



Semantic Variations in the Holy Quran

Banan Salah Eddine

Associate Professor of Arabic literature at Al Quds
University, Palestine

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Correspondence:

Banan Salah Eddine
bsalaheddin@staff.alquds.edu

Abstract

The topic of semantic variations in the Holy Quran has never been merely transient. Rather, it has continuously captured the attention of scholars, researchers, interpreters, and enthusiasts. Semantic variations in the Holy Quran are considered a phenomenon that necessitates study, analysis, and comprehension due to their profound dimensions and effects on understanding the magnificent Quran. This is because a single term may indicate different or multiple meanings.

Hence, this study aims to investigate semantic variations in the Holy Quran, providing examples of semantic variations in verbs, nouns, and attributes. The study relies on the descriptive approach and the review of literature and books that have addressed semantic variations in the Holy Quran, as well as Quranic elucidations. This study can be considered as an addition to the previous contributions made towards the precise translation of texts from English to Arabic as it demonstrates the lack of an absolute synonymy in Arabic.

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الفروق الدلالية في القرآن الكريم بنان صلاح الدين*

المستخلص:

لم يكن موضوع الفروق الدلالية في القرآن الكريم، يوماً، موضوعاً عابراً، بل طالما حظي باهتمام الدارسين والباحثين والمفسرين والمهتمين، إذ تعدّ الفروق الدلالية في القرآن الكريم ظاهرةً تستدعي الدراسة، والتحليل، والإدراك، لما لها من أبعادٍ وآثارٍ عميقة في فهم القرآن الكريم، وتفسيره، واستخدام مفرداته في مواضعها بفقّه ودقّة واضحة، وقد تدل المفردة الواحدة على معنيين مختلفين أو أكثر، وغير ذلك من الأمور التي تستدعي الدراسة للوصول إلى الفهم الصحيح.

من هنا تسعى هذه الدراسة للبحث في الفروق الدلالية في القرآن الكريم، مع ذكر أمثلة على الفروق الدلالية في الأفعال والأسماء والصفات، بالاعتماد على المنهج الوصفي ومراجعة الأدبيات والكتب التي تناولت الفروق الدلالية في القرآن الكريم، والبيان القرآني.

الكلمات المفتاحية: الإجاز، المعاني، الترادف

* استاذ مساعد/الادب العربي/ جامعة القدس/ فلسطين

Chapter One

The importance of the study lies in its connection to the Holy Quran and its semantic variations and eloquence therein. It involves the examination of vocabulary and expressions and how they are addressed in the Quranic context. Therefore, this research serves as a linguistic study in the Holy Quran on one hand, and on the other, it stands as a reference that translators could make use of to differentiate between words that appear to have similar connotations by relying more on the Quranic context which gives every word its unique and different significance.

Study Objective

- 1.To identify linguistic and rhetorical variations.
- 2.To identify semantic variations in verbs.
- 3.To identify semantic variations in nouns.
- 4.To identify semantic variations in attributes.

Research Question

The semantic study of the Holy Quran is of great importance. Vast areas of this type of research remain in need of further effort and re-examinations. The Holy Quran is essentially, a linguistic text that is made of lexical items. The more we strive to study and understand these items using the proper methodologies, the closer we are to a full grasp of the Holy Quran .

However, this study emanates from the principal problematic of the non-selective approach towards using certain words, mainly in translated literary works and research. For instance, many translated works use the verbs ”أتى“ and ”جاء“ interchangeably without considering their semantic differences. This can also be noticed in some works that are originally written in Arabic which can be attributed to the inadequate command of philology. Hence, this study aims to answer the following central question:

Do seemingly synonymous words have a common layer of signification or is there a clear distinctiveness that has been intended and demonstrated if we trace their use in the Holy Quran?

This study also pursues the following sub-question:

How can we precisely identify the semantic variations of verbs, names and attributes in manners that permit their proper use in different contexts?

Research Hypothesis

This study assumes the Holy Quran to be the central reference in demonstrating semantic variations. Thus, it will attempt to trace some of them in a way that benefits English speakers with their research and translations from Arabic.

