

Investigating Synonyms in the Glorious Qur'an

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Accepted 20th December, 2016.

ABSTRACT

Synonymous forms are of importance in language, as they are used to avoid repetition, make explication and clarification. Synonyms can be defined as different lexemes with nearly similar meanings. The present study deals with synonyms in terms of their nominal, clausal, phrasal, and verbal levels. At the stylistic level, synonyms are considered to be a sign of eloquence. The pivotal issue of the present study is to investigate the phenomenon of synonyms in the glorious Qur'an. It also discusses the idea of no total similarity in meaning among words.

Keywords: synonyms, semantic relations, lexeme.

INTRODUCTION

The phenomenon of synonyms has received a great deal of interest by linguists and theorists, alike, over a very long period of time. This interest has linguists into two groups: one group believes in identical synonymy while the other group rejects the idea of total synonymy. Yule (2006: 251) defines synonymy as " the lexical relation in which two or more words have very closely related meanings, e.g. *conceal* is a synonym of *hide*. Arab and non-Arab linguists seem to have agreed on the idea that there is no identical meaning between lexical items, i.e. the idea of sameness is a factious one.

Since there is the sense of no total sameness between lexical items, we try to pinpoint the fact that synonyms pose a problem for researchers. Nevertheless, the study will touch upon the salient synonymous items in the Sura of Al-Maaida. The present study aims to demonstrate that the glorious Qur'an is almost the richest source of synonyms. This study is limited to the analysis of only one Sura in the glorious Qur'an, i.e. the Sura of Al-Maaida. By doing so, it aims at showing one type of lexical relations embodied in synonymy.

It is hypothesized that the phenomenon of synonymy is not a clear cut one. There is no identical meaning between lexical items. Likewise, it has been hypothesized that the glorious Qur'an is the most reliable reference through which we can investigate and shed light on this phenomenon. The present study is divided into two main sections. The first section

includes a short survey of semantic relations with reference to synonymy, as the main interest of the study, the origin of the word synonymy with some examples. It also covers the Arab and non-Arab linguists' views on this phenomenon.

The second section consists of the analysis of the Sura of Al-Maaida. In his section, the researchers classify the synonymous items into four levels namely: nominal, verbal, phrasal, and clausal. A table has also been provided showing the frequencies of occurrences of these four levels and the number of the verses. The researchers have adopted the translation of Yusuf Ali to the glorious Qur'an.

SECTION ONE: THEORETICAL BACKGROUND

Semantic Relation

Semantic relations are the fundamental building blocks that allow words to be associated with each other to form a cohesive text. Despite their importance, semantic relations are severely underrepresented in current linguistic anthologies (Ranger and Ratnaparkhi, 1997:17). As Morris and Hirst (2004:13) point out, current linguistic anthologies only capture what they call classical relations. Basically, wordnet relations can be said to cover concepts such as hyponymy, polysemy,

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metonymy, homophony, antonymy and synonymy. The present paper will limit itself to synonymy in particular.

On reading, a text, the relations between the words will contribute to the understanding of that text. Related pairs may join together to form larger groups of related words that can extend freely over sentence boundaries. These larger word groups contribute to the meaning of the text through text (Halliday and Hasan, 1976: 320). In looking for lexical relations, we look at the word choice in a text and observe the connections of meaning between words. These connections of meaning constitute very important factors by which a text can maintain both cohesiveness and meaning together.

There are a number of different types of lexical relations. A particular lexeme may be present simultaneously in a number of these relations, so that it may be more accurate to think of the lexicon as a network, rather than a listing of words as in a published dictionary (Saeed, 1997: 63). An important organizational principle in the lexicon is the lexical field. This is a group of lexemes which belong to a particular activity or area of specialist knowledge, such as terms in cooking or sailing; or the vocabulary used by doctors, coal miners or mountain climbers. One effect is the use of specialist terms like *phoneme* in linguistics or *gigabyte* in computing. More common, though, is the use of different senses of a word, for example:

- Blanket (verb) to cover with a blanket.
- Blanket (verb) sailing to block another vessel's wind by sailing close to it on the windward side.

Dictionaries recognize the effect of lexical fields by including in lexical entry labels like Banking, Angling, etc. as in the example above.

One effect of lexical fields is that lexical relations are more common between lexemes in the same field. Thus, *peak* "part of the mountain" is a near synonym of the *summit*, while *peak* "part of a *hat*" is a near synonym of the *visor*. Related to the above-mentioned points are synonyms which constitute part of the wordnet relations.

