

Investigating the Nuance Differences of the Lexical Synonyms in the Holy Quran - A Case Study of two lexical words in the Quran; كُتِبَ (kutiba) and خَوْف (khawf)

Mohammed Gorashi Yassin Elhaj¹ 

¹ Department of English, College of Arts,
Karary University, Sudan
wadgorashi75@gmail.com

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Abstract

This study investigates the lexical synonym in the holy Quran as a linguistic phenomenon that the lexical synonyms which have different spelling and structure do not convey the same meaning and connotation in the Quraic text. For example; words like كُتِبَ (kutiba) which has synonymous words as; فَرَضَ (furid), لَزَمَ (lazam), and أَمَرَ (amar) which they all revolve around the meaning of 'obligatory' but they have subtle semantic differences in terms of meanings and connotations. This study is conducted in Sudan, Africa which is limited to the book of holy Quran. In this study the researcher followed the quantitative approach where the comparative descriptive study is used aligned with the componential analysis. The sample of this study consists of two Quranic words synonyms for data collection. With reference to some interpretations of these words according to the historian Islamic scholar Ibn kathir as a famous expert of Tafsir (exegesis of Quran) and the current Islamic scholar Mohamed Shahrour as a reformist thinker in the Islamic studies. This study achieved its main aim which is reflected in the findings. In which the main finding is that there no two lexical synonyms in the Quran having different spelling and structure can be used interchangeably to convey the same meaning and connotation. This study recommends that: Understanding lexical synonyms in the holy Quran requires familiarity with word; concept, context, and recognition, therefore, researchers, readers and translators should know that every word in the Quran has distinctive meaning according to the contextual usages.

Keywords: lexical synonym, Holy Quran, comparative descriptive study

1. Introduction

James Champlin, (2021) defines synonyms as words that have similar meanings or can be used interchangeably in specific contexts without changing the overall sense of the sentence. In this context, this study deals with the lexical synonyms of the holy Quran (the last message of almighty God 'ALLAH' to his prophet Mohammed peace and blessing upon him).as the richest resource of synonyms in Arabic language. However this stock of synonyms encountered misunderstanding of many interrupters, linguists and readers. Despite of the clearest Arabic language of the Quran, it is still subject to various interpretations and discussions. So, this subject raised the attention of the researcher of this study to deal

with such linguistics miracle with high accuracy aligned with Quranic context. Therefore, studying synonym is a crucial for strengthening any language. In other words, the more synonyms a language has, the better it can convey the nuanced differences between words accurately and comprehensively. Bearing in mind that, Arabic language has intricate rules and rich lexicon of synonyms, stands as one of the most complex and expressive languages. Consequently, the Quran is one of the most significant texts in the Arabic language, emphasizing the importance of distinguishing between synonyms. This distinction is vital for linguistic accuracy and achieving a more comprehensive understanding of the divine message and its meanings. The Quran enables the Arabic language to capture a dynamic and evolving reality, as its texts are not static but flexible, dynamic, and capable of self-renewal over time due to the richness and complexity used in its formulation.

1.1. Statement of the Problem

The problem of this study states the lexical synonyms in languages as general is indeed confusing unless given a great attention. However, the language of the holy Quran has a distinguished semantics. More especially lexical synonyms in the holy Quran that have its own contextual meaning in a way that there are no lexical synonyms that differ in spellings and structures can be used interchangeably to convey the same meaning and connotation. For instance the words الموت "Al mout" and الوفاة "Al wafaat" meaning "death" are used in the Quran differently whereas; many other usages of these synonyms are employed with the same meaning. Hence, the book of the holy Quran contains hundreds of synonyms which are identified and understood as equivalences; however this phenomenon has not received a great concern of investigation among linguists and interpreters. In This regard, the researcher of this study illustrates that the neglecting of the lexical synonyms differences can lead to insignificant understandings of the Quran, misleading the reader from the actual intended meanings and resulting in a superficial or even erroneous comprehension of the Quranic text.

The researcher of this study believes that; firstly, studying lexical synonyms in the Quranic text is very significant because it highlights the subtle differences between words that may appear similar in meaning but carry entirely different connotations. Then, this study may contribute in breaking the stagnation of Islamic heritage, including interpretations and jurisprudence, due to the lack of a solid basis for differentiating between the meanings of synonyms. Finally, it is hoped that this body of work will serve as a stepping stone for future studies in the holy Quran as a book of no doubt and last forever.

1.2. Objective of the Study

The author of this study is shedding the light on the Quranic synonyms as a unique linguistics phenomenon in a way that rejects equivalent meaning. So, this study has two main objectives; firstly, identifying and analyzing the nuanced differences between lexical synonyms in the holy Quran. Secondly, determining whether there are lexical synonyms in the Quran with different spellings and structures that can be used interchangeably to convey the same meaning and connotation is important.

