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Contextual Analysis of some Semantically Linked Expressions in the Qur'anic Discourse

Lect. Ameer Sulaiman Saleh *

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1. Introduction

Variation of words in the context is one of the intriguing linguistic problems of discourse. The study deals with expressions in the Qur'anic context that are seemingly similar, but are linguistically, and contextually dissimilar. Palmer (1981: 89) rejects the existence of absolute synonymy in language by saying "It can, however, be maintained that there are no real synonyms, that no two words have exactly the same meaning". Words variation is Qur'anic specific phenomenon and context is the linguistic habitat of meanings variation. The Holy Quraan as the revelation of Allah has the highest language style, and the meaning of words is varied according to context. Qur'anic discourse contains many great features such: richness of vocabularies, various methods of words derivation, and the precision of meaning.

Bint Al-Shati' (1978) explains plainly that the Quraan as a text is quite different in that it is not written by any one of the Arabs, but rather by Allah in the Arabic language. This means that each word, and even each letter, has a special role to play at different levels of meaning or usage in a particular context, and context is the guideline and the criterion for determining the choice of words in Quraan.

The meaning of words is highly affected by context. Therefore, context plays a very important role in analyzing and understanding the meaning of expressions in a particular discourse. Any discourse has a close relationship with its context in that the former elaborates the latter and helps the reader interpret the meaning of words, utterances, etc. in a certain discourse. The knowledge of context is a premise of the analysis

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of discourse (Song, 2000: 878). In a similar vein, Dash (2008 : 21) remarks that context carries a tremendous role in the disambiguation of meaning as well as in recognizing the real meaning of words.

2. The problem:

Linguists are of two opposing stands regarding synonymy particularly in the Qura'nic discourse. One group claims the existence of synonymy, while the other defends the non- existence of synonymy in the Qura'nic context and believes that no two words are identical in meaning. For this reason, this study tries to provide answers to the following problematic questions:

- 1- What is context and how can it be used to differentiate between two words that are linked together semantically ?
- 2- Are there synonym expressions in the holy Quraan ?
- 3- What is the role of context in the Qura'nic choice of words ?

3- Aims of the study:

The study aims at investigating the role of context in differentiating between some linguistic expressions in the Qur'anic discourse. These expressions appear in a way that stimulates to the readers that they have the same meaning.

4- Data collection and Procedures:

The present research utilized a corpus secured from the Holy Quraan ; (22) verses are chosen from different Suras, viz. Al- Baqarah, Al- A'raf, Al-Zumar, Al - An'ām, Al - Naml, Al - Qasas, and Al - Wāqī'ah. These ayas contain some expressions that are semantically linked. Focus will be placed upon the analysis of the meaning of these expressions. Before getting involved in the analysis and in order to provide the reader with a general background of the context used, a pair of ayas are presented in Arabic with highlighting the expressions that are assumed to be semantically linked. Then, a translation of these two ayas into English is given together with a transliteration of the linked expressions. After that, a discussion of the two ayas is presented to find out the reasons behind the linking of the two related expressions involved in them (See section 9).

5-Value of the study :

The importance of the present study lies in the fact that it is ploughing a new ground in the field of linguistic studies of the Quraan. Throughout the contextual analysis of the study, readers can reveal the meaning of expressions that appear to be synonyms but are actually different in meaning according to the context.

6- Previous studies :

In this section, the researcher tries to present an account of some studies that have dealt with the analysis of contextual words.

We begin with Edmonds's study(1996) who states that choosing the correct meaning of a word is rather difficult. One reason behind that difficulty is the context which affects the meaning expressed by a word in rather complex ways. One particular way is the use of a word in a context that is not normal for it; this may evoke a special meaning for the word. The author presents a lexical

choice process that chooses the word from a set of near - synonym that best produces the desired effects in a given context. It relies on a clustered representation of lexical knowledge that unites both a statistical model of co-occurrence (for determining when a word use will be marked), and a knowledge – based model(for determining what specific effects will occur).

