The Study of Semantic Deviation In the Language of The Holy Quran

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Abstract

The study deals with different types of semantic deviations in the language of Holy Quran. It mentions and reviews various opinions of well-known linguists such as Geoffrey Leech, David Crystal and George Yule who have a wide experience in semantic analysis. The concept of semantic deviation is discussed by linguists to show the reader the concept of rhetoric in the literary language.

Since the language of Holy Qur'an is the main source of rhetoric for all Muslims in the world, so it is important to know the implications and hidden meanings of sentences and phrases of the Holy Qur'an. This type of study is important for all Muslims who read the Holy Qur'an to recognize the right analysis of the Holy ayahs. The aim of the study is to show the reader that the language of Holy Qur'an is not something easy to be understood directly. There are many implications and hidden meaning that needs investigations in the study of semantic analysis.

The research is divided into two types: practical and theoretical study. The theoretical part of the study has reviewed different types of linguist's opinions and definitions concerning semantic deviations. On the other hand, the practical part translate the theoretical study into practical analysis built on linguists' model of analysis. The model of analysis depends heavily on Leech's study of semantic analysis mentioned in his famous book *A Linguistic Guide to English Poetry*. Samples of the Holy ayahs are chosen and analyzed according to the selected model.

Introduction

Users of a specific language are highly educated in knowledge to know their language absolutely, syntax , meaning and the sound system. They can recognize grammatical sentences from ungrammatical ones. However, they know how to use their language in an acceptable social context (Fromkin and Rodman,1988:13).

Knowing a language means that the users of a language are mutually co-operative to understand each other regardless whether those language-users acquired the rules of a language from schools or from the social environment. It means that all users of a language can recognize acceptable sentences from unacceptable ones constitutionally. It is not a result of study. These rules of a language are kept within human mind naturally and it is called *language of mind*. It is a consequence of using a language in every day speech(Yule:1988:80).

This linguistic phenomenon is different in a literary work, since the writer uses in a literary work with an unacceptable language in comparison with everyday language. His language infringes all the rules of grammaticality , since he needs his work to be creative and notable. This type of a linguistic phenomenon is called linguistic deviation (Short,1981:57).

.   Deviation means that the writer breaks all the rules of ordinary language. On the other hand, the writer or the poet doesn't abide the rules of the academic language as he to rise above or go beyond the limits of linguistic protocols which describe it (Galperin,1977:21).

Linguistic deviation is a psychological effect on the mind of the reader. A literary work which contains abnormality of a language is considered to be interested and enjoyable for the reader or listener. (Richard,1985:66).

Crystal(2003:404)defines linguistic deviation in terms of verbal humor. Informal conversation is considered to be the source of much of linguistic deviance. This idiosyncratic use of language stems from a humorous use of word play. The linguistic deviance in an informal conversation(verbal humor) is divided into two types: isolated and unpremeditated such as deliberate pun and the spontaneous wisecrack, and the second type of the linguistic deviance in verbal humor is pre-planned and structured as in the caricature, impersonation and cartoon.

Leech in his famous book *A linguistic Guide to English Poetry*(1969:42-52)classifies deviations into seven types. He approves that linguistic deviance occurs in different types of linguistic levels including: semantic, grammatical, graphlogical, phonological , lexical, morphological ,textual and historical deviation.

It is worth mentioning that **semantic deviation** is logically blarney or insanity. It is significant for the reader that the word "sense" is used in a strictly literal-minded way. The way of reading is acceptable for mathematician or logician.

