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The Translation of Paucity Plural in the Glorious Qurān into English

Lect.Osama H. Ibrahim *

& Lect. May M. Abdul Aziz **

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1.1 : Introduction

Translating the Quran is a not an easy task both syntactically and semantically. It requires the translator to be aware of each syntactic, semantic, and even morphological aspect of the SL text, which is, in many cases, Arabic specific. Since the Qurān has a divine nature, it must be utilizing a highly stylized language. Thus one can argue that each word or morphological form has its own specific place within the whole macro discourse. The addition of any morphological suffix is semantically based. Consequently, a distinguished precision is noticed in this Holy Book. The Quran has been interpreted by so many interpreters, each of whom reflects his own approach in his interpretation, trying to explain the meanings of the verses. Since translating the Quran depends on these interpretations, then various renderings will result. The problem tackled in the current study related to the ways paucity forms in the Glorious Quran are rendered. When a translator does not pay attention, to some extent, to the fine distinction between some morphological forms since their usage is intended and semantically based, i.e the use of the morphological forms, the translation would be inaccurate. In our case the paucity and abundant forms are good examples. Not differentiating between forms of paucity and forms of abundance may lead to inadequate rendition , and consequently to a misunderstanding of the meaning of the Quran on the part of the TL reader.

This research aims at studying closely the extent the translators can differentiate between paucity and abundance meanings as far as their morphological forms are concerned in translating the Glorious Qur'an into English. Similarly, it tries to uncover the reflection of this

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differentiation in their renderings. The study is based on Qur'anic interpretations by accreted interpreters. Likewise, the research aims at clarifying and disambiguating the problematic areas in translating the verses as far as the meanings of paucity forms are concerned. Finally, the study tries to put forward some alternative translations for the verses concerned.

The research hypothesizes that the morphological forms of plural of paucity and abundance are semantically based. Therefore unless a fine distinction is made between these forms, erroneous translations will result leading to inadequate rendering and hence to a misunderstanding on the part of the TL reader.

Embarking on carrying out this study, the following procedure will be adopted:

- 1- Selecting six verses from different suras of the Glorious Qur'an that are prone to have some ambiguities concerning the meanings of paucity forms.
- 2- Presenting the interpretations based on accredited interpreters for the selected verses in order to disambiguate them, as far as the meanings of paucity are concerned.
- 3- Selecting and analyzing five English renderings of each of the selected verses, based on the interpretations mentioned in (2).
- 4- Suggesting a new translation in the light of the analyses achieved.

1.2 :A Bird's-eye view

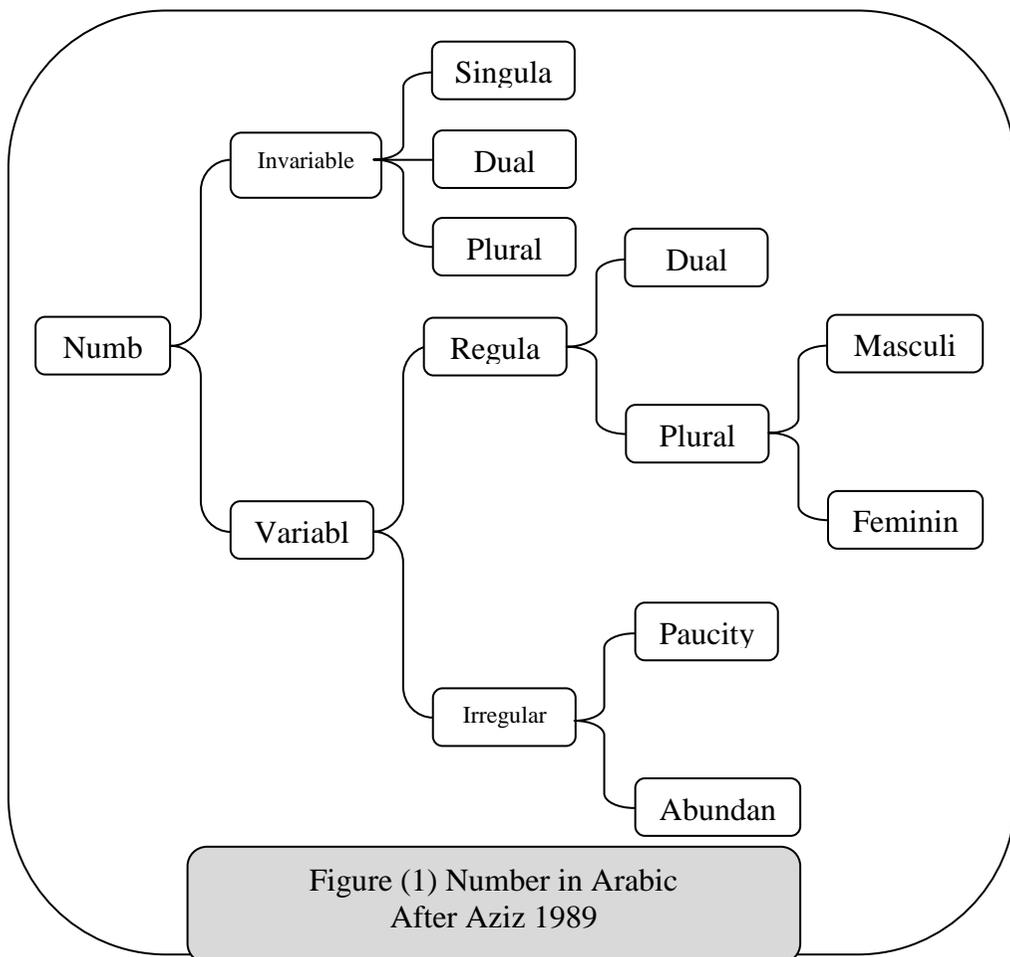
The Glorious Qurān has its own prominent , independent and inimitable language. Plural of paucity (henceforth P.P)is one of the morphological topics that is used in the Qurān and deserves a serious consideration. Although this study is specifically concerned with P.P. It is better to provide a brief review about plural in Arabic.