1.3. Research Questions

In the light of these objectives the study put the following questions:

- a. How can the subtle differences between lexical synonyms in the holy Quran be identified and analyzed?
- b. Are there lexical synonym in the Quran with different spelling or structure that can be used interchangeably to convey the meaning and connotation?

For answering research questions, the researcher assumed these hypotheses:

- a. The nuanced differences between lexical synonyms in the holy Quran be identified and analyzed through the semantics components and the contextual usage.
- b. Lexical synonyms in the Quran, despite having different spellings and structures, are not used interchangeably to convey the exact same meaning and connotation.

1.4. Literature Review

1.4.1. *The Holy Quran*

The holy Quran is the greatest divine book that sent by the Almighty God ALLAH to his messenger Mohammed peace being upon him (PBUH) for all people. This book has a fully richness of linguistics properties that were reflected in a number of other books and studies in terms of Tafair (interpretations and Islamic studies). However, the Quran is translated into many languages, especially into English language. This is due to the increasing interest in studying this book. Although of these huge bodies of studies the holy Quran still and will stay forever a book of studies. Even though, the Quran is not difficult for those who want to learn it. As the Quran says: {And we have certainly made the Quran easy for remembrance, so is there any who will remember? (Surah (chapter), alQamar, Verse 22)}. The Holy Quran is spiritual god's words that never change and never exhausted. As its more explained in "Surah- Alkahf, Verse 109" (the people of the cave) which says: "Say, if the sea were ink for {writing} the words of my lord, the sea would be exhausted before the words of my lord were exhausted even if we brought like of it as a supplement". Indeed, the semantics features which found in the Quran are incomparable with other semantics features even in Arabic language. Abdul-Raof (2018) states that: Each lexical word in the Quran has its own essential semantic features which can be slightly different from another lexical word that has its own instinctive semantic componential features. He claims that the context and semantic componential features are the main factors in the choice of one word relatively than the other. Accordingly, this reflects the inherent layers of meanings and connotations that associated with the Quranic word which carries subtle differences. So the contextual use of word in the Quran often determines the selection of one lexical item over another such as (خلق to create) to bring something into existence and (جعل to make) in describing creation, these words in the Quran are contextually chosen to determine a particular meaning.

1.4.2. *Structure and Composition of Quran*

The holy Quran is sent down in Arabic language which comprises of 114 chapters "Surahs", and 6236 verses that cover almost the topics that address various aspects of religion, life and spirituality of human being. Each chapter (Surah) conversely is formed of discreet verses known as "Ayahs" that point out specific acts taught or practiced. The topics that the Quran affirms are monotheism of God (Tawhid), divine justice, mercy, righteous deeds, resurrection and accountability. In short Quran provides everything that needed in life and hereafter. It is a universal message for all people and is timeless in its guidance. However, the linguistic and literary qualities of the Quran are renowned for their eloquence. Written in classical Arabic, it is the greatest book which characterized high accuracy with clear and profound meanings. Therefore, the holy Quran has a unique composition which remains as a source of inspiration for interpreters and scholars. However, some scholars claim that understanding the structure and composition of the Quranic words should be through the system of the Quran itself.

1.4.3. *Lexicology*

Nordquist, (2019) defines lexicology as a linguistics field that concerns the stock of words (lexicon) in a language. He explained that, etymology is a term that originated in Greece; (lexico- + -logy), "study of word" in which deals with simple words in all aspects and also with compound and complex words as meaningful units of language. Another definition of lexicology is stated by Jackson (2002), who defines

it as a subdivision of linguistics that with studies the form, behavior and functions of the word. So, the lexicon (word) denotes the entirety of words creating the vocabulary of the language, or the total stock of words confined in the dictionary. Lexicology usually includes the following areas:

1. *Etymology*

Etymology is a field in lexicology that studies the history of words and their meanings. For example, the word "mother" can be analyzed diachronically according to its origin (etymology) as; 'mother' from Indo-European family such as /mā/ (baby-talk form) plus /ter/ (kinship suffix). (Nordquist, 2019). However, etymology in the Quran is exemplified as in the word "إنسان" (insān), meaning "human being." Its etymology offers insights into its broader meaning and reflects the Quran's linguistic richness. Etymology of Insān: The word (إنسان / insān) comes from the Arabic root ن-س-ي (n-s-y), which means "to forget". This connection suggests that humans are inherently forgetful; a characteristic highlighted in various Quranic contexts. For instance: { "وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِن قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا" } as translated like "And We had already taken a covenant with Adam before, but he forgot; and We found not in him determination." Surah Taha, Verse 115}. This verse refers to Prophet Adam (peace be upon him) forgetting his covenant with Allah, connecting the human trait of forgetfulness to the etymology of the word "insān" which means human being.