Study Methodology

To test and prove the hypothesis, the study uses the descriptive analytical methodology which combines descriptive and analytical approaches. It “concerns the description of data, terms and results while simultaneously conducting analytical operations to present additional, refining, interpretive, or similar information”.

Previous Studies

Numerous studies have discussed the topic of semantic variations in the Holy Quran, focusing on the theme of synonymy, attempting to prove the absence of synonyms in the Holy Quran, which is considered a miraculous aspect of this elucidating book. Among the prominent studies are the following:

-IIdin (2001): "Durrat al-Tanzil wa Ghurra al-Ta'wil" by Abu Abdullah Muhammad Abdullah al-Asbahani.

This study sought to explore the book "Durrat al-Tanzil wa Ghurra al-Ta'wil" as it falls under the field of the science of Quranic homogeneity, which is considered one of the most important sciences of the Quran, especially for those studying the interpretation of the Holy Quran. The book's topic is crucial in highlighting the implicit meanings resulting from the similarity and repetition among the Quranic verses. The author, who employed the descriptive analytical approach, concluded that "Durrat al-Tanzil wa Ghurra al-Ta'wil" is one of the significant books in which the author, Abu Abdullah al-Khatib, managed to gather the largest possible number of similar verses and provide insightful directions derived from the Holy Quran, language, and principles of grammar.

-2Al-Munjid (1997): "Al-Taraaduf fi Al-Quran al-Karim Bayna Al-Nazariyyah wa Al-Tatbiq".

This study aimed to investigate the phenomenon of synonymy, which is one of the reasons for the richness of the Arabic language, endowed with an immense wealth of vocabulary. The importance of this book lies in its practical selection, represented by the Holy Quran, which Allah the Almighty has undertaken to preserve from any distortion or alteration. The study examined the extent to which the Quranic text accepts this phenomenon. By employing a historical methodology to explore the origins of words, the study tallied more than sixty theses and books discussing words that were talked about in terms of their synonymy in various subjects. Additionally, the study uncovered the convergence of opinions of many scholars in proving or denying the occurrence of synonymy. However, this disagreement is merely a result of differences in the research methodology between a historically specialized approach to word origins and a descriptive approach based on observing the linguistic reality, surpassing the idea of those origins. The study also confirmed, in its results, the evidence of the absence of synonymy in the Holy Quran. This is considered a linguistic miracle in its vocabulary, as about sixty Quranic words were analyzed, which were mistakenly presumed to be synonymous with eighteen meanings. However, it was demonstrated that synonymy is absent from the Holy Quran in those meanings and words, as some Quranic words were proven to have precise connotations that were previously unknown to the Arabs in their vocabulary.

-3Al-Karmani (1994): "Al-Burhan fi Tawjih Mutashabih al-Quran lima fihi min al-Hujjah wal-Bayan".

This book sought to examine the repetitions that occurred in several places in the Holy Quran, whether they appeared with additions, prepositions, delays, substitutions of letters in other places, or any other factor that led to differences between the verses that were repeated without addition or subtraction. Additionally, the book addressed the reasons behind these repetitions. Thus, the author adopted both historical and descriptive-analytical methodologies.

-4Muhammad Adib Amrir, "Al-Furuq al-Lughawiyah Bayna Alfaz al-Akhadh fi Al-Quran Al-Karim".

This study aimed to investigate the linguistic differences between the terms of acquisition in the Holy Quran, based on the linguistic origin of the word, followed by reliance on the word's meaning in the Holy Quran. The study then highlighted the difference between the word and the meaning conveyed in the acquisition. The study, which adopted the descriptive analytical approach, concluded that despite the close proximity of the Quranic terms in terms of their apparent linguistic meaning, this does not imply complete equivalence, as there are differences. Furthermore, some words that are synonymous with the term come in their literal sense, while others come in a figurative sense. The author also observed that some dictionaries did not pay attention to accurately demonstrating the linguistic differences between the terms. Therefore, the study recommends researchers in Quranic studies to verify and investigate the precise true meaning of the word and the Quranic context, not settling for the close meaning.

