



ISSN: 1817-6798 (Print)

Journal of Tikrit University for Humanities

available online at: <http://www.jtuh.tu.edu.iq>
JTUH
 مجلة جامعة تكريت للعلوم الإنسانية
 Journal of Tikrit University for Humanities

**Asst. Prof. Dr. Raheem
Challoub Seber Al-Kaabi**

AL-Mustansiriya University/ College of
Arts

**Instructor : Abdulsattar
Mahmood Muhammed**

General Directorate of Education in
Saladin

* Corresponding author: E-mail :
raheemalkaabi2005@yahoo.com

Keywords:
Semantic
Plural
Translators
Form

ARTICLE INFO

Article history:

Received 8 Mar. 2021

Accepted 3 Nov 2021

Available online 29 Sept 2021

E-mail

journal.of.tikrit.university.of.humanities@tu.edu.iq

E-mail : adxxxx@tu.edu.iq

Journal of Tikrit University for Humanities

Semantic Approach to Translating the Arabic Various Plurals of One Word into English

A B S T R A C T

This paper is considered a semantic approach to render the forms of plural of one word from Arabic into English .It also sheds some light on the main reasons behind pluralizing the one word into many forms of plural , for example , the word (عين) can be pluralized into (عيون) and (أعين) . Since English dictionaries do not give appropriate renderings to such forms of plural , the researcher starts to look up for the hidden meanings to clarify the different meanings which may be misunderstood by most of translators . Finally , the researcher found out , through searching the semantic and rhetorical books of Arabic , that the word (عيون) means ' the springs of water ' whereas the word (أعين) points out to ' the eyes of human beings ' .In addition , he identified that Quran used the word (عيون) eight times , all of them refer to ' the springs of water ' , and also utilized the word (أعين) nineteen times to mean ' the eyes of human beings ' .In fact , these meanings deserve to be tackled in a single study to enable translators to avoid making mistakes and producing wrong translations .

© 2021 JTUH, College of Education for Human Sciences, Tikrit University

DOI: <http://dx.doi.org/10.25130/jtuh.28.2021.1>

مدخلٌ دلاليٌّ لترجمة صيغ الجموع المتنوعة للكلمة الواحدة من اللغة العربية الى اللغة الانكليزية

ا.م.د. رحيم جلوب صبر الكعبي/ الجامعة المستنصرية/ كلية الآداب

م. عبدالستار محمود محمد عبدالله/ المديرية العامة للتربية في محافظة صلاح الدين

الخلاصة:

هذا البحث يعدُّ مدخلاً دلالياً لترجمة صيغ الجموع المتنوعة للكلمة الواحدة من اللغة العربية إلى اللغة الإنكليزية و كذلك يسلط الضوء على الأسباب الرئيسة وراء جمع الكلمة الواحدة على أكثر من صيغة , وتهدف الدراسة إلى اكتشاف الفروق الدلالية بين جمع و آخر مثل كلمة (عين) التي لها أكثر من

صيغة جمع مثل (أعين , عيون) و بما أنَّ القواميس الإنكليزية لا تقدم ترجمة معجمية كافية لكل صيغة من هذه الصيغ , فقد شرع الباحثُ ينقب في كتب اللغة العربية عن المعاني الدقيقة ليبين للمترجمين ما قد يغيب عن أذهان كثير منهم , هذا وقد توصل الباحث من خلال البحث والاستقصاء في كتب اللغة والبلاغة إلى أن كلمة (أعين) يُقصدُ بها أعين البشر , أما كلمة (عيون) فتدل على عيون الماء , وكذلك وجد الباحث أن القرآن الكريم استخدم كلمة (عيون) ثمانٍ مراتٍ كلّها بمعنى " عيون الماء " و استخدم كلمة (أعين) ثمانية عشرة مرة كلها بمعنى " عيون البشر " فهذا مما يستحق مزيدا من الدراسة والاهتمام حتى لا يشكل المعنى على المترجم و يؤدي ذلك إلى تراجم خاطئة .