Al-Afghāni (2003: 142) says that plural in Arabic refers to nouns whether plastic or derivative ones. It refers to more than two. As-Sāmmurāi(1981:129-130) points out that nouns may have numerous plurals due to various connotations of plural in quality and quantity in paucity and abundance plural as well as different meanings of the polysemic words where each one is pluralized under a different form.

Plural is one within two other numbers that compose the system of number in Arabic: singular referring to one, dual referring to two and plural referring to more than two.

Hassan (2002: 225) and As-SiyūTi (2006: 340) state that there are two categories: regular and irregular plurals; regular plural consists of a perfect plural which is divided into a perfect masculine and perfect feminine plural, while the second category includes irregular plural which is called broken plural and divided into plural of paucity and abundance.

Aziz (1989: 114-118) arranges number in Arabic which was coined by traditional morphologists into: variable and invariable and each one of them is divided into a number of subdivisions, as he illustrates in the following figure:



1.3: The Concept of P.P.in the Glorious Qurān:

P.P is an essential type of broken plural in Arabic. It refers to the plural of objects whose number is unknown, yet it is between three and no more than ten (Hassan, 2002: 625). Aziz (1989: 116) points out that both paucity and abundance plurals are irregular plurals which are not predictable, or are limited predictable in that they are obtained according to fixed forms.(cf Sibawayhi (1983:999); al-Mubarrad (1963); Ibn al-Anbūrī (1995); and Az-Zamakhsharii (1990).

What seems to be Arabic specific is the forms chosen by most of the Arab grammarians to bring the notion of P.P. Al-Hamlāwi (2002: 99-100) presents the forms of P.P depending on various classifications made by the Arab grammarians and morphologists as the following:

1. **أفْعُل (Af'ul)** which is restricted to the singular trilateral noun in the form of (فَعْل) as in the following Qurānic verse:

١. ﴿الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ... (الاية)﴾ (البقرة: ١٩٧)

The Hajj (pilgrimage) is (in) the well-known (lunar year) months.

(Al-Hilali and Khan, 1996)

2. **أفْعَال (Af'aal)** which is restricted to the singular quadrilateral noun in the form of (أفعال) as in the following Qurānic verse:

٢. ﴿وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا﴾

(الطلاق: ٤)

And for those who are pregnant (whether they are divorced or their husband are dead), their Iddah (prescribed period) is until they deliver their burdens.

(Al-Hilali and Khan,

1996)

3. **أفْعَلَة (Af'ila)** This form is confined to the singular quadrilateral noun in the form of (فَعَال) as in the following Qurānic verse:

٤. ﴿وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِّنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا إِنَّمَهُ الْكُفْرُ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ

لَعَلَّهُمْ يَنْتَهُونَ﴾ (التوبة: ١٢)

But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism then fight (you) the leaders of

disbelief (chiefs of Quraish - pagans of Makkah) - for surely their oaths are nothing to them - so that they may stop (evil actions) (Al-Hilali and Khan, 1996).

4. **فِعْلَةٌ (f'ila)** this form is not restricted to the trilateral and quadrilateral singular, since it is hearsay:

٥. ﴿إِذْ أَوْىُّ الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا﴾ (الكهف: ١٠)

(Remember) when the young men fled for refuge (from their disbelieving folk) to the cave, they said: "our Lord! Bestow on us mercy from yourself, and facilitate for us our affair in the right way!"

(Al-Hilali and Khan, 1996)

In addition to these standard morphological forms that denote paucity plural in Arabic generally and in the Qurān specifically. Also, there is a case when the paucity is lexically realized, an example on this is the type of plural in Arabic called the perfect feminine plural. Al-Sammurāi (1981: 135-136) says that this case takes places when the perfect feminine plural co-occurs with an inanimate noun like:

٦. ﴿وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ... الآية﴾ (البقرة: ٢٠٣)

And remember Allah during the appointed Days.

(Al-Hilali and Khan, 1996)

(أيام) is inanimate noun, (معدوات) is an perfect feminine plural that refers to P.P. Yet, where perfect feminine plural co-occurs with animate nouns, it will not refer to P.P as in the following verse:

٧. ﴿مُسْلِمَاتٍ مُؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا﴾ (التحریم: ٥)

Muslims (who submit to Allah), believers, obedient to Allah.

(Al-Hilali and Khan, 1996)

(مسلمات مؤمنات) are a perfect feminine plural that does not refer to paucity plural.