2. *Semasiology*

According to Crystal (2010), semasiology as linguistic field, studies the meanings of words and their development over time, specially focusing on how language users understand and interpret meanings in various contexts. Therefore, this approach is very important in understanding the words of the holy Quran, because it explores how meanings evolve over time and how they vary in contexts. For example: the word "رحمة" Rahmah" means mercy, compassion, or blessing depending on the context. As in this verse {And we have not send you (O Muhammed) except as a mercy to the worlds. (Al anbiya, Verse, 107)}

3. *Morphology*

Morphology concerns with the internal structures and formation of words. Morphology deals with morphemes, the smallest meaningful units in the language which examines how words related to other words. However, morphology is divided into two main fields; inflectional morphology which examines how words vary in form to express grammatical function such cases in tenses or numbering and derivational morphology which focuses on how new words are formed by adding affixes. (Yule, 2020). For instance Arabic language as rich of morphological rules provides numerous examples of morphology. These examples illustrate the use of the roots, pattern structure, and grammatical rules that modify word forms to convey nuanced meanings. Below are a few examples of morphology in the holy Quran.

a. *Verb Morphology*

The Quran uses verbs in different forms to express tense, mood, and voice (active/passive):

كتب : Root: (k-t-b), meaning "to write":

يَكْتُبُ : (yaktubu), means he writes present tense, singular, active.

كَتَبَ : (kataba): he wrote (past tense, singular, active).

كُتِبَ : (kutiba): It was written (past tense, singular, passive).

An example word in the Quran context is the word; كُتِبَ : (kutiba) which means has written { كُتِبَ عَلَيْكُمُ { الصِّيَامُ "Fasting is prescribed for you..." (Surah al Bagarah, 183)} According to Ibn kathir (1998) in his

book Tafsir (exegesis of Quran) the word {كُتِبَ : (kutiba)} means made obligatory. Whereas, Shahrour (1990), reflects its meaning as something which has alternatives, he justified that the word obligatory is mentioned in the Quran as something obliged.

b. Noun Morphology

Nouns in Arabic change form to reflect number, gender, and case such as in: the root:

مسلم (m-s-l-m), meaning "one who submits (to Allah).

مُسْلِمٌ (muslimun): A male Muslim (singular).

مُسْلِمَةٌ (muslimatun): A female Muslim (singular).

مُسْلِمُونَ (muslimūn): Male Muslims (plural).

مُسْلِمَاتٌ (muslimāt): Female Muslims (plural).

1.4.4. Word Formation

Hacken and Thomas, (2013) define word formation as the process of producing new words based on some rules. However, It is could be concluded that the ways new lexical words are built such as form, formation, formative...etc. Word formation exists in almost languages; and every language has its own structural forms of word formation. Arabic language for example its words mostly are derived from three letters roots. Where, these roots carry core meaning and various forms of the root that have related meanings. An example of word formation in the Quran can be seen in the use of the word roots q-w-l (قول), which refers to speech, saying, or declaration. The Quran uses this root in various forms to convey different meanings and contexts. Example from the Quran: Root: ق-و-ل (q-w-l) Derived Forms in the Quran:

a. قال (qāla): "He said" Example: قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ { "He (Allah) said, 'Indeed, I know what you do not know. (Surah Al-Baqarah, Verse 30)}.

b. قول (qawl): "Speech" or "word" Example: قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى وَاللَّهُ غَنِيٌّ حَلِيمٌ. { "Kind speech and forgiveness are better than charity followed by injury, and Allah is free of need and forbearing. (Surah Al-Baqarah, Verse 263)}.

c. يقولون (yaqūlūna): "They say" Example: يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ { "They say with their mouths what is not in their hearts. (Surah Aal-E-Imran, Verse 167)}.

d. قيل (qīla): "It was said" Example: قِيلَ ادْخُلِ الْجَنَّةَ "It was said, 'Enter Paradise. (Surah Yasin, Verse 26)}.

1.4.5. Phraseology

Phraseology is the study of lexical phrases that focuses on the investigation of formal and semantic features of various types concerning word groupings, such as collocations e.g. "heavy rain" and metaphorical words or phrases, e.g. *Allah is the light* of the heavens and the earth. (Surah Alnur, Verse 35)}. According to Alefirenko and Semeneko, (2009), phraseology exists in any language as a long and unique because words disappear or change through the time. Thus, some words change in the meaning of the whole combinations and others words enriches their semantics levels to create figurative expressions. Phraseology in the holy Quran refers to its unique style of language, characterized by its linguistic, rhetorical, and structural features such as combining two or more words to form a specific Quranic phrase this can be exemplified in this phrases; "By the sky containing great stars" in Surah Alburuj, verse 1) which is the great attainment. Al neely, (2008) claims that eloquence and word choice in the holy Quran are very accurately chosen by Almighty God who is Wise and Aware, often these words has multiple layers of meanings. Nevertheless, the Quran uses them in a fully précised and beautiful way. For instance: {"And We sent down rain from the sky in measured amounts, and We settled it in the earth. And indeed, We are able to take it away." (Surah Al-Mu'minun, Verse18)} The word "measured" (biqadar) conveys precision, balance, and divine wisdom. The Quran presents itself as a linguistic miracle, challenging