Introduction

In general , most of the translators pay no enough attention to the concept of pluralisation in Arabic .They believe that this concept is not quite different from that of English . As a matter of fact , in English , plural forms usually do not affect the meanings of the words even if the word may take more than one form of plural . On the contrary , in Arabic , the various forms of plural very often play a very vital role in changing a great deal of the meaning of the text , and sometimes the whole meaning . Thus , translators must take into consideration how plural is used for expressing various meanings , or for emphasis or for any other purpose .

1.Statement of the Problem

The present study is mainly restricted to the phenomenon of the Arabic various plurals which many nouns and adjectives can take . The study also tends to raise and answer crucial questions throughout the study .They are as follows :

(1) Why can one word in Arabic take various plurals ? Are these plurals created in a random way ,i.e. for mere plurality , as most translators believe , or purposefully ?

(2) What are the semantic purposes behind each various plural ?

Here are some examples of the various plurals of one word in order to sum up the main problem of the study :

Example (1) :

The word (عيون) can be pluralized into أعين . and عيون . The word (عيون) means ' the eyes of the human beings ' , whereas (أعين) means ' the springs (of the water) ' .

(أم لهم أعين يبصرون بها) الأعراف : ١٩٥

Or (even) do they have eyes with which they behold . (Ghali , 2002 : , p. 175)

(إن المتقين في ظلال وعيون وفواكه مما يشتهون كلوا واشربوا هنيئاً) (المرسلات : ٤١)

It is evident that the verb (أشربوا) signifies that the meaning of (عيون) implies the meaning of ' spring water ' .

Surely the pious will be in shades and springs , and as such fruits as they crave . Eat and drink , rejoicing with wholesome appetite .(Ghali , 2002 : p. 581)

Example (2) :

The word (أم / mother) can be pluralized into أمهات (for animate) and أمات (for inanimate things). The word (أمهات) means ' mothers ' while (أمات) refers to ' the original or basic things ' . Thus , it is correct to say (أمهات الناس) and (أمات الكتب) because the word (الناس) is animate whereas the word (الكتب) is inanimate . (Al-Fayruz Abadee , 2007 , p. 1088)

It must be pointed out that a singular noun may have more than one plural , e.g. (أنفوس , نفوس , (souls) ; أنفس , نفوس , (soul) ; أبحر , بحور , بحار , (seas) ; أبحر , بحور , بحار , (sea) . Sometimes there are semantic differences : (شهود , شهود , (eye-witnesses , evidence) ; شهود , شهود , (eye-witnesses) ; شواهد , شواهد , (pieces of evidence) ; بيت , بيت , (a house , a verse) ; بيوت , بيوت , (houses) ; أبيات , أبيات , (verses) . (Aziz , 1989 : 117)

In Arabic , there are so many words which can take more than one plural form as shown the table below :

Singular	Plural
ساجد	سجود , سَجَد , ساجدون
راكب	ركاب , ركبان
طالب	طلاب , طلبة
ضعيف	ضعاف , ضِعْفَاء
عين	عيون , أعين
أسير	الأسارى , الأسرى
أسود	سودان , سود

2.Aims of the Study

The present study aims at :

- 1.Studying the semantic differences of the various plurals of one word in Arabic with reference to translation into English .
- 2.Analyzing the source texts so as to show what each different form of plural can mean .
- 3.Proposing the most appropriate renderings for the SL plurals under discussion .

3.Hypothesis

- 1.A large number of translators are opt for committing so many horrible mistakes in rendering the various plurals from Arabic into English because they think that such plurals represent only the different dialects of Arab .
2. In Arabic , the same word which can take various plurals is widely spread , whereas ,in English ,such phenomenon is narrowly available.
3. Semantic Translation is the most appropriate one which has been selected to render the various plurals from Arabic into English .

4.Scope of the Study

This study investigates forms of plural from semantic perspective . The researcher has attempted to select and cover as many forms of plurals in Arabic as possible .

5. Model of the Study

The model adopted in the present study is the Formal Equivalence by Munday (2012 : 74) which is related to the form and aesthetics of the text and includes wordplays and the individual stylistic features of the ST .It is referred to by others as ' expressive equivalence ' .

6.Value of the Study

This research is of great importance for students and teachers of translation and English language because it will certainly supply them with what they need to differentiate the various plurals . The research will also inspire translators with the mechanism of arriving at the intended meaning of each form of plural .