1.4: The Semantics of Plural of Paucity vs Abundance in the Qurān:

P.P is the plural of things whose number is from three to ten, while abundance plural refers to numbers from ten to infinity (Al-'Adwānii and Al-Qadāwii, 2008: 124). One of the important distinctions between paucity plural and abundance plural is the various forms of each one of them which make the borderline between them more difficult and subsequently make them semantically different. Nevertheless, the forms of P.P may serve as much for the paucity plural as for the abundance

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plural ; conversely, these forms usually arranged within the abundance plural category may also show a paucity plural-like usage (Dayf, 1990: 10). Ferrando (2002: 2) remarks that the number bears correspondence to its syntactic function and the item is ascribed the genitive plural, while in abundance plural, the syntactic relationship between the number and the objects is less narrow.

As previously mentioned, the forms related to the paucity plural are four: (فِعْلُهُ ، أَفْعَالُهُ ، أَفْعَالٌ ، أَفْعَالٌ) , while the forms of abundance plural as suggested by the Arab morphologists are about twenty three, yet the famous ones are sixteen as: (فُعْلٌ ، فُعْلٌ ، فُعْلٌ) . (Sibawayhi, 1983: 185-195). It is worth mentioning that we have a general morphological rule states that extra morphological suffixing is semantically based. As-Sāmmurāi (1981:106). Essentially the P.P in the Quran denotes fewness , whereas the AP refers to plentifulness unless there is a contextual clue that converts PP to AP and vice versa (Hassan,2002:625).

In the Qurān, the employment of paucity and abundance plural may be for the sake of rhetoric purposes. In this respect, As-Sāmmurāi (1981: 138) clarifies this consideration through comparing between the two following verses from the Qurān:

٨. ﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ شَاكِرًا لِّأَنْعَمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ (النحل: ١٢٠-١٢١)

- *Verily, Ibrahim (Abraham) was an ummah (a leader having all the good righteous qualities), or a notion, obedient to Allah, Hanifa (i.e. to worship non but Allah), and he was not of those who were al-Mushrihun (poly theists, idolaters, disbelievers in the oneness of Allah, and those who joined partners with Allah). (He was) thankful for His (Allah's) Graces.*

(Hilali and Khan, 1996)

(أنعمه) here is used as paucity plural, since (النعمة/ boons) are uncouncted and no one can ever thank Allah for all of his boons but part of them.

٩. ﴿أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ﴾ (لقمان: ٢٠)

- See you not (omen) that Allah has subjected whatsoever is in the earth, and has completed and perfected His Graces upon you,

(Hilali and Khan, 1996)

(نِعْمَةٌ) is abundance plural, since it refers to Allah's boons generally.

As-SuyuTi (2006: 120) stresses that and cites an example in the following verse to explain this point:

٨. ﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ﴾ (لقمان: ٢٠)

is as the likeness of a grain (a corn); it grows seven ears.

(Al-Hilali and Khan, 1996)

(سبع) here is paucity plural but used with (سنابل) which is abundance plural because it is used to double the good deeds.

1.5: The Concept of Plural in English Language:

In English, the number system consists of singular and plural. Quirk et al. (1985: 297) say that the singular refers to one and the plural refers to more than one; each noun phrase is either singular or plural and its number is regulated by its head which is a noun. Baker (1992: 87) and Greenbaum and Nelson (2002: 90) point out that the distinction between singular and plural has to be explained morphologically, or by using other ways to change the form of the noun to clarify whether it denotes one or more than one.

Quirk and Greenbaum (1973: 80-89) classify the number into two groups: variable and invariable. They say that each group is divided into two; then these are subdivided into a number of divisions. They (ibid: 81) illustrate these various divisions in the following figure:

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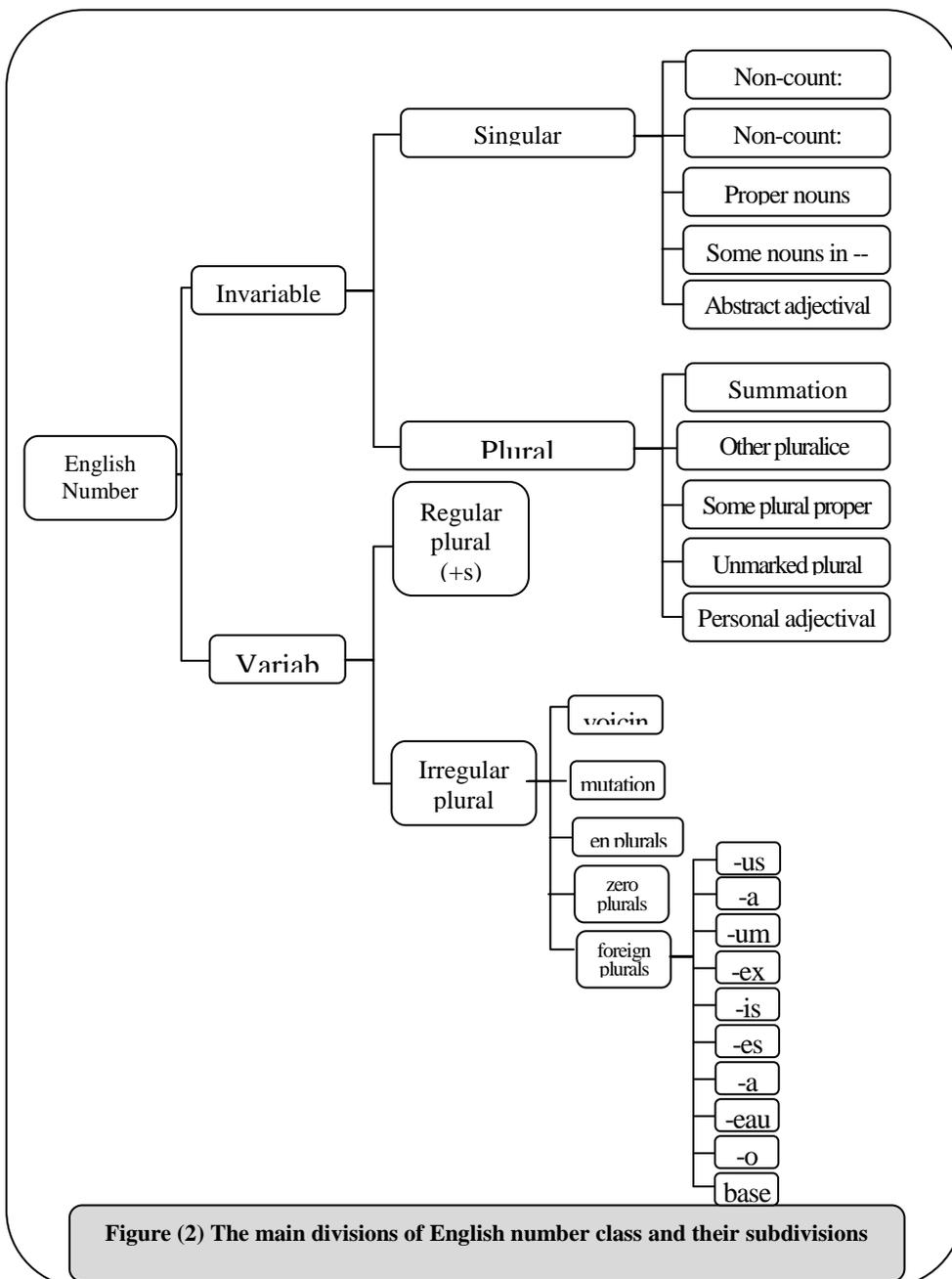


Figure (2) The main divisions of English number class and their subdivisions

1.6: Realization of Paucity in English:

According to Quirk et al. (1985: 384), the multal and paucal in English are realized by the quantifiers and their post determiners including: *many*, *(a)few* and *several* which co-occur only with plural count nouns. Also we use *much* and *(a)little* which co-occur only with non-count nouns. They (ibid) add that multal and paucal are antonyms with each other; for instance *many (a large number) contrasts with (a)few (a small number)*. The quantifier we use depends on the type of noun described.

10. I know { **many**
(a)few } people in Boston.

11. I have eaten { **too much**
(a)little } of the food.

There are some adverbs such as (very, too, so, as, quite, enough) which can be used to clarify the degrees of number:

12. There are quite a few night clubs in the city.

In this sentence (quite) plus the quantifier (a few) mean a large quantity.

In contrast, using (only) with (a few) gives the sentence a negative meaning:

13. there are only a few night clubs in the city.

In this sentence (only) plus (a few) mean a smaller quantity.

(Radden and Dirven, 2007: 133)

It is worth noting that there is a difference between (*few*) and (*a few*), Eastwood (1994: 219) and Murphy (1994: 172) state that (*few*) has a negative meaning, while (*a few*) has a positive one as in the following examples:

14. Is this a holiday place? No, there are few tourists here.

(few) tourists means not many tourists.

15. Is this a holiday place? Yes, there are a few tourists here.

(a few) tourists means some tourists or a small number.

Relying on the above-mentioned citations, one can sum up that the realization of paucity in English can be achieved by utilizing certain quantifiers that express the meaning of P.P. Therefore this realization does not rely on the number system category contrast in English.

1.7: Translation Equivalence and Loss of Meaning

Equivalence is a basic issue which should be achieved in the process of translation since it illustrates the relationships between SL and TL texts. Nida (1964: 159) proposes two types of equivalence:

1. Formal equivalence, in which TL item represents the closest equivalence in both form and content of the message.
2. Dynamic equivalence where the effect of the SL message on the TL reader is like that by the SL receiver.

It is worth mentioning that Baker (1992: 82-110) discusses translation on the basis of equivalence at different levels (at word level and above word level). Similarly, she puts forward many types of equivalences like: (grammatical , textual , and pragmatic equivalence). As for grammatical equivalence , which is adopted in this study, Baker (ibid:84) says that grammatical equivalence refers to the diversity of grammatical categories across languages such as number(our study case) , tense , aspects, voice, person, and gender. It should be noticed by the translator. She also adds that in the process of translation such differences between SL and TL are generally involve some changes in the message of the TT either by adding or omitting information because of the deficiency of special grammatical devices in the TL itself. The following example is from an unpublished document about arbitration procedure in Cairo. The source text is Arabic:

عندما يراد تعيين ثلاثة محكمين، يختار كل طرف محكماً واحداً، ويختار المحكمان المعينان على هذا النحو المحكم الثالث وهو الذي يتولى رئاسة هيئة التحكيم.