-5Khairullah Al-SHAMMARI, "“Perfection” and “Accuracy” as Vocabulary in The Holy Qur’an: A Search for Semantic Difference”.

This study, published in Istanbul University, aims to examine words that belong to a particular semantic field which is characterized by the following semantic expression “quality in action.” It focuses on four words as used in the Holy Quran, mainly (أبرم، أحسن، أتقن، أحكم) by consulting Quranic dictionaries. Hence, Al-SHAMMARI’s study’s goal is to illustrate the semantic differences of these four words that appear to be grouped under the same umbrella of significance. To that end, he applied two semantic approaches: semantic field theory and etymology.

Chapter Two: Semantic Variations and Their Eloquence

Variations and its Eloquence

We are faced with two linguistic phenomena relating to semantic search: synonymy and semantic variations. Synonymy can be viewed as the loading of meaning into multiple moulds. Al-Suyuti described it as “single words referring to one thing.” As per semantic variations, they are an important branch of Semantics that is interested in studying the signification of words within their contexts, assuming that context is the element that provides words with significance.

Semantic variations are considered a semantic aspect connected to words. It is a matter of meaning that scholars have differed about, causing disagreements among them. Research methodologies in linguistics have varied, taking into account the diversity of cultures and different approaches in studying and deducing meanings. For instance, there is no consensus on the concept of synonymous words or their definition, whether they are equal or unequal, which has affected the results and has not helped in distinguishing the differences and similarities. This disagreement and variance only complete the reality of this linguistic phenomenon, which plays an important role in language.

Eloquence in language means, "expressing something effectively: to reach a high point, to communicate, to articulate clearly and eloquently. Eloquence means fluency, and eloquent means an eloquent man, and eloquence means good and fluent speech that expresses what is in one's heart." Terminologically, eloquence means "placing speech in its proper place in terms of length and brevity, delivering the meaning clearly with accurate and eloquent phrases that have a captivating effect. Every speech is suitable for the occasion and the addressees".

In the Holy Quran, we may find similarities between two expressions with some differences in expression for various purposes imposed by the context and the situation. Each expression is more suitable in its place. An example of this is the following statements: "And he had no company to save him from Allah, nor was he of those who could defend themselves" (Surah Al-Kahf: 43) and "So We caused the earth to swallow him and his dwelling place. And he had no company to help him other than Allah, nor was he of those who could defend themselves" (Surah Al-Qasas: 81). From the aforementioned, the semantic differences in the Quranic verses in Surah Al-Kahf and Al-Qasas can be observed as follows :

1. In Surah Al-Kahf: "And he had no" as opposed to in Surah Al-Qasas: "Nor was he of those who could"
2. In Surah Al-Kahf: "Company" as opposed to in Surah Al-Qasas: "Company to help him other than Allah"
3. In Surah Al-Kahf: "Could defend themselves" as opposed to in Surah Al-Qasas: "Could defend themselves"

The eloquence of the linguistic variations in the Holy Quran prompts us to logical thinking that ensures error-free understanding. It stimulates intelligence and trains it with words for the purpose of guided thinking and social motivation .

Furthermore, a noteworthy aspect of Quranic expression is that it is purposeful. For example, we find the coupling of some of the beautiful names of Allah, such as the pairing of "Al-Ghaffar" with "Al-Aziz," and also "Al-Ghaffar" with "Al-Wahid." There are numerous examples of semantic differences and characteristics associated with Quranic expression. For instance, the use of the verb "jaa" (came) in its past tense form is consistent in the Quran, and it is not used in any other form, such as the present tense, imperative, active participle, or passive participle, unlike the verb "ata" (came), which appears in all those forms.

Similarly, concerning the word "aam" (year) in its singular and dual forms, it appears in the Quran, but it does not appear in its plural form "a'wam" (years). On the other hand, the word "sanah" (year) does not appear in its dual or feminine plural form; rather, it appears only in the singular and in the masculine plural form .

Among the characteristics of Quranic expression, there are many significant connotations. For example, in all instances where the two beautiful names of Allah, "Al-Ghaffur" and "Al-Rahim," occur together, "Al-Ghaffur" is mentioned before "Al-Rahim," except in one instance in Surah Saba when Allah says, "And He is the Merciful, the Forgiving." Additionally, all the letters are used as separations in the Quran, except for the letter "kha," and as for the letters of appeal, only the letter "ya" is used.

