP				
10:85					PP				
10:88	إنَّ								
10:89	قد								
10:90	إلّا								
10:91	قد								
10:92		إنَّ + لـ			PP				
10:93	إنَّ	لقد							CA
10:94	نَّ	لقد							
10:95	نَّ								
10:96	إنَّ								
10:99									Aj CQ
10:100	إلّا								

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
10:102	إلّا / إنّ								
10:103									CA
10:105	نْ								
10:106	إنّ								
10:107	إلّا								
10:108	قد / إنَّما / إنَّما / بـ								
11:02	إلّا / إنّ				PP				
11:03	إنّ								
11:04					PP	PP			
11:05	إنّ	ألا + إنّ							
11:06	مِن / إلّا				PP				
11:07	إنّ / إلّا	لـ + نّ							
11:08		لـ + نّ			PP				
11:09		إنّ + لـ							
11:10		لـ + نّ / إنّ + لـ							
11:11					PP				
11:12	إنَّما				PP				
11:14	إلّا								
11:15					AvP				
11:16	إلّا				AjP				
11:17	إنّ								
11:20	مِن								
11:23	إنّ								
11:25	إنّ	لقد							
11:26	إلّا								
11:27	إلّا / إلّا / إلّا								
11:29	إلّا / بـ / إنّ								
11:31	إنّ / إنّ				PP				
11:32	قد								
11:33	إنَّما / بـ								
11:34					PP				

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
11:35					PP				
11:36	إلّا / قد								
11:37	إنّ								
11:38	إنّ								
11:39	سوف								
11:40	إلّا								Aj
11:41		إنّ + لـ							
11:43	إلّا								
11:45	إنّ / إنّ								
11:46	إنّ / إنّ								
11:47	إنّ								
11:49	أنت / إنّ								
11:50	مِن / إلّا								
11:51	إلّا								
11:53	بـ / بـ								
11:54	إلّا / إنّ								
11:55									CQ
11:56	إلّا / إنّ								
11:57	قد / نّ								
11:60		ألا + إنّ							App
11:61	مِن / إنّ								
11:62	قد	إنّ + لـ							
11:66			إنّ + هو + الـ						
11:67					NP				
11:68		ألا + إنّ							
11:69		لقد							
11:70	إنّ								
11:72		إنّ + لـ							
11:73	إنّ								
11:75		إنّ + لـ / إنّ + قد							
11:76	إنّ								
11:78					PP				
11:79	مِن	لقد / إنّ + لـ							
11:80					PP				

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inv 1	Inv 2	Inv 3	Inv 4	Other
11:81	إنَّ إلَّا إنَّ إنَّ								
11:83	بـ								
11:84	مِن إنَّ إنَّ								
11:85									CQ
11:86	بـ								
11:87				إنَّ + لـ + أنت + الـ					
11:88	إلَّا إلَّا				PP	PP			
11:89	بـ								
11:90	إنَّ								
11:91	بـ	إنَّ + لـ							
11:92	إنَّ				PP				
11:93	إنَّ سوف إنَّ								
11:94					NP				
11:96		لقد							
11:97	بـ								
11:100					PP				
11:101	مِن								
11:102	إنَّ								
11:103		إنَّ + لـ			PP				
11:104	إلَّا								
11:105	إلَّا				PP				
11:106					PP				
11:107	إلَّا إنَّ								
11:108	إلَّا								
11:109	إلَّا	إنَّ + لـ							
11:110		لقد إنَّ + لـ							
11:111	إنَّ		إنَّ + لـ + نَ		PP				
11:112	إنَّ				PP				
11:113	مِن								
11:114	إنَّ								
11:115	إنَّ								
11:119		لـ + نَ							
11:120					NP				
11:121	إنَّ								

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inv 1	Inv 2	Inv 3	Inv 4	Other
11:122	إنَّ								
11:123	بـ				PP	PP			Aj
12:02	إنَّ								
12:03	لـ								
12:04	إنَّ				PP				
12:05	إنَّ				PP				CA
12:06	إنَّ								App
12:07		لقد			PP				
12:08		إنَّ + لـ							
12:09					PP				
12:10									DN
12:11		إنَّ + لـ							
12:12		إنَّ + لـ							
12:13		إنَّ + لـ			PP				
12:14		إنَّ + لـ							
12:15		لـ + نَ							
12:17	إنَّ بـ								
12:20					PP				App
12:23	إنَّ إنَّ								
12:24	إنَّ	لقد							
12:26									DN
12:28	إنَّ إنَّ								
12:30	قد	إنَّ + لـ							
12:31	إلَّا								
12:32		لقد لـ + نَ لـ + ن							
12:34			إنَّ + هو + الـ						
12:35		لـ + نَ							
12:36	إنَّ إنَّ إنَّ								
12:37	إلَّا إنَّ هم								
12:38									App
12:40	إلَّا مِن إلَّا إلَّا								
12:41					PP				
12:43	إنَّ				PP				

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
12:44	بـ								
12:49					PP	PP			
12:50	إنَّ				PP				
12:51	مِن	إنَّ + لـ							
12:53	إنَّ	إنَّ + لـ							
12:54	إنَّ				PP				
12:55	إنَّ								
12:61		إنَّ + لـ							
12:63		إنَّ + لـ							
12:67	مِن إلَّا				PP	PP			Aj
12:68	مِن إلَّا	إنَّ + لـ							
12:69		إنَّ + أنا							
12:70		إنَّ + لـ							DN
12:72					PP				
12:73		لقد							
12:76	إلَّا				AvP				
12:77	قد								AC
12:78	إنَّ إنَّ				PP				App
12:79		إنَّ + لـ							
12:80	قد				PP				
12:81	إنَّ إلَّا				PP				
12:82		إنَّ + لـ							
12:83			إنَّ + هو + الـ						
12:86	إنَّما								
12:87	إنَّ								
12:88	إنَّ								
12:90	قد إنَّ إنَّ		إنَّ + لـ + أنت						
12:91	لـ		لقد + SS						
12:93									Aj
12:94		إنَّ + لـ							
12:95			SS + إنَّ + لـ						
12:96	أنَّ إنَّ								
12:97	إنَّ								
12:98	سوف		إنَّ + هو + الـ						
12:100	قد قد إنَّ		إنَّ + هو + الـ						

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
12:101	قد								
12:103	بـ								
12:104	مِن إلَّا								
12:109	إلَّا لـ								
12:110	قد								
12:111		لقد				PP			
13:02					PP				
13:03		إنَّ + لـ				PP			Aj
13:04		إنَّ + لـ				PP			
13:05		إنَّ + لـ							
13:06	قد	إنَّ + لـ إنَّ + لـ							
13:07	إنَّما				PP				
13:11	إنَّ مِن				PP				
13:14	إلَّا بـ إلَّا				PP				
13:18					PP	PP			CQ
13:19	إنَّما								
13:22					PP				
13:25					PP	PP			
13:26	إلَّا								
13:27	إنَّ								
13:30	قد إلَّا				PP	PP			
13:31	إنَّ					PP			CQ CQ
13:32		لقد							
13:34	لـ مِن				PP				
13:36	إنَّما				PP	PP			
13:37	مِن								
13:38	إلَّا	لقد				PP			
13:39					PP				
13:40	نَ نَ إنَّما				PP	PP			
13:42	قد				PP	PP			CQ
13:43					PP				
14:02					PP				
14:04	مِن إلَّا								

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
14:05		لقد إنَّ + لـ							
14:06					PP				
14:07		إنَّ + لـ							
14:08	أنتم	إنَّ + لـ							CQ
14:09	إلَّا إنَّ	إنَّ + لـ							App Aj
14:10	إلَّا				PP				App
14:11	إلَّا إلَّا				PP				
14:12	قد	لـ + نَّ			PP				
14:13		لـ + نَّ لـ + نَّ لـ + نَّ لـ + نَّ							
14:14		لـ + نَّ							
14:15					PP				
14:16					PP				
14:17	بـ				PP				
14:20	بـ								
14:21	إنَّ مِن مِن								CQ
14:22	إنَّ إلَّا بـ بـ إنَّ إنَّ				PP				CA
14:24									App
14:26	مِن								
14:30	إنَّ								
14:34		إنَّ + لـ							
14:36	إنَّ إنَّ إنَّ								
14:37	إنَّ								
14:38	إنَّ مِن								
14:39		إنَّ + لـ							
14:42	نَّ إنَّما								
14:44	مِن								
14:46					PP				
14:47	نَّ إنَّ								
14:48									App