anyone to produce a text of comparable eloquence and depth. Therefore, phraseology of the Quran is a central reason for its deep impact on both Arabic native speakers and non-native speakers who engage with translations. The linguistics beauty, spiritual message, and evolving meaning of its words are a source of guidance and inspiration for centuries moreover up to the hereafter.

1.4.6. *Onomasiology*

It is a branch of linguistics that studies the ways, concepts or ideas through words and linguistics signs through identifying the units of extra-lingual truth. Onomasiology starts from a concept of an object, idea, state, or quality then tries to name it. In other words, *How do you say this? or What do you call this?* Onomasiology also is used in the holy Quran to refer to specific concept which is expressed by using different words or phrases.

This approach focuses on understanding how the Quran selects and varies its terminology to convey profound meanings in diverse contexts. The Quran uses onomasiological techniques to reveal its linguistic depth, precision, and adaptability to those who do reflect upon the Quran.

Onomasiology helps linguists understand how cultural, social and cognitive factors that influence language developing and lexical choices. However, the Quran frequently employs different words to describe the same concept or entity, emphasizing various nuances or aspects Such as:

a. Names of Allah; Ar-Rahman (The Most Merciful) emphasizes vast mercy. Ar-Rahim (The Especially Merciful) underscores specific, individualized mercy both terms describe Allah's mercy but highlight different dimensions.

b. Synonyms with Subtle Differences

The Quran uses synonyms to capture shades of meaning, reflecting the richness of the Arabic language. Example: "Heart" (Qalb/ قلب) refers to the spiritual and emotional heart, (Fu'ād/ فؤاد) suggests a more intense emotional experience and (Sadr/ صدر) focuses on the broader chest or capacity for emotions and thoughts. Each word is contextually appropriate, adding depth to the message.

1.4.7. *Semantics and Lexicology*

According to Jörg & Moiken (2023), Semantics as a branch of linguistic which related to other disciplines such as logic however, it concerns with theory of meaning and meaning research. So, the relationship between meaning and word in many languages is arbitrary, conventional and context dependent. For instance, in Arabic language this is not correct because the meaning of the word depends upon the context. For example, the word خوف 'fear'. This example conveys different meanings in the holy Quran such as in the following:

a. In the Quran 'Surah Sad' which is the name of the chapter, the word ('faza' / فزع) as in the Quranic text; {when they entered upon David and he was alarmed by them? They said 'fear not' we are two adversaries one of whom has wrong the other, so judge between us with truth and do not exceed it and guide us to the sound path. 'Verse 22'}

b. In 'Surah Alisra' the Arabic word ('khashya' / خشية) as in the Quranic text; {And do not kill your children for fear of poverty we provide for them and for you. Indeed, their killing is ever a great sin. 'Verse 31'}

c. In 'Surah Al Hashir' the Arabic word ('rahba' / رهبة) as in the Quranic text; {you 'believers' are more fearful within their breasts than Allah that is because they are a people who do not understand. 'Verse 13'}. (Samia Al-Jabri, 2012).

The corresponding meanings of the word fear in Arabic language like; ('faza' / فزع), ('khashya' / خشية) and ('rahba' / رهبة) these example are all derived from Quranic context, as the above examples illustrate. Understanding words in context is possible through different linguistics elements such as collocations. As

stated by Lipka (2002), collocations are semantically connected words, which frequently come in context with each other and to retain together. Therefore, syntagmatic unit as a linguistic element consists of several words to convey correct meaning according to the rule of that language (phrasemes). In this context, aspects of a word's meaning can be discovered, especially through semantically related words, such as collocations. (Jörg & Moiken 2023).