He classifies semantic deviation into three kinds: transference of meaning, semantic oddity and honest deception. He categorizes transference of meaning into four types of meanings namely: metonymy , simile, metaphor, and synecdoche. Metonymy is a *symbolic relationship*. For example, (Crown refers to the king).It can be defined as *a container - contents relationship*, e.g. (I ate the whole box). It means the food inside the box. It is also the relationship between *part and the whole*, e.g. (John has four wheels). It means that John has a car.   Simile is a literary comparison of unrelated things with using indicators such as : "as or like". For example, *"John is like a snake"* . Metaphor is a more complex comparison than simile. Simile is overt while metaphor is covert. In each comparison of simile there is a metaphor. There are different types of metaphor: *the concretive metaphor* in which features of physical things are applied to an abstraction, e.g. " *the light of learning* " , " *room for negotiation* ". The animistic metaphor which attributes features of an animate being to an inanimate being, e.g. " *graves yawned* " or " an *angry sky* ". The humanizing metaphor which imputes features of human being to what is not human , e.g. " the friendly river " or " his appearance and manner speak eloquently for him" or " laughing valleys "(ibid:).

 Widdowson(1975:66) uses the term vehicle and tenor for describing a metaphor. The tenor is (the subject) for which features of the vehicle (the object) are taken, e.g. " John is a snake " . John takes the features of a snake. In such a case, John is a tenor and a snake is a vehicle.

 Kearns(2000:66) asserts that metaphor is different from metonymy ,since creates new links between two different things while metonymy depends on pre-existent links within them. For example, "The white house has announced lately" the pre-existent links is between the white house and the president.

 The last feature in the transference of meaning is synecdoche. It is described as a part of metonymy. It is a figure of speech in which a part refers to the whole e.g. " Two hands are better than one " . This is a proverb means that two persons is better than one, where the word hand refers to a person as a whole.(Leech,1969: 55).

 Semantic oddity denotes Language of nonsense involving five types of figurative language namely: periphrasis, tautology and pleonasm have semantic redundancy ,while oxymoron and paradox have semantic absurdity.

Periphrasis is an expression in which there is an inessential expansion of words such as: " She makes untrue words" instead of saying she tells lies. Tautology is a sentence that is self-evidently true, e.g. " my grandfather is male" or " that lie is false ". Pleonasm is an expression that has useless redundancy ,e.g. " my male grandfather" . Oxymoron is the combination of two contradictory expressions ,e.g. " my male grandmother ". Paradox is a sentence that is absurd from its contents, e.g. " that lie is true". Honest deception   is classified into three categories 1- Hyperbole(exaggeration) 2- Litotes(understatement) 3- Irony. Leech argues that all honest deception of figurative language are similar in that they distorts the truth. Hyperbole misinterprets the truth by saying unbelievable facts, e.g. " the bridge was twisted under their feet" Litotes misrepresents the truth by understating the facts, e.g. " Even eternity is too short" .(Ibid:167).

Irony is a literary technique and rhetorical device used by the poet or literary critics to say the opposite of the reality. Irony can be subdivided into various types including: verbal Irony, situational Irony and dramatic Irony. Verbal Irony is a type of Irony that is to make the meaning of your sentence different from the reality. Situational Irony is a dissimilarity between the result and intention when the result is completely different from the desired goal. Dramatic Irony is a type of Irony in which the audience and the listener knows the actions while the character doesn't. For example, an actor who says to his partner, I will see you tomorrow, but in fact the audience knows that he will die tomorrow(Lakoff,1980:77).

Accordingly, the research has been divided into two parts: the theoretical part and the practical part. The theoretical part reviews the definitions and opinions of the well-known linguists concerning the concept of semantic deviation in Language. The practical part depends on the theories and opinions to constitute a practical model for texts-analysis. The model of analysis depends heavenly on Geoffrey Leech's theories and definitions of meaning. He classifies meaning into: transference of meaning, semantic oddity and honest deception mentioned in his famous book _A Linguistic Guide to English Poetry_. , and others who have a huge experience in semantic analysis.