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
14:51	إنَّ								
15:03	سوف								
15:04	مِن إلَّا و								
15:05	مِن								
15:06		إنَّ + لـ							
15:08	إلَّا								
15:09		إنَّ + نحن إنَّ + لـ			PP				
15:10		لقد							
15:11	مِن إلَّا								
15:13	قد								
15:15	إنَّما								
15:16		لقد							
15:19	مِن				NP				
15:20	بـ								
15:21	مِن إلَّا				PP				
15:22	بـ								
15:23			إنَّ + لـ + نحن						
15:24		لقد							
15:25	إنَّ	إنَّ + هو							
15:26		لقد							
15:27					NP				
15:28	إنَّ								
15:30									CQ Aj
15:34	إنَّ								
15:35	إنَّ								
15:37	إنَّ								
15:39		لـ + نَّ لـ + نَّ							
15:42	إنَّ								
15:43		إنَّ + لـ							
15:44					PP	PP			
15:45	إنَّ								
15:48	بـ								
15:49	أنا								
15:52	إنَّ				PP				
15:53	إنَّ								
15:56	إلَّا								
15:58	إنَّ								

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
15:59		إنَّ + لـ							
15:60		إنَّ + لـ							
15:61					NP				
15:62	إنَّ								
15:64		إنَّ + لـ							
15:68	إنَّ								
15:72			SS + إنَّ + لـ						
15:75		إنَّ + لـ							
15:76		إنَّ + لـ							
15:77		إنَّ + لـ							
15:78	لـ								
15:79		إنَّ + لـ							
15:80		لقد							
15:81					PP				
15:85	إلَّا	إنَّ + لـ							
15:86			إنَّ + هو + الـ						
15:87		لقد							
15:88	نَ								
15:89			إنَّ + أنا + الـ						
15:92			SS + لـ + نَ						Aj
15:95	إنَّ								
15:96	سوف								
15:97		لقد							
16:02	إلَّا								
16:05					NP	PP	PP		
16:06					PP				
16:07	إلَّا	إنَّ + لـ							
16:08					NP				
16:09					PP				
16:10					PP	PP			
16:11		إنَّ + لـ							
16:12		إنَّ + لـ							
16:13		إنَّ + لـ							
16:16					PP				
16:18		إنَّ + لـ							
16:21									Aj
16:23	إنَّ								
16:25									CQ
16:26	قد								Av
16:27	إنَّ								
16:28	مِن إنَّ								
16:30	لـ لـ				PP				

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
16:33	إلَّا				NP				
16:35	مِن مِن إلَّا								
16:36		لقد							
16:37	إنَّ مِن								
16:40	إنَّما								
16:41	لـ	لـ + نَ							
16:43	إلَّا								
16:46	بـ								
16:47		إنَّ + لـ							
16:50									Av
16:51					NP				Aj
16:52					PP	PP	NP		
16:54					PP				
16:55	سوف								
16:56			SS + لـ + نَ						
16:60					PP	PP			
16:61	مِن								
16:62					PP	PP			
16:63			SS + لقد		PP				
16:64	إلَّا								
16:65		إنَّ + لـ							
16:66		إنَّ + لـ							
16:67		إنَّ + لـ							
16:69		إنَّ + لـ			PP				
16:70	إنَّ								
16:71					PP				
16:72					PP	PP			
16:74	إنَّ								
16:77	إلَّا إنَّ				PP	PP			
16:79	إلَّا	إنَّ + لـ							
16:82	إنَّما				PP				
16:86		إنَّ + لـ							
16:90	إنَّ								
16:91	قد إنَّ								
16:92	إنَّما	لـ + نَ			PP				
16:93		لـ + نَ							
16:94					PP				
16:95		إنَّما + هو							

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
16:96		لـ + نَ							
16:97		لـ + نَ / لـ + نَ							
16:99					PP	PP			
16:100	إنَّما								
16:101	إنَّما								
16:103	إنَّما	لقد							
16:104					PP				
16:105	إنَّما								
16:106					PP	PP			
16:110	إنَّ	إنَّ + لـ							
16:112									Aj
16:113		لقد							
16:114					NP				
16:115	إنَّما / إنَّ								
16:116	إنَّ								
16:117					PP				
16:118					PP	NP			
16:119	إنَّ	إنَّ + لـ							
16:120	إنَّ								
16:122		إنَّ + لـ							
16:124	إنَّما	إنَّ + لـ							
16:125		إنَّ + لـ							
16:126	لـ								
16:127	إلَّا								
16:128	إنَّ								
17:01			إنَّ + هو + الـ						Av
17:03	إنَّ								
17:04		لـ + نَ / لـ + نَ							
17:07									CA
17:09	إنَّ								
17:12									CA
17:15	إنَّما / إنَّما								
17:16									CA
17:17					PP				
17:20					NP				
17:21	لـ								
17:22	إلَّا								
17:23		إمَّا + نَ							CA
17:25	إنَّ				PP				
17:26									CA

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
17:27	إنَّ				PP				
17:28		إمَّا + نَ							
17:29									CA
17:30	إنَّ / إنَّ				PP				
17:31	إنَّ								
17:32	إنَّ								
17:33	إلَّا / قد / إنَّ								
17:34	إلَّا / إنَّ								
17:36	إنَّ								
17:37	إنَّ								
17:38					AvP				
17:40		إنَّ + لـ							CA
17:41	إلَّا	لقد							
17:43									CA
17:44	إلَّا / إنَّ								
17:47	إلَّا								
17:49		إنَّ + لـ							
17:52	إلَّا								
17:53	إنَّ / إنَّ								
17:55		لقد							
17:57	إنَّ								
17:58	إلَّا				PP				
17:59	إلَّا / إلَّا								
17:60	إلَّا / إلَّا								
17:62		لـ + نَ							
17:63									CA
17:64	إلَّا								
17:65	إنَّ				PP				
17:66	إنَّ				PP				
17:70		لقد							CA
17:73		لـ + نَ							
17:74		لقد							
17:76	إلَّا	لـ + نَ							
17:77	قد								
17:78	إنَّ								
17:79					PP				

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
17:81	إنَّ								
17:82	إلَّا								
17:85	إلَّا								
17:86		لـ + نَّ							
17:87	إنَّ								
17:89		لقد							
17:91									CA
17:93	إلَّا								
17:94	إلَّا								
17:95					PP				
17:96	إنَّ				PP				
17:97									
17:98		إنَّ + لـ							
17:101		لقد / إنَّ + لـ							
17:102	إلَّا	إنَّ + لـ							
17:103									CQ
17:105	إلَّا				PP				
17:106									CA
17:107	إنَّ								
17:108	لـ								
17:110					PP				
17:111					PP / PP				CA
18:05	مِن / إلَّا								
18:07	إنَّ								
18:08		إنَّ + لـ							
18:13	إنَّ								
18:14		لقد							
18:19	نَ								DN
18:20	نَ / إنَّ								
18:21		لـ + نَّ							
18:22	وَ / إلَّا / إلَّا								
18:23	نَ								
18:25									App
18:26	مِن				PP				
18:29	إنَّ								
18:30	إنَّ / إنَّ								
18:31					PP				

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
18:34					PP				
18:36	نَ								
18:39	إلَّا / أنَا								
18:48		لقد							
18:49	إلَّا								
18:54		لقد							
18:55	إلَّا								
18:56	إلَّا								
18:57	إنَّ								
18:58					PP				
18:62		لقد							
18:63	إنَّ / إلَّا								
18:65									CA
18:67	إنَّ								
18:71		لقد							
18:72	إنَّ								
18:74		لقد							
18:75	إنَّ								
18:76	قد								
18:82					AvP				
18:84	إنَّ								
18:87	سوف								
18:88					PP				
18:91	قد								
18:94	إنَّ								
18:99									CA
18:100									CA
18:102	إنَّ								
18:107	إنَّ				PP				
18:110	إنَّما								
19:03									CA
19:04	إنَّ								
19:05	إنَّ								
19:07	إنَّ								
19:08	قد								
19:09	قد				PP				
19:18	إنَّ								
19:19	إنَّما								
19:20					PP				
19:21					PP				
19:23									Aj

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
19:24	قد								
19:26	إن	إمَا + نَ							
19:27		لقد							
19:30	إن								
19:33									CQ
19:35	مِن								
19:36	إن								
19:40		إنَ + نحن							
19:41	إن								
19:43	قد								
19:44	إن								
19:45	إن				PP				
19:46		لـ + نَ			AjP				
19:47	إن								
19:49					NP				
19:51	إن								
19:54	إن								
19:55					Av				
19:56	إن								
19:59	سوف								
19:61	إن								App
19:62					PP				
19:64	إلَا				PP				
19:66			ما + لسوف						
19:68		لـ + نَ	نَ + لـ + SS						
19:69		لـ + نَ							
19:70	لـ								
19:71	إلَا								
19:75									CA
19:77		لـ + نَ							
19:79									CA
19:81					PP				
19:82					PP				
19:83									CA
19:84									CA
19:89		لقد							
19:93	إلَا								
19:94		لقد							
19:96	إن								
19:97	إنَما								
19:98	مِن								
20:05					PP				