Back-translation:

When the appointment of the three arbitrators is required each party chooses one arbitrator, and the **arbitrators-dual appointed-dual** in this way choose the third arbitrator and it is he who takes on the presidency of the arbitration authority.

English target text:

When the appointment of the three arbitrators is required each party selects one arbitrator, and the **two arbitrators** thus appointed select the third arbitrator who then heads Arbitration Committee.

To achieve equivalence in translation is not an easy work, since no two languages are identical in the meaning of the given symbols arranged in the sentence. (Gorjen,1970: 21) ; and Haleem,1999: 2). Lyon (1981: 301) states that the difference of lexical structure makes accurate translation between languages, difficult and subsequently leads to linguistic and cultural untranslatability. Linguistic untranslatability is related to the non-existence of a syntactic item in the TT for the ST item, while the cultural one is related to the lack of a relevant situational feature for the SLT in the TT culture (McGuire, 1980: 32).

Each language has its own lexical framework which may cause disagreement in equivalence and some lexical loss of meaning or as linguists call it "Lexical gap" that refers to the absence of the supposed word which may seem to suit naturally into the pattern indicated by existing words. (Trask,1993:157).

As for translating the Qurān , it may be associated with many linguistic gaps such as morphological, syntactic, and semantic ones. Such gaps pose some linguistic challenges to translators as in the following verse:

١٦. (قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَأَسْأَلُهُ مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ) (يوسف: ٣٠)

"Return to your lord and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allah) is Well-Aware of their plot.

(Al-Hilali and Khan, 1996)

In the above verse, (نِسْوَة) implies the meaning of P.P. Yet, the sense of paucity in English is not lexically mentioned (women) as in the Arabic text. This results in loss of meaning. However, the words as (a few) or (few) present equivalence as in the following proposal rendering:

'What happened to those few women.....

1.8 :Data and Text Analysis:

Regarding the distribution of our data, six Quranic verses along with five translations of each have been chosen. The analysis of the data is carried out by utilizing comprehensive tables (they are designed by the researcher) which include: SL text, TL text, paucity and abundance consideration and degrees of translational coincidence with the religious interpretation. New renderings will be suggested if no effective translation is found. Moreover, in this study we adopt Baker's (1992) grammatical equivalence since this method is more accurate than the others as far as the content is concerned.

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SL Text:(1)

﴿فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقْتَرِنِينَ﴾ الزخرف : {٥٣}

TL Texts:

Rodwell (1861)

Have **bracelets of gold** then been put upon him, or come there with him a train of Angels?"

Sale (1881)

Have **bracelets of gold**, therefore, been put upon him; or do the angels attend him in orderly procession?

Pickthal (1930)

Why, then, have **armlets of gold** not been set upon him, or angels sent along with him?

Ahmad Ali (1984)

Why were then no **bracelets of gold** shed upon him from above, or angels sent down as a retinue with him?"

Qarib & Darwish (2001)

Why have no **armlets of gold** been given him, or angels sent down successively with him?"

Interpretation: Allah the Almighty in this verse narrates the story of the prophet Moses with pharaoh who used to say that if Moses is honest in his claiming his capacity as prophet he would come with bracelets of gold put upon him, or come there with him a train of Angels. This was a tradition to crown a king or ruler. At-Tabari(2000: 614/20); and Ar-Rāzi(2000: 637/27). It is worth mentioning that the word اسورة refers to paucity plural .Yusuf (u.d: 599/9) ; Al-Hanbaliyy (1998: 278/17) and Ibn Kathēr (1999:213/7).

SL Text (1):

Paucity plural	The morph. Form	Its Abundance form	The morph. Form	Signification of the form	
				Abstract meaning	entity
				Animate	inanimate
اسورة	أفعللة	اساور	افاعل		✓

Table (1) : Morphological Analysis of SLT

SLT Arabic	No. of Text	TL text English	Grammatical Equivalence		Paucity and Abundance consideration
			Number Consideration	Semantic Loss	
فَلَوْلَا أَلْفِي عَلَيْهِ أَسْوَرَةٌ مِنْ ذَهَبٍ	1.	bracelets of gold	—	+	—
	2.	bracelets of gold	—	+	—
	3.	armlets of gold	—	+	—
	4.	bracelets of gold	—	+	—
	5.	armlets of gold	—	+	—

Table (2): Degrees of Translational coincidence with the interpretation

Discussion: Scrutinizing the above mentioned renditions, one can say that no one of the translators makes a fine distinction between paucity and abundance plural. Thus there is not such a consideration reflected in their translations. This gives the readers an impression as if there is no difference between اساور and اسورة each of which is distinct morphologically and semantically.

The proposed translation: Have a few bracelets of gold then been put....

SL Text:(2)

﴿حُنُ نَقْصُ عَلَيكَ نَبَاهُمْ بِالْحَقِّ إِنَّهُمْ فِتْنَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاَهُمْ هُدًى﴾ الكهف : {١٣}

TL Texts:

Rodwell (1861)

We will relate to thee their tale with truth. They were youths who had believed in their Lord, and in guidance had we increased them.

Sale (1881)

We will relate unto thee their history with truth. Verily they were young men who had believed in their LORD: and we had abundantly directed them.