Likewise, Requejo's study (2007), focuses on the role of context in the interpretation of a linguistic unit from different perspectives like : regarding context as an extra- linguistic features, and treating meaning as restricted to only meaning in use. As such, pragmatics and semantics become inseparable. Still, for Requejo, context, both linguistic and situational, is often considered as an a posteriori factor in linguistic analysis. However, when language is studied in use, context always comes first, directing the process of meaning construction from the very beginning.

In a similar vein, Dash's study(2008) is centered around the fact that context carries tremendous importance in disambiguating meanings as well as in understanding the actual meaning of words in context. Therefore, understanding context becomes an essential task in the field of linguistics, computational linguistics, lexical semantics, cognitive linguistics, as well as in other areas of linguistic investigation.

Of such investigations is the one related to context when triggers variation of meaning and supplies valuable information to understand why and how a particular word varies in meaning when used in a piece of text. Dash(2008) has identified four types of contexts (local context, sentential context, topical context and global context) that can help understand the actual meaning of a word in certain situations. He remarks that although reference to the local context appears to be the most suitable proposition, reference to other contexts also becomes equally important to decipher the actual meaning of a word in a natural language text.

7- What is context ?

The word context is a commonly used expression, which may mean different things to different people. Its general meaning is the set of facts that surrounds a particular event or situation. From the linguistic point of view, context is everything that surrounds the production of a piece of communication. These include the physical situation in which communication takes place, the interactants or interlocutors, the knowledge of the communicators of their cultural norms and expected behaviour, and the expressions that precede and follow a particular expression. All these features of context help language speakers to interpret meaning appropriately (Taiwo, 2010: 19).

According to Al- Sulaimaan(2011:8), context is also called linguistic context or verbal context, which means " an accompanying text", i. e. those sound (phonemes), words, phrases, clauses, sentences and so on, which accompany each other in a particular sentence or utterance. This accompanying text has a strong effect on what we think the word means.

He adds that the term context has been defined as " a thing that refers to what is intended ". In a more technical language, he defines context as " what is set up to identify what is being intended"(ibid. :96).

Another view of context is presented by Widdowson (2000 cited in Song, 2010:876) who argues that context is those aspects of the circumstances of actual language use which are taken as relevant to meaning. He further points out that context is a schematic construct...the achievement of pragmatic meaning is a matter of matching up the

linguistic elements of the code with the schematic elements of the context. In a different realm, Cook (1999) treats context as just a form of knowledge of the world and he uses "context" in a broad and narrow sense. In the narrow sense, context refers to (knowledge of) factors outside the text under consideration. While in the broad sense, it refers to (knowledge of) these factors and to (knowledge of) other parts of the text under consideration, sometimes referred to as (co-text).

Song (2010: 876-877) classifies context into three types: linguistic context, situational context, and cultural context. Linguistic context refers to the context within the discourse, i. e., the relationship between the words, phrases, sentences and even paragraphs. We cannot understand the exact meaning of the word, sentence...etc. without this context. Situational context refers to environment, time and place, in which the discourse occurs, and also the relationship between the participants. Finally, cultural context refers to culture, customs, and background of epoch in language communities in which the speakers participate.

Additionally, Dash (2008:22) states that the term "context" refers to an immediate linguistic environment in which a particular word occurs, since the meaning of word is not always explicit, it may be hidden within the neighboring members of a word used in a piece of text. Yule (2000 :128) affirms that context is the environment in which a word is used.

Identifying context can help readers or hearers understand the coherent relations across utterances. Building on that, Schiffrin (1994: 363) remarks that the interaction between text and context implies a procedure of combining linguistic meaning with context to derive inferences about messages. The meaning of a linguistic expression depends on how people perceive of this expression depending on a certain situation, a certain time, and certain persons who take part in the communication.

For Van Dijk (1977: 191) context is viewed as "a highly idealized abstraction from a situation and contains those facts which systematically determine the appropriateness of conventional utterance". He (ibid. :192) presents the following points as basic characteristics of 'context':

1- A context has a 'dynamic character'. It is not just one possible world-state, but at least a sequence of world states. These states (situations) do not remain identical in time, but change. Hence a context is a 'course of events'.

2- This course of events has an initial state, intermediary states, and a final state.

