



كلية التربية للعلوم الانسانية  
College of Education for Human Sciences

ISSN: 1817-6798 (Print)

Journal of Tikrit University for Humanities

**JTUH**  
مجلة جامعة تكريت للعلوم الانسانية  
Journal of Tikrit University for Humanities

available online at: <http://www.jtuh.com>

Mohammad Sabah Abdul-Wahid

## A Phono-Pragmatic Analysis of Some Homonymous items in the Glorious Qur'an with Reference to their Realizations in English

A B S T R A C T

The current study deals with the precise selection of certain Quranic homonymous items which are used in certain Ayahs rather than near-synonymous ones. It also tackles the fact that certain sounds come appropriately with certain items relying on the criterion of meaning as well as how such phenomenon is rendered into English. Its importance results from the fact that it leads to full realization of Quranic items and reveals the discreteness of Quranic usage. Thus, this paper studies the relation between the accurate characteristics of certain sounds and the meaning of items: strong meanings require strong sounds and weak meanings require weak sounds .

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### Keywords:

Phono  
Pragmatic  
Homonymous  
Realizations

### ARTICLE INFO

#### Article history:

Received 10 July 2017

Accepted 22 July 2017

Available online 05 xxx 2017

DOI: <http://dx.doi.org/10.25130/jtuh.25.2018.05>

## تحليل صوتي عملي لبعض العناصر المتجانسة في المجيدة القرآن مع الإشارة إلى إنجازاتهم باللغة الإنجليزية

محمد صباح عبد الواحد  
الخلاصة

تتناول هذه الدراسة الاختيار الدقيق لبعض كلمات المتشابهة ألفظي في القرآن الكريم والسر في استخدام بعض الكلمات في آيات معينة بدلا من كلمات مشابهة أخرى. يحاول هذا البحث الكشف عن العلاقة الوثيقة بين اتساق بعض الأصوات مع كلمات معينة اعتمادا على معيار الدلالة: فالأصوات المجهورة تلازم كلمات ذات دلالة قوية، بينما تلازم الأصوات المهموسة كلمات ذات دلالة ضعيفة. تكمن أهمية الدراسة الحالية في المساعدة على التمييز بين المفردات القرآنية المتشابهة والكشف عن الأسلوب المعجز للقرآن في توظيف كلمات معينة في سياق معين بالاعتماد على العلاقة الوثيقة بين خصائص أصوات تلك الكلمات ودلالاتها، فضلا عن نقل تلك الكلمات من اللغة العربية إلى الانكليزية.

يهدف البحث الحالي إلى مساعدة المتلقي في التمييز بين تلك المفردات المتشابهة عن طريق توضيح العلاقة بين أصوات المفردات ومعانيها، أضافا إلى تحليل تلك الكلمات بالاعتماد على مفسرين لغويين وترجمتها إلى اللغة الانكليزية بواسطة

مترجمين مسلمين معروفين. وفي ضوء تلك التراجم، يتوصل البحث إلى الكشف عن دقة المترجمين في نقل تلك الكلمات من اللغة العربية إلى الانكليزية من خلال استيعابهم للعلاقة الوثيقة بين الخصائص الصوتية للكلمات و دلالاتها.

## -1 Introduction

Also, the study aims at uncovering the coordination between sounds and meanings, analyzing it depending on authentic linguistic interpretations, realizing it in English relying on well-known renderings. It investigates the degree of awareness in which the translators tackle this phenomenon and whether they realize the coordination between sounds and meanings in their English renderings

## Pragmatics and Phonology -2

Adams (1985:1) defines pragmatics as that field of linguistics that studies the principles of language use whereby speakers and hearers are the key factors that determine linguistic interpretation. Parker and Riley (2010:4) state that pragmatics deals with how language is influenced by the context in which it is employed. It describes the way language is used to communicate a particular goal in a particular context rather than the way language is structured. Leech (1983: 6) defines it in the light of comparison between pragmatics and semantics. He says that pragmatics studies meaning as a triadic relation( speakers, hearer (and situation), while semantics studies meaning as a dyadic relation ( speaker and hearer

On the other hand, Yule (1996:54) defines phonology as the description of the systems of speech sound in a language. In other words, it deals with the abstract aspects of sounds rather than the physical ones. Akmajian et al (2001:109) and Fromkin et al (2003:273) show that phonology is that field of linguistics which tackles the systematic patterning of sounds. The concept of phonology implies two indications. The first is the mental representation of linguistic knowledge, and the second is the description of that knowledge. Hence, it refers either to the representation of the sounds in a speaker's mental grammar, or to the study of sound patterns of human language in general