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
20:06					PP				
20:08	إلَا				PP				
20:10	إن								
20:12	إن	إنَ + أنا							
20:14	إن / إلَا								
20:15	إن								
20:16	نَ								
20:18					PP				
20:24	إن								
20:35	إنَ				PP				
20:36	قد								
20:37		لقد							
20:40									CA
20:42	أنت								
20:43	إنَ								
20:45	إنَ								
20:46	إنَ								
20:47	إنَ / قد								
20:48		إنَ + قد							
20:54		إنَ + لـ							
20:55					AvP	AvP	AvP		
20:56		لقد							Aj
20:57		لـ + نَ							
20:61	قد								
20:63	لـ								
20:64	قد								
20:68		إنَ + أنت							
20:69	إنَما								
20:71		إنَ + لـ / لـ + نَ / لـ + نَ							
20:72	إنَما								
20:73	إن								
20:74	إن				PP				
20:75	قد								
20:76									App
20:77		لقد							
20:79									AC
20:81	قد								
20:82		إنَ + لـ							
20:85		إنَ + قد							
20:88									App

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
20:90	إنّما إنْ	لقد							
20:94	إنْ								
20:96									CA
20:97	إنْ إنْ	لـ + نَ لـ + نَ							
20:98	إنّما إلَّا								
20:99	قد قد								
20:100	إنْ								
20:103	إلَّا								
20:104	إلَّا								
20:105									CA
20:108	إلَّا								
20:109	إلَّا								
20:111	قد								
20:114									App
20:115		لقد							
20:117	إنَّ نَ								
20:118	إنَّ								
20:123		إمَا + نَ							CQ
20:124	إنْ				PP				
20:125	قد								
20:128		إنَّ + لـ							
20:130					PP				
20:131	نَ								
21:02	مِن								
21:03	إلَّا				AvP				
21:06	مِن								
21:07	إلَّا								
21:10		لقد			PP				
21:12					PP				
21:14	إنْ								
21:18					PP				
21:22									App
21:25	مِن إلَّا إلَّا								
21:27					PP				
21:28	إلَّا				PP				
21:29	إنَّ								
21:31									App

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
21:35					PP				
21:36	إلَّا								
21:41		لقد			PP				
21:43					PP				
21:45	إنّما								
21:46	إنْ	لـ + نَ							
21:48		لقد							
21:49					PP				
21:51		لقد			PP				
21:52					PP				
21:53					PP				
21:54			لقد + أنتم						
21:56									App
21:57			SS + لـ + نَ						
21:58					PP				
21:59		إنَّ + لـ							
21:64		إنَّ + أنتم							
21:65		لقد							
21:66									AC
21:72					NP				
21:73					PP				
21:74	إنَّ				NP				
21:75	إنَّ								
21:76					NP				
21:77	إنَّ								
21:78					NP	PP			
21:79					NP	PP			
21:81					PP				
21:82					PP				
21:86	إنَّ								
21:87	إلَّا إنَّ								
21:90	إنَّ				PP				
21:92	إنَّ								App
21:93					PP				
21:94	إنَّ				PP				
21:96					PP				
21:97	قد								
21:98	إنَّ								
21:100					PP				
21:101	إنَّ								
21:104	إنَّ								
21:105		لقد							

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
21:106		إنَّ + لـ							
21:107	إلَّا								
21:108	إنَّما								
21:110	إنَّ								
21:112									App
22:01	إنَّ								
22:02	بـ								
22:05	إنَّ								
22:06					PP				
22:09					PP				
22:10	بـ								
22:13	لـ / لـ / لـ								
22:14	إنَّ / إنَّ								
22:15	نَ								
22:17	إنَّ / إنَّ				PP				
22:18	مِن / إنَّ								
22:21					PP				
22:23	إنَّ								
22:25	إنَّ								
22:31									AC
22:32	إنَّ								
22:33					PP				
22:34					PP	PP			
22:35					PP				
22:36					PP				
22:37					NP				
22:38	إنَّ / إنَّ								
22:39		إنَّ + لـ			PP				
22:40		لـ + نَّ / إنَّ + لـ							
22:41					PP				
22:42	قد								
22:46					PP				RCI
22:47	إنَّ								
22:48					PP				
22:49	إنَّما								
22:50					PP				
22:52	مِن								

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
22:53		إنَّ + لـ							
22:54		إنَّ + لـ							
22:57					PP				
22:58			إنَّ + لـ + هو						
22:59		لـ + نَّ / إنَّ + لـ							CA
22:60		لـ + نَّ / إنَّ + لـ							
22:63	إنَّ								
22:64					PP				
22:65		إنَّ + لـ							
22:66		إنَّ + لـ							
22:67					PP				DN
22:70	إنَّ / إنَّ				PP				
22:71	مِن								
22:73	إنَّ								
22:74		إنَّ + لـ							CA
22:75	إنَّ								
22:76					PP				
22:78	مِن								
23:01	قد								
23:02					PP				
23:03					PP				
23:04					PP				
23:05					PP				
23:06	إنَّ								
23:08					PP				
23:09					PP				
23:11					PP				
23:12		لقد							
23:14									App
23:15		إنَّ + لـ							
23:16	إنَّ								
23:17		لقد							
23:18		إنَّ + لـ							
23:19					PP	PP			
23:21		إنَّ + لـ			PP	PP			
23:22					PP	PP			
23:23	مِن	لقد							
23:24	إلَّا								
23:25	إلَّا				PP				
23:27	إنَّ								
23:28	أنت								

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
23:29									CA
23:30	ـل	إنَّ + ـل							
23:32	مِن								
23:33	إلَّا								
23:34		إنَّ + ـل							
23:36	R								
23:37	إلَّا / بـ								
23:38	إلَّا								
23:40		ـل + نَّ							
23:43	مِن								
23:44					NP				
23:45									App
23:47					PP				
23:49		لقد							
23:51	إنَّ				PP				
23:52	إنَّ								
23:53					PP				
23:57		إنَّ + هم			PP				
23:58					PP				
23:59					PP				
23:60					PP				
23:61					PP				Av
23:62	إلَّا				PP				
23:63					PP	PP			
23:65	إنَّ				PP				
23:66	قد				PP				
23:69					PP				
23:70					PP	PP			
23:71					PP				
23:73	إنَّ								
23:74		إنَّ + ـل			PP				
23:79					PP				
23:80					PP				
23:82	إلَّا	لقد							
23:84					PP				
23:88					PP				
23:90		إنَّ + ـل							
23:91	مِن / مِن								
23:93		إمَّا + نَّ							
23:95		إنَّ + ـل			PP				
23:99					NP				
23:100	إنَّ				PP				

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
23:102					PP				
23:103						PP			
23:104					NP				
23:105						PP			
23:107	إنَّ								
23:109	إنَّ								
23:111	إنَّ								
23:114	إلَّا								
23:115					PP				
23:116	إلَّا								App
23:117	إنَّما / إنَّ								
24:02					O				
24:03	إلَّا / إلَّا								
24:04									Av
24:05	إنَّ								
24:06	إلَّا	إنَّ + ـل							
24:08		إنَّ + ـل							
24:11	إنَّ				PP				
24:13					PP				
24:15					PP				
24:17									Av
24:19	إنَّ				PP				
24:21	إنَّ / مِن								Av
24:23	إنَّ				PP				
24:26					PP				
24:28					PP				
24:29					PP				
24:30	إنَّ								
24:31	إلَّا / إلَّا								CQ
24:33	إنَّ								
24:34		لقد							
24:35					PP	PP			
24:40	مِن								
24:41	قد								
24:42					PP	PP			
24:43	مِن / مِن								
24:44		إنَّ + ـل							
24:45	إنَّ				PP				
24:46		لقد							

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
24:47	ـب								
24:49					PP				
24:51	إنَّما								
24:53	إنّ	لـ + نَ							
24:54	إنَّما إلَّا				PP	PP			
24:55	نَ لـ	لـ + نَ لـ + نَ لـ + نَ							
24:57	نَ لـ								
24:58					PP	PP			
24:60					PP				
24:61					PP	PP	PP	PP	
24:62	إنَّما إنّ إنّ								
24:63	قد								
24:64	إنّ				PP				
25:01					PP				
25:02					PP	PP			CA
25:04	إلَّا قد								
25:06	إنّ								
25:08	إلَّا				PP				
25:10									App
25:15					PP				
25:16					PP				
25:17									App
25:18	مِن								
25:19	قد								
25:20	إلَّا	إنَّ + لـ							
25:21		لقد							CA
25:22									DAj
25:25									CA
25:26					PP				
25:29		لقد			PP				
25:30	إنَّ								
25:31									CA
25:35		لقد							App
25:36									CA
25:39									CA
25:40		لقد							
25:41	إلَّا								

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
25:42	سوف								
25:43					PP				
25:44	إلَّا								
25:46									CA
25:50		لقد							
25:52									CA
25:53									DAj
25:55					PP				
25:56	إلَّا								
25:57	مِن إلَّا								
25:58					PP				Aj
25:65	إنّ								
25:66	إنّ								
25:67									CQ
25:70									CA
25:71	إنّ								
25:77	قد سوف								
26:04					PP				
26:05	مِن إلَّا				PP				
26:06	قد								
26:07					PP				
26:08		إنَّ + لـ							
26:09				إنَّ + لـ + هو + الـ					
26:11									App
26:12	إنَّ								
26:14					PP				
26:15	إنَّ				PP				
26:16	إنَّ								
26:19									CA
26:27		إنَّ + لـ							
26:29		لـ + نَ							
26:34		إنَّ + لـ							
26:41	لـ								
26:42		إنَّ + لـ							
26:44				إنَّ + لـ + نحن + الـ					
26:48									App
26:49		إنَّ + لـ لسوف لـ + نَ لـ + نَ							Aj
26:50	إنَّ								