Translation Definitions

Translation can be defined as the result of a linguistic –textual operation in which a text in one language is re-contextualized in another language .As a linguistic –textual operation , translation is , however , subject to , and substantially influenced by , a variety of extra-linguistic factors and conditions .
(House , 2015 : p. 2)

The term translation can refer to an activity , a product and the scholarly field that study both the activity and the product (s) .

(Colina , 2015 : p.2)

Semantic Translation

Newmark (1988 : 7) mentions that in semantic translation , the concentration is on the message rather than on its effect or force . The basic aim of the translator is to convey the SL formal and contextual meaning of the original texts as accurately as the semantic and syntactic structures of the original SL text . This type of translation is characterized by being more complex , more concentrated , inclusive of more details and focus is on the content rather than the intention of the author of the original text , or the resultant effect .

Equivalence in Translation

Equivalence (or Translation Equivalence) . A term used by many writers to describe the nature and the extent of the relationships which exist between SL and TL texts or smaller linguistic units . As such , equivalence is in some senses the interlingual counterpart of synonymy within a single language. (Shuttleworth , 2014 : p. 49)

Concept of Number in English

Count nouns make a distinction between singular and plural . The regular plural ends in –s . Contrast these three sets .

1.buses , bushes , churches , pages , diseases , grapes

2.sums , machines , days , toes

3.tanks , patients , shocks , notes

The plural inflection is pronounced as a separate syllable –spelled –es- when it follows any of the sounds that appear in the singulars of the words listed in (1) ; in the case of *diseases and grapes* , a final –e is already present in the singular , so only an –s needs to be added in the plural . When –s is added to form the plurals *toes* in (2) and *notes* in (3) , the – es is not pronounced as a separate syllable . There are also some other exceptions to the usual –s spelling .

There are a few irregular plurals that reflect older English forms :

man-men	mouse– mice
woman-women	louse-lice
foot – feet	brother – brethren (in special senses)
gooses - geese	child – children
tooth – teeth	ox – oxen

There are a large number of classes of other irregular plurals , many of them having foreign plurals (e.g. *stimulus –stimuli* ; *curriculum-curricula* ; *crisis , crises*) . (Greenbaum and Nelson , 2013 : 34-35)

Pluralia tantum / plu'ra:lia 'tantum / . In GRAMMAR , a Latin term (meaning ' plurals only ') referring to NOUNS which are PLURAL in form and have no singular counterpart , such as English *oats* or Dutch *annalen* ' annals ' ; the singular form , plurale tantum is not often used. (Crystal , 2003 : 357) . The mass-noun class includes everything that is not readily countable , like *steam , music , justice , advice , water , bread , Latin , silk* . Mass nouns have no plural ; they occur in the singular under these conditions :

Without a ' determiner ' : Information is useful .

With ' the ' : The information is useful .

But not with 'a': An information is useful . (Stageberg ,1981 : p , 294)

Classification of Plural in Arabic

1. Regular Plurals

Regular plurals can be predictable .They also may be classified into :

a) Sound Masculine Plurals (جمع المذكر السالم) .This plural can be formed by adding to the singular form the morphological marker ' وَنَ ' at the end of the

noun or the adjective in the nominative case , and ' يَنْ ' in the accusative and genitive cases .

Singular		Sound Masculine Plurals		
		Nominative	Accusative	Genitive
N.	مهندسٌ	مهندسونَ	مُهندسينَ	مُهندسينَ
Adj.	نشطٌ	نشيطونَ	نشيطينَ	نشيطينَ

Annexed to Sound Masculine Plurals (المُلْحَقُ بِجَمْعِ الْمَذَكَّرِ السَّالِمِ) . Although the conditions of sound masculine plurals are not applied to such type of plural , it is annexed to the sound masculine plural , i.e. it can take the same cases of the sound masculine plurals such as nominative , accusative and genitive .

b) Sound Feminine Plurals (جمعُ المؤنَّثِ السَّالِمِ) . This plural may be formed by adding the morphological marker ' اتُ ' at the end of the noun or the adjective in the nominative case and ' اتِ ' in the accusative and genitive cases .