Furthermore, among the Quranic implications and variations, we find that the term "al-ghayth" (rain) is used in the context of goodness, whereas "al-matar" (rain) is used in the context of adversity and punishment. Concerning mercy, the term "rahmah" (mercy) is mentioned in the Quran as "mercy from Us" and "mercy from Him." Here, we find that "mercy from Us" is used specifically for the believer, while "mercy from Him" is used generally for both the believer and the disbeliever .

Hence, the eloquence of the subject of semantic variations in the Holy Quran becomes evident through its connection to specific contexts, incorporating linguistic evidence that draws attention, beyond the relations represented by synonyms, antonyms, and others.

Chapter Three: Semantic Differences in Verbs

1-Come (أتىand جاء)

Allah the Almighty says, "Whenever they bring you an argument, We come to you with the right refutation and the best explanation." [Al-Furqan: 33]. The verb "أتى" has been mentioned in many places in Surah Taha, such as "ثم انتوا" 64, "ثم أتى" 60, "فلنأتينك" 47, "فأتياه" 47, and "حيث أتى" 69. However, in Surah Al-Qasas, the same expression is attributed to the similarity between Surah Taha and Surah Al-Qasas. In Surah An-Naml, the word "جاء" has been mentioned more frequently, for instance "فلما جاءتهم" 13, "وجنتك" 22, and "فلما جاء سليمان" 26. The variation in the usage of the two terms can be justified as an avoidance of repetition due to monotony.

The verb "أتى" might denote uncertainty, while "جاء" is associated with certainty. This is evident in the words of Pharaoh when he said, "If you have come with a sign, then bring it if what you say is true." [Al-A'raf: 106]. The use of "جاء" emphasizes the right of Moses, peace be upon him, while "أتى" implies a request from Pharaoh, indicating his doubt, as supported by the clause, "If what you say is true".

2-See (رأىand نظر)

The Almighty says, (he asked, "My Lord! Reveal Yourself to me so I may see You." Allah answered, "You cannot see Me! But look at the mountain. If it remains firm in its place, only then will you see Me.") [Al-A'raf: 143]. The verb "أرني" is used here to mean 'enable me to see,' implying the kind of perception that involves understanding and not merely seeing without comprehension. This is evident in the response, "You will not see Me," not "You will not look at Me," indicating a distinction between the meanings of 'seeing' and 'looking'.

3-Provide (أمدَand مَدَ)

Among the words that many people believe to be synonymous but are not, the term "أمدَ" is often mentioned in relation to the believers. For instance, Allah says, "And We provided them with fruit and meat from whatever they desire." [Al-Waqi'ah: 20]. The word "أمدَ" is associated with the rights of the believers and the beloved matter. On the other hand, the word "مدَ" is used in connection with the disbelievers and the detested matter, as in the verse, "And We will extend for him a punishment [in lengths]." [Maryam: 79].

4- Give drink (أسقىand سقى)

Allah says, "And their Lord will give them a purifying drink." [Al-Insan: 21]. The verb "سقى" indicates ease and smoothness, while the term "أسقى" implies difficulty and effort. This contrast is apparent in the verse, "We would have given them to drink pure water." [Al-Insan: 21.]

5-Fear (يخافand يخشى)

Allah the Almighty says, "And they fear their Lord and they fear the evil of [their] account." [Ar-Ra'd: 21]. Az-Zarkashi, may Allah have mercy on him, pointed out that fear of Allah the Almighty, due to His greatness, is something that everyone fears, regardless of their circumstances or conditions. However, the fear of the reckoning may not be felt by someone who is aware of it and has held themselves accountable before being held accountable by Allah. Allah the Almighty says, "It is only those who have knowledge among His servants that fear Allah." [Fatir: 28]. He also said to Moses, "Do not be afraid," meaning that you should not have any weakness within yourself that you fear from Pharaoh.

