Hapaxes in the Qurʾān: Semantic and Cultural Loss in the Translation of *fatīl*, *naqīr* and *qiṭmīr*

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Abstract: Despite the great attention, devoted by classical and modern Muslim exegetes, to various aspects of the Qurʾān, on both the micro-level, i.e., that of the word, and the macro-level, i.e., that of the verse or the sūra, little research has focused on *hapax legomena* or *al-alfāẓ al-waḥīda*, as one of the Qurʾān's most salient features. As the term signifies, *al-alfāẓ al-waḥīda* are the words that occur in the Qurʾān only once, including but not limited to *abb, ḍīza, masghaba, al-ṣamad*, and others. Specifically, this paper examines the translation of three Qurʾānic words, namely *fatīl*, *naqīr* and *qiṭmīr*, which are basically found upon a date-stone, indicating a whit. These three quantitative words, with which the Arabs were already familiar, are culturally bound terms. To explain, they are idiomatically employed, as in *fulān lā yamliku an-naqīr ʾaw al-fatīl ʾaw al-qiṭmīr*, meaning *so-and-so experiences want or need*. This paper attempts to identify the causes of semantic and cultural loss inherent in rendering them into English, revisiting Baker's (1992) typology of non-equivalence at the word level, in particular, represented by *culturally specific or semantically complex concepts* in the source text and *lack of lexicalization* in the target language. Thus, the use of footnotes as a compensation strategy is highly recommended to reduce translation loss, semantically and culturally.

Key Words:

Hapax legomenon - semantic and cultural loss - the Qurʾān – translation - equivalence

1- Introduction

The Qurʾān is 'the ultimate source' of both religion and Islamic rulings, with which Muslims became familiar after the death of Prophet Muḥammad (peace be upon him) and the cutting off of the Revelation accordingly. Thus, after the collection of the Qurʾān, there was a pressing necessity to interpret its meanings (cf. Goldziher, 1920, 55 ff., as cited in Jeffery, 2007, pp. 2-3), including the foreign words embedded thereof. Through the process of interpretation, Muslim scholars and Imams were confronted by the perplexing dilemma of the foreign words, giving rise to a wide divergence of opinions among them, as stated below (as cited in Jeffery, 2007, p. 3).

In the Qurʾān, the existence of various foreign words, which were Arabized and borrowed from other languages by the Arabs in the pre-Islamic era, was fully recognized by the earliest exegetes and interpreters of the Qurʾān. Being deeply rooted for a long time in the pre-Islamic era, the Arabs became fully familiarized with them as an integral part of their language, being inattentive to the origin of such words. Later, in the advent of Islam, when the Qurʾān was revealed in Arabic, some foreign or loan words, of which some became of basic and fundamental use, were frankly conceded by the Companions and their followers. It was narrated upon the authority of Ibn ʿAbbās, Mujāhid, ʿIkrimah, and others that the Qurʾān was revealed in seven أحرف (dialects, letters, modes, styles), which are not Arabic, such as سِجّيل, المِشْكاة, اليَمّ, الطور, آباريق, أ، إستبرق, etc. (ʿAbdel-Tawwāb, 1982, p. 183) (cf. Jeffery, 2007, p. 5).

Only a little later, this issue was strenuously rejected. To clarify, as quoted in al-Jawālīqī (d. 539/1144) upon the authority of Abū ʿUbaydah Maʿmar b. al-Muthanna, he said: "Whoever claims that the Qurʾān is not purely plain Arabic has made a serious charge against God," quoting the verse: "Verily, We have made it an Arabic Qurʾān" (Q43:3). The majority of Muslim savants and Imams, as as-Suyūṭī (d. 911/1505) states, denied the existence of foreign words in the Qurʾān. Among them are the Imam ash-Shāfiʿī, Ibn Jarīr, Abū ʿUbaydah, and Ibn Fāris. They argued that "since Arabic is the most perfect and richest of all languages," logically, "the surrounding peoples would have borrowed vocabulary from the Arabs," (Jeffery, 2007, p. 8) not the vice versa. Their fundamental argument was based on the many passages that refer to the Qurʾān as an "Arabic Qurʾān" as in (Q12:2) (Q20:113) (Q39:28) (Q41:3) (Q42:7) (Q43:3) and an "Arabic tongue" as in (Q26:195) (Q46:12) (Q16:103), and particularly the following verse, upon which they strongly defended their attitude: "And if We had made it a non-Arabic Qurʾān, they would have said, 'Why are its verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [messenger]?'" (Q41:44) (*Ṣaḥīḥ International*, 1997) (ʿAbdel-Tawwāb, 1982, p.184) (cf. Jeffery, 2007, p.5).

Among the two opposing trends, Abū ʿUbayd al-Qāsim Ibn Sallām offered a fair compromise between the view of his Imam, Abū ʿUbaydah, and that of السلف الصالح (the Righteous Predecessors) over the issue of the (non)existence of foreign words in the Qurʾān. He firmly argued that these words are Arabic, after being Arabized by the Arabs themselves, who were fully aware of the probability of the linguistic phenomenon of borrowing. As he says, "They (the Righteous Predecessors) are more experienced and erudite in interpretation than Abū ʿUbaydah, but they were of a different attitude other than his own; they both are indeed true, as such (foreign) words are originally non-Arabic, that is, the view of the Righteous Predecessors. Then, the Arabs functionally employed them, Arabicizing them. Thus, these words became Arabized, though they were originally non-Arabic" (ʿAbdel-Tawwāb, 1982, p.184). In other words, "there is coincidence among the languages, so that the Arabs, Persians, and Abyssinians happen to use same words" (as cited in Jeffery, 2007, p. 8).

1.1 Scope of the study

The degree of comprehensibility and intelligibility of غريب or فرائد (non-Arabic words), with a special reference to قطمير and نقير, فتيل, depends greatly on the degree of their frequent (re)occurrence in the Qurʾānic context. In other words, the more 'a word or root' frequently occurs in the Qurʾānic context, the more "its meaning can usually be established with some degree of certainty" (Toorawa, 2011, p. 194). After reviewing the verses where the three ألفاظ (words) are used, it is obvious that قطمير occurred once, known as *hapax legomenon*, specifically in Sūrat Fāṭir (Q35:13), throughout the Qurʾān, whereas نقير occurred twice, known as *hapax dis legomenon*, specifically in Sūrat an-Nisāʾ (Q4:53 & 124). Finally, فتيل occurred thrice, known as *hapax tri legomenon*, specifically twice in Sūrat an-Nisāʾ (Q4:49 & 77) and once in Sūrat al-'Isrāʾ (Q17:71). Accordingly, unlike Abraham Yahuda (1903), as shown in detail below, whose definition of a *hapax legomenon* is strictly based on only 'single' and double occurrences, it, as shown in the Qurʾān, may include an additional definition other than that of Yahuda, as follows: 'Only three occurrences of the form with the same meaning' (cf. Toorawa, 2011, p. 203).

1.2 The research problem

This paper examines specifically the translation of three Qurʾānic words, namely فتيل, نقير and قطمير, which are basically found upon a date-stone, indicating a small amount or quantity. These three quantitative words, with which the Arabs were already familiar, are culturally bound terms. To explain, they are idiomatically employed, as in فلان لا يملك النقير والقطمير (Ṭanṭāwī, 1997/1998, Vol. 8, p. 326), meaning 'so-and-so experiences want or need'. It attempts to identify the causes of semantic and cultural loss inherent in rendering them into English, revisiting Baker's typology of non-equivalence at the word level, in particular, represented by *culturally specific or semantically complex concepts* in the source text and *lack of lexicalization* in the target language. The dilemma here arises when words or roots of rare occurrence, such as the examples selected under study, are employed in the Qurʾān; their meanings become more difficult to grasp and to translate due to the unavailability of their cognates in the TL and the cultural specificity of their use in the SL.

1.3 Objectives of the study

The issue of *hapaxes* in the Qurʾān has been conducted by classical, medieval and modern Muslim savants and exegetes, but the majority of such works focused on their lexicographical aspects. To clarify, little attention, to the best of my knowledge, has been drawn to the rhetorical, literary, or poetic issues pertaining to such a phenomenon in the Qurʾān, except a few, as explained below.

Thus, the present paper, regarding this lacuna, focuses essentially on the stylistic and rhetorical purposes behind the use of these unique words derived culturally from the Arab habitat in the Qurʾān; evaluating the approaches to translation the translators opted for; pondering upon the semantic loss in translation induced by translator's cultural

intelligibility of the ST; and reflecting upon the translatability of purely culture-specific words precisely and concisely with no semantic loss. Thus, it attempts to answer the following questions:

1- What are the stylistic and rhetorical considerations behind using الألفاظ الوحيدة, specifically the words under discussion, in the Qurʾān?
2- What are the appropriate approaches to translation or strategies of translation the translators under study opt for on rendering the three ألفاظ into English?
3- What are the causes of semantic and cultural loss in the translation of فتيل, نقير, and قطمير in the TL? Do the lack of cultural equivalence in the TL and the cultural specificity of their use in the SL yield semantic loss and translation loss accordingly?

1.4 Review of the literature

This part of the study focuses primarily on the works much related to غريب (the Qurʾān's difficult words); معرَّب (the Qurʾān's 'Arabized', 'loan' and 'foreign' words); فرائد ('unique' words in the Qurʾān); مفاريد ('lone' words in the Qurʾān); الألفاظ الوحيدة ('rare' words in the Qurʾān); and مفردات (the Qurʾān's lexicon and vocabulary) (cf. Toorawa, 2011, p. 196; Ḥusayn Nassār, 2000, p. 325). Thus, it excludes general works of the Qurʾān that handle the issues of Qurʾānic rhetoric or poetics, such as الإتقان في علوم القرآن (Thorough mastery in the Qurʾānic sciences) by as-Suyūṭī (d. 911/1505), المثل السائر البيان في إعجاز القرآن (Elucidation of the inimitability of the Qurʾān) by al-Khaṭṭābī (d. 388/998), (The current model for the literary discipline of the writer and poet) by Ibn al-ʾAthīr (d. 637/1239), or البرهان في علوم القرآن (The guide for the Qurʾānic sciences) by al-Zarkashī (d. 794/1392).

As far as the study is concerned, most of the Arabic studies, conducted particularly on the Qurʾān, whether in classical, medieval or even in modern works, pertinent to the phenomenon of *hapaxes*, have *per se* various names. For instance, it is given the names of the following:

- **الفرائد**, as in «الأسرار البلاغية في الفرائد القرآنية» (The rhetorical secrets in the unique Qurʾānic words) (2012) by ᶜAbdullāh Sarḥān; «بلاغة الفرائد في الألفاظ الفذّة في القرآن الكريم» (The rhetoric of the unique rare vocabulary of the Glorious Qurʾān) (2009) by Kamāl ᶜAbdul-ᶜAzīz; «بلاغة الفرائد القرآنية» (The rhetoric of the infrequent vocabulary of the Qurʾān) (2009) by Sarah al-ᶜUtībī; «الظواهر اللغوية في معجم الفرائد القرآنية» (The linguistic phenomena in the lexicon of unique vocabulary of the Qurʾān) (2012) by Hadīl Raᶜd; and «فرائد اسم الفعل في القرآن الكريم» (The unusual verbal nouns in the Glorious Qurʾān) (2015) by Sālim al-ᶜAwadī;
- **مفاريد الألفاظ**, as in «مفاريد الألفاظ في القرآن دراسة لغوية» (Lone words in the Qurʾān: a linguistic study) (2000) by Maḥmūd Yūnus;
- **الألفاظ الوحيدة**, as in «الألفاظ الوحيدة في القرآن وسر إعجازها» (Solitary foreign vocabulary of the Qurʾān and the secret of their inimitability) (2002) by ᶜĀtif al-Milījī;
- **غريب**, as in «المعجم الجامع لغريب مفردات القرآن الكريم» (The comprehensive lexicon of non-Arabic words in the Glorious Qurʾān) (1986) by ᶜAbdul-ᶜAzīz as-Sayrawān, «تفسير المشكل من غريب القرآن» (The interpretation of the problematic foreign vocabulary of the Qurʾān) (1985) by Ibn ʾAbū-Ṭālib al-Qaysī (d. 437/1045); «بهجة الأريب في بيان ما في كتاب الله من الغريب» (The joy of wise readers regarding the clarification of the foreign vocabulary of the Qurʾān) (n.d.) by Ibn al-Turkumānī (d. 750/1349); «تذكرة الأريب في تفسير الغريب» (Reminding the wise reader of the interpretation of the foreign vocabulary of the Qurʾān) (2004) by Ibn al-Jawzī (d. 568/1201); «تفسير غريب القرآن» (The interpretation of the foreign vocabulary of the Qurʾān) (1978) by Ibn Qutaybah (d. 276/889); «تفسير غريب القرآن العظيم» (The exegesis of the non-Arabic vocabulary of the Glorious Qurʾān) (n.d.) by Ibn al-Shaḥna (d. 815/1412); «غريب القرآن» (The foreign vocabulary of the Qurʾān) by ʾAbū ᶜUbaydah (d. 209/824); «الهادي إلى تفسير غريب القرآن» (The companion to the interpretation of the foreign vocabulary of the Qurʾān) (1980) by Shaᶜbān Muḥammad and Sālim Miḥīsan; «نزهة القلوب في تفسير غريب القرآن العزيز» (The soothing of the hearts on the Qurʾān's difficult words) by ʾAbū Bakr as-Sijistānī (d. 339/942); «معجم غريب القرآن» (The lexicon of the foreign vocabulary of the Qurʾān) (1950) by Ibn ᶜAbbās (d. 68/687);
- **مفردات**, as in «مفردات القرآن» (The vocabulary of the Qurʾān) by Ibn as-Samīn al-Baghdādī (d. 596/1200); «المفردات في غريب القرآن» (Single foreign vocabulary of the Qurʾān) by al-Ḥusayn al-Lughawī (d. 502/1108); «معجم مفردات ألفاظ القرآن» (Lexicon of the Qurʾānic vocabulary) by ar-Rāghib al-ʾAṣfahānī (d. 502/1108);
- **المعرَّب**, as in «المهذَّب فيما وقع في القرآن من المعرَّب» (The abridged Arabized vocabulary of the Qurʾān) by as-Suyūṭī (d. 911/1505); «المعرَّب من الكلام الأعجمي على حروف المعجم» (Alphabetically-arranged Arabized vocabulary of the Arabs) by ʾAbū Manṣūr al-Jawāliqī; «الأصل والبيان في معرَّب القرآن» (The Arabicized vocabulary of the Qurʾān: the origin and elucidation) by Ḥamzah Fat-ḥallah; «المعرَّب في القرآن الكريم دراسة تأصيلية دلالية» (The Arabicized vocabulary in the Qurʾān: a fundamental semantic study) (2001) by Muḥammad Balāsī (see Nassār, 2000).