Singular		Sound Feminine Plurals		
		Nominative	Accusative	Genitive
N.	معلمةٌ	معلماتُ	معلماتِ	معلماتِ
Adj.	مهذبةٌ	مهذباتُ	مهذباتِ	مهذباتِ

2.Irregular Plurals . This type of plural cannot be predictable , i.e. there is no strict rule to be followed in this respect .In Arabic , the word , whether noun or adjective , can take more than one various plural form , but each form very often conveys different meanings which will be the main problem of the research under investigation. Arab grammarians call such type of irregular plural (جمعُ التكسير) ' the broken plural ' .

Singular		Broken Plurals		
		Nominative	Accusative	Genitive
N.	رجلٌ	رجالٌ	رجالاً	رجالٍ
Adj.	مدينةٌ	مدنٌ	مدناً	مدنٍ

(Al-AZharee , 2009 : p. 247)

Reasons behind Arabic Various Plurals :

It is quite wrong to consider that all types of plurals in Arabic result from the different dialects of Arab .

1.Different Meanings :

The singular word may give more than one meaning ,i.e. it is polysomic. According to each meaning , the word can be pluralized in a very various way .

2.Poetic License

In Arabic , it is allowed , especially in poetry , to pluralize words freely even if that stands against the strict rules of plurality of standard Arabic .

اتيتك بالغدايا والعشايا (I came to you in the mornings and at nights) . Whereas the word (الغدايا) cannot be pluralized in this way , but only to be homonymous with the word (العشايا) . If the word (الغدايا) is not used in such a text , it cannot be pluralized in the above-mentioned way .

3.Different Dialects

Arab dialects play a vital role in the huge difference of the forms of plurality . Sometimes so many Arab tribes adopt different ways in pluralizing the words .Each tribe has its own plural form which is quite different from the other tribes .

4.Plural of Paucity (جمع القلة)

Plurals of paucity point out to the number from three to ten . They very often rhyme with (أَفْعُل , أفعال , أَفْعَل , أَفْعَلَة , فَعْلَة) , i.e. أَفْعُل rhymes with أرجل , أفعال with أشياخ , أَفْعَل with فتيان , أَفْعَلَة with أغربة and فَعْلَة with فتيّة . For example , consider the words (فتيّة , فتيان) can be used to refer only to the number from three to ten , خمسة , but it is wrong to say خمسة فتيان . If one wants to refer to the number more than ten , s / he is advised to avoid using the above-mentioned forms of plurals .

(Al-Azharee , 2009 : 247)

5.Plural of Abundance (جمع الكثرة)

In Arabic , there are twenty three forms of plural of abundance which can denote to the numbers more than ten .They are as follows :

a.(فُعْل) .If the singular noun can rhyme with (فَعْلَاء or أَفْعَل) , they both can be pluralized according to (فُعْل) ,e.g.

(أَحْمَر) can be pluralized into (حُمُر) .

(حُمُرَاء) can also be pluralized into (حُمُر) .

b.(فُعْل) . The singular noun (جَمَار / zebra or donkey) can be pluralized into (حُمُر) .

c.(فُعْل) as in : غُرْف (of غُرْفَة) ' room ' , قُرْب (of قُرْبَة) ' water-bottle '

6.Pluralizing the Plural (جمع الجمع) :

Sometimes in Arabic , some plural words may be pluralized again to be more emphatic .

No.	singular	Plural	Pluralizing the plural
1.	رجل	رجال	رجالات
2.	بيت	بيوت	أبيات
3.	طريق	طرق	طرقات
4.	سيد	سادة	سادات
5.	قول	أقوال	أقاويل
6.	جَمَل	جِمال	جِمالات

(Al-Radhee , 1996 : 145)

6.Same Word for Singular , Dual and Plural :

هذا طفل (This is a child .)

إمرأة طفل (This woman is a child .)

هذان طفل (These both are child .)

هؤلاء طفل (These are child .)

(أو الطفل الذين لم يظهروا) النور : ٣١

10 .Data Analysis

The various plurals of the source language will be analyzed and discussed in some detail. Then , the various plurals of one word will be dealt with and proposed renderings will be given for each word .