Phonological aspects play an essential role in disambiguation and clarifying the vague meanings of items, thus phono-pragmatic studies occur. As an example of such case, intonation plays a basic part in removing ambiguity form some constructions as in the case of "tonality". Placing the tone unit boundary specifies the various meanings and pragmatic (implications in the same structure. (Al- Duri,1998: 18

## The Concept of Synonymy between Acceptance and Rejection -3

In the nature of any language, any item has only a single meaning which cannot be expressed by other items. However; because of many factors , synonymy occurs in which the meaning of an item can be reflected by various items. The variety in the dialects of any language (Irish English "press" and British English "cupboard"), items coming from different languages ( "cloth" from old English , "fabric" from Latin), and taboo areas and euphemisms can be regarded as the basic factors for the occurrence of synonymy.( Abdul-Tawab,1987:

(308 ) and (saeed,2004: 65

Most of Arab and western scholars tackle the phenomenon of synonymy under two criteria: Similarity of meaning and interchangeability. Under the criterion of Similarity of meaning , A1- Zayadi (1980:32), cruse (2006:176) and Aitchison (2008:87)define it as two :words are synonymous if they share the same meaning as

.a- He snapped the twig in half -1

.b- He broke the twig in half

In the light of interchangeability, Dixon(1966:66) and Finch(2008:184) explain synonymy as "sense relation" whereby two items share the same meaning and they can be substituted in all contexts. In addition, Arab and western scholars put synonymy into two categories. The first category is termed absolute synonymy which refers to complete identity of meaning. In other words, it happens when two words have an identical meaning and the native speakers cannot distinguish them, and use them interchangeably in all contexts. yet, this type is rare because it needs two words share all features of meaning .(Omar, (1982:220) and (parker and Riley, 2010: 30

The second category is termed partial synonymy in which two items have such a close meaning that it is difficult for non-native learners to distinguish them and hence use them interchangeably. That is, two items are partial synonyms if they share the same meaning in certain contexts without implying that they are interchangeable in all contexts.(AL- (Askari,2006: 302

It is worth mentioning that synonymy has been a matter of debate in the Glorious Qur'an. Some scholars say that synonymy exists in Qur'an, whereas others reject it at all stating that each word has its unique usage in Qur'an and no other words can replace it. The Glorious Qur'an employs an utterance to convey a certain meaning and create a particular effect on the reader and such meaning cannot be expressed by any item whatever :degree of sameness it has. This case can be clarified in the following Ayah

-2 ((الحجرات : 14 " قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ نُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا

The desert Arabs say, "we believe. say, "ye have no faith ,but ye (only) say, we have " (submitted our wills to Allah " (Ali, 1989: 508

seem to have a synonymous meaning, each one (أَسْلَمْنَا) and (آمَنَّا) Despite the two words (أَسْلَمْنَا) indicates believing in Allah ( become believers ), while (آمَنَّا) .has its own meaning denotes being Muslims without including the act of believing ( become Muslims). ( (Lasheen,1983: 2

Homonymy and Paraphony -4

Bloomfield ( 1954:145) defines homonyms as various linguistic items which carry the same phonetic form but differ only in meaning. He adds that since such items are semantically different, they cannot be regarded similar even if they share an identical

phonetic form. This is obvious in the case of the word "bear". This word has the same phonetic form for three various meanings as "carry", "give birth", and "an animal

Unlike the traditional view of homonymy, Lyons (1981:43) classifies homonyms into two kinds as absolute and partial homonyms. The former indicates those items which have identical forms and they are unrelated in meaning. The latter refers to the items that have unrelated meaning and they do not necessarily have identical forms like

The friendly gardener had thyme for the woman -3

Leech (1969:211) clarifies the notion of "paraphonies" as those items which have similar but not identical phonological forms, hence they differ in their meanings and orthography. Such case can be made clear in the following example

A young man marred is a man that is married -4

Thus, the words (marred) and (married) are considered Paraphonous because the first means "damaged", while the second means "united in marriage". Paraphony relies on partial homonymy rather than absolute one. Paraphony is also valid in the Glorious Qur'an whereby two words are identical in form except for one letter

( 1 : الهمزة ) "وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ" -5

(woe to every (kind of) scandal – monger and backbiter" (Ali,1989:600"