1.4.8. *Synonyms*

Grystal, (2004) states that, synonymy is a term in semantics which studies the sense of relation between lexical items that have similar meanings. Somewhat, these meanings cannot be used interchangeably in different situations to have same meanings. Accordingly, synonymy can be occurred if words are reasonably enough in their meanings to have a choice to be made between them in the contexts. Therefore, linguistic studies on synonymy are essential for determining whether a set of lexical items is used synonymously. Nevertheless, every language has a set of synonymy which is one of the important types of sense associations. Though it has been regarded that synonyms is the most linguistic phenomenon that influence lexicon structure, it has been given less attention in semantics and lexicography than the likewise essential and much studied polysemy (Edmonds and Hirst 2002). Moreover, there is a fundamental view of synonyms as “a pair or more words with very strictly related meanings are called synonyms”. Accordingly Yule (2010) considers that the idea of “sameness” of meaning used in arguing synonymy is not certainly entire sameness. There are many cases where a single word is appropriate in a text, but its synonym would sound unnatural. For example, the word 'answer' fits in the sentence John had only one correct answer on the exam, so the word 'reply' sounds odd. Synonyms forms are various some related to formal usages other are informal. The sentence (My father bought a large van has virtually the same meaning as My dad purchased a big car, however the replacements of synonyms here sound much more casual or informal than the first. Accordingly this idea aligned with the work of Mullany & Stockwell, (2010) who reject the exactness of synonyms, since the connotations and relations of the words are slightly different. For example, 'book, volume, text, and tome' might all consider synonymous words, but actually they have specific and different typical contexts of use”. Based on that, the authors of this study support the concept which claims that synonyms play a significant role in understanding the Quranic context meanwhile have the layers of meanings as equivalence lead to misunderstanding the message of the holy Quran.

Shahrour (2011) states that synonymy refers to a linguistic and intellectual issue and he believes that there are no absolute synonyms in the Arabic language, and that words that are considered synonymous carry different and precise meanings, even if they seem similar. He rely on that, understanding the Quranic text depends on realizing the subtle differences between words, because each word chosen in the Quranic text carries a special and specific meaning. He put this example, that the difference between wife and woman in which wife indicates unity between two parties (husband & wife) while "woman" express the existence of a biological relationship with out referring to harmony.

1.4.9. *Classification of Synonyms*

Synonyms are classified into two main types based on whether the difference is denotational or connotational element. Synonyms in almost cases are identically the same meanings in all contexts that may vary according to the formality, connotation or usages. Yule (2010) classifies synonyms into the following; absolute synonyms which refer to the words that can be used interchangeably, near synonyms these words similar in meanings but differ in connotation, contextual synonyms as words that are synonymous in a particular contexts, partial synonyms these overlap in meaning but have some distinctions, stylistic synonyms which differ basically in tone or formality, dialectical synonyms these are words with the meaning but are used variously according to the region and collocation synonyms are determined by the typical word combination they form with other (collocations). Moreover, there are classifications of synonyms as ideographic and stylistic. The first one denotes different shades of meanings

or degrees for a certain value. They are closely identical in different denotational meanings and interchangeably be used at least in some settings: e.g. beautiful, fine, handsome and pretty. Whereas, the second type (stylistic) synonyms are words that mean the same or similar things but differ in tone, formality or stylistic use. The choice of the word depends on the setting (formal. Informal literary, etc.), which has a component of advancement in its meaning: e.g. ask, inquire, request.

1.4.10. Near Synonyms

The concept of near synonyms is defined by many linguists as words that are almost synonyms but differ in the reflection of the denotation or in the constituents of meaning. For example Wang and Hirst (2010) point out that in the situation of near-synonymy; the process of lexical choice becomes greatly more complicated. This is for the subtle nuances among near-synonyms, which can questionably differ in many dimensions. Lin et al (2003), argue that the distinction between two synonyms is rather complex for example; forest and woods is a combination of size, nearness to civilization, and wildness. Furthermore, in Thesaurus dictionaries of English offers the word kill as a near Synonym to slay ,murder, destroy and many more but interestingly not the vice versa , because an accidental killing is not murder they also offer strong , as near synonym of powerful , but a strong car is not necessarily a powerful one . In this respect, Hasan (2009) refers the differences between the near synonyms that are used as a collection like; see, look at and watch give the sense of vision. But, the differences can be understood like: 'see' has a visual experience, and 'look at' pay attention to a state visual incentive, and 'watch' pay attention to a changing or potentially changing visual incentive . Accordingly, near synonyms is considered as one of the factors that adds power to the semantic level of the language and specifies its accurateness.

1.4.11. Synonyms in Arabic Language

Arabic language has many words and most users of that language use a variety of words for a single concept, which resulted in a number of synonyms and near synonyms in the language. Synonyms in Arabic, like in other languages, often differ in terms of register, connotation, and contextual appropriateness rather than being absolute equivalents. Arabic synonyms typically carry subtle differences in meaning, tone, or cultural implications. For example, words like حزين (hazīn) and كئيب (ka'ib) both mean "sad," but the latter conveys a deeper, more melancholic sadness. He also, highlights the importance of context in choosing the appropriate synonym. Words might differ based on regional dialects, formality, or even idiomatic expressions. Parkinson also addresses how grammatical structure affects synonym usage, such as verb forms and noun derivations, which influence meaning. For example the word: نظر (nazara, "to look") and the word رأى (ra'a, "to see") are often used as synonyms for each other. Nevertheless, نظر implies a deliberate act of looking, whereas رأى suggests perceiving or observing something, often without intent. (Parkinson,2005). Therefore, Arabic synonyms are not identical; they just share sameness in meaning with subtle differences that distinguishing between them is challenging unless are used in the context.