1 . SL Plurals of (عَيْن)

Singular	Plural Forms
عين	عيون , أعين

Discussion

It is to be noted that the word (عَيْن) , in Quran , is pluralized in two ways : (عيون , أعين) . The word (أعين) is used to refer to ' the eye of human beings ' (المائدة 83) . While (عيون) is utilized to refer to ' the springs of water ' as in this verse (وفجرنا الأرض عيوناً) القمر : ١٢ And We made the earth to erupt forth springs . (Ghali , 2002 : p. 529)

(Al-Samarra'i , 2007 : p. 140)

The Proposed Renderings

- 1.(أعين) can be rendered into ' eyes ' .
- 2.(عيون) can be rendered into ' springs of water ' .

2. SL Plurals of (خَال)

Singular	Plural Forms
خَال	خيالان , أخوال

Discussion

On closer inspection , one can note that the word (خَال) is polysomic ; therefore it can be pluralized in two various ways depending on each various meaning . When the word (خَال) means ' uncle ' , i.e. brother of mother , it can be pluralized into ' أخوال ' uncles , i.e. brothers of mother . Whereas the same word (خَال) can be pluralized into ' خيالان ' to mean ' the moles in the face of human beings ' .(Hasan , 2007 : Vol.4 , p.p. 491)

The Proposed Renderings

- 1.(أحوال) can be rendered into ' uncles ' .
- 2.(خيلان) can also be rendered into ' moles ' .
- 3.SL Plurals of (ضعيف) :

Singular	Plural Forms
ضعيف	ضُعَفَاء , ضِعَاف

Discussion

It is quite clear that , in the above table , the word (ضعيف) can be pluralized into ' ضِعَاف ' and ' ضُعَفَاء ' . When the concrete meaning , i.e. thinness in body , is intended , the word (ضعيف) can be pluralized into ' ضِعَاف ' . The word (ضعيف) may be pluralized into ' ضُعَفَاء ' if the abstract meaning is intended , i.e. the people who are in need or the poor people . (Al-Samarra'ai , 2007 , p. 146)

The Proposed Renderings

- 1.(ضِعَاف) can be rendered into ' the thin people ' .
- 2.(ضُعَفَاء) can be rendered into ' the poor people ' .

4. SL Plurals of (ربيع)

Singular	Plural Forms
ربيع	أَرْبَعَاء , أَرْبَعَة

Discussion

Arab grammarians state that the word (ربيع) could be pluralized into ' أَرْبَعَة ' when it is used to mean ' the season of spring ' . While the word (ربيع) can be pluralized into ' أَرْبَعَاء ' to mean ' streams of water ' (Abu-Al-Fadhil et al , 2007 : Vol.2 , p.p. 159)

The Proposed Renderings

- 1.(أَرْبَعَة) can be rendered into ' springs ' .

2.(أربعاء) can be rendered into ' streams ' .

5. SL Plurals of (راسية)

Singular	Plural Forms
راسية	راسيات , رواسي

Discussion

It is worth noting that the SL word (راسية) is polysomic ; therefore , it can convey two senses : one as a noun to mean ' الجبل ' mountain and the other as an adjective to mean ' ثابتة ' stable . (Ibn Katheer , 2009 , Vol.3 , p.p. 194 ; Vol.4, p.p. 259)

The Proposed Renderings

1.(رواسي) can be rendered into ' mountains ' .

2.(راسيات) can be rendered into ' stable (things) ' .

6.SL Plurals of (كعب)

Singular	Plural Forms
كعب	كعوب , كعاب

Discussion

It seems that (كعب) can be pluralized into ' كعاب ' when it is utilized to give the meaning of ' ankle of human-being ' . Whereas (كعب) may be pluralized into ' كعوب ' when it is used to mean ' the end of sword ' .

(Hasan , 2007 , Vol. 4 , p.p. 490)

Proposed renderings

(كُعوب) can be rendered into ' the ends of the sword ' , which is also considered a symbol of bravery .

(كِعاب) can be rendered into ' ankles ' .