3- In an infinite set of possible contexts, one will have a specific status, viz. the

‘actual context’. The actual context is defined by the period of time and the place where the common activities of speaker and hearer are realised, and which satisfy the properties of ‘here’ and ‘now’ logically, physically, and cognitively.

4- An actual context has a set of alternatives. Some of these are normal, and satisfy the basic postulates of communicative courses of events. Others are possible, imaginable, but not normal.

5- Context changes from one moment to another; this change affects objects in the successive states of context as well as the relations between the possible agents and the possible patients.

8- Word meaning :

One of the important fields in linguistic studies is the area of sense relations. This area includes the relations of sameness and oppositeness of meaning between lexical items which fall into three major relations : paradigmatic, syntagmatic and patronymic (Cruse, 1986 cited in Ishrateh, 2006: 4). According to Palmer(1981:67), the paradigmatic relations are those into which a linguistic unit enters through being contrasted or substitutable, in a particular environment, with other similar units. Syntagmatic relations have to do with collocability. Certain lexical items have a mutual expectancy of occurrence with each other. A paronymic relation has to do with two lexical items from two different syntactic categories but to the same root.

Al- Jayousi (2007:253) asserts that the words of Quraan are essential for their inimitability in terms of their position within the expression, and their precise choice in that a certain word cannot be replaced by any other word whatsoever to convey the meaning it indicates.

The meaning of a word, more precisely a content word (noun, verb, adjective, etc....), is a concept that provides a mental description of a certain kind of entity. Word meaning can also be defined as what

a word means or signifies, i. e. what it counts as the equivalent of in the language concerned (Al- Sulaimaan, 2011:64).

A word, when used in a piece of text, usually denotes only one meaning out of some multiple meanings it inherently carries. The general observation is that it is the context that determines which meaning of the word that should be considered. This observation leads us to identify the context responsible for meaning variation of a word (Dash, 2008: 21).

Consequently, the meaning of a particular word in a sentence becomes clear only when we know the meaning of the whole sentence. This means that context is often as an a posteriori factor in determining the meaning of word. When language is studied in use, context always comes first (Requejo, 2007 : 173 and 177).

Harris (1973:10) summarizes the ways by which we may differentiate between the meanings of any two expressions by listing Professor W. E. Collinson's nine possible differentiae:

1. One term is more general and inclusive in its applicability; another is more specific and exclusive, e. g., seaman/ sailor.
2. One term is more intense than another, e. g., repudiate/ refuse.
3. One term is more highly charged with emotion than another, e. g., looming/ emerging.
4. One term may imply normal approbation or censure where another is neutral, e. g.,
eavesdrop/ listen.
5. One term is more professional than another, e. g., domicile/ house.
6. One term may belong more to the written language; it is more literary than another, e. g., passing/ death.
7. One term is more colloquial than another, e. g., turn down/ refuse.
8. One term is more local or dialectal than another, e. g., flesher and butcher.
9. One term belongs to child-talk, is used by children or in talking to children, e. g., daddy, dad, papa/ father.

9- Text analysis:

The Purpose of the present section is to shed light on the contextual analysis of the correlation between two linguistic expressions that seem similar in meaning but are actually depending on the context in which they appear. As such, context is going to present the key

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factors of deciding which of the two possible expressions is to be used appropriately to give the required meaning.

The following tables include the Arabic alphabet phonetic standard transliteration that will be used in this study. Certain modification have been made to make these symbols readable even to non – specialists.

| Arabic Alphabet | Symbols | Arabic Alphabet | Symbols |
|-----------------|----------|-----------------|----------|
| الهمزة | ʔ | ض | d |
| ب | b | ط | t |
| ت | t | ظ | z |
| ث | t | ع | ʔ |
| ج | j | غ | g |
| چ | ʃ | ف | f |
| ح | h | ق | q |
| خ | h | ك | k |
| د | d | گ | g |
| ذ | d | ل | l |
| ر | r | م | m |
| ز | z | ن | n |
| س | s | ه | h |
| ش | š | و | w |
| ص | š | ي | y |

Table 1: Consonants Transcription Symbols

Adapted from: Arabic Encyclopedia of the Middle East (2007 : 2).