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
26:51	إنَّ								
26:52	إنَّ								
26:54			إنَّ + لـ						
26:55			إنَّ + لـ						
26:56			إنَّ + لـ						
26:61			إنَّ + لـ						
26:62	إنَّ				AvP				
26:65									Aj
26:67			إنَّ + لـ		PP				
26:68				إنَّ + لـ + هو + الـ					
26:71					PP				
26:74					NP				
26:77	إنَّ								
26:86	إنَّ								
26:95									Aj
26:96					PP				
26:97			SS + إنَّ + لـ						
26:99	إلَّا								
26:100	مِن								
26:103			إنَّ + لـ		PP				
26:104				إنَّ + لـ + هو + الـ					
26:107	إنَّ								
26:109	مِن / إلَّا								
26:113	إلَّا								
26:114	بـ								
26:115	إلَّا								
26:116		لـ + نَ							
26:117	إنَّ								
26:121			إنَّ + لـ						
26:122				إنَّ + لـ + هو + الـ					
26:125	إنَّ								
26:127	مِن / إلَّا								
26:135	إنَّ								
26:137	إلَّا								
26:138	بـ								
26:139			إنَّ + لـ		PP				
26:140				إنَّ + لـ + هو + الـ					
26:143	إنَّ								
26:145	مِن / إلَّا								
26:152									AC
26:153	إنَّما								
26:154	إلَّا								
26:155					PP	PP			
26:158			إنَّ + لـ		PP				
26:159				إنَّ + لـ + هو + الـ					
26:162	إنَّ								
26:164	مِن / إلَّا								
26:167		لـ + نَ							
26:168	إنَّ				PP				
26:170									Aj
26:173									CA
26:174			إنَّ + لـ		PP				
26:175				إنَّ + لـ + هو + الـ					
26:178	إنَّ								
26:180	مِن / إلَّا								
26:183									CQ
26:185	إنَّما								
26:186	إلَّا		إنَّ + لـ						
26:189	إنَّ								
26:190			إنَّ + لـ		PP				
26:191				إنَّ + لـ + هو + الـ					
26:192			إنَّ + لـ						
26:196			إنَّ + لـ						
26:199					PP				
26:204					PP				
26:207					PP				
26:208	إلَّا								
26:212			إنَّ + لـ						
26:216	إنَّ								
26:220			إنَّ + هو + الـ						
27:04	إنَّ								
27:05					PP				
27:06			إنَّ + لـ						
27:07	إنَّ								App
27:09	إنَّ								
27:10	إنَّ				AvP				CQ
27:11	إنَّ								
27:12	إنَّ								
27:15		لقد							
27:16				إنَّ + لـ + هو + الـ					
27:19									CQ
27:21		لـ + نَ / لـ + نَ							CA

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
		لـ + نّ							
27:23	إنّ				PP				
27:26	إلّا								
27:29	إنّ								
27:30	إنّ إنّ								
27:34	إنّ								
27:35	إنّ								
27:36					PP				
27:37		لـ + نّ لـ + نّ							
27:39		إنّ + لـ			PP				
27:40	إنّما إنّ				PP				
27:43	إنّ								
27:44	إنّ إنّ								
27:45		لقد							
27:48					PP				AC
27:49		لـ + نّ لـ + نّ إنّ + لـ							
27:50									CA CA
27:51									Aj
27:52		إنّ + لـ							
27:55		إنّ + لـ							
27:56	إلّا إنّ								
27:58									CA
27:65	إلّا								
27:67		إنّ + لـ							
27:68	إلّا	لقد							
27:73		إنّ + لـ							
27:74		إنّ + لـ							
27:75	إلّا								
27:76	إنّ								
27:77		إنّ + لـ							
27:78	إنّ								
27:79	إنّ								
27:80	إنّ								
27:81	بـ إلّا								
27:86		إنّ + لـ							
27:88	إنّ								

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
27:89					PP	PP			
27:90	إلّا								
27:91	إنّما								
27:92	إنّما إنّما								
27:93	بـ								
28:04	إنّ إنّ								
28:07	إنّ								
28:08	إنّ								
28:12					PP				
28:15	إنّ								
28:16	إنّ		إنّ + هو + الـ						
28:18		إنّ + لـ							
28:19	أنّ إلّا								
28:20	إنّ				PP				
28:24	إنّ				PP				
28:25	إنّ								
28:26	إنّ								
28:27	إنّ								
28:28					PP				
28:29	إنّ								
28:30		إنّ + أنا							
28:31	إنّ								
28:32	إنّ								
28:33	إنّ								
28:34	إنّ								
28:36	إلّا								
28:37	إنّ				PP				
28:38	مِن	إنّ + لـ							
28:39					PP				
28:43		لقد							
28:46	مِن								
28:48	إنّ				PP				
28:50	إنّ								
28:51		لقد							
28:52					PP				
28:53	إنّ إنّ				PP				
28:54					PP				
28:55					PP	PP			
28:56	إنّ								
28:58	مِن								

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
	إلّا								
28:59	إلّا								
28:60	مِن								
28:61									CA CA
28:63					PP				
28:68					PP				
28:70	إلّا				PP	PP	PP		
28:76	إنَّ إنَّ	إنَّ + لـ							
28:77	إنَّ								
28:78	إنَّما								
28:79		إنَّ + لـ							
28:80	إلّا								
28:81	مِن								
28:84	إلّا								
28:85		إنَّ + لـ							
28:86	إلّا نَّ								
28:87	نَّ نَّ								
28:88	إلّا				PP	PP			
29:03		لقد لـ + نَّ لـ + نَّ							
29:05		إنَّ + لـ							
29:06	إنَّما	إنَّ + لـ							
29:07		لـ + نَّ لـ + نَّ							
29:08					PP	PP			
29:09		لـ + نَّ							
29:10	بـ	لـ + نَّ							
29:11		لـ + نَّ لـ + نَّ							
29:12	بـ مِن								
29:13		لـ + نَّ لـ + نَّ							
29:14		لقد							
29:17	إنَّما إنَّ				PP				
29:18	قد إلّا								
29:19	إنَّ								
29:20	إنَّ				PP				

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
29:21					PP				
29:22	بـ مِن								
29:23					PP				
29:24	إلّا	إنَّ + لـ							
29:25	إنَّما مِن								
29:26	إنَّ		إنَّ + هو + الـ						
29:27		إنَّ + لـ							
29:28	مِن	إنَّ + لـ							
29:29	إلّا	إنَّ + لـ							
29:31	إنَّ إنَّ								
29:32		لـ + نَّ			PP				
29:33	أنَّ إنَّ								
29:34	إنَّ								
29:35		لقد							
29:36									CQ
29:38	قد								
29:39		لقد							
29:40					NP				
29:41		إنَّ + لـ							
29:42	إنَّ مِن								
29:43	إلّا								
29:44		إنَّ + لـ							
29:45	إنَّ لـ								
29:46	إلّا				PP				
29:47	إلّا								
29:48	مِن								
29:49	إلّا								
29:50	إنَّما إنَّما								
29:51		إنَّ + لـ							
29:53		لـ + نَّ							
29:54		إنَّ + لـ							
29:56	إنَّ				NP				
29:57					PP				
29:58		لـ + نَّ							
29:59					PP				
29:61		لـ + نَّ							
29:62	إنَّ				PP				

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
29:63		لـ + نَ							
29:64	إلّا		إنَ + لـ + هي						
29:66	سوف								
29:67					PP	PP			
29:69		لـ + نَ / إنَ + لـ							
30:04					PP				
30:07					PP				
30:08	إلّا	إنَ + لـ			PP				
30:09					NP				
30:10					PP				
30:11					PP				
30:13					PP				
30:15					PP				
30:16					PP				
30:18					PP				
30:20					PP				
30:21		إنَ + لـ			PP				
30:22		إنَ + لـ			PP				
30:23		إنَ + لـ			PP				
30:24		إنَ + لـ			PP				
30:26					PP				
30:27					PP				
30:28	مِن								
30:29	مِن								
30:32					PP				
30:33					NP	PP			
30:34	سوف								
30:35					PP				
30:37		إنَ + لـ							
30:38									
30:39	مِن / مِن								
30:40	مِن								
30:44					PP				
30:45	إنَ								
30:46					PP				
30:47		لقد			NP				
30:49	لـ								
30:50		إنَ + لـ			PP				
30:51					PP				
30:52	إنَ								
30:53	لـ / إنَّك								