6-Miserliness (البخلand الشح)

Allah says, "If He were to do so and pressure you, you would withhold and He would bring out your resentment. [Muhammad: 37]. "Here you are, being invited to donate 'a little' in the cause of Allah. Still, some of you withhold. And whoever does so, it is only to their own loss. For Allah is the Self-Sufficient, whereas you stand in need of Him. If you 'still' turn away, He will replace you with other people. And they will not be like you." [Muhammad: 38]. "Al-Bukhl" (miserliness) here is linked to wealth, mentioned after the request for money, then spending, and after richness and poverty. Miserliness might be a renewable characteristic in humans rather than an inherent or deeply rooted habit, as in the verse, "So when He gives them from His bounty, they [are] miserly with it." [At-Tawbah: 76]. On the other hand, "Ash-Shuh" (greed) is deeply rooted in a person's nature and does not leave them or increase or decrease, contrary to "Al-Bukhl." Allah says, "But he who feared the position of his Lord and prevented the soul from [unlawful] inclination, then indeed, Paradise will be [his] refuge." [Al-Nazi'at: 40], indicating the anchoring and deepening of greed within the human psyche. "Ash-Shuh" means miserliness combined with eagerness.

Chapter Four: Semantic Differences in Names

1-Loss(الخسر, الخسران, الخسار)

The Holy Quran uses the term "loss (الخُسْر)" to refer to the general concept of loss, regardless of its magnitude. It is used to denote absolute loss. For instance, in the verse: "By time, indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience." The greatest loss is incurred by those who lack the four qualities: faith, good deeds, enjoining the truth, and patience.

On the other hand, the term "losses (الخسار)" is used to emphasize increased loss. When a person experiences a heightened sense of loss, it is referred to as "losses," as described in the Holy Quran. For example, it is stated: "And whoever disbelieves - upon him will be [the consequence of] his disbelief. And the disbelief of the disbelievers does not increase them in the sight of their Lord except in hatred; and the disbelief of the disbelievers does not increase them except in loss".

The term "loss (الخسران)" as used in the Quran, signifies the greatest and most profound ruin, not merely a minor loss. As Allah says, "He will lose [both] this world and the Hereafter. That is the manifest loss".

2-Satisfaction (المرضاة and الرضوان)

Ridwan, which means divine pleasure, is considered the greatest and most sublime form of contentment. In the Holy Quran, "Ridwan" is exclusively associated with the satisfaction of Allah, and is not attributed to anyone else. Allah says, "But the contentment from Allah is greater." (At-Tawbah: 72). Additionally, "Ridwan" is employed to denote seeking divine pleasure or other aspects of satisfaction. As stated in the decisive verses, "Are those who seek Allah's pleasure like those who deserve Allah's wrath?" (Aal-e-Imran: 162). This serves as evidence of seeking divine pleasure.

On the other hand, the term "Mardat (المرضاة)" is used solely to indicate seeking pleasure, as it does not appear in any other context. Allah says, "And the example of those who spend their wealth seeking approval or seeking pleasure from Allah" (Al-Baqarah: 265).

From this, we understand that "Ridwan" is a term specific to Allah, which is general in the context of seeking and other matters. Meanwhile, "Mardat" is general in relation to both Allah and others, but specifically denotes seeking satisfaction.

3-The Year (السنة and العام)

The terms "Al-A'am" and "Al-Sanah" are mentioned in several places in the Quran, and there is a difference between the two terms. The term "Al-Sanah" is usually used in the Quran to indicate severity, while the term "Al-A'am" is associated with ease. However, both terms have been mentioned seven times in the Quran. For instance: "He said, 'Indeed, it is forbidden to them for forty years; they will wander throughout the land. So do not grieve over the defiantly disobedient people'" (Al-Ma'idah: 26). Also, "Then there will come after that a year in which the people will be given rain and in which they will press [olives and grapes]" (Yusuf: 49).