All the previous classical, medieval and modern sources of the Qurʾān, on which such an issue is essentially based, are purposefully selected; they are considered among the most important, rather authentic and reliable, ones in this regard; and they are regarded as the most commonly used references by people, particularly scholars of the Qurʾānic studies. In such books or studies, the Qurʾānic words, with a special emphasis on the difficult or rare ones a reader may fail to comprehend their meanings, are alphabetically and cognately arranged with concision and precision; for example, the word مَنزِلاً is to be found under the root نَزَلَ. Their authors were obsessed with the definition of غريب القرآن, believing firmly in the Prophetic Hadith, that is, «أعربوا القرآن والتمسوا غرائبهُ» (keep grasping the Qurʾān and remain aware of its unusual vocabulary)[ii]. Their aim was to give a clear-cut definition of the termed غرائب by Muslim scholars; they are not definitely meant to be 'unreliable', 'odd', or 'bizarre', as the Qurʾān is far above such claims. On the contrary, اللفظة الغريبة is a very sound vocabulary, implying an unusual interpretation, through which the majority of people are fully different and unknowledgeable (ar-Rāfiᶜī, 2005, p. 61). In this regard, ar-Rāfiᶜī (2005) explains the reasons behind the emergence of the concepts of الغرابة and غرائب, which may relate to one of the followings: the diversity of languages; the single potential use of its multiple contextual senses in some certain given texts, such as (الظلم), (الكفر), (الإيمان), etc., whose ancient Arabic connotations have been changed, acquiring new Islamic ones; or the context of situation, loaded with lexical clues, implying some covert senses other than the overt ones, as in «فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ», meaning *when We expound, not recite, It [the Qurʾān], subsequently follow It* (ar-Rāfiᶜī, 2005, p. 61). Additionally, as-Sayrawān (1986) classifies غريب into two types: الغريب من الكلام, a speech which

is 'ambiguous' and 'uneasy' or 'hard' to grasp, and الغريب من الناس, people, who are physically away from their home or households (p. 8). As for the former, he adds, it has a double comprehensive definition; it implies either 'ambiguity', 'unintelligibility', and 'incomprehensibility' of one's speech, or the speech of remote Arab clans, which looks 'strange' or 'unusual' (as cited in as-Sayrawān, 1986). But, he makes a clear declaration for his readers, through which he defines الغريب essentially in compliance with his own *lexicon*. For clarity, he says: "The words that are much related to the interpretation of the seemingly ambiguous vocabulary of the Glorious Qurʾān, perceived or employed by the majority of people since the early advent of Islam until today" (p. 10). Accordingly, he opts for an appropriate strategy, aiming to 'clarify' and 'resolve' the seeming ambiguity of the Qurʾānic words, depending basically on the literature and language of the Arabs relevant to the Qurʾān and Hadith. In the same vein, ʿAbduṣ-Ṣabūr Shahīn (2000) defends the plain Arabic Qurʾān and the salient role of the Qurʾān in maintaining the lexical inventory of Arabic. The Arabic language before the advent of Islam was not written down in dictionaries, and, as a result, too many words worn out or disappeared, due to the inexistence of poetry, resulted from the lack of the oral transmissions in literary forums, the tribal dispersion, or the lack of communication among them (p. 8).

2- Theoretical background

2.1 The Qurʾān-three terms

In the Qurʾān, three parts related to the date's kernel are mentioned, as follows: القطمير, النقير, الفتيل, and. As for الفتيل, which corresponds to the Arabic verb فَتَلَ 'to twist (a rope)', it is 'a slender cord (of fibers)' (as cited in Zammit, 2002, p. 607); it is "a scalish thread in the long slit of a datestone" (al-Hilālī and Khān, 1996). It is said to be a cord or strand of braided fibers, resembling a very delicate thread, located inside the seed or kernel. Another interpretation for the same word is said to be the dirt produced by rubbing one's fingers. Thus, it is interpreted as "equal to the quantity of فتيل", which is of the measure فعيل, in the sense of the measure مفعول, meaning مفتول, indicating 'smallness', 'fewness', 'insufficiency', or 'deficiency'" (al-Ḥalabī (d. 756/1355), 1996, Vol. 3, pp. 196-7). As for النقير, it is the small speck on the date-seed; it is derived from المنقور. So, it looks as if it is منقورة. As for القطمير, it is the delicate membrane around the date-stone, similarly as the white delicate inner membrane of the egg (Lane, 1968, Vol. 8, pp. 2837).

The three Qurʾānic words, namely فتيل, نقير and قطمير, are basically found upon a date-stone, indicating a whit. It is well-known that the date-stone contains four parts, of which the previous three parts, only employed in the Qurʾān, are stated, but the fourth one was commonly used among the Arabs. The fourth component of a date-stone has various names, which are mentioned in various Arabic references, as shown below. It is called (الشَّفروق), (فَسِيطَة), (اليَعروف), (التَّفروق), or (تَفروق), which is an inner delicate stalk by which the date-stone is attached to the (القِمَع) (the entrance of the date) in its head. As noticed here, the last four names are similar except for one letter, that is, (الشين), (التاء), or (الثاء) as in (الشفروق), (التفروق) and (تفروق), or (الفاء) and (القاف) as in (التفروق) and (التَّفروق). The slight graphological modifications or alterations in the previous names are due to the tribal phonological narrations of the Arabs or the conventionally established set of writing system at the era of narration. For instance, it is narrated by al-Najāshī, saying: (ولو سألوني تفروقا ما أعطيتهم) 'Even if they demanded peremptorily *tafrūqan*, I would give them nothing' (as-Shāfiʿī, 2001; Darwīsh, 1994; Khān, 1992; al-Khalīl, 2003; al-Farābī, 2003; al-Ḥalabī, 1996).
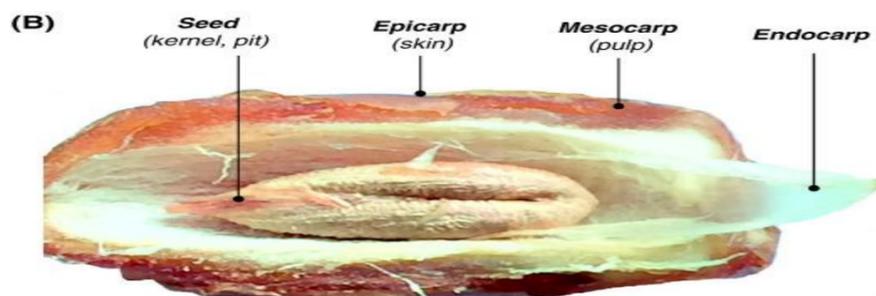

Fig.1: **Cutaway of a date** (Ghnimi et al., 2016)

2.2 Culturally-induced parables in the Qurʾān

Parables are functionally employed in the Qurʾān, with which it abounds in more than one situation. The purpose behind these parables is to convey a 'moral or religious lesson' through tangible objects, illustrating the meaning of the unseen issues.

2.2.1 العُرجُون القديم (the old raceme of a palm-tree)

Here, a tangible example, with which an Arab is in daily contact, is given in the Qurʾān. In addition to the earthly examples, other heavenly examples are given as well. For instance, الهلال (a crescent moon) in its primary phase is likened to العُرجُون القديم as in {وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّى عَادَ كَالْعُرْجُونِ الْقَدِيمِ} [Q36:39], which is عود العِذْق (the main stem/raceme of a palm-tree), signifying سُباطة البلح 'the fruit-stalks'). It, as Qatadah, al-Khalīl and al-Jūharī state, turns into yellow and becomes dry, and then curved as time passes, specifically after cutting off the fruit-stalks. It is said on the authority of Ibn ʿAbbās that the letter ن (n) of عُرجُون implies the meaning of انعراج (a state of bending), as being of the pattern/measure فُعْلُول (as cited in Khān, 1992)[iii]. Thus, with respect to its slenderness and curvature, it is likened to the moon when it becomes slender in appearance at the end of the lunar months (see Lane, 1968). In other words, the intangible example of the crescent in the sky is metaphorically given through a concrete example on the earth.

Another example much related to the resemblance between القَمر and العرجون is provided by al-Shaʿrāwī (1997)[iv] from the poetry, the register of the Arabs. It is stated by the poetry of an anonymous poet, as follows: (وغاب ضوء قُمَيْر كنت أرقبه ... مثل القُلَامَة قد قُدَّتْ من الظُّفر) (the light of the new crescent moon I watched vigilantly disappeared the same way the nail clippings do on trimming). Here, the diminutive form قُمَيْر (the new crescent moon) is used in the previous verse to indicate the shape of the moon at the end of the lunar months. On clipping one's nails, they look curved like an arc, which resembles the shape of the new moon. In such a case, as al-Shaʿrāwī (1997) comments, none, except a few, does care a bit or reflect upon the resemblance of the shape of one's nails and (العُرجُون القديم), on one hand, and the resemblance of the shape of one's nails and the new crescent, on the other one. So, the purpose behind giving

tangible examples in the Qurʾān is to grasp communally conceptual matters. After eating a date, one does not care a bit of its قِطْمِير, نَقِير or فَتِيل, indicating its uselessness and insignificance. Thus, examples, extracted from both the date-stone and the date-palm, are to illustrate the wisdom embedded and to make the meaning intelligible (al-Shaʿrāwī, 1997, Vol. 4, pp. 2309-10).

2.2.2 هَبَاءً مَنْثُوراً (scattered dust)

The Qurʾān abounds in verses indicating the tiny quantity or the mean value of objects. For example, the Qurʾānic verse (هَبَاءً مَنْثُوراً), meaning 'the sunrays penetrating {وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُوراً} [Q25:23] includes through the loophole of a house' (Ibn Qutaybah (d.276/889), 2007, p. 90). In the same vein, the previous significance is emphasized in the Qurʾānic verse mentioned in Sūrat الواقعة (the Day of Resurrection). It reads: {وَبُسَّتِ الْجِبَالُ بَسًّا (5)} (Q56:5-6) (5. And the mountains will be powdered to dust; 6. So that they will become floating فَكَانَتْ هَبَاءً مُنْبَثًّا (6) dust particles.) [Q56:5-6] (al-Hilālī & Khān, 1996). الهباء in Arabic is 'the motes that are seen in the rays of the sun' and منبثا is the 'scattered dust' (Lane, 1968). According to the majority of Muslim savants and exegetes, the interpretation of الهباء is multifarious. They have various views. It is interpreted as 'the sunrays entering one's home through الكُوَّة or الكَوَّة, its aperture or louver', or رَهَجُ الدواب (the sheep dust), or مَا تَطَايَرَ مِنْ شَرَرِ النَّارِ (flames or flying sparks) (al-Ṭabarī (d.310/922), 2001, Vol. 22, p. 285; Ibn Qutaybah (d.276/889), 2007, p. 90). الهباء المنبث is also interpreted as سنابك الخيل (the extremity of the fore part of the solid hoof) (Lane, 1968).

2.2.3 غُثَاء (rubbish borne by a torrent)

The word غُثَاء was commonly uttered by the Arabs, specifically in maxims, as in: «فلان مالُه غُثَاء، وعملُه هَبَاء، وسعيُه جُفَاء», meaning 'someone's property is as rubbish borne by a torrent, and his work is as motes that are seen in the rays of the sun, and his labor, or earning, is a thing that is unapparent' (Lane, 1968). In other contexts, it is collocated with other words, as in غُثَاء أحوى or غُثَاء الناس, which means 'the low, or vile, and the refuse, of mankind' (Lane, 1968). It is mentioned in the Qurʾān, as follows: {فَأَخْرَجَ غُثَاءً أَحْوَى} [Q87:5]. It is « كالرميم الهامد الذي {فَجَعَلْنَاهُمْ غُثَاءً} [Q23:41] and «جعلوا كالشيء الميت البالي من الشجر» (the rubbish borne upon the surface of a torrent), or «يحتمل السيل» (rotten leaves mixed with the scum), or «هو الشيء البالي» (scum), or «وهو ما أشبه الزَّبَد» (dried-up or decayed particles of things) (Lane, 1968; al-Ṭabarī (d.310/922), 2001; Ibn Qutaybah (d.276/889), 2007).

2.2.4 هَوَاءٌ (void/empty)

The word هَوَاءٌ is also mentioned in the Qurʾān to indicate insignificance or triviality of persons or objects, as in: {وَأَفْئِدَتُهُمْ هَوَاءٌ} [Q14:43] 'their hearts are void' (Ṣaḥīḥ International, 1997). Here, it means that they are devoid of goodness. That is why their hearts are akin to empty vessels that are useless. In general, it may be used to describe one's coward attitude or behavior, as in «فَأَنْتَ مُجَوَّفٌ نَخِبٌ هَوَاءُ» or «إِنَّهُ لَهَوَاءُ», or «أَلَا أَبْلِغْ أَبَا سُفْيَانَ عَنِّي ...», meaning he is good for nothing or stumer (al-Khalīl, 2003, Vol. 4, p. 104).

2.3 Common parables peculiar to قطمير and نقير, فتيل

The Arabs' lexicon is rich in daily parables, indicating small quantities and worthless or valueless objects. They are no longer in use nowadays despite their widespread use in the past, particularly in poetry. For instance, the following examples imply the least quantities of objects. The least quantity of ornamentals and jewels is exemplified in (جاءت وما به); the condition of being powerless, (ما في النَّحْي ع ۞بَقَة); the least quantity of butter, (وما عليها خَرْبَصِيصَة وهَلْبَسِيسَة); the least leftover of water in a jug, (ما في الإناء زُبَالَة) or (ما رَزَأْتَه زبالاً) 'I did not take from him/it anything' (Lane, 1968); the least amount of food, (ما في رحله خُذَافة); the least amount of objects one can give, (ما أعطاه ثُفْرُوقًا) or (وما بقي) or الثُّفْرُوق), where (الثُّفْرُوق) literally refers to the interior stalk between the date-stone and the date's hole or entrance; no more, no less, (كَذُوبٌ محولٌ يجعلُ الله عُرْضَة ... لأيمانه) as in (وَفَرَّ من غير صَيْح ولا نفر) or (غَضِبَ من غير صيح ولا نفر); the quality of being nothing or void, as in (وما أغنى عنه نَقْرَة); the condition of being few or little, as in (من غير صَيْح ولا نفر); the least quantity of rains, as in (وما أغنى عنه فَتِيلاً) or (وما أغنى قِبَالاً), (وما أغنى عنه زبالاً); the condition (ما أصابتنا العام قابَة); of being penniless, as in (ما عنده بازلة) or (لم يُعْطِهم بازلة); the least one could give, as in (ما منها ثَامُورًا) (أكل الذئب الشاة فما ترك منها ثَامُورًا) or (ما فيه هَزْبَلِيلة) (Ibn as-Sikkīt (d.244/), 2002, p. 272).