The aim of the study is to investigate different types of semantic deviations in the language of the Holy Quran. It is important for the readers of the Holy Quran that many ayahs are difficult to be interpreted, since they have hidden meanings and connotations. Texts from the Holy Quran are chosen and analyzed according to the model of analysis depending on theories and opinions of the mentioned linguists. The texts from the Holy Quran are translated from Arabic to English according to

Shaykh Qaribullah's translation: "*The meaning of the Holy Quran*"
.www.e-Quran.com

Texts Analysis of semantic Deviations of the Holy Quran

بسم الله الرحمن الرحيم

"فَإِن لَّمْ تَفْعَلُوا وَلَن تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ "

"*And if ye do it not - and ye can never do it - then guard yourselves against the Fire prepared for disbelievers, whose fuel is of men and stones*" (Qaribullah,2009).

(سورة البقرة الآية ٢٤)

The Analysis

In this Holy ayah, the Almighty God makes a metaphorical comparison between the disbelievers with the stones to be the fuel for the fire. The hidden meaning behind this Holy ayah is to show the readers (the believers) that disbelievers in their worldly life like stones. They are blind and deaf to see and hear the God's ayahs, so they deserve to be like stones to be fuel for the fire.

قَسَتْ قُلُوبُكُم مِّن بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ   ثُمَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ"

"*Then, even after that, your hearts were hardened and became as rocks, or worse than rocks, for hardness. For indeed there are rocks from out which rivers gush, and indeed there are rocks which split asunder so that water floweth from them. And indeed there are rocks which fall down for the fear of Allah. Allah is not unaware of what ye do.*" (Qaribullah,2009)**.**

(سورة البقرة ٧٤)

The Analysis

The use of simile is existent in this Holy ayah to make a comparison between the heart of the infidels and the stones. This comparison shows how the unbelievers are very hard-hearted even harder than a stone, since some of the stones may explode and the water will come out of them.

بسم الله الرحمن الرحيم

"وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عليم"

"Unto Allah belong the East and the West, and whithersoever ye turn, there is Allah's Countenance. Lo! Allah is All-Embracing, All-Knowing". (سورة البقرة الآية ١١٥) (Qaribullah,2009).

The Analysis

God, the Glorified and Exalted is personified and embodied in the use of the expression "God's face". According to Leech's classifications of meaning, this is called *humanizing metaphor*. So, the A almighty God are attributed the features of human beings.

بسم الله الرحمن الرحيم

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ

"*The likeness of those who disbelieve (in relation to the messenger) is as the likeness of one who calleth unto that which heareth naught except a shout and cry. Deaf, dumb, blind, therefore they have no sense***."**

(سورة البقرة الآية ١٧٢)

The Analysis

Metaphorical comparison is made when disbelievers are compared to animals by using the word " calleth" ينعق . So, they are like animal. They don't hear ,see and talk like animal and they have no mind at all.

بسم الله الرحمن الرحيم

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا

إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ"

"*He hath forbidden you only carrion, and blood, and swineflesh, and that which hath been immolated to (the name of) any other than Allah. But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is Forgiving, Merciful.*"
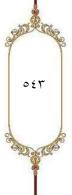
(سورة البقرة١٧٣)

The Analysis

In this Holy ayah, metonymy is used as a kind of semantic deviation. According to linguists' opinions, metonymy is classified into different types of close meaning relation. In this type of close meaning relation, the relation is *part of the whole* . the word " blood" is a part of the carcass.

بسم الله الرحمن الرحيم

وَلَوْ أَنَّمَا فِي الْأَرْضِ مِن شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِن بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ

عَزِيزٌ حَكِيمٌ"

"And if all the trees in the earth were pens, and the sea, with seven more seas to help it, (were ink), the words of Allah could not be exhausted. Lo! Allah is Mighty, Wise."

(سورة لقمان الآية ١٢٧)

The Analysis

The use of hyperbole is clear in this holy ayah. The almighty God uses the exaggeration formula to show His great ability to control the universe. Allah teaches His slaves that His words are endless even when the trees in the earth were pens and the seas were ink. Therefore, this exaggeration in His speech to show His huge powerful over the universe.

بسم الله الرحمن الرحيم

"وَلا تَمْشِ فِي الأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الأَرْضَ وَلَن تَبْلُغَ الجِبالَ طُولًا "

"And walk not in the earth exultant. Lo! thou canst not rend the earth, nor canst thou stretch to the height of the hills."