| Vowels | | Symbols |
|--------|--------|---------|
| Short | الفتحة | a |
| | الكسرة | i |
| | الضمة | u |
| Long | أ | a : |
| | ي | i : |
| | و | u : |

Table 2: Vowels Transcription Symbols

Text Analysis

Text 1:

| | |
|--|---|
| <p>قَالَ تَعَالَى: ﴿وَإِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُقْتُلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكَ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ﴾ الأعراف: ١٤١</p> | <p>قَالَ تَعَالَى: ﴿وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَيِّمُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكَ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ﴾ البقرة: ٤٩</p> |
| Translation | |
| <p>And (remember) when we rescued you from pharaoh's people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your lord.</p> <p>(Al- Hilali and Khan, 1996: 244)</p> | <p>And (remember) when we delivered you from pharaoh's people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and there in was a mighty trial from your lord.</p> <p>(Al- Hilali and Khan, 1996: 22)</p> |
| Expressions | |
| <p>Killing يُقْتُلُونَ</p> | <p>Killing يُدَيِّمُونَ</p> |
| Transliteration | |
| <p>Killing → Yuqatiluna</p> | <p>Killing → Yudaḥibhuna</p> |

Discussion:

Killing (يقتلون), Killing (يذبحون)

Killing (يقتلون) and killing (يذبحون) are two terms with one result, that is of death. However, each one has its unique significance which can be retrieved from context. They are not synonyms to each other, but are different in meaning. Killing (يذبحون) means cutting off the head, while killing (يقتلون), refers to death due to humiliation. The image of killing (يذبحون) in the context in which it occurs calls upon the children of Bani Israel to respond to the prophet. It reminds them of the horrible sorrow afflicted upon them by Pharoah and his soldiers. The favour of saving them is due to Allah because of their obedience to Him (Allah) and response to his prophet Moses. We can note, here, that the context is the key factor of choosing the term (يذبحون) in Surat al-Baqarah and using (يقتلون) in Surat al-A'raf which is more eloquent and which tend to blame the children of Israel and presenting their behaviour and the punishments afflicted upon them due to their arrogance. Using (يقتلون) in Surat al-A'raf is very precise. It reminds them of the humiliation afflicted upon them due to the too much killing which could have extinguished them all.

Text Analysis

Text 2:

| | |
|--|--|
| <p>قَالَ تَعَالَى: ﴿وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسَيَرْزِقُ الْمُحْسِنِينَ﴾ البقرة: ٥٨ الأعراف: ١٦١</p> | <p>قَالَ تَعَالَى: ﴿وَإِذْ قُلْنَا اَدْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسَيَرْزِقُ الْمُحْسِنِينَ﴾ البقرة: ٥٨</p> |
| Translation | |
| <p>And (remember) when it was said to them: " Dwell in this town and eat therefrom wherever you wish, and say, (O Allāh) forgive our sins" and enter the gate prostrate. We shall forgive you your wrongdoings. We shall increase for the good- doers. (Al- Hilali and Khan, 1996: 249)</p> | <p>And (remember) when we said : " Enter this town and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration and say: ' forgive us, ' and we shall forgive you your sins and shall increase for the good- doers. " (Al- Hilali and Khan, 1996: 23)</p> |
| Expressions | |
| <p>Dwell اسْكُنُوا</p> | <p>Enter اَدْخُلُوا</p> |
| Transliteration | |
| <p>Dwell → Askunu:</p> | <p>Enter → Adhḥulu:</p> |

Discussion:

Enter (ادخلو), Dwell (اسكنو)

Entering is the antonym of exiting. Dwelling is the result of entering ; and the latter precedes the former in that it is mentioned early in Surat (al- Baqarah), while dwell is mentioned lately in Surat (al - A'raf). The context of Surat al -Baqarah reminds Bani Israel of the blessings of Allah bestowed upon them and, requires choosing the verb " Enter", because entering the sacred land is a blessing by itself. Turning to the(dwell) used in Surat al -A'raf, we notice that it refers to the obedience to Allah's Shari'ah (commands and rules). This situation tends to details and history of Bani Israel, which requires the verb " Dwell" implying the apply to Allah's Shari'ah.