The parables or the maxims the Arabs used are countless, but as far as this paper is concerned, the following are mentioned: One says, (فُلَانٌ كَرِيمُ النَّقِيرِ), meaning He is of a good or noble origin. One says, (ما أَغْنَى عَنِّي نَقْرَةً), meaning He did not stand me even with the meanest thing; or (ما أَثَابَهُ نَقْرَةً) 'He did not reward him with even a snap of the fingers', meaning with anything. One also says, (لَمْ يَكْتَرِثْ لِي بِقَدْرِ نَقْرَة إِصْبَع), meaning He did not care for me so much as a snap of a finger (as cited in Lane, 1968). In poetry, Labīd bewails the death of his brother, Arbad, saying (وَلَيْسَ لَهُ إِبريقٌ); (النَّاسُ بَعْدَكَ في نَقِيرِ), meaning And the people, after thee, are not worth a little spot on the back of a date-stone'; (وَنَقَّرَ الطَّائِرُ في المَوْضِعِ تَنْقِيراً) means that (مِنْ نُقْرَةٍ), meaning a jug that is made of a mixture of gold and silver altogether; the bird made a hole with her beak so as to lay her eggs; (وَنَقِّرِي مَا شِئْتِ أَنْ تُنَقِّري) means 'talk whatever you like'; (رَمَاه الدَّهرُ بناقِرَةٍ ونَواقِرَ) 'Fortune smote him with a calamity, and with calamities'; (أَتَتْنِي عَنْه نَوَاقِرُ) 'There came to me, speech which displeased me, or grieved me' (رَمَاه بِنَواقِر) 'He cast at him words that hit the mark'; and (نعوذ بِاللَّهِ من العَوَاقِر والنَّوَاقِر) 'seeking refuge of Allah from calamities and catastrophes'; (مَا أَصَبْتُ مِنْهُ قِطْمِيرًا), meaning 'I obtained not of him, or it, anything' (as cited in Lane, 1968).

2.4 قطمير and نقير, فتيل in the register of the Arabs

Ibn ʿAbbās, the Prophet's cousin and one of his companions, "whom later writers consider to have been the greatest of all authorities [on the exegesis of the Qurʾān]" (Jeffery, 2007, p. 4), is the well-versed scholar of Arabic. He mastered the Arabic language, memorized its loanwords, and deeply studied its features and literature, being familiarized with its devices. He was known as تُرْجُمان القرآن (the Qurʾān's interpreter), حَبْرُ الأمة (the learned man of the nation), and بحر الأمة (the sea of the nation). So, he was regarded as an authentic reference in the Qurʾān exegesis and Sunnah. He frequently quoted the pre-Islamic poetry on being asked about غريب القرآن (the non-Arabic words in the Qurʾān) (Ibn ʿAbbās (d. 68/687), 1993, p. 14; Jeffery, 2007, pp.4-5).

It is reported upon the authority of al-ʾAnbarī that Ibn ʿAbbās said: "If you ask me about غريب القرآن (the non-Arabic words in the Qurʾān), you will find them in poetry, which is the register of the Arabs'" (Ibn ʿAbbās (d. 68/687), 1993, p. 19).

In this context, ᶜUmar recommended his companions to rely deeply on the register of the Arabs so as not to get lost. Responsively, they interrogated him, saying: "What register do you mean?" He enthusiastically replied: "It is the pre-Islamic poetry, in which lies the interpretation of your Book and the implicature of your utterances"[vi] (Ibn ᶜAbbās (d. 68/687), 1993, p. 19).

Like Ibn al-Khaṭṭāb, Ibn ᶜAbbās was of the opinion that it is inevitable to consult the pre-Islamic poetry to understand the non-Arabic words in the Qurʾān. He says: "Poetry is the register of the Arabs, on which we rely and definitely consult, especially when we feel confused about a letter in the Qurʾān, revealed by Allāh in the Arabs' language. In doing so, our target becomes reachable"[vii] (Ibn ᶜAbbās (d. 68/687), 1993, p. 19).

As for فتيل, Ibn ᶜAbbās was asked one day about the interpretation of (النساء/49) {وَلَا يُظْلَمُونَ فَتِيلًا}. He answered, as follows: "The (reward or punishment of) their good and evil deeds will not be wronged or lessened, not even as much as the (quantity of) الفتيل, which exists inside the slit of a date-seed." Again, another inquiry was raised to Ibn ᶜAbbās, i.e., "Do the Arabs know (the meaning of فتيل)?" Ibn ᶜAbbās affirmatively replied quoting the poetry of Nābighat Banī Ḏubyān, which says: (يَجْمَعُ الْجَيْشَ ذَا الْأُلُوفِ وَيَغْزُو ... ثُمَّ لَا يَرْزَأُ الْأَعادِي فَتِيلًا) "An army of thousand troops is being ready to attack, causing no injustice to the enemies, not even as much as the quantity of فتيل (the thread in the slit of a date-seed)"[viii] (Ibn ᶜAbbās (d. 68/687), 1993, p. 152).

As for قطمير, Ibn ᶜAbbās was asked one day about the interpretation of (مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ). He answered, as follows: "القطمير is the white delicate membrane around the date-seed. Similarly, those who worship others than Allāh will not be rewarded even as much as the quantity of قطمير"[ix] (Ibn ᶜAbbās (d. 68/687), 1993, p. 153). Again, another inquiry was raised to Ibn ᶜAbbās, i.e., "Do the Arabs know (the meaning of قطمير?" Ibn ᶜAbbās affirmatively replied quoting the poetry of ʾUmayyah Ibn Abiṣ-Ṣalt, which reads: (لَمْ أَنَلْ مِنْهُمْ فَسِيطًا وَلَا زُبْدًا... وَلَا فُوفَةً وَلَا قِطْمِيرًا) "I got/obtained nothing from them, neither the clippings of one's nails, nor the worn-out wool, nor the thin skin/delicate membrane, which is upon a date-stone" (Ibn Durayd (d.321/934), 1987, Vol. 2, p. 835).

As for نقيرا, Ibn ᶜAbbās was asked by Nāfiᶜ Ibn al-ʾAzraq one day about the interpretation of (النساء/124) { وَلَا يُظْلَمُونَ نَقِيرًا}. He answered, as follows: "It appears on the back of the date-seed, from which a date palm grows. Allāh does not do injustice to His servants, not even as much as the quantity of النقير." Again, another inquiry was raised to Ibn ᶜAbbās, i.e., "Do the Arabs know (the meaning of النقير)?" Ibn ᶜAbbās affirmatively replied, quoting a verse, which says: (وَلَيْسَ النَّاسُ بَعْدَكَ في نَقِيرٍ ... ولا هُمْ غَيْرُ أَصْدَاءٍ وَهَامِ) *And the people, after thee, are not worth a little spot on the back of a date-stone*[x] (Lane, 1968) (Ibn ᶜAbbās (d. 68/687), 1993, p. 161).

2.5 *Hapax legomenon* in English

A *hapax legomenon* or *hapax* (plural, *hapax legomena* or *hapaxes*), the transliteration of the Greek ἅπαξ λεγόμενον (https://www.herodictionary.com, n.d.) literally means something '*said or mentioned only once*'. In other words, it is a word, form, or pattern, sometimes even a phrase or expression that appears only once in a given text, or corpus (See Toorawa, 2011, p. 193). In *Thefreedictionary* online, *hapax legomenon* is defined, as follows: "A word or form that occurs *only once* in the recorded corpus of a given language" [emphasis added]. The term has a same definition in most of the dictionaries, if not all; they yield similar results. For instance, in *Merriam-Webster* dictionary online, it is given the following definition: "[A] word or form occurring *only once* in a document or corpus" [emphasis added]. So, as shown here, the key definition is being restricted to the 'single' occurrence. However, these definitions do not contradict with 'hapax frequency', i.e., "the number of all hapaxes in a corpus," (Säily, 2011, p.124), particularly "the number of words of a *particular morphological category* occurring only once in a corpus" [emphasis added] (Säily, 2011, p.123). Additionally, hapax frequency means "the number of repetitions" or "the state of being frequent" (*www.thefreedictionary.com*, n.d.) in collocation with "a (more) common word that belongs to the semantic domain as the hapax" (Mardaga, 2014, p. 134). The function, as Mardaga (2014) adds, of such common words is to clarify "the meaning of the hapax," which is "created by a stem-related word," enabling the audience to "focus on the narrative and follow the line of thought" (p.134).

2.6 Types of legomena

Hapax legomenon (pl. *hapax legomena*) is a Greek term, which means a word, a form, or a phrase of single occurrence in a given context. In the field of the Qurʾān, it refers to the rare, unique, and unusual words (cf. Toorawa, 2011). In his article entitled "Hapaxes in the Qurʾān: identifying and cataloguing lone words (and loanwords)", Toorawa (2011) and Mardaga (2012 and 2014) give a brief but informative list of definitions of the term *hapax* by various scholars, including but not limited to the following, Yahuda (1903), Casanowicz (1904), Zelson (1924), Cohen (1978), etc., which revolves around the single occurrence or frequency of a word or a form.

6.1 Yahuda's definition of *hapax*

Yahuda (1903) gave another definition for a *hapax legomenon*, based on some certain criteria, as follows:

(a) Single occurrence of the root;
(b) Single occurrence of the form;
(c) Only two occurrences of the root in the same form with the same meaning;
(d) Only two occurrences of the root in different forms but with the same meaning;
(e) Frequently occurring root and form, but with a unique meaning.

6.2 Casanowicz's definition of *hapax*

There is another definition of *hapaxes* presented by Casanowicz (1904), who distinguishes between two types hereof, as follows:

(a) "absolute" or "strict" hapaxes: words that are either absolutely new coinages or roots or ones that cannot be derived in their formation or in their specific meaning from other occurring stems [e.g., *jibt* in the Qurʾān];

(b) Unique forms: words that appear only once as a form but can easily be connected with other existing words [e.g., *magālis* in the Qurʾān].

6.3 Zelson's definition of *hapax*

Zelson (1924) produced a new type of *hapaxes*, namely "words that are repeated in parallel passages, generally in identical phrases … and words used more than once but that are limited to single passages" (as cited in Toorawa, 2011, p. 203; Mardaga, 2014, p. 137).

6.4 Cohen's definition of *hapax*

Cohen (1978) is of the opinion that "the key to a proper definition of the term *hapax legomenon*," which is, for him, any "word whose root occurs in but one context," depends basically on "the identification of the 'functional uniqueness' of these words with the single context in which the root of each word occurs" (p. 7).

6.5 Greenspahn's definition of *hapax*

On the contrary, Greenspahn (1984) has a strict definition of the term *hapax*, which limits its criteria, as follows: "[W]ords which occur only once and seem unrelated to otherwise attested roots" are termed "absolute" *hapax legomena* (p. 23).

6.6 Friedländer's definition of *hapax*

A broad definition of the concept *hapax legomena* is expounded by Friedländer (1851), who is one of "the first modern linguists", compiling "a list of *hapax legomena* in Homer" (Mardaga, 2014, p.136) through which the distinctive features of such a concept are defined, as follows:

(a) a word occurring once or sometimes more than once in the same sentence or song;
(b) a word present in unusual places and in repetitions in Homeric literature;
(c) words with an uncommon meaning;
(d) names;
(e) grammatical peculiarities (as cited in Mardaga, 2014, p.136).

6.7 Petrusevski's definition of *hapax*

Additionally, Petrusevski (1967) proposed another definition of *hapax legomenon*, as follows:
(a) unparalleled words and grammatical forms in Homer;
(b) words present in other literature but utilized only once by Homer;
(c) words carrying a unique meaning in a specific context (as cited in Mardaga, 2014, p. 136).

2.7 Mardaga's feedback on the previous definitions

After having reviewed the previous definitions and identifications of the term *hapax legomenon*, it is obvious that its basic and primary meaning, that is, 'the things *said* only once', is based on 'oral transmission', the main medium of Homeric and Biblical texts (Mardaga, 2014). "Modern scholars," as Mardaga (2014) explains, "who study the works of Homer or the Bible … only have access to the written [corpus] of oral transmission," i.e., "oral-derived texts" (Finkelberg, 2011, p. 603, as quoted in Mardaga, 2014, p. 138). As stated in some of the above definitions, contradiction is obviously included, as in "a word occurring once or sometimes more than once in the same sentence or song" (see Friedländer's definition of *hapax* as stated above). The contradiction lies here in the definition, containing 'once' and 'more than once', as compared to the concept of *hapax legomenon*. The definitions depend on 'grammatical forms' and 'grammatical peculiarities' as major criteria for the concept of *hapax legomenon*. As a matter of fact, this criterion is not decisive, as a "word used only once may at the same time occur in an unparalleled grammatical form" (Mardaga, 2014, p. 139). Focusing on the 'unique meaning' of a word and ignoring the other potential senses is not to be considered a *hapax legomenon*, as a word "may have an uncommon significance" (p. 139). Narrowing the definition of a *hapax legomenon* to the words used in 'other literature' but occurred 'only once' is not accurate, as the definition here is restricted only to the number of occurrences, regardless of other morphological, stylistic, or rhetorical features. Additionally, defining *hapax legomenon* as 'absolute' is thorny, for "[a] word found only once is by definition absolute. In other words, if a word is absolutely singular, it should not be listed as *hapax legomenon*" (Mardaga, 2014, p. 139). As for other features of *hapax*, such as "present in unusual places in the text," "in other literature," and "in a specific context," by Friedländer and Petrusevski, they are 'vague indicators', which lack accurateness; such features or characterizations are not distinctive or decisive (Mardaga, 2014, p. 139).

2.8 Toorawa's new proposed two-fold classification of *hapax*

2.8.1 Frequency-based types of *hapax*

In light of the above list of multifarious definitions of *hapax legomenon*, Toorawa (2011: 204) is totally convinced that *hapax* requires a 'precise' definition. Accordingly, he classifies *hapaxes* into frequency-based types, as follows:
1- *Hapax legomenon*: a word or root occurring once (e.g., قَطْمِير [Q35:13])[xi]
2- *Hapax dis legomenon*: a word or root occurring twice (e.g., نَقِيرًا [Q4:53 and124])
3- *Hapax tris legomenon*: a word or root occurring thrice (e.g., فَتِيلًا [Q4:49 and 77; Q17:71])
4- *Hapax tetrakis legomenon*: a word or root occurring four times (e.g., إِستبرق [Q18:31; Q44:53; Q55:54; Q76:21]).
5- *Hapax* phrase/expression: a word root occurring in a collocation of a special use (49/النساء) {وَلَا يُظْلَمُونَ فَتِيلًا};
{وَلَا يُظْلَمُونَ نَقِيرًا} (النساء/124) ; {لَا يُؤْتُونَ النَّاسَ نَقِيرًا} (النساء/53) ; {مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ} (فاطر/13).