History and Origin of Synonymy

Synonyms are different words with identical or very similar meanings. Words that are synonyms are said to be synonymous, and the state of being a synonym is called synonymy. The word comes from the ancient Greek *syn* (with) and *onoma* (name) (Wikipedia). The words *car* and *automobile* are synonyms. Similarly, if we talk about a *long time* or an *extended time*, "long" and "extended" become synonyms. In the figurative sense, according to (Hockett, 1964: 57), two words are often said to be synonymous if they have the same connotations.

Synonyms can be any part of speech (e.g. nouns, verbs, adjectives, adverbs or prepositions) as long as both members of the pair are the same part of speech. Consider the examples below:

- student and pupil (nouns)
- buy and purchase (verbs)
- sick and ill (adjectives)
- quickly and speedily (adverbs)
- on and upon (prepositions)

Synonymy is a term used in semantics to refer to a major type of sense relations between lexical items: lexical items which have the same meanings are synonyms. Synonyms can be said to occur if items are close enough in their meaning to

allow a choice to be made between them in some contexts, without there being any difference in the meaning of the sentence as a whole (Crystal, 2003: 450). Saeed (1997:65) defines synonyms as different phonological words which have the same or very similar meanings. Some examples might be the pairs below:

Couch \ *Sofa*
Boy \ *Lad*
Lawyer \ *Attorney*
Large \ *Big*

Thus, two expressions of language are called synonyms if they mean the same. This notion typically applied to lexical items, including idioms, but it can be used for larger expressions as well, of course.

Synonyms expressions can, in general, be substituted for each other without change of the truth conditions of the largest constructions in which they are used. This is typically used as a defining criterion for synonyms. Curse (1986:88) states that "a lexical expression A is a synonym of a lexical expression B if every declarative sentence that contains A has the same conditions as B, the sentence where A is related to B.

Some lexicographers, however, claim that no synonyms have exactly the same meaning (in all context or social levels of language) because etymology, orthography, phonic qualities, ambiguous meaning, usage, etc. make them unique. Different words that are similar in meaning usually differ for a reason: *feline* is more formal than *cat*; *long* and *extended* are only synonyms in one usage and not in others, for example, a *long arm* is not the same as an *extended arm*. It allows that there are few true synonyms.

This stand has also been emphasized by some Arab linguists. Malik (1980:20 ff) states that "until the beginning of the third Century A.H. the concept of total synonymy prevailed among Arab linguists. Ibn Gini, Al-Asmaiy and Al-Fairouz Abadi held the view that there was a total sameness among words and lexical relations. After that, a new trend has risen among Arab linguists that there is no total sameness among words. The pioneers of this trend were Abo Mansoor Al-Thaalibi, author of "Fiquh Al-Lugha Wa Asrar Al-Arabia". Through this book, Al-Thaalibi affirmed that words are not synonyms. This group of linguists envisaged words which could have been thought of as synonyms, but they were semi-synonymous because they carried minute differences that can be discovered by linguists who considered language as a matter of sense, test, and common sense". (The translation is mine).

This view of non-total synonymy has been supported by other non-Arab linguists. Lobner (2002:46) demonstrates this idea by presenting the notion of *partial synonymy*: two lexemes may have one meaning variant in common. For example, *spectacles* and *glasses* may both denote the same sort of objects that people wear in their noses to look through, but *glasses* may also just be the plural of *glass* in one of its other meanings. Similarly, *the United States* and *America* are used synonymously, but the latter may also be used for continent consisting of North, Central, and South America. Words with same descriptive meaning but different social or expressive meanings may also be regarded partial synonyms.

Yule (2006:104) confirms that the idea of 'sameness' of meaning used in discussing synonymy is not necessarily 'total' sameness. There are many occasions when one word is appropriate in a sentence, but its synonym would be odd. For example, whereas the word *answer* fits in a sentence like "John had only one answer correct in the exam", the word *reply*

would sound odd. Synonymous forms may also differ in terms of formal and informal uses. The sentence "my dad bought a big car" with four synonymous replacements, but the second version sounds more casual or informal than the first.

Plamer (1981) notes that synonyms often have different distributions of a number of parameters. They may have belonged to different dialects and then become synonyms for speakers familiar with both dialects like Irish English *Press* and British English *Cupboard*. Or the words may belong to different registers, those styles of language, colloquial, formal, literary, etc. that belong to different situations. Thus, *wife* or *spouse*, are more formal than *old lady* or *missus*.