1.4.12. The Uses of Synonyms

Synonyms are two words or phrase that are nearly referring to one concept or object. However, this linguistic occurrence is commonly used in poetry for rhythmical purpose as stated by Hasan (2009). He also states that few Arab linguists who organized some uses of synonymy such as the following:

- a. Synonyms are used to vary words and methods in order to enable language users who forget a certain word or it is difficult to pronounce.
- b. The usage of synonyms benefit in eloquent speech.

c. Arabic language uses synonyms in a way that cannot deny its existence. For instance, the word 'lion' which has these words in Arabic: الأسد ، الغضنفر ، الليث ، الضيغم ، اسامة ، الهرماس
Therefore, there are different factors that brought synonymy into Arabic language because dialects of Arabic name objects or concepts in many ways. (Hasan, 2009)

1.4.13. Denotation

The theoretical content of a denotative meaning which can be given to symbols is by linking directly between the symbols and designated phenomenon. (Saifuddin, 2018). It is clear that, denotation serves as an expression for a concept or as a name for an individual object. A denotation classifies also as the main connotation of visual symbols. For example the word 'home' has no denotative meaning except a place for living because this meaning is connected directly with dictionary or literally meaning.

1.4.14. Connotation

Connotation refers to the wide collection of different associations whether they are positive or negative in meanings. (Elnaili, 2013). Connotation is the second order meaning that the can be given to symbols. Connotation has four main types; stylistic, evaluative, emotional and intensifying or expressive.

1.4.15. Collocation

Collocations are combinations of pair of words or more that are commonly go together in a way that seem natural to native speakers, such pair of words often occur with a frequency that make them likely sound together. For example, "make a decision" sound natural where do a decision sounds unnatural in English. (McCarthy, M, & O'Dell,F. (2005).

1.4.16. Antonyms and Synonyms

Synonyms and antonyms are indispensable semantic categories of language that have deeper understanding of words and their meanings. Synonyms suggest alternative words with similar meanings, while antonyms provide words with opposite meanings. Understanding both concepts enhances vocabulary and sharpens language skills. Crystal, (2019) adds that synonyms are words or phrases hold the identical or nearly the same meaning as another word in the same language. Synonyms are used to avoid repetition and to add variation of words, or to convey subtle differences in meaning. For example: Understand; comprehend, catch, figure out, grasp, and perceive. Whereas, the antonyms of these word understand are; be ignorant, misinterpret, lose, misunderstand. Antonyms are useful for creating contrasts or emphasizing differences.

1.4.17. Lexical and Contextual Word Meaning

Lexical word refers to the dictionary meaning which is independent of any specific context. This meaning is central semantic study because it focuses on the fixed meanings of words within a language system. Also, lexical meaning serves as a foundation for understanding how words can be used in different contexts. (Saeed, 2015). Moreover, the lexical meaning of an expression is fundamentally the definition that found in a dictionary. The dictionary definition of a word denotes a concept of the various meanings a word can adopt in different texts.

1.4.18. Contextual Modulation of Meaning

The meanings of lexicon and other morphemes vary according to their association or the contextual linguistic setting in which they occur. Therefore, it is important for language users to understand that the meaning of words influences by context in which are used. A similar occurrence is in English language in which the meanings of verb seem to vary slightly depending on the noun which they head; e.g. cutting the foot is rather different from cutting the grass, or cutting someone's hair. The modulation meaning of a word varies according to nature of the incident, the means by which it is accomplished, its typical entity

and the extent to which it is deliberate. Despite this variation, there is strong sense that essentially the 'same' meaning of cut is involved in all those cases. Cruse refers to this phenomenon as the contextual modulation of meaning. The degree of semantic 'distance' gets even greater if we consider more 'extended' meanings, like cut a deal, cut prices, cut a paragraph or cut corners (Riemer, 2010).