4-Poverty and Hardship (الضراء and البأساء)

"Indeed, We sent [messengers] to nations before you, and We seized them with poverty and hardship." (Ar-Ra'd: 6)

"And We sent to no city a prophet [who was denied] except that We seized its people with poverty and hardship that they might humble themselves [to Allah]"

Al-Qurtubi interpreted "البأساء" as calamities in terms of wealth, while "الضراء" pertains to afflictions in bodies. He considered this to be the majority opinion, even if one of them is placed in the other's stead.

5-Depression and Elevation (الأمم and العوج)

Allah says, "You will not see therein a depression or an elevation"

Al-Qurtubi distinguished between "العوج" and "الأمم" considering that "العوج" means unevenness, while "الأمم" refers to hills.

6-Disobedience (المعصيةandالعصيان)

The verb "Asa" (to disobey) appears in two forms in the Quran. The term "Al-'Isyan" appears only once in the following verse: "And it is hateful to you that the disbelievers are in prosperity and disobedience to Allah and His Messenger." (Al-Hujurat: 7)

On the other hand, the term "Al-Ma'siyah" is found in two places: "And they confer among themselves secretly about sin and aggression and disobedience to the Messenger." (Al-Mujadila: 8) and "When you confer privately, do not confer about sin, aggression, and disobedience to the Messenger." (Al-Mujadila: 9)

It can be noted that "Al-Ma'siyah" is specifically associated with the disobedience to the Messenger, while "Al-'Isyan" is used more generally.

Chapter Five: Semantic Differences in Attributes

1-Far(بعيد, قاص, ناء)

Al-Bu'd is the opposite of proximity and has been mentioned in several places in the Quran. It can also imply destruction, an example of this is in the verse: "So away with the people of Madyan as Thamud was taken away." The term "bu'd (بُعداً)" can be associated with the length of the distance and the hardship resulting from travel, as stated by Allah, the Almighty: "If it were a moderate distance and a brief journey, they would have followed you, [O Muhammad], but the distance was too far for them" (At-Tawbah: 42). This is similar to the verse: "They said, 'Our Lord, lengthen the distance between our journeys,' and wronged themselves; so We made them narrations and dispersed them in total dispersion".

On the other hand (القصي, Al-Qasi), which is considered lower than Al-Bu'd, implies the possibility of reaching someone one didn't expect to meet. This is evident in the story of Mary, as in the verse: "So she conceived him, and she withdrew with him to a remote place." Then, "And the pains of childbirth drove her to the trunk of a palm tree." This suggests that the remote location was reachable on foot by a pregnant or postpartum woman carrying a child.

Al-Qasi is used to describe a place, as in the verse: "Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa." Thus, Al-Aqsa denotes a place that is not the farthest.

As for النأي Al-Na'i, it is considered the opposite of turning towards or accepting. This is based on the interpretation by Bint Al-Shate', who derived her explanation from the verse: "And when We bestow favor upon man, he turns away and distances himself." (Al-Isra(

Conversely, Abu Hayyan emphasized the precision and depth of the Quranic expression, which confined "Al-Na'i" to one side, as in "and distances himself from its side," not from both sides. According to Abu Hayyan, the distance of Al-Na'i is shorter than that of Al-Qasi. This is evident in the verse: "And they forbid [others] from him and distance themselves from him." (Al-Munjad, 1997.(

2-Forgiving(غافر, غفار, غفور)

The term "Ghafir" has been used in connection with sin, but it has not been used in the plural form. As mentioned in the clear verses of the Quran, "the Forgiver of sin and Acceptor of repentance" (Ghafir: 3).

In the case of multiple sins, it is used in an exaggerated form, as in the verse: "Indeed, Allah forgives all sins. Indeed, He is the Forgiving, the Merciful" (Az-Zumar: 53.)

On the other hand, the term "Ghaffar" has been mentioned five times, three of which are paired with His name, as in the verse: "He is truly the Almighty, Most Forgiving." (Az-Zumar: 5), where it is not associated with any name other than "Al-Aziz" (the Almighty.)

While the term "Ghafur" has been mentioned several times, it is often coupled with various other names of Allah, but mostly with "Al-Rahim" (the Merciful). For instance: "And Allah is Forgiving and Merciful".