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
30:56		لقد							
30:57					NP				
30:58	إلّا	لـ + نَ							
30:60	إنَ / نَ								
31:06					PP				
31:07					PP				
31:08	إنَ				PP				
31:09									CA
31:12	إنَّما / إنَ	لقد							
31:13		إنَ + لـ							
31:14					PP				
31:15					PP	PP			
31:16	إنَ / إنَ								
31:17	إنَ								
31:18	إنَ								
31:19		إنَ + لـ							
31:22	قد				PP				
31:23	إنَ				PP				
31:25		لـ + نَ							
31:26			إنَ + هو + الـ		PP				
31:27	مِن / إنَ								
31:28	إلّا / إنَ								
31:29					PP				
31:31		إنَ + لـ							
31:32	إلّا								
31:33	إنَ / نَ / نَ								
31:34	إنَ / إنَ				AvP				
32:03	مِن								
32:04	مِن								
32:10		إنَ + لـ							
32:12	إنَ								
32:13		لـ + نَ							CQ
32:14	إنَ								
32:15	إنَّما								
32:16					PP				
32:19					PP				

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
32:20					PP				
32:21		لـ + نَ							
32:22	إنَّ				PP				
32:23		لقد							
32:24					PP				
32:25		إنَّ + هو			PP				
32:26		إنَّ + لـ							
32:29					NP				
32:30	إنَّ								
33:01	إنَّ								
33:02	إنَّ				PP				
33:04	مِن								
33:09					PP				
33:11									CA
33:12	إلَّا								
33:13	إنَّ / بـ / إلَّا								
33:14	إلَّا								
33:15		لقد							
33:16	إلَّا								
33:20	إلَّا								
33:21		لقد			PP				
33:22	إلَّا								CA
33:23									CA
33:24	إنَّ								
33:26					NP				CA
33:27					PP				
33:28									CA
33:29									
33:30					PP				
33:32									CA
33:33		إنَّما + لـ							CA CA
33:34	إنَّ								
33:35	إنَّ								
33:36	قد								CA
33:37					PP				
33:38	مِن								DN
33:39	إلَّا								
33:40					PP				
33:41									CA
33:43					PP				

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
33:45	إنَّ								
33:47					PP				
33:49	مِن								CA
33:50	إنَّ / قد				PP				
33:52					PP				
33:53	إنَّ				PP				
33:54	إنَّ				PP				
33:55	إنَّ				PP				
33:56	إنَّ				PP				
33:57	إنَّ								
33:58	قد								
33:60	إلَّا	لـ + نَ							
33:61									CA
33:63	إنَّما								
33:64	إنَّ								
33:67	إنَّ								
33:68									CA
33:69					PP				
33:70									CA
33:71	قد								CA
33:72	إنَّ / إنَّ								
34:01					PP	PP			
34:03	إلَّا		لـ + نَ +SS						
34:04					PP				
34:05					PP				
34:07		إنَّ + لـ							
34:08					PP				
34:09		إنَّ + لـ							
34:10		لقد							
34:11	إنَّ				PP				
34:14	إلَّا								
34:15		لقد			PP				
34:17	إلَّا								
34:19		إنَّ + لـ							
34:20		لقد							
34:21	مِن				PP				
34:22	مِن / مِن				PP	PP			
34:24		إنَّ + لـ							
34:28	إلَّا								
34:29									
34:30					PP				

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
34:31	لـ								
34:33	إلّا								
34:34	مِن إلّا إنّ				PP				
34:35	بـ								
34:36	إنّ								
34:37	بـ				PP				
34:38					PP				
34:39	إنّ مِن								
34:40					NP				CQ
34:43	إلّا إلّا إلّا								
34:44	مِن								
34:46	إنّما مِن إلّا								
34:47	مِن إلّا				PP				
34:48	إنّ								
34:50	إنّما إنّ								
34:53	قد								
34:54	إنّ								
35:01	إنّ				PP				
35:02	مِن								
35:03	إلّا مِن								
35:04					PP				
35:05	إنّ نَ نَ								
35:06	إنّ إنّما								
35:07					PP	PP			
35:08	إنّ إنّ								
35:10					PP	PP	PP		CQ
35:11	مِن مِن إلّا إنّ				PP				
35:12					AvP	PP	PP		
35:13	مِن								App

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
35:17	بـ								
35:18	إنّما إنّما				PP				DN
35:22	إنّ بـ								
35:23	إلّا								
35:24	إنّ إلّا								
35:25	قد								
35:27					PP				Aj
35:28	إنّما إنّ				PP				
35:29	إنّ								
35:30	إنّ								
35:31		إنّ + لـ							
35:32					PP	PP	PP		
35:34		إنّ + لـ							
35:36					PP				
35:37	مِن								
35:38	إنّ إنّ								
35:39	إلّا إلّا				PP				
35:40	إلّا				PP				
35:41	إنّ مِن إنّ								
35:42	إلّا	لـ + نَ							
35:43	إلّا إلّا								
35:44	مِن إنّ								
35:45	مِن إنّ				PP				
36:02-03			إنّ + لـ + SS						
36:07		لقد							
36:08	إنّ								
36:11	إنّما								
36:12		إنّ + نحن							
36:13									
36:14	إنّ								

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
36:15	إلّا / مِن / إلّا								
36:16		إنّ + لـ							
36:17	إلّا								
36:18	إنّ	لـ + نَ / لـ + نَ							
36:22					PP				
36:24		إنّ + لـ							
36:25	إنّ								
36:28	مِن								
36:29	إلّا								
36:30	مِن / إلّا								
36:32					PP				CQ
36:46	مِن / إلّا								
36:47	إلّا / إلّا								
36:49	إلّا								
36:50					PP				
36:51					PP				
36:53	إلّا				PP				
36:54	إلّا								
36:55	إنّ								
36:57					PP	PP			
36:58									CA
36:60	إنّ				PP				
36:62		لقد							
36:69	إلّا								
36:72					PP	PP			
36:75					PP				
36:76	إنّ								
36:79					PP				
36:81	بـ								
36:82	إنّما								
36:83					PP	PP			
37:01-04		إنّ + لـ + SS							
37:06	إنّ								
37:09					PP				
37:11	إنّ								
37:15	إلّا								
37:16		إنّ + لـ							
37:19	إنّما								
37:21					PP				

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
37:24	إنّ								
37:28	إنّ								
37:30	مِن								
37:31		إنّ + لـ							
37:32	إنّ								
37:33	إنّ				PP				
37:34	إنّ								
37:35	إنّ / إلّا								
37:36		إنّ + لـ							
37:38		إنّ + لـ							
37:39	إلّا								
37:41					PP				
37:47					PP				
37:48					PP				
37:51	إنّ				PP				
37:52		إنّ + لـ							
37:53		إنّ + لـ							
37:56		لـ + SS							
37:58	بـ								
37:59	بـ								
37:60				إنّ + لـ + هو + الـ					
37:61					PP				
37:63	إنّ								
37:64	إنّ								
37:66		إنّ + لـ			PP				
37:67		إنّ + لـ							
37:68		إنّ + لـ							
37:69	إنّ								
37:70					PP				
37:71		لقد							
37:72		لقد							
37:75	لـ	لقد							
37:80	إنّ								
37:81	إنّ								
37:83		إنّ + لـ							
37:86					NP				
37:89	إنّ								
37:99	إنّ								
37:102	إنّ								
37:105	قد / إنّ								
37:106				إنّ + لـ + هو + الـ					
37:111	إنّ								

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
37:113					PP				
37:114		لقد							
37:121	إنَّ								
37:122	إنَّ								
37:123		إنَّ + لـ							
37:126									App
37:127		إنَّ + لـ							
37:131	إنَّ								
37:132	إنَّ								
37:133		إنَّ + لـ							
37:137		إنَّ + لـ							
37:139		إنَّ + لـ							
37:149					PP	PP			
37:151		إنَّ + لـ	ألا + إنَّ + لـ						
37:152		إنَّ + لـ							
37:158		لقد / إنَّ + لـ							
37:161	إنَّ								
37:162	بـ								
37:164	إلّا								
37:165				إنَّ + لـ + نحن + الـ					
37:166				إنَّ + لـ + نحن + الـ					
37:168					AvP				
37:170	سوف								
37:172				إنَّ + لـ + هم + الـ					
37:173				إنَّ + لـ + هم + الـ					
37:175	سوف								
37:179	سوف								
37:182									App
38:05		إنَّ + لـ							
38:06		إنَّ + لـ							
38:07	إلّا								
38:09					PP				
38:10					PP				
38:14	إلّا								
38:15	إلّا / مِن								
38:17	إنَّ								
38:18	إنَّ								
38:19					PP				
38:23	إنَّ				PP	PP			
38:24		لقد / إنَّ + لـ			AjP				
38:25		إنَّ + لـ							