Text Analysis

Text 3:

| | |
|---|--|
| قَالَ تَعَالَى: ﴿فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ﴾ البقرة: ٥٩ | قَالَ تَعَالَى: ﴿فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنْ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ﴾ الأعراف: ١٦٢ |
| Translation | |
| But those who did wrong changed the word from that which had been told to them for another, so we sent upon the wrongdoers Rijiz (a punishment) from the heaven because of their rebelling against Allāh's obedience. (Al- Hilali and Khan, 1996: 24) | But those among them who did wrong, changed the word that had been told to them. So we sent on them a torment from the heaven in return for their wrongdoings (Al- Hilali and Khan, 1996: 249) |
| Expressions | |
| فَأَنْزَلْنَا | فَأَرْسَلْنَا |
| Transliteration | |
| Faʿanzalna → Sent | Faʿarsalna → Sent |

Discussion :

Sent (فَأَنْزَلْنَا), Sent (فَأَرْسَلْنَا)

The word Sent (فَأَنْزَلْنَا) refers to the falling of something, while Sent (فَأَرْسَلْنَا) refers to extending of something. The context of Surat al-Baqarah is that of reminding the children of Israel of the blessings Allah bestowed upon their father before attracting them to believe in the prophecy of the prophet Muhammad (peace be upon him) and warn them against disobeying him. This context requires an eloquent term to remind them of the catastrophes afflicted them due to disobeying Allah. That's

why the verb Sent (فَأَنْزَلْنَا) which refers to direct descending is used in this Sura, while the verb sent (فَأَرْسَلْنَا) is used in Surat al- A'raf, because of the main aim of this Sura which is to present the history of bani Israel's story. Therefore, the context requires the verb (فَأَرْسَلْنَا) which refers to graduate descending.

Text Analysis

Text 4:

| | |
|--|--|
| <p>قَالَ تَعَالَى: ﴿وَقَطَعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ، أَنْبِ اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبَهُمْ كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ﴾ البقرة: ٦٠</p> <p>يُظْلِمُونَ﴾ الأعراف: ١٦٠</p> | <p>قَالَ تَعَالَى: ﴿وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبَهُمْ كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ﴾ البقرة: ٦٠</p> |
| Translation | |
| <p>And we divided them into twelve tribes nations. We revealed to Moses when his people asked him for water (saying) : " strike the stone with your stick, " and there gushed forth out of it twelve springs, each group knew its own place for water ... (Al- Hilali and Khan, 1996: 248)</p> | <p>And (remember) when Moses asked for water for his people, we said : " strike the stone with your stick. " Then gushed forth therefrom twelve springs. Each people knew its own place for water. " Eat and drink of that which Allah has provided and do not act corruptly, making mischief on the earth. " (Al- Hilali and Khan, 1996: 24)</p> |
| Expressions | |
| <p>Gushed فَانْفَجَرَتْ</p> | <p>Gushed فَانْفَجَرَتْ</p> |
| Transliteration | |
| <p>Gushed → Fanbajast</p> | <p>Gushed → Fanfajart</p> |

Discussion :

Gushed (فأنفجرت), Gushed (فأنبجست)

The items Gushed (فأنفجرت) and Gushed (فأنبجست) have the same propositional meaning but differ in their expressive meaning. Explosion originally means the opening of everything such as dawn. As for gushing (فأنبجست) it means the exploding of water. It mostly used for the things gushing out of a narrow opening, while the verb gushed (فأنفجرت) used for the things getting out of a wide opening. The verb gushed (فأنبجست) is narrower than gushed (فأنفجرت), for the latter starts as gushing (الانبجاس) before it turns out into explosion. Gushed (فأنفجرت) means getting the water out in big quantities, while gushed (فأنبجست) is getting out in small quantities. Gushed (فأنفجرت) originally means rip and tearing out, while Gushing (الانبجاس) is a noun referring to a narrow rip. The difference between explosion and gushing is one which is between general and particular. A thing gushes at the beginning before it explodes. These two verbs clarify that Surat al-Baqarah is the context of enumerating Allah's blessings upon Bani Israel. The term "gushed" (فأنفجرت) is used in this Sura to denote the explosion of water in big amount from the springs Allah gave to the Bani Israel. In Surat al-A'raf, however, which aims at reproaching the disbelievers who went a stray way not the believers way, the use of the word "gushed" (فأنبجست) is more precise. It denotes getting the water out in small quantities; an image harmonious with Surat al-A'raf. We can conclude that the verb gushed (فأنفجرت) is more eloquent in denoting the large quantities of water, an image harmonious with the context of mentioning the blessing of Allah in Surat al-Baqarah Sura.

