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

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1- Introduction

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.

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.

2- Pragmatics and Phonology

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)

3- The Concept of Synonymy between Acceptance and Rejection

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:

1- a- He snapped the twig in half.

 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- " قَالَتْ الأَعْرَابُ <u>آمَنَّا</u> قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا <u>أَسْلَمْنَا</u> " (الحجرات : ١٤)

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

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

4- <u>Homonymy and Paraphony</u>

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 from. 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:

3- The friendly gardener had <u>thyme</u> for the woman.

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:

4- A young man <u>marred</u> is a man that is <u>married</u>.

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:

5-   (1 : الهمزة) "وَيْلٌ لِكُلِّ **هُمَزَةٍ ۝ لُمَزَةٍ**"

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

The two words are identical except in the first sound (الهمزة) and (اللام). This variation in phonology leads to variation in meaning as (الهمزة) which means backbiting someone who is absent whereas (اللمزة) means backbiting someone who is present. (AL-Duri,2006: 284)

5- **Context and the Disambiguation of Homonymy**

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:

6-   a- I go for a <u>run</u> every morning .

         b- we took the new car for a <u>run</u>.

         c-There has been a <u>run</u> 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- (البينة: 8)   " رضي الله عنهم ورضوا عنه ذلك لمن <u>حشي</u> ربه "

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

8-   (إبراهيم: ١٤)   "ولنسكننكم الأرض من بعدهم ذلك لمن <u>خاف</u> مقامي وخاف وعيد"

"And verily we shall cause you to abide in the land, and succeed them. This for such as <u>fear</u> 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 Ayah rather than the other though the two verbs (خشي) and (خاف   ) are highly related in meaning. Yet, (الخشية) means fearing the rank of the person feared, while (الخوف) means fearing the thing or the person abominable. (AL-Askari, 2003:270)

6- **<u>Accurate Selection of Quranic Homonymous Items</u>**

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:

9-   " قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ ، وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ "   (الحجر:63-64)

"They 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)

AL-Duri (ibid) says that both (المجيء) and (الإتيان) express the act of coming, yet each item is used in a separate Ayah because there is a precise difference between them.(المجيء) indicates concrete things that can be felt as it is used with "punishment", whereas (الإتيان) 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:

10-   " إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاس لَلَّذِي بِبَكَّةَ مُبَارَكاً وَهُدًى لِلْعَالَمِينَ "   (آل عمران: 96)

"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)

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

"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 denote a specific meaning.(بكة) stems from (البك) which means crowd and pushing which take place in pilgrimage, hence it is selected accurately in this context. (مكة) refers to the holy place which is located in the center of the earth that means the safe place.

7- <u>Data Analysis</u>

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).

7-1 <u>Model of the Study</u>

The adopted model for the current study is AL-Duri's <u>The Accurate Linguistic Distinctions in the Glorious Qur'an</u>. 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.

7-2 <u>Translation and Quranic Texts</u>

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 Jacobson) 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 foreignzing translation that is not restricted to the original text and its culture and tries to complement cultures rather than separating them.

7-3- Texts Analysis

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

SL Texts (1) "الهمزة"(Al-Hamza) and "الهاء" (Al-Haa')

" الم تر إنا أرسلنا الشياطين على الكافرين تؤزهم <u>أزا</u> "   (مريم :٨٣)

" وترى الأرض هامدة فإذا أنزلنا عليها الماء <u>اهتزت</u> و ربت "   (الحج:٥)

TL Texts

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

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

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

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

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

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

Discussion

Az_Zamakhshari (2006:511,vol .13; 324 ,vol.14) and AL-Duri (2006 : 282) state that both (الهمزة) and (الهاء) are similar sounds since they are articulated in the back of the mouth. yet, they do not indicate the same meaning when they are articulated with other sounds.(الأز) is stronger than (الهز) because it means moving

the souls of human beings violently and seducing them to sins, whereas (الهز) denotes the shaking of concrete things as trees. since(الهمزة) is a strong and voiced sound, it is used with the strong meaning of seducing souls and annoying them, while(الهاء) is a weak and 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 distinction by rendering no counterpart for the word(أزا), though it renders the weak meaning of (الهز) by using the general denotation of shaking (moved).

SL Texts (2) " الشين" (AL-sheen) and " الضاد " (AL-thaad)

" أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ الله " (الحديد: 16)

"إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ " (الشعراء: 4)

 TL Texts

1- " Has not the time arrived for the believers that their hearts <u>in all humility should engage</u> 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 <u>bend</u> their necks <u>in humility</u>" (ibid: 360)

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

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

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

"If We will, We can send down on them from the sky a portent so their necks would remain <u>bowed</u> 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 submission.(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.(الخشوع) carries a positive meaning since it is a heart process that is used in worship and it reflects sincere and faithful respect. Phonologically speaking,(الشين) (AL-sheen) is used with (الخشوع) as it includes the meaning of spread as (الخشوع) stems from the heart then spreads to other parts of the body.(الضاد) (AL-thaad) 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 " (AL-Laam) and " الراء " (AL-Raa').