1.4.19. Previous Study

Al-Jabri, (2012) conducted study at Umm Al-Qura University, Saudi Arabia. Titled as; Lexical Synonyms in the Holy Qur'an and their Translations: The main purpose of her study is to examine the complicated nature of synonymy in an attempt to investigate its challenging aligned with the translations of the Quran. The main focus of her study is on the translation of the near synonyms of the Arabic lexical item 'khawf' (خوف) (meaning 'fear') within the Holy Qur'an. The method that she used is a comparative descriptive study with a componential analysis to examine and evaluate the semantic aspects of the synonymous lexical items. Her study is limited to three translations works: those of Pickthall, Yusuf Ali and Shakir. Al-Jabri's study reached to the finding that Qur'an translators encounter difficulties in the translation of near synonyms. Whereas, the researcher of this study decided to investigate the lexical synonym in the holy Quran as a way that no two lexical synonyms have different spelling and structure convey the same meaning and connotation in the Quraic text. For tracing this issue the researcher used the comparative descriptive study; componential analysis is used where the structural techniques that developed by Michael Murphy is considered. The concentration of this study is the analysis of two lexical items with their synonyms within the Holy Quran. According to the findings, no two lexical synonyms in the Quran have different spelling and structure can be used interchangeably to convey the same exact meaning and connotation. The results of the current investigation served as a foundation for the formation of a set of recommendations, one of which was that the holy Quran uses the lexical synonyms very precisely, so it should be there is a full consideration that differentiates between meanings of the synonyms.. Therefore, the author agrees with Al-Jabri,'s study in terms of the overall structure of the research topic and the problem of study. However, the researcher of this study disagrees to some extent with Al-Jabri, in terms of the methodologies that are utilized for the collection of data as well as the dependent and independent variables that are being explored in the study. Al-Jabri's study is considered as the closest study among the other previous studies for comparison with the current study. In spite of that, this study offers a unique perspective that distinguishes it and addresses gaps in prior studies in the field languages' semantics.

2. Method

For the purposes of this study the researcher used the comparative descriptive study with a componential analysis of the relationships between words and their meanings within the semantic structure of the holy Quran. The researcher of this study used the structural techniques that developed by Michael Murphy (2003) as a useful process to identify the subtle differences of each word in terms of meaning, usage and context. Firstly, the study selected carefully two lexical items with their synonyms from the book of the holy Quran to represent data collection. These words are; كَتَبَ (k-t-b) which means 'written' and فَزَعَ (faza) which means 'fear'. Thus, this purposive sampling is suitable for this study because the focusing is on a particular semantics features. These semantic features are characterized to differentiate words within a synonym set. After that, analyzing and, examining the semantic features of each word, focusing on the distinctions between them. This process involves considering factors such as: denotation, connotation, intensity and the grammatical restrictions. Secondly, the researcher of this study has also selected different synonyms that have subtle differences in their contextual meanings. These synonymous words are at first: for the lexical item كَتَبَ (kutiba) which means 'obligatory' its synonyms are; decreed, enjoined and startling. The second example is the lexical item خوف (khawf) with its synonyms as خشية (Khashya) and فزع (faza). Finally, as the holy Quran is rich of synonyms which have been widely discussed in the Islamic Studies Heritages like the famous Islamic scholar 'Ibn Kathir' and also the views of new scholars such as Muhammed Shahrour and Nile Sabite or whoever, the holy Quran remains and will forever is a book of reflection and contemplation for all people. So the authors of this study selected these examples to insure

that the holy Quran has semantics system never die. And also, to highlight the accuracy synonyms that are used in the Quran to convey specific meanings. All these are discussed in details in the data analysis below.

3. Discussion, Analysis and Findings

It has been observed that there are lexical synonyms in the holy Quran if they are used interchangeably they do not transfer the identical meaning of the text or the verse. So, this study is an attempt to investigate this linguistic occurrence in the holy Quran. Given that the Quran is highly precise and utilizes synonyms effectively to highlight the differences among selected lexical items. Therefore, the discussions and interpretations of results of this study were systematized carefully to answer the raised questions and to confirm the suggested hypotheses of the study in a practical way. The following are the tables that show the comparative analyzed-data with the discussion of the two hypotheses.

Table 1: breakdown of the semantic components of key synonyms; according to Quranic text: the words: كُتِبَ (kutiba) and خوف (khawf)

Lexical Item	Synonyms	Denotation	Connotation	Intensity	Grammatical Restriction
كُتِبَ (kutiba) Prescribed	مفروض (mafrud) decreed	divine will	neutral	high	verb
	لزم (lazam) enjoined	authority	positive	high	adjective
	أمر (amar) order	command	neutral	high	noun
خوف (khawf) fear	خشية (Khashya) fear	awe	neutral	high	noun
	فزع (faza) startling	unexpected	neutral	low	adjective
	رهبة (Rahba) awe	feared	negative	high	adjective