Synonyms may portray positive or negative of the speaker; naïve or gullible seem more critical than ingenuous. One or other of the synonyms may be collocational restriction. For example. The sentences below might mean roughly the same thing in some contexts:

- She called out to the young boy.
- She called out to the young lad.
-

In other contexts, however, the words, lad and boy have different connotations. Consider the examples below:

- he always was a bit of a lad.
- he always was a bit of a boy.

In investigating the occurrence of some words which can be said to have some synonyms in the glorious Qur'an, one can observe that there are some differences between these so-called synonyms and each should not replace the other, otherwise there will be a deviation from the original meaning.

Consider the examples below taken from the glorious Qur'an and see how far these words and expressions are synonymous:

"ذلك الكتاب لا ريب فيه هدى للمتقين" [2:2]

"This is the book; in it is guidance sure, without doubt, to those who fear Allah;"

"انا انزلناه قرانا عربيا لعلمك تعقلون" [2:12]

"We have sent it as an Arabic Qur'an in order that ye may learn wisdom"

These two expressions "The Book and Qur'an" are synonyms, they both refer to the glorious Qur'an.

SECTION TWO: METHODOLOGY

It is time now to investigate the phenomenon of synonymy in the Sura of Al-Maaida of the glorious Qur'an. Since the glorious Qur'an is rich in synonyms, and if one decides to tackle this phenomenon in all Suras, he may need a detailed and comprehensive study rather than a paper to cover such a phenomenon. Hence, the researchers have devoted the analysis to the Sura of Al-Maaida inclusively.

The researchers have classified synonyms into four levels: Nominal, Verbal, Phrasal, and Clausal. Annexed to the analysis is a table showing the frequencies of occurrences of the items and the number of the verses.

Analysis of the Sura of Al-Maaida

In this analysis, the synonymous forms are underlined for the purpose of making them accessible to the reader.

Analysis at the Nominal Level

A nominal phrase is a group of words functioning as a noun. Consider the following examples:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا أُمِينَ
الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَبُوا وَلَا يَجْرِمَنَّكُمْ شَنَا
نُ أَن سَدَّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى
الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

O ye who believe! Violate not the sanctity of the symbols of Allah, nor of the sacred month, nor of the animals brought for sacrifice, nor the garlands that mark out such animals, nor the people resorting to the sacred house, seeking of the bounty and good pleasure of their Lord. But when ye are clear of the sacred precincts and of pilgrim garb, ye may hunt and let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help ye one another in righteousness and piety, but help ye not one another in sin and rancour: fear Allah: for Allah is strict in punishment. (2)

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخَنزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَفَةُ وَالْمَوْفُوذَةُ
وَالْمُتَرَدِّبَةُ وَالتَّيْبِخَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَن تَسْتَقْسِمُوا
بِالْأَلْهَامِ ذَلِكُمْ يَوْمَ الَّذِينَ كَفَرُوا مِن دِينِكُمْ فَلَا تَحْسَبُوهُمْ وَاحْسِنُوا يَوْمَ أُحْلَفْتُمْ لَكُمْ
دِينِكُمْ وَأَتَمَّمْتُمْ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ
مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day has I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful. (3)

الْيَوْمَ أُحْلِفْتُ لَكُمْ الطَّيِّبَاتِ وَطَعَامَ الَّذِينَ أُوتُوا الْكِتَابَ حَلَّ لَكُمْ وَطَعَامُكُمْ حَلَّ لَهُمْ وَالْمُحْصَنَاتُ
مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ إِذَا تَابْتُموهنَّ أَجْرَهُنَّ
مُحْصِنِينَ غَيْرِ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَن يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي
الْآخِرَةِ مِنَ الْخَاسِرِينَ

This day is (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People of the Book, revealed before your time, - when ye give them their due dowers, and desire chastity, not lewdness, nor secret intrigues if any one rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good). (5)

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَعْرَبْنَا بَيْنَهُمُ الْعَدَاوَةَ
وَالْبُغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ

From those, too, who call themselves Christians, We did take a covenant, but they forgot a good part of the message that was sent them: so we estranged them, with enmity and hatred

between the one and the other, to the day of judgment. And soon will Allah show them what it is they have done. (14)

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحُ ابْنُ مَرْيَمَ وَأُمَّهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