Pickthal (1930)

We narrate unto thee their story with truth. Lo! they were young men who believed in their Lord, and We increased them in guidance.

Ahmad Ali (1984)

We narrate their story to you in all truth. They were a few young men who believed in their Lord; so We gave them greater guidance.

Qarib & Darwish (2001)

In truth We tell to you their news. They were young men who believed in their Lord, and We increased them in guidance.

Interpretation: Allah the Most High relates that they were youths who had believed in their Lord. They fled the suppression of the king who

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enjoined them to adhere to polytheism. As-Samarqandi(u.d:336/2);An-Nasafi(1998:282/2);Ibn Ajawzi (2000:69/3) and Ibn Kathēr (١٩٩٩:5/127). As-Sa'di(2000: 471/1) mentions that since the paucity plural, i.e فتية is used in the verse , it denotes that their number was below ten people.

Paucity plural	The morph. form	Its Abundance form	The morph. form	Signification of the form	
				Abstract Meaning	entity
فتية	فعله	فتيان	فعلان		animate
				✓	inanimate

Table (1) : Morphological Analysis of SLT

SLT Arabic	No. of Text	TL text English	Grammatical Equivalence		Paucity and Abundance consideration
			Number Consideration	Semantic Loss	
إِنَّهُمْ فَتِيَةٌ آمَنُوا بِرَبِّهِمْ	1.	They were youths	—	+	—
	2.	young men	—	+	—
	3.	young men	—	+	—
	4.	a few young men	+	—	+
	5.	young men	—	+	—

Table (2): Degrees of Translational coincidence with the interpretation

Discussion: Reviewing the above mentioned renditions, one can recognise that no one of the translators makes a fine distinction between paucity and abundance plural فتية and فتيان save Ahmad Ali who gives a *few young men*. Therefore, we suggest that his translation be adopted.

SL Text:(3)

﴿وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَةٌ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَن نَّفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ﴾ يوسف: {٣٠}

TL Texts:

Rodwell (1861)

And in the city, **the women** said, "The wife of the Prince hath solicited her servant: he hath fired her with his love: but we clearly see her manifest error."

Sale (1881)

And **certain women** said publicly in the city, The nobleman's wife asked her servant to lie with her; he hath inflamed her breast with his love; and we perceive her to be in manifest error.

Pickthal (1930)

And women in the city said: The ruler's wife is asking of her slave boy an ill deed. Indeed he has smitten her to the heart with love. We behold her in plain aberration.

Ahmad Ali (1984)

In the city **the women** gossiped: "The minister's wife longs after her page. He has captured her heart. We think she is in clear error."

Qarib & Darwish (2001)

Certain women in the city said: "The Governor's wife has sought to seduce her servant. He has made her heart stricken with love for him . Clearly, we perceive her to be in error.

Interpretation: Allah the Most High relates the whereabouts of the story of prophet Yusuf. Then Allah said: In the city, some women said, "The wife of the Prince hath solicited her servant: he has fired her with his love". As-Sam'āni (1997: 25/3); Ibn Kathēr (1999:3/448) says that they were only four women who rumoured this saying. It is worth mentioning that As-Sāmmurāi (2003: 1/425) says that masculinizing the verb قال with the word نسوة denotes paucity.

Paucity plural	The morph. form	Its Abundance form	The morph. form	Signification of the form		
				Abstract Meaning	entity	
نسوة	فعلة	نساء	فعال		Animate	inanimate
					✓	

Table (1) : Morphological Analysis of SLT

SLT Arabic	No. of Text	TL text English	Grammatical Equivalence		Paucity and Abundance consideration
			Number Consideration	Semantic Loss	
وقال نسوة في المدينة	1.	the women	—	—	—
	2.	certain women	+	—	—
	3.	And women	—	—	—
	4.	the women	—	—	—
	5.	Certain women	+	—	—

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Table (2): Degrees of Translational coincidence with the interpretation
Discussion: looking at the above mentioned renditions, one can say that the translators do not pay attention to the semantic consequences of the morphological form under study, namely, نساء . Therefore نساء and نساء are being put on the equal foot as far as their translation is concerned. However, the translators Sale and Qarib and Darwish use the word (certain) which indicates even relatively paucity. This makes us delving into some kind of semantic loss.

The proposed translation: And in the city, **a few women** said:

SL Text:(4)

﴿فَإِذَا انسَلَخَ الْأَشْهُرَ الْحُرْمَ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ التوبة : {٥}

TL Texts:

Rodwell (1861)

And when **the sacred months** are passed, kill those who join other gods with God wherever ye shall find them; and seize them, besiege them, and lay wait for them with every kind of ambush: but if they shall convert, and observe prayer, and pay the obligatory alms, then let them go their way, for God is Gracious, Merciful.

Sale (1881)

And when **the months** wherein ye are not allowed to attack them shall be past, kill the idolaters wheresoever ye shall find them, and take them prisoners, and besiege them, and lay wait for them in every convenient place. But if they shall repent, and observe the appointed times of prayer, and pay the legal alms, dismiss them freely: for GOD is gracious and merciful.

Pickthal (1930)

Then, when **the sacred months have passed**, slay the idolaters wherever ye find them, and take them (captive), and besiege them, and prepare for them each ambush. But if they repent and establish worship and pay the poor due, then leave their way free. Lo! Allah is Forgiving, Merciful.