3-Unjust (ظلام and ظلم)

Both terms are considered forms of exaggeration, but the distinction lies in "ظلم" which describes a person in general. As stated in the Quran: "And if you should count the favors of Allah, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful" (Ibrahim: 34.)

On the other hand "ظلم" is used by Allah to refute injustice, and it appears in five instances in the Quran, accompanied by the negation of injustice toward His servants. For example: "That is because of what your hands have put forth and because Allah is not ever unjust to the servants" (Al-Imran: 182, Al-Anfal: 51.)

4-All-Knowing (عالم, عليم, علام)

The attribute "عالم" appears in the Quran, coupled with the singular form of the unseen or the witnessed, as in the verse: "Knower of the unseen—it will certainly come to you!" Not 'even' an atom's weight is hidden from Him in the heavens or the earth" (Saba: 3). It is also associated with the unseen and witnessed, as in the verse: "Knower of the unseen and the witnessed, and He is the Wise, the Acquainted" (Al-An'am: 73). This attribute has been mentioned thirteen times and is specialized in the knowledge of the unseen or witnessed.

On the other hand, "Allam (علام)" is employed for the purpose of emphasis and amplification, and it has been specifically associated with the knowledge of the unseen, as in the verses: "You are, indeed, the Knowing of the unseen" (Al-Ma'idah: 109, 116), "And that Allah is All-Knower of the unseen" (At-Tawbah: 78), and "Say, 'Indeed, my Lord projects the truth; Knower of the unseen'" (Saba: 48). May Allah be praised, the Greatest.

On the other hand, the term "Aleem (عليم)" has been used in a more general sense without specific reference, as in the verse: "Indeed, You are the Knowing, the Wise" (Al-Baqarah 32), "Vast in knowledge" (Al-Baqarah: 115), and "Indeed, You are the Hearing, the Knowing" (Al-Baqarah: 127). It is employed as an absolute attribute not restricted to a particular knowledge, in contrast to "Allam (علام)" which has been designated specifically for the knowledge of the unseen as a whole, while "Aalim (عالم)" has been introduced by Allah with singular knowledge of the unseen, rather than encompassing it all.

5-Hearing (سميع, سماع)

The term "Al-Samee (السميع)" has been used in the Quran as an attribute of Allah in various instances, such as in "Al-Samee Al-Aleem" (the All-Hearing, the All-Knowing), "Al-Samee Al-Basir" (the All-

Hearing, the All-Seeing), and "Samee Qareeb" (Hearing and Near). It has occasionally been used as an attribute of others, as mentioned in the verse: "The example of the two groups is like the blind and deaf, and the seeing and hearing" (Hud: 24.)

However, the term "Al-Sammaa (السماع)" was initially used to describe only humans and was subsequently not used in praise but rather in condemnation. Allah says: "Nor those among the Jews who eagerly listen to lies, attentive to those who are too arrogant to come to you. They distort the Scripture, taking rulings out of context" (Al-Ma'idah: 41.)

In contrast, the term "Al-Samee" has been exclusively used in praise. It is used as an attribute linked to the object of the action (i.e., prayer), as seen in "Samee Al-Duaa" (the Hearer of prayer) and "La-Samee Al-Duaa" (the Hearer of prayer.)

Conclusion

The linguistic investigation within the Quran and its encompassment of semantic differences and rhetorical significance have captivated many enthusiasts and specialists who have delved into the study of linguistic sources, and Quranic sciences, and expanded their exploration of this timeless miracle and its intricacies. They consider it replete with linguistic phenomena, such as semantic nuances, which enhance faith, understanding, and appreciation of the linguistic miracle within the Quran. By drawing attention to certain words and highlighting their rhetorical power within the Quran, the discussion of semantic differences has necessitated an intertwining of Quranic sciences, language, and interpretation. This issue is interconnected between the disciplines of religious and linguistic studies, as it is based on the interpretation of this linguistic structure.

Results

1. Semantic differences are considered a semantic aspect connected to words, and they are a matter of meaning.
2. The eloquence of the topic of semantic differences in the Quran is evident through its connection to a specific context.
3. Discussing the topic of semantic differences is intertwined with other Quranic sciences and provides an understanding and comprehension of the use of terms in their context.

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