In blasphemy indeed are those that say that Allah is Christ the son of Mary. Say: "Who then hath the least power against Allah, if His will were to destroy Christ the son of Mary, his mother, and all every - one that is on the earth? For to Allah belongeth the dominion of the heavens and the earth, and all that is between. He createth what He pleaseth. For Allah hath power over all things. (17)

لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِمٍ بِيَدَيْكَ لِأَقْتُلَكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

"If thou dost stretch thy hand against me, to slay me, it is not for me to stretch my hand against thee to slay thee: for I do fear Allah, the cherisher of the worlds. (28)

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا بِالَّذِينَ هَدَاوُا وَالرَّبَّابِيُّونَ وَالْأَخْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَخَشَوُا اللَّهَ وَحَسْبُ لِلَّذِينَ هُمْ الْكَافِرُونَ تَسْتُرُوا بِآيَاتِي تَمَنَّا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

It was We who revealed the law (to Moses): therein was guidance and light. By its standard have been judged the Jews, by the prophets who bowed (as in Islam) to Allah's will, by the rabbis and the doctors of law: for to them was entrusted the protection of Allah's book, and they were witnesses thereto: therefore fear not men, but fear me, and sell not my signs for a miserable price. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) Unbelievers. (44)

وَقَفَّيْنَا عَلَى آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَأَتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِلْمُتَّقِينَ

And in their footsteps We sent Jesus the son of Mary, confirming the Law that had come before him: We sent him the Gospel: therein was guidance and light, and confirmation of the Law that had come before him: a guidance and an admonition to those who fear Allah (46)

وَتَرَى كَثِيرًا مِنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتِ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

Many of them dost thou see, racing each other in sin and rancour, and their eating of things forbidden. Evil indeed are the things that they do. (62)

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلَعْنُوا بِمَا قَالُوا بَلْ يَدَاؤُهُمْ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلِيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أَنْزَلَ إِلَيْكَ مِنَ رَبِّكَ طُغْيَانًا وَكُفْرًا وَاللَّعْنَةُ عَلَى الَّذِينَ كَفَرُوا وَاللَّهُ لَا يُحِبُّ يَوْمَ الْقِيَامَةِ كَلِمًا أَوْفَوْا نَارًا لِلْحَرْبِ أَطْفَاها اللَّهُ وَيَسْعُونَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ

The Jews say: "Allah's hand is tied up." Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay, both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth. But the revelation that cometh to thee from Allah increaseth in most of them their obstinate rebellion and blasphemy. Amongst them, we have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of war, Allah doth extinguish it; but they (ever) strive to do mischief on earth. And Allah loveth not those who do mischief. (64)

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثَةٌ تَلَاثَةٌ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ

They do blaspheme who say: Allah is one of three in a Trinity: for there is no god except One Allah. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them. (73)

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَى وَالِدَتِكَ إِذْ أَبَدْتُكَ بِرُوحِ الْقُدُسِ نَكَلُكَ النَّاسُ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخَلَّقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَى بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ

Then will Allah say: "O Jesus the son of Mary! Recount My favour to thee and to thy mother. Behold! I strengthened thee with the holy spirit so that thou didst speak to the people in childhood and in maturity. Behold! I taught thee the Book and Wisdom, the Law and the Gospel and behold! thou makest out of clay, as it were, the figure of a bird, by My leave, and thou breathest into it and it becometh a bird, by My leave, and thou healest those born blind, and the lepers, by My leave. And behold! thou bringest forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to) thee when thou didst show them the clear Signs, and the unbelievers among them said: 'This is nothing but evident magic.' (110)

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ آعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُمْ عَلَيْهِمْ شَهِيدًا مَا دُمْتُمْ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

"Never said I to them aught except what Thou didst command me to say, to wit, 'worship Allah, my Lord and your Lord'; and I was a witness over them whilst I dwelt amongst them; when Thou didst take me up Thou wast the Watcher over them, and Thou art a witness to all things. (117)

Analysis at the Clausal Level

A clause is a pair or a group of words that consists of a subject and a predicate. Consider the examples below:

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

Allah did aforesaid take a covenant from the Children of Israel, and we appointed twelve captains among them. And Allah said: "I am with you: if ye (but) establish regular prayers, practise regular charity, believe in my messengers, honour and assist them, and loan to Allah a beautiful loan, verily I will wipe out from you your evils, and admit you to gardens with rivers flowing beneath; but if any of you, after this, resisteth faith, he hath truly wandered from the path or rectitude." (12)