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

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

TL Texts

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

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

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

" In it every wise affair is <u>separated</u> " (ibid: 363)

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

" Whereon every wise command is <u>made clear</u> " (ibid: 496)

Discussion

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

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.

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

" فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزاً مِنْ السَّمَاء " ۞   (البقرة : 59)

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

TL Texts

1) " So We sent on the transgressors <u>a plague</u> from heaven " (Ali,1989:9)

  " He said: " <u>punishment </u>and wrath have already come upon you from your lord" (ibid: 160)

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

(Ahmmed& Mohammed , 1995:5)

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

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

" He said: "Terror and wrath from your lord have already fallen on you" (ibid:159)

Discussion

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

7.3.2 Sounds that have Different Places of Articulation

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

" وَلا تَجَسَّسُوا وَلا يَغْتَبْ بَعْضُكُمْ بَعْضاً " ٌ   (الحجرات: 12)

" يَا بَنِي اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيه " ِ (يوسف: 87)

TL Texts

1- "and <u>spy</u> not on each other, nor speak ill of each other behind their backs"
 (Ali, 1989:508)

"O my sons! go ye and <u>enquire</u> about Joseph and his brother " (ibid: 239)

2- " and do not <u>spy</u> about others and do not backbite each other " (Ahmed
 &Mohammed ,1995: 381)

"you, my sons, go so <u>seek information</u> form Joseph and his brother "(ibid :162)

3- " and <u>spy</u> not, neither backbite one another " (pickthall,1996: 517)

" Go, O my sons, and <u>ascertain</u> concerning Joseph and his brother "

(ibid: 246)

Discussion

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

   All subjects realize the accurate nuances between the two items as they render
"spy" for the bad intention behind seeking information"التجسس".Also, they convey
various equivalents for the good intention behind the enquiry for information
"التحسس".

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

" إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ"َ (الأنبياء: ٩٨)

" و إما القاسطون فكانوا لجهنم حطبا "   (الجن :١٥)

TL Texts

1- " Verily ye (unbelievers) and the (false) gods that ye worship besides Allah are (but) <u>fuel</u> for Hell " (Ali,1989: 325)

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

2- " That you, and what you worship from other than God are Hell's <u>stones</u>" (Ahmed &Mohammed,1995: 228)

"And but the deviators, so they are to Hell- fire <u>wood</u> " (ibid: 440)

3- " Lo! Ye (idolaters) and that which ye worship beside Allah are <u>fuel</u> of hell " (pickthall,1996: 330)

"And as for those who are unjust, they are <u>fire wood</u> for hell " (ibid: 573)

Discussion

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

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

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

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

" فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انِفِصَامَ لَهَا " (البقرة: ٢٥٦)

TL Texts

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

"whoever rejects Tagut and believes in Allah hath grasped the most trustworthy hand-hold that never <u>breaks</u> " (ibid: 45)

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

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

3)- " How many a community that dealt unjustly have We <u>shattered</u> "

(pickthall,1996:323)

"And he who rejecteth false deities and believeth in Allah hath grasped a firm hand-hold which will never <u>break</u> " (ibid: 42)

Discussion

Ibn Ashur(1984: 29,vol.3; 293 ,vol.21) makes clear that both (القصم) and (الفصم) refer to the case of breaking and destruction, but there is a precise nuance in meaning between them.(القصم) means breaking something into parts so that its parts are separated, but (الفصم) implies cracking and bending but not breaking or separating.(القاف) is selected precisely in (القصم)   since it is a strong sound Just as breaking needs strength, yet (الفاء) 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" (Al-Noon) and "الياء" (Al-Yaa')

" قال ربي أني وهن العظم مني"   (مريم: ٤)

" وانشقت السماء فهي يومئذ واهية "   (الحاقة: ١٦)

TL Texts

1- " praying :" O my lord <u>infirm</u> indeed are my bones" (Ali, 1989: 298)

" And the sky will be rent asunder, for it will that Day be <u>flimsy</u>" (ibid: 560)

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

" and the sky split away, so it is on that Day <u>weak</u> " (ibid: 433)

3- " saying: my lord the bones of me wax <u>feeble</u> " (pickthall, 1996: 305)

" And the heaven will split asunder, for that day it will be <u>frail</u> " (ibid: 567)

Discussion

Al- Duri (2006:298-299) says that (الوهن) is used to indicate abstract issues, while (الوهي) refers to concrete issues. The latter is used in real situations of splitting and cracking, but the former is used in metaphorical cases denoting weakness. He adds that (الوهن) in 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.

The three subjects understand the metaphorical meaning of "الوهن"and render it successfully as being weak. However, they do not recognize the concrete meaning of "الوهي"   as cracking and breaking. Rather, they convey the synonymous meaning for"الوهن" using (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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