This variation (اللام) and (الهمزة) The two words are identical except in the first sound which means backbiting someone (الهمزة) in phonology leads to variation in meaning as (الهمزة) means backbiting someone who is present. (AL-Duri,2006: (اللمزة) who is absent whereas

(284

Context and the Disambiguation of Homonymy -5

Widdowson (2007:19–20) shows that context can be regarded as situations in which we find ourselves: the actual circumstances of time and place, and it is the abstract representation of a state of affairs. Yakoot (1989:38) considers context as the cornerstone in semantics. It represents the words, the preceding and the following sentences as well as the whole passage in which an item is uttered

Finch (2000:212) and Crystal (2003:103) define context as those sounds, words, phrases and so on which come before or after something. That is, textual elements including utterances and situations which surround a certain situational event. Bussman (1996:245) says that context is a subpart of the universe of discourse shared by the speaker and the hearer as well as including facts about the topic of conversation in which the utterance happens and the situation in which the conversation takes place. Also, context plays a crucial role in removing the ambiguities and clarifying the meaning. This role can be traced in two ways. The first way is highlighted by Schmidt (1986: 137), Johnstone (2008:238), and Saeed (2009:60). They state that there are some utterances that have more than one meaning; and such case causes problems and ambiguity. Hence, the

role of context is to clarify the ambiguity by specifying the accurate and the intended meaning among various ones. It helps in realizing the particular meaning of a word relying on certain linguistic and non-linguistic factors as in

. a- I go for a run every morning -6

.b- we took the new car for a run

.c-There has been a run on the dollar

The second way is seen in the phenomenon of near-synonymous items whereby each item has its unique meaning which distinguishes it from other high related items. The problem lies in that such items are regarded synonymous and may be used interchangeably. Thus, it is the context that specifies which item to be used in a particular case rather than the other as shown evidently in these two Ayahs

-7 (8:البينة) " رضي الله عنهم ورضوا عنه ذلك لمن خشي ربه "

God well pleased with them and they with Him: all this for such as fear their lord " (Ali ,1989: 598

-8 (إبراهيم: 14)) " الأرض من بعدهم ذلك لمن خاف مقامي وخاف وعيد ولنسكننكم "

And verily we shall cause you to abide in the land, and succeed them. This for such as fear " the time when they shall stand before my tribunal, such as fear they punishment denounced" ((Ali, 1989:250

So, it is the contexts of the Ayahs that specify which item should be used in a certain are highly related in ( خاف ) and ( خشي ) Ayah rather than the other though the two verbs means (الخوف) means fearing the rank of the person feared, while ( الخشية ) ,meaning. Yet (fearing the thing or the person abominable. (AL-Askari, 2003:270

#### Accurate Selection of Quranic Homonymous Items -6

Edmonds and Hirst (2002:1,5) explicate that an item can reflect several implications and attitudes in addition to its basic lexical meaning. The problem lies in: which meaning is the intended one and which of the several synonyms ,that reflects the same meaning, is the most appropriate one. They add that words are grouped into clusters of near synonyms. Each cluster includes a key meaning which all words in the cluster revolve around. These near synonyms are distinguished by comparing the key meaning (which the words share) to the shades of meaning they imply

Hassan (2006:43) and AL-Duri (2006:36-37) show that items in the Glorious Qur'an are selected accurately and appropriately whereby each item is selected for a reason. Every item in Qur'an is employed in the precise place where no other items can be alternatives. Also, the Glorious Qur'an focuses on the precise distinction between items as well as rejecting the phenomenon of absolute synonymy where no item can take over the place of another item expressing all of its meaning connotations and shades of meaning. The accurate

selection of Quranic items can be realized clearly in the case of near-synonymous items  
 :whereby Qur'an differentiates between them using each item in a separate Ayah  
 They " " لَصَادِقُونَ قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ , وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا " -9  
 said: "yea, we have come to thee to accomplish that of which they doubt, we have come to  
 (thee with the truth and assuredly we tell the truth" (Ali, 198:258  
 express the act of coming, yet each (الإيتيان) and (المجيء) AL-Duri (ibid) says that both  
 (المجيء).item is used in a separate Ayah because there is a precise difference between them  
 (الإيتيان) indicates concrete things that can be felt as it is used with "punishment", whereas  
 denotes abstract things as it is used with "the truth". The accurate selection of Quranic items  
 can also be seen in problematic areas of homonymy in that two items share the same form  
 :but are different in one letter

" " إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ( 96: آل عمران ) -10

The First House (of worship) appointed for men was that at Bakka: full of blessing and of "  
 (guidance for all the worlds" (Ali, 1989: 65

" " هُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ " ( 24: الفتح ) -11

And it is He who has restrained their hands from you and your hands from them in the "  
 (valley of Makkah" (Ali, 1989: 505

Although the two items refer to the same place, each item is used in a specific Ayah to  
 which means crowd and pushing which (البك) stems from (بكة).denote a specific meaning  
 refers to the (مكة) .take place in pilgrimage, hence it is selected accurately in this context  
 .holy place which is located in the center of the earth that means the safe place

Data Analysis -7

The selected data for the present paper are sixteen Ayahs taken from different Suras of  
 the Glorious Qur'an. Each sample contains a pair of near-synonymous homonymous items  
 to be analyzed relying on authentic Quranic interpretations and rendered by well-known  
 translators. The adopted interpretations are : Ibn Ashur's At-Tahrir Wat Tanwir, Az-  
 Zamakhshari's Al-Kashaf, and Al-Qurtubi's Aj-Jami' L'ahkam Al Qur'an.The adopted  
 translations of the Ayahs are : Addullah Yusuf Ali (1989), Mohammad Ahmed and Samira  
 .(Ahmed (1995) and Marmaduke Pickthall (1996

Model of the Study 1-7

The adopted model for the current study is AL-Duri's The Accurate Linguistic  
 Distinctions in the Glorious Qur'an. This model puts the near-synonymous items in form of  
 pairs and shows the essential nuance which leads to the differentiation between them. It  
 classifies the items into two groups: those which share near place of articulation , and those  
 which have different places of articulation. The model relies on the idea that the accurate  
 characteristics of sounds affect the meaning and thus such sounds are selected with certain  
 .words in the Glorious Qur'an

Newmark (1988:5) defines translation as “ it is rendering the meaning of a text into another language in the way that the author intended the text.” Aziz (1990:8) says that translation is a linguistic behavior practiced by most of human beings in a certain period in their lives. House (2009:3) and Munday (2012:8) add that translation is the replacement of an original text with another text. Such term can be explained (according to Jakobson) in the light of three concepts: intralingual which means an interpretation of verbal signs by other signs of the same language, intersemiotic which denotes an interpretation of verbal signs by signs of non-verbal sign system, and interlingual which indicates an interpretation of verbal signs by some other language.

It is worth noting that there are two approaches of translation. The first is the semantic approach that attempts to express the SL formal and contextual meaning of the original text in the TL as precisely as that of the SL text. It also stresses on the message itself rather than its force and effect. The second is the communicative approach which concentrates on the force of the message rather than its content. The translator tries to reproduce the same (effect on the TL receiver as that on the SL receiver. (Ilyas,1989: 32-33

Regarding the Glorious Qur'an, Denffer (2003:141) states that it is impossible to convey the same accurate meaning of Quranic items into other languages. This is due to the fact that the items in other languages do not transfer all the shades of meaning of their counterparts. Also, the presentation of the Glorious Qur'an in another language leads to confusion and misinterpretation. AL-Bunayan and AL-Balawee (2003:510) show that there are two ways to translate such items. The first is domesticating translation which focuses on the cultural and linguistic differences and renders very close equivalents to the original text. The second is foreignizing translation that is not restricted to the original text and its culture .and tries to complement cultures rather than separating them

#### Texts Analysis -3-7

##### Sounds that have Close places of Articulation 1-3-7

(‘Al-Haa) " Al-Hamza) and " الهمزة" (SL Texts (1  
 الم تر إنا أرسلنا الشياطين على الكافرين تؤزهم أزا " (مريم: 83)  
 " وترى الأرض هامدة فإذا أنزلنا عليها الماء اهتزت و ربت " (الحج:5)

#### TL Texts

Seest thou not that we have set satans against the unbelievers , to incite them " (1  
 (with fury ?" (Ali ,1989: 305

and thou seest the earth barren and lifeless, but when we pour down rain on it, it is "  
 (stirred (to life) it swells" (ibid: 327

Do you not see that we sent the devils on the disbelievers, they penetrate their " (2  
 (minds " (Ahmed and Mohammed,1995: 214

and you see the earth lifeless, so if we descended on it the water, it moved and it grew " " ((ibid: 231