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His will, unto the light, - guideth them to a path that is straight. (16)

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ

The (selfish) soul of the other led him to the murder of his brother: he murdered him and became (himself) one of the lost ones. (30)

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِي سِوَاءَ أَخِيهِ قَالَ يَا وَيْلَتَى أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِي سِوَاءَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ

Then Allah sent a raven, who scratched the ground, to show him how to hide the shame of his brother. "Woe is me!" said he; "Was I not even able to be as this raven, and to hide the shame of my brother?" then he became full of regrets- (31)

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرِّ مِمَّنْ ذَكَرْتُ مُتَّبِعِينَ عِنْدَ اللَّهِ مِنَ الْعَالَمِينَ الَّذِينَ أُخْرَجُوا مِنْ دَارِهِمْ وَوَجَعَلْنَا مِنْهُمْ إِبْرَاهِيمَ وَنُوحًا وَادْرَائِسَ الَّذِينَ كَفَرُوا فِي السَّعِيرِ

Say: "Shall I point out to you something much worse than this, (as judged) by the treatment it received from Allah? those who incurred the curse of Allah and His wrath, those of whom some He transformed into apes and swine, those who worshipped evil; - these are (many times) worse in rank, and far more astray from the even path!" (60)

وَتَرَى كَثِيرًا مِّنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتِ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

Many of them dost thou see, racing each other in sin and rancour, and their eating of things forbidden. Evil indeed are the things that they do. (62)

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أَنْزَلْنَا إِلَيْهِمُ الْبُرْهَانَ لَأُكْلُوا مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ مِّنْهُمُ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ مِّنْهُمْ سَاءٌ مَا يَفْعَلُونَ

If only they had stood fast by the Law, the Gospel, and all the revelation that was sent to them from their Lord, they would have enjoyed happiness from every side. There is from among them a party on the right course: but many of them follow a course that is evil. (66)

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

O Messenger! proclaim the (message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His mission. And Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject Faith. (67)

Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did. (79)

تَرَى كَثِيرًا مِّنْهُمْ يَقُولُونَ الْبُرْهَانَ كَذِبًا وَأَكْبَارًا وَمَا كَانُوا بِآيَاتِنَا إِلَّا لَعْنَةً وَإِن نَّصَرْنَا بِهِمُ الْكُفْرَ وَالظُّلْمَ أَكْبَارًا

Thou seest many of them turning in friendship to the Unbelievers. Evil indeed are (the works) which their souls have sent forward before them (with the result), that Allah's wrath is on them, and in torment will they abide. (80)

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

And when they listen to the revelation received by the Messenger thou wilt see their eyes overflowing with tears, for they recognise the truth: they pray: "Our Lord! We believe; write us down among the witnesses. (83)

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ

"What cause can we have not to believe in Allah and the truth which has come to us, seeing that we long for our Lord to admit us to the company of the righteous?" (84)

فَاتَّابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ

And for this, their prayer hath Allah rewarded them with gardens, with rivers flowing underneath, - their eternal home. Such is the recompense of those who do good. (85)

جَعَلَ اللَّهُ الْكَعْبَةَ الْغُرَامَةَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Allah made the Ka'ba, the Sacred House, an asylum of security for men, as also the Sacred Months, the animals for offerings, and the garlands that mark them: That ye may know that Allah hath knowledge of what is in the heavens and on earth and that Allah is well acquainted with all things. (97)

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ

The Messenger's duty is but to proclaim (the message). But Allah knoweth all that ye reveal and ye conceal. (99)

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ الْبَهَيْنِ مِنْ دُونِ اللَّهِ قَالِ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

And behold! Allah will say: "O Jesus the son of Mary! Didst thou say unto men, worship me and my mother as gods in derogation of Allah?" He will say: "Glory to Thee! Never could I say what I had no right (to say). Had I said such a thing, thou wouldst indeed have known it. Thou knowest what is in my heart, Thou I know not what is in Thine. For Thou knowest in full all that is hidden. (116)

Analysis at the Phrasal Level

A phrase is a syntactic structure that consists of more than one word but lacks the subject/predicate organization. Consider the examples below:

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُونَ بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا نَقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

As to those who reject Faith, - if they had everything on earth, and twice repeated, to give as ransom for the penalty of the Day of Judgment, it would never be accepted of them, theirs would be a grievous penalty. (36)

يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ

Their wish will be to get out of the Fire, but never will they get out therefrom: their penalty will be one that endures