2.8.2 Multi-typed classification of *hapax*

Toorawa (2011: 204-5) proposes a multi-typed classification of *hapax*, as follows:

Hapax	General term, describing all types below
Unique words	Any word in a non-recurring form [e.g., *qulna*]
Rarity	Words recurring between two and four times (i.e., hapax dis, tris and tetrakis legomena) [e.g. *thāqib*]
Isolates	Words or forms (any number) occurring in only one Sura or stylistic cluster [e.g., *taqiyya*]
Hapax root	Any non-recurring root [e.g., *J-B-T*]
Basic hapax	A word formed from a non-recurring root [e.g., *infiṣām*], or from a root occurring in only one context
Strict hapax	A basic hapax occurring in a solitary instance and fulfilling at least one of the following conditions:
	(a) No cognate in another Semitic language[xii] (including quotation words) [e.g., *fāqiᶜ*]
	(b) From a recurring root but with a different Qur'ānic meaning [e.g., *ḥafada*]
	(c) Candidate for emendation (including ghost words) [e.g., *al-raqīm*]

From the new proposed classification of *hapax* by Toorawa, it seems that it is a precise and concise definition; he first classifies it into types in accordance with its frequency (the number of times at which the previous terms are mentioned in the Qur'ānic discourse), which is different from all the previous definitions shown above. Frequency-based types, according to Toorawa's definition, are no longer limited to one time only, as indicated in many dictionaries, or to *more than once*, as defined imprecisely and indefinitely by the previous scholars. Comprehensively, he categorizes them into five levels, as follows: *hapax legomenon* (once); *hapax dis legomenon* (twice); *hapax tri legomenon* (thrice); *hapax tetrakis legomenon* (quadruple); and, finally, *hapax* phrase/expression. Additionally, he proposes another five categories for them, depending basically on their distinctive features of occurrence. To clarify, he proposes a multi-typed classification of *hapaxes*, much concerned with the specific features or characteristics of *hapaxes*, which may be described as unique, rare, isolated, basic, strict, or root-based.

In line with Toorawa's new proposed two-fold classification of *hapaxes*, it seems to be consistent with the rhetoric of the three patterns arrangement, regarding both الفصاحة (clearness and perspicuousness) and النظم (unique word/verse order), on the level of frequency and occurrence as well. Most of the ancient and modern Muslim scholars are totally convinced of the view that the Qur'ān abounds "with unparalleled discourse features such as stylistic patterns, linguistic structures, and textual chaining of consonance which the Arabs were unaware of and, thus, were unable to emulate" (ᶜAbdur-Ra'ūf, 2012, p. 129). In this regard, ar-Rāfiᶜī (2005: 216) attributes the Qur'ān's irresistible effect to the sound innate nature of humanity and the unique arrangement of sounds that are proportional to their various points of articulation. It is the rhetoric of the natural and intrinsic language, addressing one's inner feelings, that obliges the reader to continue reading the Qur'ān with irresistible impulses, irrespective of their ideologically, intellectually or dialectically varied backgrounds. Secondly, after careful consideration of the definitions of *hapaxes*, especially that of Toorawa, as shown above, the reader will find out that the **3 terms** are mentioned on **the occurrence level only** in 3 suras, as follows: قطمير is occurred in سورة فاطر (Q35:13); فتيلا, in سورة الإسراء (Q17:71), whereas نقيرا and فتيلا are both occurred in سورة النساء (Q4:53 and 124) and (Q4: 49 and 77) respectively. On **the frequency level**, s/he will notice that قطمير occurred **only once** in **one sura**, that is, فاطر (Q35:13); similarly, فتيلا is occurred **only once** in **only one sura**, that is, سورة الإسراء (Q17:71). As for نقيرا and فتيلا are occurred **twice each** in **only one sura**, that is, سورة النساء (Q4: 53 and 124 – 49 and 77), **totaling 6 times** all in all. Thus, the secret of Qur'ānic rhetoric lies in its studious interwoven string of precious beads in which all the pearls are artistically and purposefully shaped where the absence or the misplacement of any of them deforms the beautiful embellishment. In other words, the Qur'ān represented, and still is, a linguistic challenge to the Arabs, the people of rhetoric, who spared no possible effort, if possible, to replace intentionally any of the words in the Qur'ān or delete it to prove the erroneousness or inaccuracy of the Qur'ān, but in vain (cf. ᶜAlī, 2015).

Thus, in the same vein of the above considerations, being 'faithful' to the original meaning of *hapax legomenon*, an appropriate definition in terms of the Qur'ān will be, as follows: *a hapax legomenon is a word, or root, or identical phrases with a special meaning used for a special occasion, occurring once or more than once but in the same form with the same meaning in the Qur'ānic text.*

3- Analytical framework

3.1 Translations under study

The present study primarily focuses on three major English translations of the meanings of the Glorious Qur'ān, as follows: ᶜAbdullāh Yūsuf ᶜAlī's *The Meaning of the Holy Qur'ān* (2004), Muḥammad Taqī-ud-Dīn al-Hilālī and Muḥammad Muḥsin Khān's *Translation of the Meanings of the Noble Qur'ān in the English Language* (1996), and Muḥammad Maḥmūd Ghālī's *Towards Understanding the Ever Glorious Qur'ān* (2003). As far as this paper is concerned, it implies undoubtedly a comparative perspective to Arabic, which represents the source language (SL), and English, which represents the target language (TL). When necessary, some other translations will be consulted as a source of elaboration, clarification, justification, and exemplification.

3.2 Criteria for selecting the translations in question

The three translators are competent in both the SL, i.e., Arabic, and the TL, i.e., English. For example, Ghālī and al-Hilālī, the co-translator with Khān, are native speakers of Arabic with near native English, while Khān, a native speaker of English, masters Arabic as well. As for Arabic, they have "absorbed the nuances of its idiom and its phraseology with an active associative response within [themselves], and hearing it with an ear spontaneously attuned to the *intent* underlying the acoustic symbolism of its words and sentences" (Muḥammad Asad, 2003, p. viii; emphasis added).

In rendering the meanings of the Qurʾān, the said translators follow the traditional order of the suras rather than the chronological order. All of them present to the target reader an English interpretation side by side with the Arabic text. All of them are contemporary and their translations are written in modern English, which reads easily and flows smoothly, except for ᶜAlī's translation, which was first published in 1934. All of them are eager to address those who do not speak Arabic as a first language, and those who are curious about the true understanding of Islam, aiming at reproducing an appropriate translation of the Qurʾān that is devoid of 'decontextualisation', 'misinterpretation' or 'bias' (ᶜAbdul-Halīm, 2004, p. xxiv). All of them believe that their translations can never be a substitute for the Qurʾān, "but the best expression [they] can give to the fullest meaning" (ᶜAlī, 2004, p. xii). They adopted different approaches to translation; for example, ᶜAlī, in his *Preface*, declares that his aim is not to adopt a word-for-word or sentence-for-sentence approach but a sense-for-sense one instead; he expressly declares that his English translation is not meant to be "a mere substitution of one word for another, but the best expression [he] can give to the fullest meaning" (p. xii). As for Khān and Ghālī, they have adopted a literal approach, annotated with a gloss, when needed, as they believe that the Qurʾān cannot be translated.

3.3 Method of analysis

The three words are analyzed in terms of the number of their frequency in the Qurʾān. In other words, the word قطمير in (Q35:13), which occurred **once** as a *hapax legomenon*, will be first analyzed, followed by نقير in (Q4:53 & 124), which occurred **twice** as a *hapax dis legomenon*, and, finally, فتيل in (Q4:49 & 77) and (Q17:71), which occurred **thrice** as a *hapax tris legomenon*.

The process of analysis will be, as follows: the original آية (verse) will be mentioned in Arabic, followed by the selected translations in question, being arranged alphabetically by surname, e.g., ᶜAlī, then Ghālī and, finally, Khān. Showing الآيات (the verses) accompanied by their translations, an in-depth analysis will be given, depending on Baker's typology of equivalence, aiming at an appropriate translation strategy and a proposed solution, if needed. In other words, the analysis will basically rely on the common problems of non-equivalence at the word level Baker (1992:21-26) specifies, and which are much related to the phenomenon under study, as follows: **(a) Culture-specific concepts; (b) The source-language concept is not lexicalized in the target language; (c) The source-language word is semantically complex; (d) The source and target languages make different distinctions in meaning; (e) The target language lacks a superordinate; (f) The target language lacks a specific term (hyponym); (g) Differences in physical or interpersonal perspective; (h) Differences in expressive meaning; (i) Differences in form; (j) Differences in frequency and purpose of using specific forms; and (k) The use of loan words in the source text.**

Also, the analysis will apply as much as possible the strategies or techniques proposed by Baker (1992:26-42) for non-equivalence at the word level, as follows: **(a) Translation by a more general word (superordinate); (b) Translation by a more neutral/less expressive word; (c) Translation by cultural substitution; (d) Translation using a loan word or loan word plus explanation; (e) Translation by paraphrase using a related word; (f) Translation by paraphrase using unrelated words; (g) Translation by omission; and (h) Translation by illustration.**

Therefore, the present study will deeply make use of Baker's 'bottom-up' approach, or a 'building-block' approach to equivalence as Baker (1992) terms, exploring 'the meaning of single words and phrases', i.e., '**equivalence at word level**'; investigating their situational and contextual combinations, i.e., '**equivalence above word level**'; and looking at their 'grammatical and lexical relationships' and 'word order', i.e., '**grammatical equivalence**', at 'the textual level of language', i.e., '**textual equivalence**', in 'communicative situations', including 'writers, readers, and cultural context' i.e., '**pragmatic equivalence**' (p. 5).
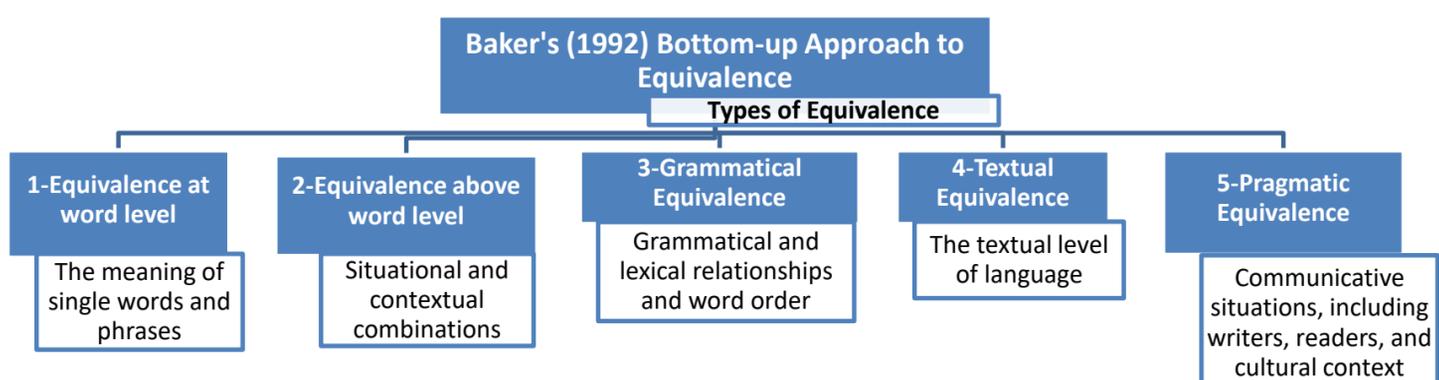

Fig. 2: Baker's (1992) Bottom-up Approach to Equivalence

3.4 The analysis

Regarding *hapaxes* in the Qurʾān, they never represent a problem in the past; they "passed over in silence" (Schuon, 1959, p. 14), as they were clear enough to grasp with no explanation; their broad definitions and daily communication were "more than we can imagine" (p. 14). The main aspects of difficulty, as Schuon (1959) sums up, which may face any translator during translating any religious book in general and the Holy Qurʾān in particular, lie in the following

considerations: "**remoteness in time**"; the discrepancies between "**the mentality of one age and that of another**"; the richness of "**one phase of the cycle**" than another; the permanent alterations and language change over time, as "**the language itself [in the past] was not the same as it is today**" and "**words were not worn and cramped with use**" [emphasis added] (p. 14). He justifies such obstacles, as follows:

> Remoteness in time and the differences between the mentality of one age and that of another, or because one phase of the cycle is of higher quality than another; the language itself was not the same as it is today; words were not worn and cramped with use, but contained infinitely more than we can imagine; many things which were clear to the ancient reader could be passed over in silence, whereas later on they had to be explained. (p.14)

In the same vein, Baker (1992:15) classifies the criteria on which words may vary in usage within a specific community. These criteria or conditions may be '**geographical**', referring to the environment or the place in which a word is used, as in *lift* (Br) and *elevator* (Am); '**temporal**', referring either to the 'members of different age groups within a community' or to the 'different periods in the history of a language', as in *verily* and *really*; or '**social**', implying the 'different social classes', as in *scent* and *perfume* [emphasis added].

All these difficulties constitute a real challenge to translators, especially non-Arabs, who usually fail to reproduce the literary and rhetorical effectiveness of the source text. As-Shaykh (1990) justifies this failure by saying that translators "concentrate on lexical accuracy rather than convey the communicative value of the original work" (p.2) (see ᶜAlī, 2011, p. 10).

3.4.1 قطمير (*hapax legomenon*)

I- The original
{إِيُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ} (فاطر/13)

II- The English translations		
A- ᶜAlī[xiii]	**B- Ghālī**	**C- Al-Hilālī & Khān**
He merges Night into Day, And He merges Day Into Night, and He has Subjected the sun and The moon (to His Law): Each one runs its course For a term appointed. Such is Allah your Lord: To Him belongs all Dominion. And those whom ye invoke Besides Him have not The least power. (Q35:13)	He inserts the night into the daytime and inserts the daytime into the night, and He has subjected the sun and the moon, each of them running to a stated term. That is Allāh your Lord; to Him belongs The Kingdom; and the ones you invoke apart from Him, in no way do they possess as much as the skin of a date-stone. (Q35:13)	He merges the night into the day (i.e. the decrease in the hours of the night is added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day is added to the hours of the night). And He has subjected the sun and the moon: each runs its course for a term appointed. Such is Allah, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a *Qitmir* (the thin membrane over the date-stone). (Q35:13)

As shown in the translation of Khān and ᶜAlī, it is clear that they are much influenced by the Arabic definitions of the word قطمير, which is derived from قطمر. For example, in *Lisān al-ᶜArab* (1997, Vol. 5, p. 108), it is defined, as follows: "شَقّ" (the cleft of a date-stone), or "قِشْرَة فِيهَا" (the integument that is upon it), or "فُوفَة" (the thin skin, which is upon a date-stone, between the stone and the date itself), or "النُّكْتَة الْبَيْضَاءُ" (the white point, i. e., the embryo, in the back of the date-stone, from which, when it is sown, the palm-tree grows forth" (Lane, 1968). Similarly, *Ṣaḥīḥ International* renders قطمير as "the membrane of a date seed"; Pickthall (1981) prefers the rendition of قطمير as "the white spot on a date-stone"; Arberry (1996) and ᶜAbdul-Ḥalīm (2004) translate قطمير as "the skin of a date-stone".