7.SL Plurals of (أخ)

Singular	Plural Forms
أخ	أخوان , أخوة

Discussion

It is to be mentioned that there is a huge difference in the meanings of 'أخوة' and 'أخوان'. The word (أخوة) is used in Quran to mean 'brothers'. Whereas the word (أخوان) is used twenty- two times in the Quran in the meaning of 'friends'. (Al-Samarra'i , 2007 : p. 120)

8. SL Plurals of (أسود)

Singular	Plural Forms
أسود	السُّود , السُّودان

Discussion

It could be pointed out that the word (أسود) may be pluralized into 'السُّودان' when it is utilized to mean the people of Sudan , i.e. Sudanese people . While (أسود) itself can be pluralized into 'السُّود' to mean 'the black people'. One can come to the conclusion that the word (السُّود) is more general than the word (السُّودان) , because the word (السُّود) refers to the Sudanese people and any other black people all over the world , but (السُّودان) can refer only to the Sudanese people . (ibid .: 2007 : p. 138)

9. SL Plurals of (ثَقِيل)

Singular	Plural Forms
ثَقِيل	ثَقَلَاء , ثَقَال

Discussion

As shown in the above table , the word 'ثَقِيل' may refer to two meanings , i.e. to the abstract or concrete meaning . If the word " ثَقِيل " refers to the abstract meaning , it could mean 'an unaffordable one'. Thus , it could be pluralized into 'ثَقَلَاء' the people who the others cannot stand them'. If the word (ثَقِيل)

refers to concrete meaning , it can mean ' heavy thing ' .(Al-Samarra'i , 2007 : p. 167)

10.SL Plurals of (كَبِير)

Singular	Plural Forms
كَبِير	كِبَار , كُبَرَاء

Discussion

On closer inspection , it seems that the word ' كُبَرَاء ' points out to the people in a higher position , or of Highness .Whereas (الكِبَار) refers to those who are old and have heavy-built bodies . (ibid .: 2007 , p. 167)

11. SL Plurals of (حَمَار)

Singular	Plural Forms
حَمَار	حُمَار , حُمُر

Discussion

It is of crucial importance to tell the huge difference between the two plural forms " حُمُر " and " حُمِير " and show that they are not utilized in a random way , especially in the Glorious Quran . The plural form " حُمِير " is restricted to ' donkeys ' while the word " حُمُر " is confined to refer to ' zebras ' . (Ibn Katheer , 2009 , Vol.4 , p.p. 186 ; and Vol.5 , p.p. 162)

The Proposed Renderings

1. (حُمِير) can be rendered into ' donkey ' .
2. (حُمُر) can be rendered into ' zebras ' .

Conclusion

The paper conducted comes to a large number of main conclusions . First of all , it is essential to lay great stress on the most significant one which states that various forms of plural of one word can certainly change the meaning of the whole text considerably . Furthermore , if translators pay insufficient attention to such phenomenon , they will , throughout their renderings , distort the message intended by the text producer . A wide variety of translators believe that the different forms of plural , in Arabic , do not make any contribution to the meaning . As a result , these translators do not take into consideration the possibilities of signification of plurals , whether of the noun or of the adjective . As far as most translators are concerned , it seems that it is , as if , a well-versed fact that Arabic and English resemble each other concerning the concept of pluralisation . On the contrary , it is unacceptable , for them , to judge Arabic by the norms of English. It is also evident that plural in English does not play any part in the area of meaning , whereas , in Arabic , the opposite is true . It is , then , far better for any translator to convey the intended sense of these various forms of plural . After that , they will easily be able to render any text properly .The present paper does not claim that any plural form could make deviate the main meaning of the text . It is to be noted that this paper is an attempt to aid translators to render properly .Ignoring these forms of plurals can lead to formally and functionally inappropriateness of renderings . The paper also can raise the awareness of those who are mainly interested in the issues of translation to identify the difference between each form of plural . The paper also arrives at the fact that translating the meanings of the various plural from Arabic into English is a very intricate task because the huge difference between the systems of the two languages.