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers, - those who establish regular prayers and regular charity, and they bow down humbly (in worship). (55)

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ إِذْ لَا تُؤْمِنُ أُمَّةٌ مِّنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ صَرَبْتُمْ فِي الْأَرْضِ فَاصْبِرْتُمْ مُصِيبَةَ الْمَوْتِ تَحْسِبُونَهَا مِنْ

بَعْدَ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَمِنَ الْآثِمِينَ

O ye who believe! When death approaches any of you, (take) witnesses among yourselves when making bequests, - two just men of your own (brotherhood) or others from outside if ye are journeying through the earth, and the chance of death befalls you (thus). If ye doubt (their truth), detain them both after prayer, and let them both swear by Allah: "We wish not in this for any worldly gain, even though the (beneficiary) be our near relation: we shall hide not the evidence before Allah: if we do, then behold! The sin be upon us!" (106)

فَإِنْ عَزَرَ عَلَىٰ آثِمًا اسْتَحَقَّ إِنَّمَا فَآخِرَانِ يُقِيمَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَانِ فَيُقْسِمَانِ بِاللَّهِ لَشَهَادَتِنَا أَحَقُّ مِنْ شَهَادَتَيْهِمَا وَمَا عَدَدْنَا إِيَّا إِذَا لَمِنَ الظَّالِمِينَ

But if it gets known that these two were guilty of the sin (of perjury), let two others stand forth in their places,- nearest in kin from among those who claim a lawful right: let them swear by Allah: "We affirm that our witness is truer than that of those two and that we have not trespassed (beyond the truth): if we did, behold! The wrong be upon us!" (107)

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَبَدْتُكَ بِرُوحِ الْقُدُسِ نَكَلَمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخَلَّقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جُنَّتْهُمْ بِالْبَيْتَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا أَسْحَرُ مُبِينٌ

Then will Allah say: "O Jesus the son of Mary! Recount My favour to thee and to thy mother. Behold! I strengthened thee with the holy spirit so that thou didst speak to the people in childhood and in maturity. Behold! I taught thee the Book and Wisdom, the Law and the Gospel and behold! Thou makest out of clay, as it were, the figure of a bird, by My leave, and thou breathest into it and it becometh a bird by My leave, and thou healest those born blind, and the lepers, by My leave. And behold! thou bringest forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to) thee when thou didst show them the clear Signs, and the unbelievers among them said: 'This is nothing but evident magic.'" (110) وَإِذْ أَوْحَيْتُ إِلَى الْخَوَارِجِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ

"And behold! I inspired the disciples to have faith in Me and My Messenger: they said, 'We have faith, and do thou bear witness that we bow to Allah as Muslims'". (111)

Analysis at the Verbal Level

A verb is a word that describes a word. Consider the following examples:

حَرَمْتُ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أِهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَفِقَةَ وَالْمُؤَفَّقَةَ وَالْمُرْتَدِيَةَ وَالتَّطْبِخَةَ وَمَا أَكَلَ السِّنْعُ إِلَّا مَا دَكَّنَيْتُمْ وَمَا دُبِحَ عَلَى النَّصَبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكَ فِسْقُ الْيَوْمِ بِيَسِّ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful. (3)

فِيمَا نَقَضَهُمْ مِيثَاقَهُمْ لَعَانَهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

But because of their breach of their covenant, We cursed them, and made their hearts grow hard; they change the words from their (right) places and forget a good part of the message that was sent them, nor wilt thou cease to find them- barring a few - ever bent on (new) deceits: but forgive them, and overlook (their misdeeds): for Allah loveth those who are kind. (13)

The table below summarizes the analysis by showing the frequencies of synonyms and the number of the verse:

| levels | Frequencies | Number of verse |
|---------------|-------------|--|
| Nominal level | 12 | 2,3,5,14,17,28,46,62,64,79,110,117 |
| Clausal level | 9 | 12, 16,(30,31), 60, (62,79, 80), (83, 84), 85,(97, 99, 16), 67 |
| Phrasal level | 4 | 36, 55, (06, 107), (110, 111) |
| Verbal level | 2 | 3,13 |

CONCLUSION

In parallelism with its two parts, the present paper has arrived at two types of conclusions: theoretical and practical.

Theoretically, synonyms constitute part of lexical relations that hold between words and phrases.

On the practical level, this paper concludes that synonymous forms may take various forms nominal, verbal to clausal and

phrasal. No total or identical synonyms in almost all languages, including Arabic.

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