(سورة الاسراء الآية ٣٧)

The Analysis

Hyperbole is a figurative language that is used in this Holy ayah. Allah(The almighty) gives a moral lesson to human being. Allah (The almighty) advices His slaves not to be arrogant by using exaggeration formula via these expressions: *"thou canst not rend the earth"* إِنَّكَ لَن "وَلَن تَبْلُغَ الجِبالَ and *"thou stretch to the height of the hills."* تَخْرِقَ الأَرْضَ طُولا". So, this exaggeration in language is to remind all human beings of their weakness for the power and greatness of the God.

بسم الله الرحمن الرحيم

"مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِّن مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ" وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّارِبِينَ وَأَنْهَارٌ مِّنْ عَسَلٍ مُّصَفًّى وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ"

"*A similitude of the Garden which those who keep their duty (to Allah) are promised: Therein are rivers of water unpolluted, and rivers of milk whereof the flavour changeth not, and rivers of wine delicious to the drinkers, and rivers of clear-run honey; therein for them is every kind of fruit, with pardon from their Lord. (Are those who enjoy all this) like those who are immortal in the Fire and are given boiling water to drink so that it teareth their bowels***"**

(سورة محمد الايه١٥)

The Analysis

The effect of the hyperbole is very apparent for the reader. This type of exaggeration is to create an imaginative picture and to increase emotion for paradise in the mind of believers. The exaggeration formula is used by the Almighty God is to increase the longing of believers for Heaven. The Almighty God describes different types of rivers containing: honey, milk and wine that can't be found the worldly life. These rivers in the Haven are different from those in the earth, since they aren't changed according to effects and changes of the time and place.

بسم الله الرحمن الرحيم

إِنَّ الَّذينَ كَذَّبوا بِآياتِنا وَاستَكبَروا عَنها لا تُفَتَّحُ لَهُم أَبوابُ السَّماءِ وَلا يَدخُلونَ الجَنَّةَ حَتّى يَلِجَ" الجَمَلُ في سَمِّ الخِياطِ وَكَذلِكَ نَجزِي المُجرمين"

"*Lo! they who deny Our revelations and scorn them, for them the gates of heaven will nor be opened not will they enter the Garden until the camel goeth through the needle's eye. Thus do We requite the guilty***."**

(سورة الاعراف الآية ٤٠)

The Analysis

The use of hyperbole is used in this Holy ayah to give the disbelievers feeling of hopeless to enter the paradise as a punishment of their arrogance. This type of exaggeration between the camel and the

needle's eye is to make fun of the infidels and to tell them that the attainment of paradise and mercy is far from them like this comparison.

بسم الله الرحمن الرحيم

"هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ"

"He it is Who fashioneth you in the wombs as pleaseth Him. There is no God save Him, the Almighty, the Wise."

(سورة ال عمران الآية ٦)

The Analysis

     Metonymy is used in this Holy ayah. Metonymy is a figure of speech to indicate the close connection of meaning. According to the opinions of linguists metonymy is a pre-existent link between two things. The Almighty God make a connection between the wombs and the women. This type of metonymy is called a part of the whole close relation of meaning.

بسم الله الرحمن الرحيم

"وَ۞أَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى" " وَأَنَّهُ هُوَ أَمَاتَ واحيى"

"*And that He it is who maketh laugh, and maketh weep,*"

"*And that He it is Who giveth death and giveth life;*"

(سورة النجم الآيات رقم ٤٢و٤٣)

The Analysis

     Contradictory words are used in the Holy above ayahs. The Almighty God the one who can make people weep or laugh. God is the one that gives life and makes others die. The use of contradictory words is called oxymoron in the study of semantic deviations. The use of these contradictory words is to show the power of the God.