Seest thou not that we have set the devils on the disbelievers to confound them " (3 (with confusion ?" (pickthall,1996: 311

And thou seest the earth barren, but when We send down water thereon ,it doth thrill " (and swell " (ibid: 332

#### Discussion

Az\_Zamakhshari (2006:511,vol .13; 324 ,vol.14) and AL-Duri (2006 : 282) state that are similar sounds since they are articulated in the back of the mouth. (الهاء) and (الهمزة) both (الأز).yet, they do not indicate the same meaning when they are articulated with other sounds because it means moving (الهز) is stronger than denotes the (الهز) the souls of human beings violently and seducing them to sins, whereas is a strong and voiced sound, it is used with (الهمزة)shaking of concrete things as trees. since is a weak and (الهاء)the strong meaning of seducing souls and annoying them, while voiceless sound that can hardly be recognized in articulation, it is used with the weak .meaning of shaking things

As for renderings, both subjects (1 and 3) realized the distinction between the two sounds as they employ phrases to reflect the meaning: they are annoyed with fury and so confused that they do not recognize the truth and commit sins. Also, they use items of general moving to express the weak meaning. But subject (2) does not realize the though it renders the weak meaning (أزا), distinction by rendering no counterpart for the word .(by using the general denotation of shaking (moved (الهز) of

(AL-thaad) " الضاد " AL-sheen) and " الشين " (SL Texts (2 (16: الحديد) " أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ " (4 :الشعراء ) " إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ "

#### TL Texts

Has not the time arrived for the believers that their hearts in all humility should " -1 (engage in the remembrance of Allah" (Ali,1989: 533

if (such) were our will, we could send down to them from the sky a sign to which they " (would bend their necks in humility" (ibid: 360

Is it not time near to those who believed that their hearts submit to God's remembrance" " -2 ((Ahmed and Mohammed, 1995: 405

If We want We descent on them from the sky an evidence, so their necks became to it " (bending " (ibid: 259

Is not the time ripe for the hearts of those who believe to submit to Allah's " -3 reminder"(pickthall,1996:539)

"If We will, We can send down on them from the sky a portent so their necks would



(remain bowed before it " (ibid: 367

#### Discussion

Ibn Ashur (1984:96, vol.19; 39,vol.26) clarifies that although the two words share similar sounds and have related meanings, they cannot be regarded synonymous. *الخضوع* has a concrete meaning related to the actions of the body as surrendering and *الخشوع* has an abstract meaning which occurs in the heart, eye-sight, and the voice. So *الخضوع* has a negative meaning because it includes submitting to someone without necessarily believing that he is superior to you, or with no fear to him carries a positive meaning since it is a heart process that is used in worship and it reflects sincere and faithful respect. Phonologically speaking *الخشوع* stems from the heart then spreads to other parts of the body as it includes the meaning of spread as *الخضوع* is a strong, voiced and long sound that is used to reflect subjugating.

All of the subjects recognize the nuances between the two items as they render the abstract meaning of submission for *الخشوع*. They also convey items that imply body actions as: bowing and bending for *الخضوع*.

(SL Texts (3 " اللام " and) " AL-Laam " الراء " 'AL-Raa).

(95: الإنعام) " " إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى َ

(4: الدخان) " فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ "

#### TL Texts

it is Allah who causeth the seed-grain and the date-stone to split and sprout" " (1 ((Ali,1989:141

(in that (night) is made distinct every affair of wisdom " (ibid: 487 "

That God is splitter of the grain and the nucleuses" (Ahmed & Mohammed, " (2 (1995:87

(In it every wise affair is separated " (ibid: 363 "

Lo! Allah(it is)Who splitteth the grain of corn and the date-stone (for sprouting) " " (3 ((pickthall,1996: 140

(Whereon every wise command is made clear " (ibid: 496 "

#### Discussion

Az-Zamakhshari (2006;vol. 2:374; vol.5:464) points out that both *الخضوع* and *الخشوع* is characterized by repetition in *الخضوع* (اللام) and *الخشوع* (الراء) share the same features except that *الخشوع* refers to the cracking of things as stones, grains, etc. for the articulation. He adds that indicates separating things to make distinction between them. *الفرق* sake of dividing them is marked because dividing anything happens one time as *الفرق* comes with *اللام*. Also since making distinction occurs at *الفرق* is used with *الراء*, by stability in articulation. Yet