Khān here violates the English structure of the translated verse. Instead of using an auxiliary verb, 'do' for example, followed by a negative particle, i.e., 'not', implying the oppositeness of meaning, he uses 'own' as a base verb. In doing so, the translation becomes incorrect. Additionally, he resorts to using the adverb 'even', 'emphasizing something surprising, unusual, unexpected, or extreme' (www.*cambridgedictionaryonline.eg*, n.d.), as an equivalent of the Arabic prepositional article مِنْ, meaning 'out of'. As for the culture-specific term قطمير in the source text, he prefers a transliterated equivalent of the original; he feels satisfied to impose the cultural specificity of the Arabic concept, plus using parentheses as an extra tool of defining such concept, i.e. "the thin membrane over the datestone." In other words, it seems like a visual meaning through which Khān re-defines the concept in a way that appeals to the sense of one's sight, used in his narrative exegetical translation, which relies heavily on the explanations of the Qurʾān exegetes. Thus, Khān, through his translation of the Qurʾān, firmly believes in the untranslatability of the Qurʾān as a sacred text, full of linguistic and rhetorical challenges, but his duty, as a translator, is to approximate the meaning of the message inherent therein as much as possible. Additionally, his adoption of the strategy of using a 'loan word plus explanation' (Baker, 1992) is more appropriate in 'dealing with culture-specific items'. Such a strategy helps the target reader understand and identify them without being 'distracted by further lengthy explanations' (p. 34).

Furthermore, Khān opts for the 'propositional meaning' of the term قطمير, which entails 'the relation between it and what it refers to or describes' in reality, as conceived by the SL speakers. It is this type of meaning that provides the basis on which listeners can judge an utterance as true or false. For instance, the propositional meaning of قطمير, as he puts it, is "the thin membrane over the datestone" (see Cruse, 1986; Baker, 1992, p. 12).

Other translators, like Shakir (1995) and Sarwar (1929), opt for relevant cultural substitution, that is, 'straw' by Shakir (1995), or 'a single straw' by Sarwar (1929), as follows: "and those whom you call upon besides Him do not

control a **straw**" and "Those whom you worship besides Him do not **possess** even a single **straw**," respectively. 'Straw', in *Thefreedictionary* online, means 'a single stalk of threshed grain', 'something of minimal value or importance', 'the least valuable bit', or 'a jot', as in 'I don't care a straw what you think'. They, as Baker (1992) elaborates, replace 'a culture-specific' term or concept, that is, قطمير, with 'a target-language item, which does not have the same propositional meaning but is likely to have a similar impact on the target reader' through 'evoking a similar context in the target culture' (p. 30). To clarify, the use of the TL concept is metaphorically equivalent to the SL one, which signifies 'a quantity of no importance'. Actually, it is an appropriate strategy, as it enables the target reader to get closer to the original message, being fully aware of its connotation and familiar with its significance. Additionally, Sarwar's translation is more appropriate than Shakir, due to his successful choice of other collocated modifiers, such as 'even' and 'a single', let alone the main verb 'possess'. Accordingly, their decision to adopt a cultural substitution that is synonymous or near-synonymous with the ST term is not haphazardly taken, but it is based, as Baker (1992) explains, on the following prerequisites: 'the **purpose**' of their translation, that is, the possible approximation of the Qurʾānic message, **desirability**, **acceptability**, and **feasibility** of the '**cultural specificity of the ST**' [emphasis added] (p. 30).

3.4.1 Unique juxtaposition

Khān seems to be of the same view of Halliday and Hasan (1976) regarding the 'instantial meaning' (text meaning) of قطمير. He believes that قطمير, being collocated with a number of particular words in the Qurʾānic context, is of a particular collocational environment, that is, the occurrence of a lexical item indicating its own textual history. This environment is built up in the course of the creation of the text, in which the context of a specific communication is incarnated, determining the 'instantial meaning' of the item, which is 'unique to each specific instance' (p. 289). In the Arab days, it was commonly used among the Arabs to imply the meaning of 'a small, mean, paltry, contemptible thing' (Lane, 1968). That is why the maxim مَا أَصَبْتُ مِنْهُ قِطْمِيرًا, meaning *I obtained not of him anything*, was commonly used (Lane, 1968).

Ghālī and Khān's purpose behind their translation is to 'give a flavor of the source culture or to deliberately challenge the reader' (Baker, 1992, pp.15-16), by violating the target norms to 'stage an alien reading experience' (Venuti, 1995, p.20). As for Ghālī, he uses the negative adverbial phrase, i.e., 'in no way', meaning 'not at all', to imply the functional meaning of the Arabic negative particle ما (not). Such a phrase is used separately to indicate a special emphasis, i.e., the worthlessness of one's worldly possessions, with no regard to its owners. Here, Ghālī uses intentionally inversion or the reversal of the normal order of the words in this situation, in which the subject 'they' is preceded by the verb 'do'. In doing so, it looks like a question form, starting with the negative adverbial phrase, which is followed by the auxiliary verb 'do'. Additionally, he uses another adverbial phrase, i.e., 'as much as', meaning 'nearly' or 'approximately', which is functioned as a quantitative modifier for the original term قطمير. Ghālī is thus much concerned with the intended message, which is to be delivered accurately and properly, as noted in the translation of the first part of "ما يملكون من". Like Khān, he uses an operational definition to the culture-specific term قطمير (the skin of a date-stone) on the account of the absence of an equivalent in the target language. Thus, Ghālī combines a very delicate style of English structure with a very descriptive style of definition to maintain the lexical effectiveness of the original, regardless of the semantic loss of the target equivalent.

Consulting the dictionary for the meaning of the English phrase *the least power* ᶜAlī uses implies the following definitions of *least* and *power*: the former means 'smallest in size, amount, degree, etc.', 'slightest', or 'lowest in consideration, position, or importance', whereas *power* implies 'ability', 'capacity', 'faculty', 'aptitude', 'physical strength', 'a supernatural being', or 'energy' (*www.thefreedictionary.com*, n.d.). In doing so, ᶜAlī borrows a 'general word' (superordinate) for the purpose of minimizing the 'relative lack of specificity in the target language compared to the source language' (Baker, 1992, p. 27). *Power* is a general word, as mentioned earlier, which implies a wide range of clusters of various senses, all of which the sense of possession does not exist. On the contrary, the collocated Qurʾānic phrase مَا يَمْلِكُونَ مِن قِطْمِيرٍ (they have nothing to possess not to mention the least quantity of a thinner white membrane of a date-stone) is more restricted in use. Thus, he fails to reproduce the 'core propositional meaning of the missing hyponym' (Baker, 1992, p. 27) in the TT that reads entirely like the original, despite his serious attempt to 'modify the TT in the direction of more typical English-language forms' (Dickins, Hervey & Higgins, 2017, p. 62). Furthermore, he fails to tone down the metaphor embedded in the ST, but he feels satisfied to reproduce a more idiomatic English equivalent, i.e., *the least power*. Thus, his replication of the ST term becomes more resistant to easy comprehensibility.

3.4.2 Paraphrase strategy

As for the strategies adopted by ᶜAlī for non-equivalence, he opts for the 'paraphrase strategy', by which he suggests a "translation by paraphrase using unrelated words" (Baker, 1992, p. 40), when 'the ST concept', that is, "semantically complex", is "not lexicalized at all in the target language" (Baker, 1992, p. 40). Consequently, the modifier, that is, *the least*, used by ᶜAlī, implies an evaluative feature to the neutral or less expressive TL equivalent, that is, *power*. Another strategy used by ᶜAlī to re-compensate the loss in his translation and to approximate the intended meaning of the ST, is shown through his use of a too long footnote through which he transliterates the Arabic term قطمير, i.e., *Qitmīr*, accompanied by the minute description of it in the TL, as follows: "the thin, white skin that covers the date stone", and followed by his own comment on the rhetorical significance behind its use, i.e., "It has neither strength nor texture and has no value whatever." His comment also implies an exegetical interpretation of the culture-specific term included, as in "Any one relying on any power other than that of Allah relies on nothing whatever." Additionally, he refers the reader to a semi-similar English proverb, i.e., *broken reed*, which, as Collins dictionary online defines, is *one of the members of a group who is very weak and cannot be depended on in difficult*, rendered into حيطة مايلة in colloquial Arabic, so as to re-gain the loss in the translation of the culture specific term. Finally, he uses a cross-reference, through which he directs the reader to other Qurʾānic verses, including another similar culture specific term, i.e., نقير, defining it and investigating its underlying significance, as in "*Cf.* 4:59 and 4:124, where the word *naqīr*, the groove in a date stone, is used similarly for a thing of no value or significance."

3.4.3 Qurʾānic collocational phrase

ᶜAlī's translation of the collocational Qurʾānic phrase seems to be 'well-formed grammatically, but is ill-formed in terms of its thematics' (Baker, 1992, p. 124). It is obvious that ᶜAlī appreciates the 'value' قطمير has in its given discourse and tries his best to develop strategies for dealing with its non-equivalent (Baker, 1992, p. 17). In other words,

> Non-equivalence at word level means that the target language has no direct equivalent for a word which occurs in the source text. The type and level of difficulty posed can vary tremendously, depending on the nature of nonequivalence. Different kinds of non-equivalence require different strategies, some very straightforward, others more involved and difficult to handle. (Baker, 1992, p. 19)

As noted here, it is noticeable that there is "no one-to-one correspondence between the orthographic words and elements of meaning within or across languages" (Baker, 1992, p. 11). In the same vein, ᶜAlī seems to be of the opinion that the ST metaphor مَا يَمْلِكُونَ مِن قِطْمِير is best translated by a non-metaphorical TT term, i.e., "have not the least power" (cf. Dickins, Hervey & Higgins, 2017, p. 199). Equivalence, especially 'dynamic equivalence' (Nida, 1964), or 'pragmatic equivalence' (House, 1977), or 'textual translation equivalence' (Catford, 1965), is a more culturally appropriate approach for the topic under study. It is a key concept in the process of translation, as Catford (1965) stated. Equivalence, for him, is a 'textual translation equivalence', which is "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)" (p. 20). Thus, it is totally different from 'formal equivalence' (Nida and Taber, 1969), or 'semantic equivalence' (House, 1977), or 'formal correspondence' (Catford, 1965; Nida, 1964; Nida & Taber, 1969; Koller, 1989), which is much concerned with the rendition of the ST word-for-word. On the contrary, 'dynamic equivalence' focuses primarily on conveying 'the message of the original text', maximizing its impact on the TT receivers, rather than the mere 'strict adherence to the ST' (as quoted in Leonardi, 2010, p. 78). In this regard, ᶜAlī prefers the 'dynamic equivalence', which is based on the 'principle of equivalent effect'. This effect implies 'the relationship between receptor and message' that 'should be substantially the same as that which existed between the original receptors and the message' (Nida, 1964, p. 15; as cited in Dickins, Hervey & Higgins, 2017, p. 16). In doing so, his 'absolutist ambition' is to 'maximize sameness between ST and TT'. However, 'the transfer from ST to TT inevitably entails difference, that is, loss', as 'SL and TL are fundamentally different' (Dickins, Hervey & Higgins, 2017, p. 17).

3.4.4 Collocational Restrictions (Baker, 1992)

Words are never uttered or employed freely or solely, with no (linguistic) restriction, as the case of total absoluteness of words in speech does not exist. Their meanings are confined to each context of situation (Ibn Tayymiyah (d. 728/1328), 1996, p. 101). Here, the 'presupposed meaning' of قطمير arises from the 'co-occurrence restrictions', including the preceding or the following collocated cluster of words of such a particular lexical unit. To clarify, قطمير is employed once in the Qurʾānic phrase مَا يَمْلِكُونَ مِن قِطْمِير, in the negative form to imply figuratively 'nothingness' or 'whit'.

Also, the maxim (لا يملك النقير والقطمير) is lexically restricted by (القطمير) and (النقير). The poetic verse (لَمْ أَنَلْ مِنْهُمْ فَسِيطًا وَلَا زُبْدًا... وَلَا فُوفَةً وَلَا قِطْمِيرًا) is lexically restricted by a cluster of words, which indicate the same meaning. All the words included in this verse are lexically varied or different but semantically similar. To explain, (الفسيط) means *the remnants of nail clipping*; (الزبد) means *a worn piece of wool*; (الفوفة) means *the delicate skin or membrane around the nucleus*; and (قطمير) means *the skin of a date-stone* (Lane, 1968). Thus, the meaning of the verse is completely grasped through the systematic arrangement of the words included and their variability. The independent words (markers), such as (لَمْ أَنَلْ) and (وَلَا), have a major part of linguistic function, which is to 'signal the grammatical organization' of the whole verse. In other words, there is no possibility of lexical substitution in the given context, as the grammatical and lexical arrangement (closed set items) here is 'virtually constant during the lifetime of the speaker', but in other contexts they are possible to change (cf. Cruse, 1986, p. 3). Thus, adjusting or altering the grammatical structure of the verse, as in (أنل فسيطا لم), or adding, or substituting or deleting one or more of its lexical elements accounts for incongruence and opacity of meaning. The logical relation between the lexical items is entailed by the logical equivalence. For example, (فسيط) is mutually entailed by the subsequent set of items, such as (زبد), (فوفة), and (قطمير) (cf. Cruse, 1986, p. 15). Thus, the intended meaning is vividly conveyed through the appropriate pattern or set of semantic normality, clarity and variety. The normal association of lexical items, as in (ما يملكون من) (لا يظلمون نقيرا), (لا يؤتون الناس نقيرا) and (لا يظلمون نقيرا) entails a 'syntagmatic affinity', which requires a 'particular and appropriate grammatical relationship', as in (ما يملكون) and (من قطمير), (لا يظلمون) and (لا نقيرا), (فتيلا), and (لا يؤتون), (النساس) and (نقيرا) (Ibn ᶜAbbās (d. 68/687), 1993, Vol. 1, p. 477).

3.5 *Naqīra* (hapax dis legomenon)

نقيرا represents the second type of *hapaxes*, which is called *hapax dis legomenon*. The word occurs twice in the Qurʾān (4: 53 and 124), as indicated below.

I- The original (*Naqīra*-second occurrence in the Qurʾān)		
{أَمْ لَهُمْ نَصِيبٌ مِنَ الْمُلْكِ فَإِذًا لَا يُؤْتُونَ النَّاسَ نَقِيرًا} (النساء/53)		
II- The English translations		
A- ᶜAlī	**B- Ghālī**	**C- Khān**
Have they a share In dominion or power? Behold, they give not a farthing To their fellow-men? (Q4:53)	Or even do they have an assignment in the Kingdom? Then, lo, they do not bring mankind even a groove in a datestone. (Q4:53)	Or have they a share in the dominion? Then in that case they would not give mankind even a speck on the back of a date-stone. (Q4:53)
I- The original (*Naqīra*-second occurrence in the Qurʾān)		
{وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا} (النساء/ 124)		
II- The English translations		

A- ᶜAlī	B- Ghālī	C- Khān
If any do deeds Of righteousness- Be they male or female- And have faith, They will enter Heaven, And not the least injustice Will be done to them. (Q4:124)	And whoever does (enough) deeds of righteousness, be it male or female, and he is a believer, then those will enter the Garden and will not be done an injustice even as a groove in a datestone. (Q4:124)	And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allah (Muslim)], such will enter Paradise and not the least injustice, even to the size of a speck on the back of a date-stone, will be done to them. (Q4:124)

3.5.1 Exegetical interpretations

According to the context and authorized exegeses of the first verse, stinginess and envy, the negative traits of humans, are attributed to the Jews, who do not give in charity, though they own plenteous bounties. Rather, they are envious of their fellow men. This is vividly emphasized in the verse through the rhetorical question, i.e., *Will they be generous if they have a share in the worldly dominion?* The question is initially started with همزة الإنكار (*Hamza-initiated word*), indicating denial of their share of the kingdom. A direct informative statement is narrated to imply their impotence and close-fistedness, which is compared to less than the quantity or the size of نقير (a speck on a date-stone). It is a parable for naughtiness and nothingness (aṭ-Ṭibi (d. 743/1342), 2013, Vol.5, p. 30). Their parsimony is shown in همزة الإنكار أم (*Hamza-initiated word 'am*), which implies their greediness to let people enjoy even a whit. Then, the following verse is commenced with another همزة الإنكار, which is employed to indicate الإضراب الانتقالي (parable-embedded transition or shift). To explain, the Qurʾānic discourse has shifted from the reproach of stinginess to the reproach of envy, which is regarded as one of the major sins (ash-Shāfiᶜī, 2001, Vol. 6, p. 135).