Ahmad Ali (1984)

But when **these months, prohibited** (for fighting), are over, slay the idolaters wheresoever you find them, and take them captive or besiege them, and lie in wait for them at every likely place. But if they repent and fulfil their devotional obligations and pay the zakat, then let them go their way, for God is forgiving and kind.

Qarib & Darwish (2001)

When the sacred months are over, slay the idolaters wherever you find them. Take them and confine them, then lie in ambush everywhere for them .If they repent and establish the prayer and pay the obligatory charity, let them go their way. Allah is Forgiving and the Most Merciful.

Interpretation: Allah the Almighty says that once the sacred months are passed. So (defending yourself) kill those who join other gods with God wherever you shall find them; and seize them, besiege them, and lay wait for them with every kind of ambush: but if they shall convert, and observe prayer, and pay the obligatory alms, then let them go their way, for God is Gracious, Merciful. As-Samarqandi(u.d:39/2); Aṣ-Ṣābūni (1981:126/2) ; and

Paucity plural	The morph. form	Its Abundance form	The morph. Form	Signification of the form		
				Abstract Meaning	entity	
				✓	Animate	inanimate
اشهر	افعل	شهور	فعلول			

As-Sa'di(2000:329).Al-Akhfash (1990:353/1) states that the word اشهر comes in the form of a minimum number since they are only four.

Table (1) : Morphological Analysis of SLT

SLT Arabic	No. of Text	TL text English	Grammatical Equivalence		Paucity and Abundance consideration
			Number Consideration	Semantic Loss	
إِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ	1.	the sacred months	—	—	—
	2.	the months	—	—	—
	3.	the sacred months have pass	—	—	—
	4.	these months, prohibited	+	—	—
	5.	When the sacred months	—	—	—

Table (2): Degrees of Translational coincidence with the interpretation

Discussion: Looking at the above mentioned renditions, one can notice that the translators do not pay attention to the semantic consequences of the morphological form under study, namely, اشهر. Therefore اشهر and شهر are being put on the equal foot as far as their translation is concerned. This makes us encounter some kind of semantic loss.

The proposed translation: When the few sacred months are over.....

SL Text:(5)

﴿الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَرَوُودُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ﴾ البقرة: {١٩٧}

TL Texts:

Rodwell (1861)

Let the Pilgrimage be made **in the months already known** whoever therefore undertaketh the Pilgrimage therein, let him not know a woman, nor transgress, nor wrangle in the Pilgrimage. The good which ye do, God knoweth it. And provide for your journey; but the best provision is the fear of God: fear me, then, O men of understanding!

Sale (1881)

The pilgrimage must be performed **in the known months**: whosoever therefore purposeth to go on pilgrimage therein, let him not know a woman, nor transgress, nor quarrel in the pilgrimage. The good which ye do, GOD knoweth it. Make provision for your journey; but the best provision is piety and fear me, O ye of understanding.

Pickthal (1930)

The pilgrimage is (in) **the well known months**, and whoever is minded to perform the pilgrimage therein (let him remember that) there is (to be) no lewdness nor abuse nor angry conversation on the pilgrimage. And whatsoever good ye do Allah knoweth it. So make provision for yourselves (here after); for the best provision is to ward off evil. Therefore keep your duty unto Me, O men of understanding.

Ahmad Ali (1984)

Known are the months of pilgrimage. If one resolves to perform the pilgrimage in these months, let him not indulge in concupiscence, sin or quarrel. And the good you do shall be known to God. Provide for the journey, and the best of provisions is piety. O men of understanding, obey Me.

Qarib & Darwish (2001)

The pilgrimage is **in the appointed months.** (For) whosoever undertakes the pilgrimage there is no approaching (women), neither transgression nor disputing in the pilgrimage. Allah is Aware of whatever good you do. Provide well for yourselves, the best provision is piety. Fear Me, O owners of minds.

Interpretation: Allah the Almighty explains that Hajj be made in the months already known which are only two months and ten days, namely, Shawal, Dulqi'da and ten days of Dulhija. Al-Baghdadi(1979:180/1) ; and Al-Baghawi (2000:225/1). Similarly, Ibn 'Āshūr (1997:231/2) states that Allah mentions the paucity form, i.e معلومات in order to make it easy

Paucity plural	The morph. form	Its Abundan form	The morph. form	Signification of the form	
				Abstract Meaning	entity
معلومات	مفعولات	معلومة	مفعولة	✓	animate inanimate

for people to give up the sins that are to be mentioned in the verse nor transgress, nor wrangle because they are usually by nature difficult to be given up.

Table (1) : Morphological Analysis of SLT

SLT Arabic	No. of Text	TL text English	Grammatical Equivalence		Paucity and Abundance consideration
			Number Consideration	Semantic Loss	
الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ	1.	in the months already known	—	—	—
	2.	in the known months	—	—	—
	3.	the well known months	—	—	—
	4.	Known are the months of pilgrimage	+	—	—
	5.	in the appointed months	+	—	—

Table (2): Degrees of Translational coincidence with the interpretation

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Discussion: The word معلومات is a perfect feminine plural denoting fewness. However, looking at the above mentioned renditions, no one of the translators renders the paucity meaning that springs from the syntactic structure of the word معلومات. Therefore some kind of semantic loss may take place.