Text Analysis

Text 5:

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| <p>قَالَ تَعَالَى: ﴿وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ﴾ الأعراف: ١٧١</p> | <p>قَالَ تَعَالَى: ﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ﴾ البقرة: ٦٣</p> |
| Translation | |
| <p>And (remember) when we raised the mountain over them as if it had been a canopy, and they thought it was going to fall on them. (we said): " Hold firmly to what we have given you (Torah), and remember that which is therein, so that you may fear Allāh and obey Him. "</p> <p>(Al- Hilali and Khan, 1996: 251)</p> | <p>And when we took your covenant and we raised above you the Mount (saying): " Hold fast to that which we have given you, and remember that which is therein so that you may become Al- Muttaqūn.</p> <p>(Al- Hilali and Khan, 1996: 25)</p> |
| Expressions | |
| <p>Raised نَتَقْنَا Mountain الْجَبَل</p> | <p>Raised وَرَفَعْنَا Mount الطُّور</p> |
| Transliteration | |
| <p>Raised → Nataqna: Mountain → Aljabla</p> | <p>Raised→Warafa'na: Mount → Alṭwra</p> |

Discussion:

Raised(رفعنا), Raised (نتقنا)

Mount (الطور), Mountain (الجبل)

The meaning of (raised), (رفعنا) is clear and known, while the meaning of (raised), (نتقنا), (nataqna:) denotes shaking something forcefully to pull it up from its place completely. It is derived from the verb (نتق), (nataqa) raised. Turning to the scond pair of expressions, viz. (mountain), (الطور)and (mount) (الجبل), we find the meaning of the former is quite

obvious, while the latter has one meaning referring to temporal or special extension.

The choice of (raised), (رفعنا) in Surat al- Baqarah and (raised), (ننقنا) in Surat al-A'raf is very precise, because the context of this Sura imposes the use of raised (ننقنا) to warn the addressees against following Bani Israel in what they did, viz. disobeying the prophet Mohammed. Moreover, the choice of (mount), (الطور) in Surat al- Baqarah and (mountain), (الجبل) in Surat al-A'raf has a reproaching connotation to Bani Israel ; the word "mountain (الجبل) denotes power and horror which drives the obedience of Allah. And the choice of (mount), (الطور) in Surat al- Baqarah has a reference to the Jews contemporary to prophet Mohammad and who are well- known of the history of their ancestors. Hence, the choice of these terms are more suitable to achieve the desired aim. Additionally, we can note that the (mount), (الطور) is more gigantic than the (mountain), (الجبل) and the verb (raised), (رفعنا) corresponds to the (mount), (الطور) more than the verb (raised), (ننقنا), because it is gigantic, while (raised), (ننقنا) is relative. Furthermore, the mountain (الجبل) is part of the mount (الطور). So, we can conclude that context has a role in choosing the appropriate term, and can contribute to linking the internal and external meanings, so that the addressee can gain deep understanding of the contextual, social and psychological meanings equally.

Text Analysis

Text 6:

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| <p>قَالَ تَعَالَى: ﴿وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا شَهِدْنَا عَلَىٰ أَنْفُسِنَا وَغَرَّبْنَاهُمْ نَحْيَهُ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣٠﴾</p> | <p>قَالَ تَعَالَى: ﴿يَمْعَشَرِ الْجِنَّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا شَهِدْنَا عَلَىٰ أَنْفُسِنَا وَغَرَّبْنَاهُمْ نَحْيَهُ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣٠﴾</p> |
| Translation | |
| <p>And those who disbelieved will be driven to Hill in groups till when they reach it the gates thereof will be opened. And its keepers will say : " Did not the Messengers come to you from yourselves, reciting to you the verses of your lord, and warring you of the meeting of this Day yours? "... (Al- Hilali and Khan, 1996: 664)</p> | <p>O you assembly of jinn and mankind ! " Did not there come to you Messengers from amongst you reciting unto you My verses and warring you of the meeting of this Day of yours? ... (Al- Hilali and Khan, 1996: 214)</p> |
| Expressions | |
| <p>Reciting يَتْلُونَ</p> | <p>Reciting يَقُصُّونَ</p> |
| Transliteration | |
| <p>Reciting → Yatlu:na</p> | <p>Reciting → Yaquṣuna</p> |