بسم الله الرحمن الرحيم

"مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَاةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظالمين"

"*The likeness of those who are entrusted with the Law of Moses, yet apply it not, is as the likeness of the ass carrying books. Wretched is the likeness of folk who deny the revelations of Allah. And Allah guideth not wrongdoing folk*".

(سورة الجمعة اية ٥)

The Analysis

In this Holy ayah the use of simile is apparent to make a comparison between the Jews who were responsible to write the old testaments and the ass carrying books. They are resembled the ass, since the carry books without knowing what is going on.

بسم الله الرحمن الرحيم

"إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا"

"*Lo! those who swear allegiance unto thee (Muhammad), swear allegiance only unto Allah. The Hand of Allah is above their hands. So whosoever breaketh his oath, breaketh it only to his soul's hurt; while whosoever keepeth his covenant with Allah, on him will He bestow immense reward*"

(سورة الفتح الآية ١٠)

The Analysis

In this Holy ayah, the Almighty God is personified and embodied by using the word " the Hand of Allah is above their hands". According to the opinions of linguists, it is a humanizing metaphor. The features of human being are attributed for the God. The benefit of this personification is to give the believers power to stand in the side of the prophet Muhammad.

بسم الله الرحمن الرحيم

" إِذ قالَ يوسُفُ لِأَبيهِ يا أَبَتِ إِنّي رَأَيتُ أَحَدَ عَشَرَ كَوكَبًا وَالشَّمسَ وَالقَمَرَ رَأَيتُهُم لي ساجِ﮿دينَ"

"When Joseph said unto his father: O my father! Lo! I saw in a dream eleven planets and the sun and the moon, I saw them prostrating themselves unto me."

(سورة يوسف الآية ٤)

The Analysis

The use of humanizing metaphor is also used in this Holy ayah. The planets are personified by applying the features of human being for them. They are prostrating to Joseph. The humanizing metaphor formula is to show how Joseph's brothers testify that he is God's prophet.

بسم الله الرحمن الرحيم

﴿٤٧﴾ "خُذُوهُ فَاعتِلُوهُ إِلَى سَوَاءِ الجَحِيمِ"

﴿٤٨﴾"ثُمَّ صُبُّوا فَوقَ رَأْسِهِ مِنْ عَذَابِ الحَمِيمِ "﴿٤٩﴾ ذُقْ إِنَّكَ أَنتَ العَزِيزُ الكَرِيمُ "

" *Take him and drag him to the midst of hell*,"

"*Then pour upon his head the torment of boiling water*."

"*Taste! Lo! thou wast forsooth the mighty, the noble*!"

(سورة الدخان الآيات ٤٧و٤٨و٤٩)

The Analysis

God Almighty mocks the infidel in a way of mockery saying " you are the mighty , the noble." . A verbal Irony formula is used to show how the infidel is tormented most severely after he was dear and generous among his tribe and followers.

بسم الله الرحمن الرحيم

"وَإِذ يَمْكُرُ بِكَ الَّذِينَ كَفَروا لِيُثْبِتوكَ أَو يَقْتُلوكَ أَو يُخْرِجوكَ وَيَمْكُرونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيرُ الماكِرينَ"

"And when those who disbelieve plot against thee (O Muhammad) to wound thee fatally, or to kill thee or to drive thee forth; they plot, but Allah (also) plotteth; and Allah is the best of plotters."

(سورة الانفال الآية ٣٠)

The Analysis

The infidels are ridiculed by the use of verbal Irony used by the Almighty God as a reaction of their mockery and malice. Allah the Almighty addresses the prophet Muhammad telling him that the deception of the infidels is of no use. Their deception and deceit will be discovered and they will be defeated, because they are the losers.

بسم الله الرحمن الرحيم

"اتَّخَذوا أَحبارَهُم وَرُهبانَهُم أَربابًا مِن دونِ اللَّهِ وَالمَسيحَ ابنَ مَريَمَ وَما أُمِروا الا لِيَعبُدوا إِلهًا واحِدًا لا إِلهَ إِلا هُوَ سُبحانَهُ عَمّا يُشرِكونَ"

◌ " *They have taken as lords beside Allah their rabbis and their monks and the Messiah son of Mary, when they were bidden to worship only One God. There is no God save Him. Be He Glorified from all that they ascribe as partner (unto Him)*!"