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
38:26	إنَّ				PP				
38:30	إنَّ								
38:32	إنَّ								
38:34		لقد							
38:35			إنَّ + أنت + الـ						
38:40		إنَّ + لـ							
38:44	إنَّ / إنَّ								
38:46	إنَّ								
38:47		إنَّ + لـ							
38:49		إنَّ + لـ							
38:52					PP				
38:54	مِن	إنَّ + لـ							
38:55		إنَّ + لـ							
38:59	إنَّ								
38:64		إنَّ + لـ							
38:65	إنَّما / مِن / إلّا								
38:69	مِن								
38:70	إلّا								
38:71	إنَّ								
38:73									Aj
38:77	إنَّ								
38:78	إنَّ								
38:80	إنَّ								
38:82			SS + لـ + نَّ						Aj
38:84					NP				
38:86	مِن								
38:87	إلّا								
38:88		لـ + نَّ							
39:01									App
39:02	إنَّ								
39:03	إلّا / إنَّ / إنَّ				PP				CA
39:06	إلّا				PP				
39:07	إنَّ / إنَّ								
39:08	إنَّ								
39:09	إنَّما								
39:10	إنَّما				PP				
39:11	إنَّ								
39:12	لـ								

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
39:13	إنَّ								
39:14					NP				
39:15	إنَّ								
39:16					PP				
39:17					PP				
39:20					PP				
39:21		إنَّ + لـ							
39:23	مِن								
39:26	لـ								
39:29					PP				
39:30	إنَّ إنَّ								
39:31					AvP				
39:34					PP				
39:36	مِن				NP				
39:37	مِن								
39:38		لـ + نَ			PP				
39:39	إنَّ سوف								
39:41	إنَّما بـ								
39:42		إنَّ + لـ							
39:44					PP	PP	PP		CQ
39:47									CQ
39:49	إنَّما				NP				
39:50	قد								
39:51	بـ								
39:52		إنَّ + لـ							
39:53	إنَّ		إنَّ + هو + الـ						CQ
39:58					PP				
39:62					PP				
39:63					PP				
39:65		لقد لـ + نَ لـ + نَ							
39:66					NP				
39:67									CA CQ
40:02									App
40:03					PP				
40:08			إنَّ + أنت + الـ						
40:09	قد								
40:10	إنَّ								
40:11	مِن				PP				

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
40:12									App App
40:16									App
40:17	إنَّ								
40:18	مِن								
40:20			إنَّ + هو + الـ						
40:21	مِن								
40:22	إنَّ								
40:23		لقد							
40:25	إلَّا								
40:26	إنَّ								
40:28	قد إنَّ								
40:29	إلَّا إلَّا				PP				
40:30	إنَّ								
40:32	إنَّ								
40:33	مِن مِن								
40:34		لقد							
40:37	إلَّا	إنَّ + لـ							
40:39	إنَّما	إنَّ + هي							
40:40	إلَّا								
40:42					PP				
40:43					PP				
40:44	إنَّ								
40:47	إنَّ								
40:48	إنَّ	إنَّ + قد							
40:50	إلَّا								
40:51		إنَّ + لـ							
40:52					NP	PP	PP		
40:55	إنَّ								
40:56	إلَّا بـ		إنَّ + هو + الـ						
40:57	لـ								
40:59		إنَّ + لـ							
40:60	إنَّ								
40:61		إنَّ + لـ							
40:62	إلَّا								
40:65	إلَّا								
40:66	إنَّ								
40:67					PP				
40:68	إنَّما								
40:70	سوف								

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
40:72					PP				
40:77	إنْ	إمّا + نَ			PP				
40:78	إلّا				PP				
40:79					PP				
40:80					PP	PP			
40:81					NP				
40:85	قد								
41:05					PP	PP			
41:06	إنّما								
41:07					PP				
41:08	إنَّ				PP				
41:09		إنَّ + لـ							
41:14	إلّا				PP				
41:15					PP				
41:16	لـ								
41:21					PP				
41:25	قد / إنَّ								
41:27		لـ + نَ / لـ + نَ							
41:28					PP	PP			
41:30	إنَّ								
41:31					PP	PP			
41:32									
41:33	إنَّ								
41:34					PP				
41:35	إلّا / إلّا								
41:36		إمّا + نَ	إنَّ + هو + الـ						DN
41:39	إنَّ	إنَّ + لـ			PP				
41:40	إنَّ / إنَّ				PP				
41:41	إنَّ	إنَّ + لـ							
41:43	إلّا / قد	إنَّ + لـ							
41:44					PP	PP			
41:45		لقد / إنَّ + لـ							
41:46	بـ								
41:47	مِن / مِن / إلّا / مِن				PP				
41:48	مِن								
41:50		لـ + نَ			PP	PP			

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
		إنَّ + لـ / لـ + نَ / لـ + نَ							
41:53					PP				
41:54		ألا + إنَّ / ألا + إنَّ			PP				
42:03					PP				
42:04					PP				
42:05				ألا + إنَّ + هو + الـ					
42:06	بـ								
42:08	مِن								
42:09					PP				
42:10	مِن				PP	PP			
42:12	إنَّ				PP	PP			
42:14	إلّا	إنَّ + لـ							
42:15					PP	PP	PP		
42:16					PP	PP			
42:18		ألا + إنَّ + لـ							
42:20	مِن								
42:21	إنَّ				PP	PP			
42:22					PP				
42:23	إلّا / إنَّ								
42:24	إنَّ								
42:26					PP				
42:27	إنَّ				PP				
42:29	مِن				PP	PP			
42:30	مِن								
42:31	بـ / مِن								
42:32					PP				
42:33		إنَّ + لـ							
42:35	مِن								
42:38					PP				
42:40	إنَّ								
42:41	مِن				PP				
42:42	إنّما				PP				
42:43		إنَّ + لـ							
42:44	مِن				PP				
42:45	إنَّ	ألا + إنَّ							
42:46	مِن / مِن								
42:47	مِن / مِن				PP	PP			

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
42:48	إلّا / إنَّ / إنَّ								
42:49					PP				
42:50	إنَّ								
42:51	إلّا / إنَّ								
42:52		إنَّ + لـ							
42:53					PP	PP			
43:02-03		إنَّ +SS							
43:04		إنَّ + لـ							
43:06	مِن								
43:07	مِن / إلّا								
43:09		لـ + نَ							
43:14		إنَّ + لـ							
43:15		إنَّ + لـ							
43:18					PP				
43:20	مِن / إلّا				PP				
43:21					PP				
43:22	إنَّ / إنَّ				PP				
43:23	مِن / إلّا				PP				
43:24	إنَّ				PP				
43:26	إنَّ								
43:27		إنَّ + سـ							
43:30	إنَّ				PP				
43:33					PP				
43:34					PP				
43:37		إنَّ + لـ							
43:41	إنَّ	إمّا + نَ			PP				
43:42	إنَّ	إمّا + نَ			PP				
43:43	إنَّ								
43:44	سوف	إنَّ + لـ							
43:46	إنَّ	لقد							
43:47					PP				
43:48	إلّا								
43:49		إنَّ + لـ							
43:51					PP				
43:54	إنَّ								
43:55									Aj
43:57					PP				

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
43:58	إلّا								
43:59	إلّا								
43:61		إنَّ + لـ							
43:62	نَ / إنَّ				PP				
43:63	قد								
43:64		إنَّ + هو							
43:66	إلّا								
43:71					PP	PP			
43:73					PP	PP			
43:74	إنَّ				PP				
43:75					PP				
43:77	إنَّ								
43:78		لقد			PP				
43:79	إنَّ								
43:80					PP				
43:82									App
43:85					PP	PP	PP		
43:86	إلّا								
43:87		لـ + نَ							
43:88	إنَّ								
43:89	سوف								
44:02-03		إنَّ +SS							
44:03	إنَّ								
44:04					PP				
44:05	إنَّ								
44:06			إنَّ + هو + الـ						
44:08	إلّا								
44:12	إنَّ								
44:13	قد								
44:15	إنَّ / إنَّ								
44:16	إنَّ								
44:17		لقد							
44:18	إنَّ				PP				
44:19	إنَّ								
44:20	إنَّ								
44:23	إنَّ								
44:24	إنَّ								
44:25	مِن								
44:30		لقد							
44:31	إنَّ								App
44:32		لقد							
44:33					PP				

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
44:34		إنَّ + لـ							
44:35	إلَّا بـ								
44:37	إنَّ								
44:39	إلَّا								
44:40									Aj
44:42		إنَّ + هو + الـ							
44:43	إنَّ								
44:49		إنَّ + أنت + الـ							
44:50					PP				
44:51	إنَّ								
44:52									App
44:56	إلَّا								
44:58	إنَّما								
44:59	إنَّ								
45:02									App
45:03		إنَّ + لـ							
45:04					PP				
45:05					PP				
45:09					PP				
45:10					PP	PP			
45:11					PP				
45:13		إنَّ + لـ							CQ
45:15					PP				
45:16		لقد							
45:17	إلَّا إنَّ				PP				
45:18	إنَّ إنَّ								
45:24	إلَّا إلَّا مِن إلَّا				PP				
45:25	إلَّا								
45:27					PP				
45:29	إنَّ								
45:32	إنَّ إلَّا بـ								
45:34	مِن								
45:36					PP				App
45:37	CA				PP				
46:03	إلَّا				PP				
46:04					PP				