Discussion :

Reciting (يَتْلُونَ), Reciting (يَقُصُونَ)

The story (القصة) means an item of news which is to be recited (قص) by someone. This is on the one hand on the other hand, recite (يتلو) means read, and recitation (التلاوة) is for a text to be read whether by memorization or from a book. The story could be written in a text or handed down orally, and it tells the news, and can be general or from a journal. The verb (recite), (يَقُصُّ) is more general and can be from a book or not, while recite (يتلو) is less general and is bound to a book. The context shows that the messengers, with sacred books or without, have messages all. messengers without books are inspired orally. Therefore the word reciting (يَقُصُونَ) covers all the messengers with sacred books or without, and the verb recite (يَقُصُّ) is used with the

messengers with or without sacred books. On the contrary, the verb recite (يَتْلُو) is only used with the messengers with sacred books. The context shows that in aya (130) of Surat al- An'ām, there is a mention of the verb recite (يَقْصُ), because Allah's discourse is directed to the Jin as well as human being without exception whether with sacred Books or not. In aya (71) of Surat al- Zumar, the verb recite (يَتْلُو) is used, because the discourse is directed to a small group, rather than the Jin and human beings. We conclude from the previous discussion that when Allah mentions reciting (يَقْصُونَ), the word is used to mean generalization, while the word reciting (يَتْلُونَ) is used to mean particularization.

Text Analysis

Text 7:

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|---|---|
| <p>قَالَ تَعَالَى: ﴿أَسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَأَضْمَمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَٰلِكَ بُرْهَانُكَ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ﴾ القصص: ٣٢</p> | <p>قَالَ تَعَالَى: ﴿وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ فِي تِسْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ﴾ النمل: ١٢</p> |
| Translation | |
| <p>Put your hand in your bosom, it will come forth white without a disease ; and draw your hand close to your side to be free from the fear. These are two Burhān (signs) from your lord to Pharaoh and his chiefs. Verily, they are the people who Fāsiqūn (rebellious). (Al- Hilali and Khan, 1996: 554)</p> | <p>And put your hand into your bosom, it will come forth white without hurt. (These are) among the nine signs to Pharaoh and his people. Verily, they are a people who are Fāsiqūn (rebellious). (Al- Hilali and Khan, 1996: 448)</p> |
| Expressions | |
| Put أَسْلُكْ | Press وَأَدْخِلْ |
| Transliteration | |
| Put→Asluk | Press → Adhīl |

Discussion :

Put (اسلك), Put (ادخل)

After investigating the context of each verb used, it turns out to be that the discorsal meaning of put (اسلك), in al-Qasas Sura, is that of easiness, simplicity and reviewing Allah blessings on Moses by saving him from Pharoah and his people. As a parallel, the discourse in Surat al-Naml requires the use verb (ادخل) which denotes hardship and obligation. In Surat al-Qasas, the verb put(اسلك) signifies passing through a way which can be simple and easy. That's why it is more suitable in the context of easiness and simplicity. Putting(الادخال) is more particular than the verb put (اسلك) and is more suitable in the context of hardship, obligation and complexity. Putting(السلك) can be putting (ادخال) or not. For example, we can say "I passed(سلكت) through the way" to mean: " walked on it ". We may also say: " I passed (ادخلت) the thread in the needle" to mean: put (ادخلت) in it. Putting (الادخال) is harder and more particular than putting (السلك).