3.5.2 Rhetorical structures

The verse (Q4:53) contains فاء العطف (the prefixed conjunction *fa*) and حرف الجواب (the answer particle), i.e., إذًا, is rendered by ᶜAlī into the imperative verb *behold*, indicating *the purpose of calling attention* (*www.thefreedictionary.com*, n.d.). As for Khān, he seems to be much influenced by Pickthall's translation, which reads: "Or have they even a share in the Sovereignty? Then in that case, they would not give mankind even the speck on a date-stone". His target equivalent of فإذًا is re-structured through the lexical arrangements of an adverb *then*, meaning 'at that time', plus a phrasal noun *in that case*, meaning 'if that is or will be the situation'. His lexical replication of فإذًا is as the same as of Pickthall's. On the other hand, Ghālī uses the adverb *then*, indicating the answer particle and the archaic exclamation mark *lo*, which is used to 'draw one's attention to an interesting or amazing event' (*www.thefreedictionary.com*, n.d.).

As for ᶜAlī, he prefers a figurative equivalent of نقيرا, which is 'a farthing', meaning *something of little value* or *the least possible amount* (*www.thefreedictionary.com*, n.d.), collocated with an extra piece of information, i.e., *to their fellow-men*. His approach to translation in a way or another is basically based on the concrete choice of نقيرا; his TL equivalent *a farthing* indicates a 'physical entity' of any paltry local currency. His target here is to keep the TT as short, concise, and precise as the original (Baker, 1992, p. 45), taking into consideration the concrete criteria of the Qurʾānic collocational phrase based on the main verb يؤتون (the 3rd person plural passive imperfect verb) (see https://corpus.quran.com/).

In the second verse (Q4:124), ᶜAlī foregrounds the original نقيرا, the accusative masculine indefinite noun, through the use of the passive form *will be done* for the purpose of emphasis and calling the reader's attention. He feels satisfied to render it into *the least injustice*, which sounds semantically weird, as the abstract word *injustice* is collocated with a quantitative modifier *the least*. His goal here is to convey a conceptual image of الظلم to the TR through his appropriate choice, according to him, of the ST accusative noun نقيرا, which matches the ST 3rd person masculine plural passive imperfect verb يظلمون. His conceptualization of the Qurʾānic collocational phrase is rendered into the TL through the compensation strategy of choosing abstract equivalents, such as *the least injustice* and *will be done to them*, to fill in the mental gap of the TR, 'without going into lengthy explanations that would clutter the text' (Baker, 1992, p. 45).

Unlike Khān, ᶜAlī's and Ghālī's translation of (نقيرا) lacks consistency in style; each one of them renders (نقيرا) differently in the two verses. For instance, the Qurʾānic phrase (لا يؤتون الناس نقيرا) is rendered as *they give not a farthing to their fellow-men?* by ᶜAlī and *Then, lo, they do not bring mankind even a groove in a datestone* by Ghālī. As for the Qurʾānic phrase (لا يظلمون نقيرا), it is rendered as *not the least injustice will be done to them* by ᶜAlī and *then those will enter the Garden and will not be done an injustice even as a groove in a datestone (i.e., not even a small amount)* by Ghālī. In doing so, a noticeable pitfall in their translation, represented in their 'unmotivated shifts in style', may seriously disrupt the aesthetical values and effectiveness of the original. However, they are fully aware of the translation loss; their teleological goal is to convey the message that seems to be relatively impossible if their only choice is confined to transliteration. Due to the difficulty of non-equivalence of the SL concept, which is not lexicalized in the TL, they overlooked such a strategy, being completely biased towards the translation by a more general word (superordinate) and the translation by a more neutral/less expressive word (Baker, 1992). His approach to translation reflects the concept of *Communicative Dynamism* (CD) by Firbas (1972), as a dynamic phenomenon, which "contributes to the development of the communication" process, "displayed in the course of the development of the information to be conveyed" (p. 78).

In the same vein, Khān follows the same strategy adopted by ᶜAlī regarding foregrounding *the least injustice* and the use of the passive form *will be done to them*. However, to avoid confusion and opacity he resorts to using an explanatory phrase *even to the size of a Naqīra*, followed by another parenthetical phrase *speck on the back of a datestone*. Unlike him, Ghālī, in (Q4: 124), replicates the ST concept through backgrounding the predicate/subject *an injustice*, using a passive form, as in *will not be done an injustice*. Additionally, he explicates the TT concept

through an approximation of the Arabic specific-culture term *even as a groove in a datestone*, provided with an extra explanatory paraphrase included in parentheses *(i.e., not even a small amount)*. His 'incomplete replication' of the ST concept in the TT through lengthy and parenthetical explanations, which may cause distortion and distraction of the TR, indicates the 'inevitable loss of textually and culturally relevant features'. However, Khān seems to agonize over the semantic and cultural loss instead of minimizing it (Dickins, Hervey & Higgins, 2017, p. 17).

Khān in his translation of the two phrases opts for the ST culture-specific equivalence transliterated in Arabic, accompanied by the operational definition in English. He is fully aware of the translation loss, semantically and culturally. He proposes the transliteration of نقيرا first, followed by a parenthetical gloss, i.e., *the speck on the back of a date-stone*, in the two verses. In other words, he sticks consistently to one explanatory paraphrase. For Khān, it sounds relatively easy to paraphrase the propositional meaning of نقيرا, but 'other types of its meaning cannot always be spelt out in a translation' (as cited in Baker, 1992, p. 23). His 'subtle contribution to the overall meaning of the text' is regained by 'means of compensatory techniques' as shown below (as cited in Baker, 1992, p. 23).

3.5.3 Footnotes as a compensation strategy

3.5.3.1 ʿAlī 's footnote

In (Q4:53), ʿAlī opts for *footnote strategy* as a compensation technique through which vagueness of meaning and lack of communication is minimized. For instance, he justifies his word choice of *farthing* as an equivalent of the original term نقير, followed by its concise definition, i.e., *the groove in a date stone*, and a figurative interpretation of the embedded meaning, i.e., *a thing of no value whatever*, along with another exegetical interpretation of the reasons of revelation of the verse itself, as in *Close-fistedness and envy are among the worst forms of selfishness, and appear specially incongruous in people of power, authority, or influence from whom is expected generosity in giving and generosity in seeing other people's prosperity or happiness*. At the end of his footnote, he purposefully draws the reader's attention to another culture specific term قطمير, which is similar in significance to the term at hand through the cross-reference (*Cf.* 35:13). On the contrary, in (Q4:124), ʿAlī's preference for footnotes is a little bit different. He uses a very indirect footnote through which he gives the reader the Arabic term *Naqīr*, accompanied by its English definition, *the groove in a date stone*, plus its cultural connotation, *a thing of no value whatever*. At the end of his footnote, he intentionally reminds the reader of his footnote included in the translation of the other two verses (Q4:53) and (Q35:13).

3.5.3.2 Ghālī's footnote

In his very short footnote to (Q4:124), Ghālī renders the term نقير figuratively as in *not even a small amount*, though the same term is mentioned earlier in the same sura in (Q4:53). Perhaps he managed to avoid redundant footnotes, believing firmly in the semantic effectiveness of his definition-based translation of the Arabic term نقير, *a groove in a datestone*.

Unlike ʿAlī and Ghālī, Khān overlooks the use of footnotes, focusing greatly on the original. He feels satisfied to render the culture specific term نقيرا into English hopefully to strike a balance between the ST and TT, despite his loyalty to the original. On his part, the suitable approach to translation regarding culture specific terms is to adopt the literal one, which is clearly shown in his rendition, as follows: *even a speck on the back of a date-stone* (Q4:53) and *even to the size of a speck on the back of a date-stone, will be done to them* (Q4:124). In a way or another, Ghālī and Khān are totally convinced of the principle of loyalty to the original, despite the very short footnotes Ghālī uses when needed.

3.5.4 Culturally-unique juxtaposition

The collocated phrase حقيرٌ نَقيرٌ was commonly used to indicate *worthlessness, nastiness and meanness*. The most common saying فُلاَنٌ كَريمُ النَّقير is used to express the meaning of noble origin or the highest social class. It is narrated upon the authority of Labīd that he, bewailing the death of his brother Arbad, said: (وليس الناسُ بعدك في نقير), meaning, lit., *And the people, after thee, are not worth a little spot on the back of a date-stone*, or *after thee they are not worth anything* (Lane, 1968). The word نقير is in the pattern of فعيل, meaning *the little spot, or embryo, upon the back of a date-stone, which is as though it were hollowed and from which the palm-tree grows forth* (Lane, 1968). Thus, the Qur'ānic phrase (لا يُؤْتُونَ النَّاسَ نَقيراً) may be rendered, as follows: *And they shall not be wronged even as to a little spot on the back of a date-stone* (see Lane, 1968). The other Qur'ānic phrase (لا يُؤْتُونَ النَّاسَ نَقيراً) may be rendered, as follows: *They would not give men a thing as inconsiderable as the little hollow in the back of a date-stone* (see Lane, 1968).

3.6 *Fatīla (Hapax tri legomenon)*

I- The original (*Fatīla*-first occurrence)		
{أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُمْ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلاَ يُظْلَمُونَ فَتِيلاً} (النساء/49)		
II- The English translations		
A- ʿAlī	**B- Ghālī**	**C- Khān**
Hast thou not turned Thy vision to those Who claim sanctity For themselves? Nay-but Allah Doth sanctify Whom He pleaseth, But never will they Fail to receive justice	Have you not regarded (the ones) who consider themselves cleansed? No indeed, Allah cleanses whomever He decides, and they will not be done an injustice even as (much as) a (single) date-plaiting. **(Q4:49)**	Have you not seen those (Jews and Christians) (See *Tafseer Ibn Kathir*) who claim sanctity for themselves. Nay, but Allah sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a scalish thread in the long slit of a datestone. **(Q4:49)**

In the least little thing. (Q4:49)		

I- The original (*Fatīla*-second occurrence)		

{أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا تُظْلَمُونَ فَتِيلاً} (النساء/77)

II- The English translations		
A- ͨAlī	**B- Ghālī**	**C- Khān**
Hast thou not turned Thy vision to those Who were told to hold back Their hands (from fight) But establish regular prayers And spend in regular Charity? When (at length) the order For fighting was issued to them, Behold! a section of them Feared men as – Or even more than – They should have feared Allah: They said: "Our Lord! Why hast Thou ordered us To fight? Wouldst Thou not Grant us respite To our (natural) term, Near (enough)?" Say: "Short Is the enjoyment of this world: The Hereafter is the best For those who do right; Never will ye be Dealt with unjustly In the very least! (Q4:77)	Have you not regarded the ones to whom it was said, "Restrain your hands and keep up prayer and bring the Zakat?"ˣⁱᵛ Then, as soon as fighting was prescribed for them, behold, a group of them are apprehensive of the multitude as they would have apprehension of Allah, or with stronger apprehension; and they said, "Our Lord, why have You prescribed fighting for us? Had You (only) deferred us to a near term!" Say, "The enjoyment of the present (life) is little, and the Hereafter is most charitable for him who is pious, and you will not be done an injustice even as (much as) a single date-plaiting. (Q4:77)	Have you not seen those who were told to hold back their hands (from fighting) and perform *As-Salat* (*Iqamat-as--Salat*), and give *Zakat*, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allah or even more. They say: "Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allah, and you shall not be dealt with unjustly even equal to a scalish thread in the long slit of a date-stone. (Q4:77)

I- The original (*Fatīla*-third occurrence)		

{يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلاً} (الإسراء/71)

II- The English translations		
A- ͨAlī	**B- Ghālī**	**C- Khān**
One day We shall call Together all human beings With their (respective) Imāms: Those who are given their record In their right hand Will read it (with pleasure), and they will not be Dealt with unjustly In the least. (Q17:71)	On the Day (when) We will call all folks with their Imam; so whoever is brought his book with his right (hand), then those will read their book and they will not be done any injustice, even (to) a single date-plaiting. (Q17:71)	(And remember) the Day when We shall call together all human beings with their (respective) *Imam* [their Prophets, or their records of good and bad deeds, or their Holy Books like the Qurʾān, the Taurat (Torah), the Injeel (Gospel), the leaders whom the people followed in this world.]. So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least. (Q17:71)

3.6.1 Translation by cultural substitution

This strategy is adopted by ͨAlī in translating the Qurʾānic phrases mentioned above. It is the strategy, as Baker (1992) explains, by which ͨAlī replaces a culture-specific item فتيلا with a target-language equivalence, as in *the least*, or TL items, as in *the least little thing* or *the very least*. Actually, this kind of cultural substitution does not convey *the same propositional meaning* but it seems to have *a similar impact on the target reader,* which is emphasized by the explanation inherent in his footnote, enabling him/her to identify the original concept, *something familiar and appealing* (p. 30). ͨAlī's decision to adopt such a strategy, according to Baker's analysis (1992), is based on some criteria or inquiries, including the following: (a) how much license is given to [a translator] who commission the translation; (b) the purpose of the translation; and (c) the translator's own judgement of the desirability or otherwise of obscuring the cultural specificity of the source text (p. 30). Undoubtedly, his purpose of translation is an approximation of the meanings of the Qurʾān, being fully self-motivated to handle such a message personally and voluntarily and being totally convinced of the approaches to translation he adopts. To clarify, ͨAlī's strategies of translation seem to involve significant departure from the propositional meaning of the original concept, which varies considerably in accordance with *different communities* and *temporal locations*. Thus, his loss of translation culturally and semantically is vividly shown through his benign violation of the cultural norms of the Qurʾānic collocational sets relevant to the spatio-temporal circumstances of the Arabian Peninsula in the register of the Arabs' poetry.