References

- Abu Al-Fadhil et al , (2007) . Al-Muzher fee Iloom Al-lugha wa –Anwa'uha
Beirut : Al-Maktaba Al-Asriay .
- Al-AZharee , S. (2009) . **Al-kawaakib Al-duriyah Sharih Manthumat Al-alfiah** . Egypt :
Dar Al-Afaaq Al-Arabiah .
- Al-Fayruz Abadee , M. (2007) . **Al-qamoos Al-Muheet** . Beirut . Dar Al-kut Al6lmiah
- Al-Samarra'i , F . (2007)) . **Ma6anee Al-Abniah fi-Al-Arabiah** . Amman .Dar Ammar lil
Teba6a wa nahur .
- Aziz , Y . (1989) . **A Contrastive Grammar of English and Arabic**
Mosul : Mosul University Press .
- Colina , S. (2015) . **Fundamentals of Translation** .Cambridge : Cambridge University
Press .
- Crystal , D . (2003) . **A Dictionary of Linguistics and Phonetics** .
London : Basil Blackwell , Inc.
- Ghali , M. (2002) . **TOWARDS UNDERSTANDING THE EVER-GLORIOUS QURAN**
. Egypt .Dar Al-nashur lil Jam6aat .
- Greenbaum , S. and Nelson , G. (2013) . **An Introduction to English Grammar** . Great
Britain .
- Hasan , A .(2007) . Al-Nahu Al-Waafee . Beirut : Maktabatu-
Muhamadee .
- House , J.(2015) . **TRANSLATION QUALITY ASSESSMENT** . New York : Routledge .
- Ibn Katheer , I. (2009) . Tafseer Al-Quraan Aladheem . Beirut : Dar Saader .
- Munday , J . (2012) . **INTRODUCING TRANSLATION STUDIES**
London and New York : Routledge .
- Newmark , p. (1988) . A textbook of translation . London and New York : Prentice Hall
International (UK) Ltd.
- Shuttleworth , M. (2014) . Dictionary of Translation Studies .New York Routledge .
- Stageberg , N . (1981) . **An Introductory English Grammar** . USA : Holt. Shuttleworth ,
M. (2014) . **DICTIONARY of TRANSLATION STUDIES** . UK . Routledge .

Appendix

Translators can note how Quran differentiates between the meanings of (أعين) and (عيون) . It is clear that they both are not interchangeably used .

Example (1)

The word (عيون) in all the ayas below refer to the meaning of (springs of water) .

- (إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَ عُيُونٍ) الحجر : ٤٥
(فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَ عُيُونٍ) الشعراء : ٥٧
(وَجَنَّاتٍ وَ عُيُونٍ) الشعراء : ١٣٤
(فِي جَنَّاتٍ وَ عُيُونٍ) الشعراء : ١٤٧
(وَ جَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ وَفَجْرْنَا فِيهَا مِنَ الْعُيُونِ) يونس : ٣٤
(كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَ عُيُونٍ) الدخان : ٢٥
(فِي جَنَّاتٍ وَ عُيُونٍ) الدخان : ٥٢
(إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَ عُيُونٍ) الذاريات : ١٥
(إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَ عُيُونٍ) المرسلات : ٤١
(وَفَجَّرْنَا الْأَرْضَ عُيُونًا) القمر : ١٢

Example (2) :

The word (أعين) in all the ayas below refer to the meaning of the ' eyes of human beings ' .

- (تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ) المائدة : ٨٣
(سَحَرُوا أَعْيُنَ النَّاسِ) الأعراف : ١١٦
(وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا) الأعراف : ١٧٩
(أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا) الأعراف : ١٩٥

- (إذ التقيتم في أعينكم قليلا) الأنفال : ٤٤
- (أعينهم تفيض من الدمع) التوبة : ٩٢
- (تزدري أعينكم) هود : ٣١
- (واصنع الفلك بأعيننا) هود : ٣٧
- (الذين كانت أعينهم في غطاء) الكهف : ١٠١
- (فأتوا به على أعين الناس) الأنبياء : ٦١
- (اصنع الفلك بأعيننا) المؤمنون : ٢٧
- (هب لنا من أزواجنا وذرياتنا قرّة أعين) الفرقان : ٧٤
- (فلا تعلم نفس ما أخفي لهم من قرّة أعين) السجدة : ١٧
- (تدور أعينهم) الأحزاب : ١٩
- (تفر أعينهن) الأحزاب : ٥١
- (و لو نشاء لطمسنا على أعينهم) يس : ٦٦
- (يعلم خائنة الأعين) غافر : ١٩
- (وتلد الأعين) الزخرف : ٧١
- (فإني بأعيننا) الطور : ٤٨
- (تجري بأعيننا) القمر : ١٤
- (ولقد راودوه عن ضيفه فطمسنا أعينهم) القمر : ٣٧