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
46:05					PP				
46:06					PP	PP			
46:09	إلَّا إلَّا								
46:10	إنَّ								DN
46:12					PP				
46:13	إنَّ								
46:15	إنَّ إنَّ								
46:17	قد إنَّ إلَّا								
46:18	إنَّ								
46:19					PP				
46:21	قد إلَّا إنَّ								
46:23	إنَّما								
46:24					PP				
46:25	إلَّا								
46:26		لقد			PP				
46:27		لقد							
46:30	إنَّ								
46:32					PP				
46:33	بـ				PP	PP			
46:35	إلَّا إلَّا								
47:10					PP				
47:12	إنَّ								
47:15					PP	PP			
47:18	إلَّا قد								
47:19	إلَّا								
47:25	إنَّ								
47:29					PP				
47:30		لـ + نَ							
47:31		لـ + نَ							
47:32	إنَّ								
47:34	إنَّ								
47:36	إنَّما								
47:38	إنَّما								
48:01	إنَّ								CA
48:03									CA
48:04					PP				

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
48:06					PP				
48:07					PP				
48:08	إنَّ								
48:10	إنَّما	إنَّ + إنَّما							
48:11					PP				
48:12									CA
48:13	إنَّ								
48:14					PP				
48:17					PP	PP	PP		CA
48:18		لقد							
48:21	قد				PP				
48:23	قد								
48:24					PP				
48:25									CA
48:26					PP				App
48:27		لقد / لـ + نَّ							
49:01	إنَّ								
49:03	إنَّ				PP				
49:04	إنَّ								
49:06					PP				
49:09	إنَّ								
49:10	إنَّما								
49:12	إنَّ / إنَّ								
49:13	إنَّ / إنَّ / إنَّ / إنَّ								
49:14	إنَّ								
49:15	إنَّما								
49:18	إنَّ								
50:04	قد				PP				
50:06	مِن								
50:10					PP				
50:16		لقد							
50:18	مِن / إلَّا								
50:22		لقد							
50:28	قد								
50:29	بـ								
50:30	مِن								
50:31									CQ
50:35					PP	PP			

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
50:36	مِن								
50:37		إنَّ + لـ			PP				
50:38	مِن	لقد							
50:41									DN
50:43		إنَّ + نحن			PP				
50:44					PP				
50:45	بـ								
51:01-05			SS + إنَّما + لـ						
51:06		إنَّ + لـ							
51:07-08			لـ + إنَّ + SS						
51:11					PP				
51:13					PP				
51:14					PP				
51:15	إنَّ								
51:16	إنَّ								
51:18					PP				
51:19					PP				
51:20					PP				
51:22					PP				
51:23			SS + إنَّ + لـ						
51:30			إنَّ + هو + الـ						
51:32	إنَّ								
51:42	مِن / إلَّا								
51:45	مِن								
51:46	إنَّ								
51:47		إنَّ + لـ							
51:50	إنَّ				PP				
51:51	إنَّ				PP				
51:52	مِن / إلَّا								
51:54	بـ								
51:56	إلَّا								
51:57	مِن								
51:58			إنَّ + هو + الـ						
51:59					PP				
52:01-07			لـ + إنَّ + SS						
52:08	مِن								
52:09									CA
52:10									CA
52:12					PP				
52:13									CA

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
52:14					PP				
52:16	إنَّما								
52:17	إنَّ								
52:21	مِن								
52:23					PP				
52:26	إنَّ				PP				
52:28	إنَّ		إنَّ + هو + الـ						
52:29	بـ								
52:31	إنَّ								
52:37					PP				
52:38					PP				
52:39					PP	PP			
52:40					PP				
52:41					AvP				
52:43					PP				
52:45					PP				
52:47	إنَّ								
52:48	إنَّ								
52:49					PP				
53:04	إلَّا								
53:13		لقد							
53:15					PP				
53:18		لقد							
53:21					PP	PP			
53:23	إلَّا / مِن / إلَّا	لقد							
53:25					PP				
53:26	مِن								
53:27		إنَّ + لـ			PP				
53:28	مِن / إلَّا				PP				
53:29	إلَّا								
53:30		إنَّ + هو							
53:31					PP				
53:32	إنَّ								
53:35					PP				
53:38									DN
53:39	إلَّا								
53:40	سوف								
53:41									CA
53:42					PP				
53:45									App
53:47					PP				

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
53:52		إنَّ + هم							
53:57									DN
53:58					PP				
53:59					PP				
53:60									AC
54:04		لقد			PP				
54:06									DN
54:15	مِن	لقد							
54:17	مِن	لقد							
54:19	إنَّ								
54:22	مِن	لقد							
54:24		إنَّ + لـ							
54:27	إنَّ								
54:31	إنَّ								
54:32	مِن	لقد							
54:34	إنَّ								
54:36		لقد							
54:37		لقد							
54:38		لقد							
54:40	مِن	لقد							
54:41		لقد			NP				
54:42									CA
54:43					PP				
54:44									CQ
54:47	إنَّ								
54:49	إنَّ								
54:50	إلَّا								
54:51		لقد							
54:54	إنَّ								
55:07					NP				
55:10					NP				
55:11					PP				
55:13					PP				
55:16					PP				
55:18					PP				
55:20					PP				
55:21					PP				
55:23					PP				
55:24					PP				
55:25					PP				
55:28					PP				
55:30					PP				
55:32					PP				

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
55:33	إلا								
55:34					PP				
55:36					PP				
55:38					PP				
55:40					PP				
55:42					PP				
55:45					PP				
55:46					PP				
55:47					PP				
55:49					PP				
55:50					PP				
55:51					PP				
55:52					PP				
55:53					PP				
55:55					PP				
55:56					PP				
55:57					PP				
55:59					PP				
55:61					PP				
55:62					PP				
55:63					PP				
55:65					PP				
55:66					PP				
55:67	إنَّ				PP				
55:68					PP				
55:69					PP				
55:70					PP				
55:71					PP				
55:73					PP				
55:75					PP				
55:77					PP				
56:02					PP				
56:04									CA
56:05									CA
56:08	R								
56:09	R								
56:10	R								
56:26	R								
56:27	R								
56:35	إنَّ								CA
56:41	R								
56:45	إنَّ								
56:47		إنَّ + لـ							

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
56:49-50		إنَّ + لـ							
56:51-52		إنَّ + لـ							
56:55									CA
56:60	بـ								
56:62		لقد							
56:65	لـ								
56:66		إنَّ + لـ							
56:75,77			إنَّ + لـ + SS						
56:76		إنَّ + لـ							
56:79	إلَّا								
56:81					PP				
56:95		إنَّ + لـ							
57:02					PP	PP			
57:03					PP				
57:04					PP				
57:05					PP	PP			
57:07					PP				
57:08	قد								
57:09		إنَّ + لـ							
57:10					PP	PP			
57:11					PP				CA
57:13					PP	PP	PP		
57:17	قد								
57:18	إنَّ				PP				CA
57:19					PP				
57:20	إلَّا				NP	PP			
57:22	مِن إلَّا إنَّ				PP				
57:24			إنَّ + هو + الـ						
57:25	إنَّ	لقد			PP				
57:26		لقد			PP				
57:27	إلَّا								
58:01	قد إنَّ								
58:02	إلَّا	إنَّ + لـ / إنَّ + لـ							
58:03					PP				
58:04					PP				
58:05	إنَّ قد				PP				
58:06					PP				CQ
58:07	إلَّا إلَّا				PP				

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
	إلا								
	إنَّ								
58:09					PP				
58:10	إنَّما / بـ / إلّا				PP				
58:11					PP				
58:12	إنَّ								
58:15	إنَّ								
58:16					PP				
58:18				ألا + إنَّ + هم + الـ					CQ
58:19				ألا + إنَّ + هم + الـ					
58:20	إنَّ								
58:21	إنَّ	لـ + نَ							
58:22				ألا + إنَّ + هم + الـ					
59:03					PP				
59:04	إنَّ								
59:05	من								
59:06	من				PP				
59:07	إنَّ								
59:10	إنَّ								
59:11		لـ + نَ / إنَّ + لـ							
59:12	نَ	لـ + نَ							
59:13	أنتم								
59:14	إلا								CQ
59:15					PP				
59:16	إنَّ / إنَّ								
59:18	إنَّ								
59:22	إلا								
59:23	إلا								
60:01	قد								
60:02					PP				
60:03					PP				
60:04	قد / من	لـ + نَ			PP	PP	PP	PP	
60:05			إنَّ + أنت + الـ						CA
60:06		لقد	إنَّ + هو + الـ		PP				CA
60:08	إنَّ								
60:09	إنَّما								
60:11					PP				
60:12	إنَّ				PP				
60:13	قد								