As for Ghālī, he adopts the strategy of translation by paraphrase using an operational definition of the Arabic term فتيلا. This strategy is employed by Ghālī as *the concept expressed by the source item, i.e., , is lexicalized in the* [xv] فتيلا *target language through the use of different lexical sets and significant and natural frequency* (Baker, 1992, p. 38). In translating the first two verses, he renders (ولا يظلمون فتيلا) (Q4:49) and (ولا تظلمون فتيلا) (Q4:77) as follows: "*and they will not be done an injustice even as (much as) a (single) date-plaiting*" and "*and you will not be done an injustice even as (much as) a single date-plaiting*", respectively. The two verses are translated similarly, save for the subject pronouns *they* and *you* and the expressive meanings in the footnotes he opts for, i.e., *not even a small amount* and *not even a little*. His decision to use a footnote strategy to regain the translation loss is explicitly done. He feels satisfied to clarify the semantic field of the two Qurʾānic phrases by suing concise and precise explanations of فتيلا in the two given texts. He uses the phrase *not even a small amount* in accordance with the quantity of purity or sanctity, when measured, and the phrase *not even a little* to signify the degree mankind gets in this worldly life as opposed to the plentiful degree of reward in the hereafter.

On the contrary, Ghālī in (Q17:71) renders the Qurʾānic phrase (ولا يظلمون فتيلا) similarly as in (Q4:49 and 77), save for very few modifications, i.e., *any* and *to*. He seems to be aware of the context of the verse, i.e., the Day of Reckoning people will be rewarded according to their records or list of deeds. His choice of *any injustice* indicates the absoluteness of divine justice, which is above suspicion even to any slight amount or degree of injustice. His second choice of the preposition *to*, as in *(to) a single date-plaiting*, is elliptically used to indicate the omission of the phrase *as opposed to (the amount of)*. Thus, the grammatical function of the adverb *any* and the preposition *to* is semantically explained in the footnote *not even to a small degree*. Translators may find such a strategy more appropriate than other techniques of translation, especially when the item in question seems stilted or fuzzy for the target reader.

3.6.2 Qurʾānic collocational phrases

Khān here in translating the Qurʾānic collocational phrase (ولا تظلمون فتيلا) or (ولا يظلمون فتيلا) cannot 'preserve the thematic patterning of the original', without a gross distortion of the target text (Baker, 1992, p. 142). To clarify, he retains the 'egotism' of the original text, through placing *improperly* and *surprisingly* the elements inherent in 'theme or initial position in the ST' in 'theme or initial position in the TT' (Baker, 1992, p. 142). For example, he renders the verb-initial Qurʾānic phrase (ولا يظلمون فتيلا) (Q4:49) (Q17:71) verbatim, as in *they will not be dealt with injustice even equal to the extent of a scalish thread in the long slit of a datestone* and *they will not be dealt with unjustly in the least*, respectively. It is ungrammatical to use verbs in theme position in English unlike Arabic. This grammatical restriction urges him to change the initial-clause position (ولا يظلمون) or (ولا تظلمون) to fit in with the target text. So, the passive form as a marked option is preferably employed, where "a marked theme is selected specifically to foreground a particular element as the topic of the clause or its point of departure" (Baker, 1992, p. 146). Prominence is Khān's main goal, which is achieved through the choice of the passive structure. The subject pronoun *they* is placed in theme position, which is "associated with local prominence at the level of the clause" (Baker, 1992, p. 146). In contrast, فتيلا, which is rendered by Khān into *with injustice* and *unjustly*, is placed in rheme position that is *the very core of any message* (Baker, 1992, p. 146). Thus, as Kirkwood (1970) points out, placing an element in theme position still *carry less weight than the actual rheme* (p. 73). In this regard, Baker (1992) comments on the *fronting of predicator* strategy as a thematic choice translators, including Khān, adopt, as follows:

> In translating from a language such as Arabic to a language such as English, the unmarked predicator + subject structure would normally be translated by an equally unmarked structure such as subject + predicator, rather than by an identical but highly marked structure which places the predicator in initial position. (p. 149)

This is exactly the strategy Khān adopted in translating from Arabic into English to convey emphasis associated with a fronted theme, "adjusting the form of the verbal group…because fronted predicators are rather uncommon in English" (p. 149).

As for ᶜAlī, he seems to be fully unaware of the significance of the lexical sets (ولا يظلمون فتيلا) or (ولا تظلمون فتيلا). He as a translator, for instance, does not appreciate the 'value' of the cultural item فتيلا in the given Qurʾānic context. He fails to develop or re-create appropriate strategies for dealing with non-equivalence pitfalls. His only strategies are confined to literally one-to-one correspondence between the source item and its meaning in English, which sounds snappy, not to mention the footnote he adopts, through which he defines the term فتيلا linguistically as *the small skin in the groove or cleft of a date stone*, and technically as *a thing of no value*, plus the transliteration of the Arabic term, i.e., *fatīlā*. Furthermore, he seems to assess inappropriately the 'value' of the given item فتيلا in its original lexical set. The problem arises when ᶜAlī ignores the significance of the original and feels only satisfied to produce the gist of the meaning, heedless of the purpose of their choice or use, whether culturally or rhetorically. Thus, as Baker (1992: 18) suggests, the appropriate strategy is best illustrated by giving an example through which the concrete meaning will be conveyed visually or tangibly.

3.6.3 Footnotes as a compensation strategy

3.6.3.1 ᶜAlī 's footnote

As shown in the above three verses regarding the translation of فتيلا, ᶜAlī gives only two footnotes in (Q4:49) and (Q17:71), excluding the third verse in (Q4:77). His two footnotes are semantically similar; they revolve around the literal definition of the culture specific term, followed by its metaphorical connotation, as follows: *(Literally, the small skin in the groove of a date stone, a thing of no value: fatīlā)* (Q4:49) and *(Literally, by the value of a fatīl, a small skin in the cleft of a date stone; this has no value)* (Q17:71), respectively.

3.6.3.2 Ghālī 's footnote

Ghālī seems to be consistent; he suggests three footnotes for the explanation of the culture specific term فتيلا. His footnotes sound semantically similar but lexically different, as follows: *(I.e., not even a small amount)* (Q4:49), *(I.e.,*

not even a little) (Q4:77), and *(I.e., not even to a small degree)* (Q17:71), respectively. In his footnotes, he excludes the operational definitions of the term in the three verses and targets the figurative meaning directly, depending greatly on the literal translations attached therein.

Thus, footnotes as a compensation strategy are adopted only by ʿAlī and Ghālī differently. To explain, the former opts for a footnote comprising a literal definition plus a figurative meaning of the term under study. However, he adopts a literary approach regarding the translation of such terms within the texts. As for the later, it is suffice for him to have the literal definitions of the term فتيلا in the verses, and in the footnotes he focuses only on the term's figurative meaning. He seems to be loyal to the original, maximizing its verbalism. His duty, according to him, is to adhere to the form and the content of the original together, and the footnotes he opts for are the license through which the unsaid is said freely, maximizing the significance of the TT.

3.6.3.3 Khān's strategy of translation

As for Khān, he does not use footnotes as a compensation strategy. Instead, he feels satisfied to translate the culture specific terms in the first two verses literally, as follows: *even equal to the extent of a scalish thread in the long slit of a datestone* (Q4:49) and *even equal to a scalish thread in the long slit of a date-stone* (Q4:77). As for the translation of the same term in the third verse, it is translated figuratively, as in *in the least* (Q17:71). In doing so, he combines two approaches to translation, i.e., literal and communicative, being loyal usually to the original and rarely to the TT.

Accordingly, footnotes are professionally employed by ʿAlī and Ghālī as a restrictive means to disambiguate the potential difficulty arising out from decoding the pure cultural references under study, though they are considered to be "too sophisticated for their readers" (Blight, 2005, p. 7). The use of footnotes is very essential for translators, especially those of religious texts, as some necessary background information, for the readers to understand the message of the original, embedded in the source text is not communicated by the text itself, but it requires supplying footnotes as an appropriate strategy (Blight, 2005, p. 7).

4- The conclusion

This paper investigated the translation of three Qur'ānic words, namely فتيل, نقير and قطمير, which are basically found upon a date-stone, indicating a whit. These three quantitative words, with which the Arabs were already familiar, are culturally bound terms, and reflect so much the reality of the world in which they were, and are still, used (cf. Palmer, 1976, p. 21; as cited in Baker, 1992, p. 18). Dates were the main recipe of the Arabs even before the Revelation of the Qur'ān in which date-palms come first in mention before other types of fruit in many verses. Similarly, in Sunnah (the Prophetic Traditions), it has been narrated upon the authority of ʿĀ'isha (may Allah be pleased with her) that *Allāh's Messenger (peace be upon him) had died in a state that we could afford two things only: water and dates* (www.Sunnah.com).[xvi] Accordingly, these culturally bound terms were not fuzzy or vague to the Arabs to perceive, but they were fully cognizant of the social boundaries within which they used.

قطمير, نقير and فتيل are figuratively employed in the Qur'ān to imply a tiny detectable amount or 'a small, mean, paltry, contemptible, thing' (Lane, 1968). To clarify, in the Qur'ānic verse (Q19:60) {وَلَا يُظْلَمُونَ شَيْئًا}, the word شَيْئًا is clearly mentioned, meaning *nothing* or *aught*. The same meaning is conveyed through the Qur'ānic collocational phrase {مِثْقَالَ ذَرَّةٍ} in (Q4:40); it has multiple potential interpretations, completely understood by the Arabs in accordance with their deeply rooted conventions, especially in cases of referring to quantities of no importance, such as *the weight of the smallest ant;* or *a thing equal in weight to a small ant; or to the motes that are seen in a ray of the sun that enters through an aperture;* or *a certain weight of which the quantity is well known* (Lane, 1968).

The paper, regarding this lacuna, focused essentially on the consistency of فتيلا, نقيرا, and قطمير with their contexts, depending greatly on the preceding and following verses and exegetical interpretations, as shown in the analysis above. In this regard, al-Biqāʿī (d. 885/1480) maximizes the importance of علم مناسبات القرآن (the Qur'anic relevance theory) in decoding the context of situation and the rhetoric of the Qur'ān, as follows:

> علم مناسبات القرآن (the Qur'anic relevance theory) is a branch of knowledge by which the secrets of its internal arrangement are unveiled or decoded, and which is known as the secret of rhetoric, aiming at the concordance between the intended meanings and the context of situation. Its perfection requires being fully aware of the *skopos* of the sura under discussion. In doing so, the intentionality of its all sentences will be clearly stated. Thus, it was of great importance, and it was highly appreciated, due to its close relatedness to the science of exegesis, which is similar to that of eloquence to syntax.[xvii] (Vol. I, p. 6; as quoted in ʿAlī, 2015, p.)

For instance, in the two following verses (Q4: 49) and (Q4: 124), فتيلا and نقيرا, are figuratively given in the Qur'ān. They are symbolically interpreted, as follows: "In case of reckoning (on the Day of Judgement), people will be justly treated; no injustice, not even likened to the value of such invaluable objects of a waste date-stone, ever will be done to them" (Ibn Qutaybah (d. 276/876), 2007, p. 90).

Accordingly, the contextual relatedness between any two successive verses is essential in grasping the intended meaning. In this regard, al-Zarkashī (d. 794/1391) elaborates on the concept of connectedness, as follows:

> A meaning, linking two verses together, may be general or specific, intellectual, or sensuous, or unreal, or of any other type of relationship. It could be termed as *al-talāzum adh-dhihnī* (a mental concurrence), indicating a cause-and-effect, or reason-and-consequence relationship, or two analogues, or two antonyms, or the like. Or, it could be also termed as *al-talāzum al-khārijī* (a propositional concurrence) inherent in a subject-to-predicate relationship.[xviii] (Trans. by El-Awa, 2006, p. 9, with some modifications) (I, p. 131)

The study aimed also at analyzing the stylistic and rhetorical purposes behind the use of these unique words derived culturally from the Arab habitat in the Qur'ān. For example, الفتيل (the thread in the cleft of a date-stone) is figuratively employed to indicate 'a tiny detectable amount'. It is used in replacement of the cognate accusative ظلما. The elliptical

phrase reads, as follows: (وَلَا يُظْلَمُونَ ظَلَمَا كَالْفَتِيلِ), meaning '*And they will not be treated unjustly as less as the amount of the thread inside the slit of a date-seed*'. Thus, the cognate accusative (ظَلَمَا) and the particle of simile (كَـ) are omitted, as such ellipsis is easily and intuitively understood by the Arabs, the people of rhetoric. Additionally, الظلم is used here to indicate النَّقْص (loss or detriment), as in (Q18:33) {وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا} (*And made not aught thereof to suffer loss, or detriment*) and (Q2:54) and (Q7:160) {وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ} (*And they made not us to suffer loss, or detriment, but themselves they made to suffer loss, or detriment*) (Lane, 1968). Most the interpretations of الظلم are centered on the idea of *transgressing the proper limit much or little*, indicating primarily (النُّقْصَان) (*the making to suffer loss or detriment*) (Lane, 1968). So, this rhetorical phenomenon is called مَجَازٌ مُرْسَلٌ (a loose trope).

The paper identified also the causes of semantic and cultural loss inherent in rendering such words or roots of rare occurrence into English, revisiting Baker's typology of non-equivalence at the word level, in particular. The unavailability of their cognates in the TL and the cultural specificity of their use in the SL led to the difficulty of understanding and their untranslatability as well. The main aspects of translation related difficulty resulted either from infrequent daily use; or 'remoteness in time'; or the discrepancies between "the mentality of one age and that of another"; or the richness of "one phase of the cycle" than another; or the permanent alterations and language change over time (Schuon, 1959, p. 14).

Additionally, this paper assessed the approaches to translation the translators in question opted for, pondering upon the semantic loss in translation induced by translator's cultural intelligibility of the ST, and reflecting upon the translatability of purely culture-specific words precisely and concisely with no semantic loss. It showed that the purpose of the said translators is to convey the intended meaning of the lexical items "to maximize sameness between ST and TT in favor of a relativist ambition to minimize difference" (Dickins, Hervey & Higgins, 2017, p. 17). To achieve such ambition, many approaches to translation have been used, including paraphrasing, in-text extra explanations, glosses (sometimes too long and sometimes too short), cultural substitution. However, the use of footnotes is considered to be the appropriate strategy, especially in the case of the Qur'ān. It is a benign tool through which a translator decodes the message of the original text. Though it may divert the readers' attention from the linear message to be communicated through the text itself, it has a very crucial role in filling in the cultural gaps inherent in the use of pure cultural terms such as فتيل, نقير and قطمير. Such specific terms are of a special use necessary for the target reader to have in mind as they read the text through providing footnotes. ᶜAlī and Ghālī are a good example for the use of footnotes, as they consider themselves faithful to the text of the original, adopting either literal or semantic approach. At the same time, they are fully aware of the uphill task they undertake regarding the translation of a religious text like the Qur'ān, which contains words of cultural specificity that need not to be left unsaid. They are not basically concerned with the issue of having expanded translation that may result in distortion, and sometimes rejection of the translation, according to the view of some critics or theorists. Unlike ᶜAlī and Ghālī, Khān distanced himself from the use of footnotes, being faithful to the text of the original. He was much concerned with the issue of fidelity in translation, adhering totally to the form and the content of the original, except very few cases, at the expense of acceptability and appropriateness, regardless of what may be left unsaid. Thus, as Blight (2005) puts it, providing a judicious use of footnotes is a prerequisite, especially in cases of vital background information needed to be communicated properly, through other possible strategies other than the source text itself, "by the readers of a translation so that they can adequately understand the text" (p. 7). Thus, applying of footnotes as a compensation strategy is highly recommended so as to achieve the Qur'ānic relevancy of meaning and the contextual connectedness of the ST together with the culturally functional effectiveness towards the original culture.