The proposed translation: The pilgrimage is only in a few months .

SL Text:(6)

﴿أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مَسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾
البقرة : { ١٨٤ }

TL Texts:

Rodwell (1861)

For certain days. But he among you who shall be sick, or on a journey, shall fast that same number of other days: and as for those who are able to keep it and yet break it, the expiation of this shall be the maintenance of a poor man. And he who of his own accord performeth a good work, shall derive good from it: and good shall it be for you to fast if ye knew it.

Sale (1881)

A certain number of days shall ye fast: but he among you who shall be sick, or on a journey, shall fast an equal number of other days. And those who can keep it, and do not, must redeem their neglect by maintaining of a poor man. And he who voluntarily dealeth better with the poor man than he is obliged, this shall be better for him. But if ye fast, it will be better for you, if ye knew it.

Pickthal (1930)

(Fast) a certain number of days; and (for) him who is sick among you, or on a journey, (the same) number of other days; and for those who can afford it there is a ransom: the feeding of a man in need. But whoso doeth good of his own accord, it is better for him: and that ye fast is better for you if ye did but know

Ahmad Ali (1984)

Fast **a (fixed) number of days**, but if someone is ill or is travelling (he should complete) the number of days (he had missed); and those who find it hard to fast should expiate by feeding a poor person. For the good they do with a little hardship is better for men. And if you fast it is good for you, if you knew.

Qarib & Darwish (2001)

(Fast) **a certain number of days**, but if any one of you is ill or on a journey let him (fast) a similar number of days later on; and for those who are unable (to fast), there is a ransom the feeding of a needy person. Whosoever volunteers good, it is good for him; but to fast is better for you, if you but knew.

Interpretation: Allah the Almighty explains that He enjoined upon the believers fasting the month of Ramadan. Since fasting entails some difficulties, Allah the Merciful mentions it in the form of paucity *معدودات* in order to alleviate its hardship. Khan(1992:363/1) Ash-Shawkāni (1994:207/1); and Ibn 'Āshūr (1997:161/2). It is worth mentioning that Ibn Othaimēn (1997:161/2) states that the word *أياما* is an indefinite word

Paucity plural	The morph. form	Its Abundance form	The morph. form	Signification of the form	
				Abstract Meaning	entity
معدودات	مفعولات	معدودة	مفعولة	✓	animate inanimate

combined with the word *معدودات* and refers to paucity. This has a signification that fasting is not years, nor months but rather it is only a few days.

Table (1) : Morphological Analysis of SLT

SLT Arabic	No. of Text	TL text English	Grammatical Equivalence		Paucity and Abundance consideration
			Number Consideration	Semantic Loss	
أيامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا	1.	For certain days	+	—	—
	2.	A certain number of days	+	—	—
	3.	(Fast) a certain number of d	+	—	—
	4.	a (fixed) number of days,	—	—	—
	5.	a certain number of days	+	—	—

Table (2): Degrees of Translational coincidence with the interpretation

Discussion: The word معدودات is a perfect feminine plural denoting paucity. Glancing at all the above mentioned renditions, it seems that all translators neglect rendering the paucity meaning that springs from the syntactic structure of the word معدودات. Therefore some kind of semantic loss may take place. However, the translators Rodwell, Sale, Pickthal, and Qarib and Darwish utilize the word (certain) which may refer to paucity but not effective if it is compared with paucity quantifiers (few and a few).

The proposed translation: fasting merely a few days.....

Conclusion :

From analyzing different translations of the Glorious Qurān, it has been found being unaware of the issue of fine distinction between PP and AP on the part of the translators causes them to produce inaccurate translations. In order to convey the accurate meaning of the Qurānic verses and then achieve a better understanding on the part of the TL reader, these translations have been reviewed, as far as the issue of PP is concerned. Similarly, one can conclude that most translators have rendered the verses without paying attention to the semantic orientation that results from utilizing the morphological forms in the Qurānic verses in rhetoric way which has a significant role in showing the eloquent inimitable language used in the Qur'ān leading to the best understanding.

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ترجمة جمع القلة في القرآن الكريم

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مستخلص

يتناول البحث موضوعاً نحويًا وهو جمع القلة في القرآن الكريم بالإشارة إلى الترجمة. ويهدف إلى دراسة كيفية تعامل المترجمين مع معاني جمع القلة في ترجماتهم، واستنادًا إلى التفاسير القرآنية المعتمدة يحاول البحث توضيح وإزالة غموض الآيات القرآنية على قدر تعلقها بهذه المعاني. يفترض البحث بأنه ما لم يتم التفريق بدقة بين معاني القلة والكثرة التي تأتي عن طريق استعمال أوزان صرفية خاصة للتعبير عن هذين المعنيين اللذين سبق ذكرهما ستكون الترجمة غير دقيقة. وتحليل ترجمات مختلفة للقرآن الكريم توصلت الدراسة إلى استنتاج مفاده أن أخذ هذه المعاني بنظر الاعتبار يؤدي دوراً مهماً في تحقيق فهم متبصر أفضل لدى القارئ الهدف. لذلك توصي الدراسة بمزيد من التنقيح لهذه الترجمات.