.is marked by repetition (الراء) least in two things or more; and Regarding transitions, subjects (1&3) realize the main difference between the items and render them properly. But subject (2) does not understand the nuances treating the two .items as synonyms as it coveys two equivalents that refer to the same meaning

(AL-seen ) "السين" AL-Zaee) and) "الزاي" (SL Texts (4

" فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ " ( 59 : البقرة )

" قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ ۝ " ( 71 : الأعراف )

TL Texts

(So We sent on the transgressors a plague from heaven " (Ali,1989:9 " (1

He said: " punishment and wrath have already come upon you from your lord" (ibid: "

(160

so We descended on those who caused injustice a torture from the sky " " (2

( (Ahmmed& Mohammed , 1995:5

(He said: "punishment and anger from your lord had fallen on you" (ibid: 166 "

(and We sent down upon the evil-doers wrath from heaven" (pickthall,1996:9" (3

He said: "Terror and wrath from your lord have already fallen on you" "

((ibid:159

Discussion

AL-Seen) are ) "السين" Al-Zaee) and) "الزاي" Al-Duri (2006:290:291) mentions that both articulated between the tongue tip and alveolar ridge. The two words share a close meaning is used in Qur'an to denote torture as well as (الرجز).but there is an accurate distinction implies the meaning of stinks and dirt as (الرجس),disorder as a result of that torture . Whereas is used with torture because it is a (الزاي).well as stain because stinking things include stains is a weak and (السين)strong and voiced sound which is appropriate to that situation, but .voiceless sound which is used to express stable case as stink rather than action

It is worth mentioning that all subjects do not realize the accurate difference between the two items. Rather, they render synonymous counterparts for two different items. so, they do .not understand the intended meaning conveying the literal meaning of the items

### Sounds that have Different Places of Articulation 7.3.2

( 'Al-Haa) "الحاء" Al-Jeem) and) "الجيم" (SLTexts (1

" (12 : الحجرات) وَلَا تَحْسَبُوا وَلَا يَغْتَبَ بَعْضُكُمْ بَعْضًا " "

" (87 : يوسف) يَا بَنِي إِدْهَبُوا فَتَحَسَّبُوا مِنْ يُوسُفَ وَأَخِيهِ " "

TL Texts

and spy not on each other, nor speak ill of each other behind their backs" ( Ali, " -1

(1989:508

(O my sons! go ye and enquire about Joseph and his brother " (ibid: 239"

and do not spy about others and do not backbite each other " (Ahmed -2

( &Mohammed ,1995: 381

(you, my sons, go so seek information from Joseph and his brother "(ibid :162"

(and spy not, neither backbite one another " (pickthall,1996: 517 " -3

" Go, O my sons, and ascertain concerning Joseph and his brother "

)

)ibid: 246

#### Discussion

share the meaning of "التحسس" and "التجسس" Al-Qurtubi (2006:437;vol. II) says that both refers to seeking information particularly for evil-doing "التجسس". "searching for information denotes seeking information either for good intentions or for "التحسس".and bad intentions Al-Jeem ) is a strong and voiced sound that is appropriately used with) "الجيم".curiosity is a weak and voiceless "الحاء" " .as it indicates evil which requires strength and effort "التجسس" .that requires no effort "التحسس" sound that accurately comes with

All subjects realize the accurate nuances between the two items as they render "spy"

Also, they convey various "التجسس".for the bad intention behind seeking information equivalentents for the good intention behind the enquiry for information "التحسس".

( 'Al-Taa ) "الطاء" Al-Saad ) and "الصاد" (SL Texts (2

( 98 :الأنبياء ) إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ "

" وإما القاسطون فكانوا لجهنم حطباً " (الجن :15)

TL Texts

Verily ye (unbelievers) and the (false ) gods that ye worship besides Allah are " -1

((but) fuel for Hell " (Ali,1989: 325

(But those who swerve, they are (but ) fuel for Hell-fire " (ibid:567 "

"That you, and what you worship from other than God are Hell's stones " -2

(Ahmed &Mohammed,1995: 228)

(And but the deviators, so they are to Hell- fire wood " (ibid: 440"

Lo! Ye (idolaters) and that which ye worship beside Allah are fuel of hell " " -3

((pickthall,1996: 330

(And as for those who are unjust, they are fire wood for hell " (ibid: 573"