(سورة التوبة الآية ٣٢)

The Analysis

Allah the Almighty, addresses the rabbis and the monks saying to them that you have made yourselves Lords beside Allah. And that Christ, son of Mary, is commanded that Allah is the only God to be worshiped. In this noble ayah , Allah the almighty makes a simile comparison between the rabbis and monks of Christ with the characteristics of divinity.

بسم الله الرحمن الرحيم

"إِنَّ شَرَّ الدَّوابِّ عِندَ اللَّهِ الَّذِينَ كَفَروا فَهُم لا يُؤْمِنونَ"ا

"*Lo! the worst of beasts in Allah's sight are the ungrateful who will not*" *believe*".

(سورة الانفال الآية ٥٥)

The Analysis

The use of the metaphorical comparison is used to compare the infidels with animals as the almighty God choses the word شَرَّ الدَّوابِّ to refer to the infidels. It is evidence that the infidels don't understand anything from this world. They only eat and drink like animals without thinking of the creator of the universe.

Conclusion

It is worth mentioning that in the study of the language of the Holy Quran, there are different types of connotations and hidden meaning according to the intended meaning of the speaker. Having analyzed a number of Holy ayahs, there are a lot of texts in the Holy Quran that can't be interpreted without investigation in the hidden meaning behind the words. Many types of semantic deviations are used in the language of the Holy Quran such as: metaphor, metonymy, simile, hyperbole, Irony and synecdoche. It is worth mentioning that these types of semantic deviations are mentioned in the Holy Quran in the form of proverbs comparing the infidels with animal or with inanimate objects to bring the image of infidels closer to the mind of the Muslim reader. Finally, we hope that we have succeeded to present some types of semantic deviations in the language of the Holy Quran.

الملخص
دراسة انحراف المعنى في لغة القران الكريم

تبحث الدراسة في مختلف أنواع الانحراف في المعنى للغة القران الكريم ، حيث انها استعرضت مختلف اراء اللغويين المشهورين من أمثال *جيفري ليج* ، *ديفيد كرستال* و *جورج يول* الذي لهم خبرة كبيرة في دراسة تحليل المعنى . درس اللغويين مفهوم الانحراف في المعنى لكي يعرفوا القارئ على مفهوم البلاغة في اللغة الادبية .

وحيث ان القران الكريم هو المصدر الرئيسي للبلاغة لكل المسلمين في العالم لذلك من المهم معرفة الضمنيات الموجودة في القران الكريم فضلاً عن المعنى المخفي للجمل والعبارات في القران الكريم لذلك هكذا نوع من الدراسة تعتبر مهمة لكل المسلمين الذين يقرؤون القران الكريم لمعرفة المعنى الصحيح للآيات الكريمة .

الهدف من الدراسة لتعريف القارئ انه لغة القران ليست بالأمر السهل ليتسنى لأي شخص معرفة المعنى مباشرةً . هناك ضمنيات في المعنى ومعنى مخفي يكون خلف الكلمات التي تحتاج تحقيق ودراسة التحليل في المعنى .

ينقسم البحث الى قسمين عملي و نظري . فقد استعرض القسم النظري مختلف انواع اراء اللغويين فيما يتعلق بمفهوم الانحراف في المعنى في حين ترجمت هذه الآراء النظرية الى تحليل عملي مبني على قاعدة لغوية مقتبسة من مجموعة اللغويين المذكورين . القاعدة اللغوية اعتمدت بقوة على دراسة جيفري ليج في تحليل المعنى والمذكور في كتابه المشهور *الدليل اللغوي للشعر الانكليزي* . نماذج من الآيات الكريمة اختيرت وحللت طبقاً للقاعدة اللغوية المذكورة.

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