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
61:04									
61:05	قد								
61:06	إنَّ								
61:13					PP				
62:01									App
62:02	لـ								
62:07	نَ								
62:08	إنَّ / إنَّ								
63:01		إنَّ + لـ / إنَّ + لـ							
63:02	إنَّ								
63:06	إنَّ								
63:07					PP				
63:08		لـ + نَ			PP				
63:10					NP				
64:01					PP	PP	PP		
64:02					PP	PP	PP		
64:03					PP				
64:05					PP				
64:07			نَ + لـ + SS / نَ + لـ + SS		PP				
64:08					PP				
64:11	من / إلا				PP				
64:12	إنَّما				PP				
64:13	إلا				PP				
64:14	إنَّ / إنَّ								
64:15	إنَّما				PP				
64:17									CA
65:01	إلا / قد								
65:03	إنَّ / قد								
65:07	إلا								
65:08	من								CA / CA
65:10	قد								
65:12	قد				PP				
66:02	قد								
66:04	قد	إنَّ + هو							
66:06					PP				AC
66:07	إنَّما								

Chapter & Verse	Simple 1	Complex 2	3	4	Inversion 1	2	3	4	Other
66:08	إنَّ				PP				
67:01					PP	PP			
67:03	مِن								
67:05		لقد							
67:06					PP				
67:09	قد / مِن / إلَّا								
67:12	إنَّ				PP				
67:13	إنَّ								
67:15					PP				
67:18		لقد							
67:19	إلَّا / إنَّ				PP				
67:20	إلَّا								
67:24					PP				
67:26	إنَّما / إنَّما								
68:01-02		بـ + SS							
68:03		إنَّ + لـ							
68:04		إنَّ + لـ							
68:07		إنَّ + هو							
68:17	إنَّ	لـ + نَ							
68:19									DN
68:26		إنَّ + لـ							
68:29	إنَّ								
68:31	إنَّ								
68:32	إنَّ				PP				
68:33	لـ								
68:34	إنَّ				AvP				
68:37					PP				
68:38					PP				
68:39					PP				
68:41					PP				
68:43	قد								
68:45	إنَّ								
68:47					PP				
68:51		لـ + نَ / إنَّ + لـ							
68:52	إلَّا								
69:10									CA
69:11	إنَّ								
69:13									DN
69:14									CA

Chapter & Verse	Simple 1	Complex 2	3	4	Inversion 1	2	3	4	Other
69:18									DN
69:20	إنَّ								
69:33	إنَّ								
69:35					PP				
69:36	إلَّا								
69:37	إلَّا								
69:38-40			إنَّ + لـ + SS						
69:41	بـ								
69:42	بـ								
69:47	مِن				PP				
69:49		إنَّ + لـ							
69:50		إنَّ + لـ							
69:51		إنَّ + لـ							
70:01									DN
70:05									CA
70:06	إنَّ								
70:15	إنَّ								
70:19	إنَّ								
70:23					PP				
70:24					PP				
70:27					PP				
70:29					PP				
70:30	إنَّ								
70:32					PP				
70:33					PP				
70:34					PP				
70:39	إنَّ								
70:40			إنَّ + لـ + SS						
70:41	بـ								
70:43					PP				
71:01	إنَّ								
71:02	إنَّ				PP				
71:04	إنَّ								
71:05	إنَّ								
71:06	إلَّا								
71:07	إنَّ								CA
71:08	إنَّ								
71:09	إنَّ								CA
71:10	إنَّ								
71:14	قد								
71:17									CA
71:18									CA
71:21	إنَّ								

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
	إلا								
71:22									CA
71:24	قد / إلّا								
71:27	إنّ / إلّا								
71:28	إلّا								
72:01	إنّ								
72:14					PP	PP			
72:19					PP				
72:20	إنَّما								
72:21	إنَّما								
72:22	إنّ								
72:23	إنّ				PP				
72:27	إنّ								
72:28	قد								
73:04									CA
73:05	إنّ								
73:06		إنَّ + هي							
73:07	إنّ				PP				
73:08									CA
73:09	إلّا								
73:10									CA
73:12	إنّ								
73:15	إنّ								
73:19	إنّ								
73:20	إنّ / مِن / إنّ				PP				CA
74:03					NP				
74:04					NP				
74:05					NP				
74:07					PP				
74:09					PP				
74:14									CA
74:16	إنّ				PP				
74:18	إنّ								
74:20	R								
74:24	إلّا								
74:25	إلّا								
74:30					PP				
74:31	إلّا / إلّا / إلّا				PP				

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
	إلا								
74:32-35			إنَّ + لـ + SS						
74:38					PP				
74:48									DN
74:49					PP				
74:54	إنّ								
74:56	إلّا								
75:12					PP				
75:14					PP				
75:17	إنّ								
75:19	إنّ				PP				
75:23					PP				
75:30					PP				
76:02	إنّ								
76:03	إنّ								
76:04	إنّ								
76:05	إنّ								
76:06									CA
76:09	إنَّما								
76:10	إنّ								
76:14									CA
76:15									
76:16	R								CA
76:22	إنّ								
76:23		إنَّ + نحن							CA
76:27	إنّ								
76:28									CA
76:29	إنّ								
76:30	إلّا / إنّ								
77:01-07			إنَّما + لـ + SS						
77:32	إنّ								
77:41	إنّ								
77:44	إنّ								
77:46	إنّ								
78:03					PP				
78:05	R								
78:17	إنّ								
78:20	إنّ								
78:27	إنّ								
78:28									CA
78:30									

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
	إلا								
78:31	إنَّ				PP				
78:38	إلَّا								
78:40	إنَّ								
79:06									DN
79:10		إنَّ + لـ							
79:13	إنَّما								
79:17	إنَّ								
79:26		إنَّ + لـ							
79:39	إنَّ								
79:41	إنَّ								
79:44					PP				
79:45	إنَّما								
79:46	إلَّا								
80:06					PP				
80:11	إنَّ								
80:18					PP				
80:20					NP				
80:25									CA
80:26									CA
80:27					PP				
80:40					PP				
81:09					PP				
81:15-19			SS + إنَّ + لـ						
81:22	بـ								
81:23		لقد							
81:24	بـ								
81:25	بـ								
81:27	إلَّا								
81:29	إلَّا								
82:08					PP				
82:10		إنَّ + لـ							
82:13		إنَّ + لـ							
82:14		إنَّ + لـ							
82:16	بـ								
82:18	R								
83:07		إنَّ + لـ							
83:12	إلَّا								
83:15		إنَّ + لـ							
83:16		إنَّ + لـ							
83:17					PP				
83:18		إنَّ + لـ							
83:22		إنَّ + لـ							

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
83:23					PP				
83:26									DN
83:29	إنَّ				PP				
83:32		إنَّ + لـ							
83:34					PP				
83:35					PP				
84:06	إنَّ								CA
84:08	سوف								CA
84:11	سوف								
84:13	إنَّ								
84:14	إنَّ								
84:15	إنَّ				PP				
84:16-19			SS + لـ + نَ						
84:25					PP				
85:07					PP				
85:08	إلَّا								
85:09					PP	PP			
85:10	إنَّ				PP	PP			
85:11	إنَّ				PP				
85:12		إنَّ + لـ							
85:13		إنَّ + هو							
85:20					PP				
86:04					PP				
86:08		إنَّ + لـ							
86:10	مِن								
86:11-13			SS + إنَّ + لـ						
86:14	بـ								
86:15	إنَّ								CA
86:16									CA
87:07	إنَّ								
87:14	قد								
87:18		إنَّ + لـ							
88:12					PP				
88:13					PP				
88:21	إنَّما								
88:22	بـ								
88:24									CA
88:25	إنَّ					PP			
88:26	إنَّ					PP			
89:14		إنَّ + لـ							
89:19									CA
89:20									CA
89:21									CA

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
89:22									CA
90:01, 3-4			لقد + SS						
90:20					PP				
91:09	قد								
91:10	قد								
92:01-04			إنَّ + لـ + SS						
92:12		إنَّ + لـ			PP				
92:13		إنَّ + لـ			PP				
92:15	إلَّا								
92:19	مِن								
92:21		لسوف							
93:04	لـ								
93:05		لسوف							
93:09					NP				
93:10					NP				
93:11					PP				
94:05	إنَّ								
94:06	إنَّ R								
95:01-04			لقد + SS						
95:06					PP				
96:06		إنَّ + لـ							
96:08		إنَّ + لـ							
96:15		لـ + ن							
97:01	إنَّ								
97:05					AjP				
98:03					PP				

Chapter & Verse	Simple 1	Complex 2	Complex 3	Complex 4	Inversion 1	Inversion 2	Inversion 3	Inversion 4	Other
98:04	إلا								
98:05	ألَا								
98:06	إنَّ								
99:01									CA
100:01-06			إنَّ + لـ + SS						
100:07		إنَّ + لـ							
100:08		إنَّ + لـ							
100:11		إنَّ + لـ			PP				
102:03	سوف								
102:04	R سوف								
102:06		لـ + نَ							
102:07		لـ + نَ							
102:08		لـ + نَ							
103:01-02			إنَّ + لـ + SS						
104:04		لـ + نَ							
104:08	إنَّ				PP				
108:01	إنَّ								
108:03	إنَّ								
109:06					PP	PP			
110:03	إنَّ								
111:05					PP				
112:04					PP				
114:02									App
114:03									App
114:04									App