#### Discussion

are used (الحطب) and (الحصب) Al-Qurtubi(2006:292,vol.14; 293,v0l.21) shows that denotes (الحصب) .to indicate fuel for fire, but there is a very specific distinction between them refers to the wood taken from (الحطب) the small stones that are put in fire to increase it, but (الحطب) stones) are rather stiff and dry than (الحصب) the trees and added to fire. Since because it has more strength (الحصب) Al-Saad)appropriately comes with) (الصاد) ,(wood) ( 'Al-Taa ) (الطاء) and hissing sound than

Concerning translations, only does subject (2) realize the basic distinction between Whereas, subjects (حطب) and "wood" for (حصب) the two items as it renders "stones" for (1&3) do not distinguish between them conveying synonymous items for the two items

(SL Texts (3) "القاف" and) "الفاء" (Al-Faa) and) "القاف" (Al-Qaaf)

(11:الأنبياء) " وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً "

البقرة: 256)) " فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا "

TL Texts

How many were the towns, We utterly destroyed because of their iniquities" (Ali, " -(1 ( 1989:317

whoever rejects Tagut and believes in Allah hath grasped the most trustworthy hand–hold " (that never breaks " (ibid: 45

And how many from a village We destroyed, it was unjust" (Ahmed & Mohammed, " -(2 (1995:224

so who disbelieves with the devil and believes with God, so he had clug to the tight handle, " (no breaking to it " (ibid: 23

How many a community that dealt unjustly have We shattered " -(3

((pickthall,1996:323

And he who rejecteth false deities and believeth in Allah hath grasped a firm hand– hold " ( which will never break " (ibid: 42

Discussion

( الفصم ) and ( القصم ) Ibn Ashur( 1984: 29,vol.3; 293 ,vol.21) makes clear that both refer to the case of breaking and destruction, but there is a precise nuance in meaning means breaking something into parts so that its parts are separated, ( القصم ).between them is selected ( القاف).implies cracking and bending but not breaking or separating ( الفصم ) but ( الفاء ) since it is a strong sound Just as breaking needs strength, yet ( القصم ) precisely in is a weak sound that fits cracking and bending that do not need strength. All of the three subjects do not render the precise difference between the items as they use synonymous .words ( break, destroy, shutter) for two different words

(SL Texts (4) "النون" and) "الياء" (Al-Yaa) and) "النون" (Al-Noon)

قال ربي أني وهن العظم مني " (مریم: 4) "

" وانشقت السماء فهي يومئذ واهية " (الحاقة: 16)

TL Texts

(praying : " O my lord infirm indeed are my bones" (Ali, 1989: 298 " -1

(And the sky will be rent asunder, for it will that Day be flimsy" (ibid: 560 "

He said: "my Lord, the bones enfeebled from me" (Ahmed & Mohammed, 1995: " -2  
(210

(and the sky split away, so it is on that Day weak " (ibid: 433 "  
(saying: my lord the bones of me wax feeble " (pickthall, 1996: 305 " -3  
(And the heaven will split asunder, for that day it will be frail " (ibid: 567 "

#### Discussion

is used to indicate abstract issues, while (الوهن) Al- Duri (2006:298-299) says that refers to concrete issues. The latter is used in real situations of splitting and cracking, (الوهي) in (الوهن) but the former is used in metaphorical cases denoting weakness. He adds that the first Ayah does not indicate the concrete case of cracking of the bones; rather it is a .metaphorical image for being so aged and weak and render it "الوهن" The three subjects understand the metaphorical meaning of "الوهي" successfully as being weak. However, they do not recognize the concrete meaning of using (الوهن) "as cracking and breaking. Rather, they convey the synonymous meaning for .frail, flimsy, weak ) which do not reflect the concrete condition of cracking

#### Conclusions

Investigating homonymous items in the Glorious Qur'an is regarded as one of the most significant subjects in Linguistics as it sheds light on the precision of selecting items. It has been concluded that there is a high relation between the characteristics of certain sounds of items and their meanings as well as their use. That is, certain items are precisely selected to be used in certain Ayahs rather than homonymous items relying on the characteristics of the sounds of those items. It has been found that context has a fundamental role in the precise selection of homonymous items since it represents the cornerstone which determines the most appropriate items. Also, complete synonymy does not exist in Qur'an in spite of the existence of near- synonymous items. Some translators realize the coordination between the sounds of items and their meanings by having a good knowledge of the rules and restrictions of Arabic, while others fail to render the intended meanings because they adopt the literal .translation paying no attention to the secrets behind the precise selection

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