Text Analysis

Text 8:

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|---|---|
| قَالَ تَعَالَى: ﴿وَلَقِيلُ مِنَ الْآخِرِينَ﴾ الواقعة: ٤٠ | قَالَ تَعَالَى: ﴿وَقَلِيلٌ مِنَ الْآخِرِينَ﴾ الواقعة: ١٤ |
| Translation | |
| And a multitude of those will be from the later generations. (Al- Hilali and Khan, 1996: 771) | And a few of those will be from the later generations. (Al- Hilali and Khan, 1996: 770) |
| Expressions | |
| Multitude وَلَقِيلُ | Few وَقَلِيلٌ |
| Transliteration | |
| Multitude → tulatun | Few → Qali:lun |

Discussion:

Few (قليل), Multitude (ثلة)

One can understand from the context of the gracious aya: " And few of those will be from the latter generation", that those who enjoy the blessings of paradise are few in number, i. e. those who were the first to believe in Islam. Allah refers to those as " a few ", to mean the prophet Muhammad with his family only. Although they are few in number, they managed to stick to Islam and convert a large number of the first generations who believe in Islam. Turning to the context of the aya: " And a multitude of those will be from the latter generations ", we find it refers to those from the time of Adam till the time before Muhammad's prophecy including all the prophets and messengers. These are the large number of formers, the owners of the Right and good deeds. "Thulatun " (multitude) its used to suit the large number of the people from the old nations before the prophet Muhammad's time who believed in their prophets and messengers. We can note in the Quranic discourse that Allah has divided Surat al-Wāqī'ah into groups and showing the destiny of each of these groups. The context shows the reasons behind the use of the word " Thulatun " (multitude) and " few" which are seen to be synonymous, but are different in meaning.

10- Conclusions:

By virtue of the aims outlined earlier in this research and the analysis conducted, the following conclusions are arrived at :

- 1- As far as context is concerned, the researcher has found out that it is :
 - a- the central axis of interpretive rhetorical and linguistic study,
 - b- the specifier of meaning. The reader can rely on the linguistic environment that surrounds the word, phrase or sentence to specify their meaning,
 - c- the contributor to link the internal and external meanings, so that the reader can gain deep understanding of the contextual, social, and psychological meanings equally,
 - d- the environment in which the utterance is uttered together with all it's elements (speaker and receiver), and

e- of two types, either linguistic or social, when the word occurs in a sentence or a phrase, it is said to be in a linguistic context, while when it is uttered in a certain situation, it is said to be in a social context.

2- In relation to word meaning, it has been observed that :

- a- each word used in the Quraanic text has its own independent meaning,
- b- the holy Quraan is a precise language in which there are no two words that are entirely interchangeable without causing some alternation in meaning, and
- c- words cannot be identical and the only criterion for selecting words according to different mode, tenor or tone of discourse is context.

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التحليل السياقي لبعض التعابير المترابطة دلاليًا في الخطاب القرآني

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المستخلص

على خلاف الخطاب الإنساني، فإنَّ القرآن الكريم معجزة من عند الله وهو كلام غير قابل للتقليد ويتميز بخصائص لغوية عالية من حيث الأسلوب والترابط في المعنى؛ إذ تعدّ الكلمات من أهم العناصر الأساسية في تمثيل المعنى في النص القرآني .

تناولت هذه الدراسة التحليل السياقي لبعض التعابير التي تبدو متشابهة في المعنى (مترادفة) في الخطاب القرآني ولكنها تختلف طبقاً للسياق الذي وردت فيه، إذ تناولت الدراسة المشكلة التي بها انقسم اللغويون إلى فريقين، عُدَّ الفريق الأول هذه التعابير مرادفات الواحدة للأخرى في السياق القرآني ومن ناحية أخرى رفض الفريق الآخر من اللغويين وجود الترادف في السياق القرآني، وعُدَّ لكل كلمة الدور الخاص بها في السياق المستعمل .

يعدّ السياق الدليل في تحديد التعابير في القرآن وبناءً على ذلك استنتجت الدراسة أنَّ القرآن الكريم لا يستعمل كلمتين بالمعنى نفسه وبشكل مطلق بينت الدراسة أنَّ السياق هو المعيار في اختيار الكلمات طبقاً للأسلوب أو طبيعة الخطاب .