As for the issue of *hapaxes*, an appropriate definition in terms of the Qur'ān will be, as follows: *a Qur'ānic hapax legomenon is a word, or root, or identical phrases with a special meaning used for a special occasion, occurring once or more than once but in the same form with the same meaning in the Qur'ānic context*. Thus, such a topic is still a fertile area for scholars to investigate deeply the other aspects of *hapaxes* in the Qur'ān stylistically, or semantically, or culturally, in separate suras or in parts of the Qur'ān. However, little attention, as far as I know, has been drawn to the rhetorical, literary, or poetic issues pertaining to such a phenomenon in the Qur'ān, except a few, as explained above. Though the Qur'ān is rich in الألفاظ الوحيدة (rare or lone words), worthy of study and elaboration, this study is limited to the investigation of the semantic and cultural loss behind the translation of only three lone words, namely فتيل, نقير, and قطمير.

In a nutshell, the Qur'ān translation is an arduous task due to various differences between the source text (ST) and the target text (TT), syntactically, lexically, phonologically, morphologically, semantically, and culturally (cf. Ervin & Bower, 1952; Darwīsh, 2010; Al-Ḥamdalla, 1998). The translator's dilemma lies in sacrificing either form or meaning (ᶜAbdel-ᶜĀl and Rashīd, 2016, p. 1), but maintaining both is unusual and rare, particularly in two different languages, such as Arabic and English. Thus, semantic loss, partially or wholly, is inevitable due to culture specificity and lack of absolute equivalence.

Endnotes

ⁱ Since this paper targets translators, especially those who are basically competent in bot Arabic and English, Arabic words, except proper names, are written in Arabic without transliteration.

ⁱⁱ All the translations included in this paper are the researchers', unless otherwise stated.

ⁱⁱⁱ The original reads:

«وقال ابن عباس: العرجون القديم أصل العذق العتيق، قال الزجاج العرجون هو عود العذق الذي فيه الشماريخ، وهو فعلون من الانعراج وهو الانعطاف، أي سار في منازله حتى إذا كان في آخرها دق واستقوس وصغر حتى صار كالعرجون القديم، وعلى هذا فالنون زائدة. قال قتادة: هو العذق اليابس المنحني من النخلة، قال ثعلب: العرجون الذي يبقى في النخلة إذا قطعت، والقديم البالي. وقال الخليل: العرجون أصل العذق، وهو أصفر عريض يشبه به الهلال إذا انحنى، وكذا قال الجوهري: إنه أصل العذق الذي يعوج ويقطع منه الشماريخ فيبقى على النخل يابساً». (صديق خان، **فتح البيان**، ج11، ص295)

ⁱᵛ The original reads:

«فجاء لهم من الهلال في السماء وأعطاهم مثالاً له في الأرض «كالعرجون القديم» ، والعرب قد أخذوا أمثالاً كثيرة، لكن هناك حاجات قد لا يُتنبه إليها مثل قول العربي: وغاب ضوء قُمَيْر كنت أرقبه ... مثل الفُلَامَة قد قُتَّتْ من الظُّفر. فساعة تقص أظافرك تجدها مقوسة. لكن هذه المسألة لا يتنبه لها كل واحد، فهو جاء بشيء واضح وقال:: «كالعرجون

القديم» إذن فالحق سبحانه وتعالى حين يعطي مثالاً لأمر معنوي فهو يأتي من الأمر المحس أمامك ليقرب لك المعنى، وعندما تأكل التمرة لا تلتفت إلى الفتيلة مما يدل على أنها شيء تافه، والنقير والقطمير كذلك. إذن فربنا أخذ من النواة أمثلة، وأخذ من النخلة أمثلة كي يقرب لنا المعاني». (**تفسير الشعراوي**، ج4، ص2309-2310)

[v] The original reads:

«يروى الأنباري عنه أنه قال: إذا سألتموني عن غريب القرآن فالتمسوه في الشعر فإن الشعر ديوان العرب»

[vi] The original reads:

«فيقول عمر لأصحابه: عليكم بديوانكم لا تضلوا. قالوا: وما ديواننا؟ قال: شعر الجاهلية فإنّ فيه تفسير كتابكم ومعاني كلامكم»

[vii] The original reads:

«الشعر ديوان العرب، فإذا خفي علينا الحرف من القرآن الذي أنزله الله بلغة العرب رجعنا إلى ديوانها فالتمسنا ذلك منه»

[viii] The original reads:

«قال: يا ابن عباس: أخبرني عن قول الله عزّ وجلّ: {وَلَا يُظْلَمُونَ فَتِيلًا} (النساء: 49) . قال: لا ينقصون من الخير والشرّ مثل الفتيل، وهو الذي يكون في شقّ النّواة. قال: وهل تعرف العرب ذلك؟ قال: نعم، أما سمعت نابغة بني ذبيان وهو يقول:
يجمع الجيش ذا الألوف ويغزو … ثمّ لا يرزأ الأعادي فتيلا»

[ix] The original reads:

«قال: يا ابن عباس: أخبرني عن قول الله عزّ وجلّ: {مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ} (فاطر: 13) . قال: القطمير: الجلدة البيضاء التي على النواة، وهكذا من عبد غير الله فإنه لا ينفعه قدر قطمير . قال: وهل تعرف العرب ذلك؟ قال: نعم، أما سمعت أمية بن أبي الصلت ، وهو يقول: لَمْ أَنَلْ مِنْهُمْ فَسِيطًا وَلَا زُبْدًا… وَلَا فُوفَةً وَلَا قِطْمِيرًا »

[x] The original reads:

«قال: يا ابن عباس: أخبرني عن قول الله عزّ وجلّ: {وَلَا يُظْلَمُونَ نَقِيراً} (النساء:124) . قال: النقير: ما في ظهر النواة، ومنه تنبت النخلة. قال: لا يظلم الله العباد قدر النقير. قال: فهل تعرف العرب ذلك؟ قال: نعم، أما سمعت الشاعر وهو يقول:
وليس النّاس بعدك في نقير … وليسوا غير أصداء وهام»

[xi] The 4-type classification of *hapax* is Toorawa's, but the examples included per each type are primarily the authors' suggestion in terms of the case study.

[xii] Toorawa here quotes Zammit (2002:326).

[xiii] The surnames of the three translators in question will be used throughout the study, but, as for Al-Hilālī & Khān, only one of them, e.g., Khān, will be thoroughly used.

[xiv] All irrelevant footnotes to the field of the study are excluded from the three translators in questions.

[xv] The word فتيلا is functionally added to the quote for the purpose of clarification.

[xvi] The original reads:

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ مَنْصُورِ بْنِ صَفِيَّةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ، قَالَتْ تُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَدْ شَبِعْنَا مِنَ الْأَسْوَدَيْنِ الْمَاءِ وَالتَّمْرِ. (2975b.) Ṣaḥīḥ Muslim https://sunnah.com/muslim:2975b

[xvii] The original reads:

«فهو علم تعرف منه علل ترتيب أجزائه، وهو سر البلاغة، لأدائه إلى تحقيق مطابقة المعاني لما اقتضاه من الحال، وتوقف الإجازة فيه على معرفة مقصود السورة المطلوب من ذلك فيها، ويفيد ذلك المقصود من جميع جمله . ونسبته من علم التفسير، نسبة البيان من علم النحو .» (البقاعي ، **نظم الدرر** ، ج 1 ، ص 6)

[xviii] The original reads:

«وَكَذَلِكَ الْمُنَاسَبَةُ فِي فَوَاتِحِ الْآيِ وَخَوَاتِيمِهَا وَمَرْجِعِهَا - وَاللَّهُ أَعْلَمُ - إِلَى مَعْنًى مَا رَابِطٍ بَيْنَهُمَا عَامٌّ أَوْ خَاصٌّ ، عَقْلِيٌّ أَوْ حِسِّيٌّ أَوْ خَيَالِيٌّ ، وَغَيْرُ ذَلِكَ مِنْ أَنْوَاعِ الْعَلَاقَاتِ ، أَوِ التَّلَازُمِ الذِّهْنِيِّ ، كَالسَّبَبِ وَالْمُسَبَّبِ ، وَالْعِلَّةِ وَالْمَعْلُولِ ، وَالنَّظِيرَيْنِ وَالضِّدَّيْنِ وَنَحْوِهِ . أَوِ التَّلَازُمِ الْخَارِجِيِّ كَالْمُرَتَّبِ عَلَى تَرْتِيبِ الْوُجُودِ الْوَاقِعِ فِي بَابِ الْخَبَرِ» (البرهان في علوم القرآن ، جـ 1 ، ص 131)

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I- Arabic Transcription System

A- Phonetic Alphabet

ʾ	ء	Voiceless glottal stop
th	ث	Interdental voiceless fricative
j	ج	Voiced palatal fricative
ḥ	ح	Voiceless pharyngeal fricative
kh	خ	Voiceless uvular fricative
dh	ذ	Interdental voiced fricative
sh	ش	Voiceless palatal fricative
ṣ	ص	Voiceless pharyngealized fricative
ḍ	ض	Voiced pharyngealized plosive
ṭ	ط	Voiceless pharyngealized plosive
ẓ	ظ	Voiced pharyngealized fricative
ᶜ	ع	Voiced pharyngeal fricative
gh	غ	Voiced uvular fricative
q	ق	Voiceless uvular plosive
y	ي	Voiced palatal semi-vowel

B- Arabic Vowel Diacritics:

	Short		Long	
Closed	كسرة i	ضمة u	ياء آ مكسورة	واو ū مضمومة
Open				
Front	فتحة a		ألف مفتوحة ā	

II- A Summary of the translation strategies of قطمير and نقير, فتيل adopted by ᶜAlī, Ghālī and Khān

قطمير-related translation strategies adopted by the translators		
A- ᶜAlī	**B- Ghālī**	**C- Khān**
Dynamic equivalence: "The least power" + **Footnote: including transliteration of the source term + operational definition + figurative meaning + lengthy exegetical interpretation + quoting a similar English proverb + cross-reference to another culture specific term, i.e., نقيرا (Q4:53 and 124) + operational definition of نقيرا + its figurative meaning, respectively, as follows:** "(*Qitmīr*, the thin, white skin that covers the date stone. It has neither strength nor texture and has no value whatever. Any one relying on any power other than that of Allah relies on nothing whatever. The *Qitmīr* is worse than the proverbial "broken reed", *Cf.* 4:53 and 4:124, where the word *naqīr*, the groove in a date stone, is used similarly for a thing of no value or significance)"	**Operational definition:** "as much as the skin of a date-stone"	**Transliterated equivalent of the original + parentheses = round brackets in the TL, as follows:** "not even a *Qitmir* (the thin membrane over the date-stone)"

نقير-related translation strategies adopted by the translators		
{أَمْ لَهُمْ نَصِيبٌ مِنَ الْمُلْكِ فَإِذًا لَا يُؤْتُونَ النَّاسَ نَقِيرًا} (النساء/53)		
A- ᶜAlī	**B- Ghālī**	**C- Khān**
Dynamic equivalence: "not a farthing" + **Footnote: including the target equivalent of the ST + transliteration of the source term + operational definition + figurative meaning + lengthy exegetical interpretation + cross-reference to another culture specific term, i.e., قطمير (Q35:13), respectively, as follows:** "The word I have translated *farthing* is *naqīr*, the groove in a date stone, a thing of no value whatever. Close-fistedness and envy are among the worst forms of selfishness, and appear specially incongruous in people of power, authority, or influence from whom is expected generosity in giving and generosity in seeing other people's prosperity or happiness, (*Cf.* 35:13)."	**Operational definition:** "even as a groove in a datestone"	**Operational definition:** "even a speck on the back of a date-stone"

{وَمَن يَعْمَلْ مِنَ الصَّالِحَاتِ مِن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا} (النساء/ 124)		
A- ᶜAlī	B- Ghālī	C- Khān
Dynamic equivalence: "not the least injustice" + Footnote: including transliteration of the source term + operational definition + figurative meaning + cross-reference to his comment on the same culture specific terms, i.e., نقيرا in (Q4:53), in another Qur'ānic context, and قطمير in (Q53:13), respectively, as follows: "*Naqīr*=the groove in a date stone, a thing of no value whatever, (*Cf.* n.575 to 4:53 and 35:13)"	Operational definition: "even as a groove in a datestone" Footnote: including a very brief figurative meaning, as follows: "(I.e., not even a small amount)"	Operational definition: "even to the size of a speck on the back of a date-stone"

فتيل-related translation strategies adopted by the translators		
{أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُم بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا} (النساء/49)		
A- ᶜAlī	B- Ghālī	C- Khān
Dynamic equivalence: concise "In the least little thing" + Footnote: including the short literal meaning of the term فتيلا + its brief figurative meaning + its transliteration, respectively, as follows: "(Literally, the small skin in the groove of a date stone, a thing of no value: *fatīlā*)"	Operational definition: including brief quantitative parenthetical information, as follows: "even as (much as) a (single) date-plaiting" Footnote: including a very concise figurative explanation of the term, as follows: "(I.e., not even a small amount)"	Operational definition: including too long descriptive information, as follows: "even equal to the extent of a scalish thread in the long slit of a datestone"
{أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا يُظْلَمُونَ فَتِيلًا} (النساء/77)		
A- ᶜAlī	B- Ghālī	C- Khān
Dynamic equivalence: very short "In the very least"	Operational definition: including brief quantitative parenthetical information, as follows: "even as (much as) a single date-plaiting" Footnote: including a very brief figurative meaning, as follows: "(I.e., not even a little)"	Operational definition: informative, as follows: "even equal to a scalish thread in the long slit of a date-stone"
{يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا} (الإسراء/71)		
A- ᶜAlī	B- Ghālī	C- Khān
Dynamic equivalence: concise and precise, as follows: "In the least" + Footnote: including switching between two styles, i.e., the English target equivalent plus the cultural term being transliterated, to convey the culture-specific concepts easily, followed by a figurative meaning of the term itself, respectively, as follows: "(Literally, by the value of a *fatīl*, a small skin in the cleft of a date stone; this has no value.)"	Operational definition: very short, as follows: "even (to) a single date-plaiting" + Footnote: concise figurative meaning, as follows: "(I.e., not even to a small degree)"	Dynamic equivalence: concise and precise, as follows: "in the least"