The above table (1) shows the semantic features of the words; كُتِبَ (kutiba) and خوف (khawf) which are the main two lexical items with their different synonyms that are used in this study. Firstly, the lexical item كُتِبَ (kutiba) "prescribed" has different synonyms such as decreed and enjoined. However, these synonyms are closely related to each other but they are not identical synonyms to be used interchangeably. For example the synonymous word "decreed" carries neutral connotation suggesting something mandatory often used in formal contexts with high intensity which denotes a strong sense of necessity or duty associated with rules and grammar restrictions as an verb. Another synonym is "enjoined" has a positive connotation as authority, high intensity and grammatical restriction indicating parts of speech as an adjective. Furthermore, the word "orders" also a synonym which conveys a strong sense of authority which consists of high intensity and it is a noun which has neutral connotation. Therefore, the above mentioned synonyms of the word كُتِبَ (prescribe) have nuance differences which the meaning based on the specific context in which the Quranic verse appears. Secondly, the lexical item خوف (khawf) "fear" has a synonymous word such as "خشية" has a denotation as "awe" which has neutral connotation and high intensity with a grammar restriction as noun. Another synonym is فزع (faza) startling which has a denotation as unexpected if its negative often implies discomfort or fear and moderate intensity with a grammatical restriction as adjective.. Moreover the lexical item خوف (khawf) has a synonymous word رهبة (Rahba) denotes as feared which conveys negative connotation implying undesirable situation and high intensity with a grammar restriction as an adjective. Accordingly, each synonym in the above table has different semantic features although of their meanings that belong to a certain lexical item. So, the subtle differences between these synonyms can be identified and analyzed through the study of their semantics

components. That is why the holy Qur'an selects and uses lexical synonyms accurately and precisely to reflect specific concept. As a result, the first hypothesis is accepted.

Table 2: Different contextual uses of the lexical item كُتِبَ: (kutiba) "prescribed" in the holy Quran

Lexical Item	Synonym One	Arabic script	Synonym Two	Arabic script
كُتِبَ : (kutiba) "prescribed"	"O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous." [Al-Bagarah,183]	﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ [البقرة: 183]	Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad. [Al-Bagarah,216]	﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾ [البقرة: 216]

The above table (2) shows two synonyms of the lexical words in their contextual usages of the lexical item كُتِبَ: (kutiba) which is translated into English as "prescribe". Accordingly the word كُتِبَ: (kutiba) in the holy Quran has many synonyms among them decreed and enjoined as semantically illustrated in table (1). These synonyms imply a divine order, command or instruction. These synonyms have core meaning but they have subtle differences in their usages and connotations. For instance, in table (2), the synonyms "decreed" as mentioned in the Quranic verse means a divine command that Muslim people are obligated to fast. For illustrating the meaning of this synonym according to its contextual usage, there is a consideration of two different interpretations by the famous traditional scholar Ibn Kathir and modernist thinker Muhammad Shahrour. These interpretations concern the contextual use of the lexical item كُتِبَ: (kutiba) as stated in the Quranic verse that mentioned in table (2). Firstly, for Ibn Kathir the word "decreed" denotes to an obligation as a divine order for believers of the mighty God Allah. Accordingly to him the synonyms of the lexical word كُتِبَ: (kutiba) are all concerning obligations. He adds that the second synonym in table (2) which is "enjoined" it is used in the contextual use of fighting to mean necessary or obligation for the greater good, such as protecting the faith, defending the oppressed or establishing justice. Whereas, Shahrour emphasizes that the Quranic word is flexible and can not be fully understood out of its context (e.g., allowances for the sick and travelers) as evidence of Islam's focus on practicality. He suggests that Muslims in modern times should understand fasting not as a rigid obligation but as a mean to achieve individual and societal well-being. He claims that the lexical word كُتِبَ: (kutiba) "prescribed" has different near synonyms and multiples connotations depend on the whole understanding of the verse. The second synonym in table (2) "enjoined" for Shahrour it means focusing on principles like justice, dialogue, and coexistence rather than interpreting this verse as an open-ended command for physical warfare.

To sum up the interpretation of synonyms of the word كُتِبَ: (kutiba) the researcher of this study claims that the substitution of the lexical synonym "decreed" in the Quranic verse { "O you who have believed, *decreed* upon you is fasting as it was decreed upon those before you that you may become righteous." } by the synonym "enjoined" in term of interpretation the meaning will be different. Bearing in mind that the two synonyms (decreed and enjoined) both they belong to the lexical word كُتِبَ: (kutiba). More clearly, if the synonym decreed substituted by enjoined in the above Quranic context the meaning is that commitment of fasting is the same for fighting. As a result the second hypothesis of this study which is lexical synonyms in the Quran with different spellings and structures are not used interchangeably to convey the exact meaning and connotation is true.

Table 2: Different contextual uses of the lexical item **كُتِبَ**: (kutiba) "prescribed" in the holy Quran

Lexical Item	Synonym One	Arabic script	Synonym Two	Arabic script
خوف (khawf) fear	"And do not kill your children for fear of poverty . We provide for them and for you. Surly, Killing them is a heinous. [Al-Al-Isra: 31]	(وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ خَشْيَةٍ إِمْلَاقِ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا) (سورة الإسراء: 31)	"When they entered upon David, and he was frightened of them, they said, 'Do not fear. We are two disputants, one of whom has wronged the other. So judge between us with truth, and do not exceed bounds, and guide us to the right path.) (Surah Sad:22)	"إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصِمَانِ يَهَيُّ بِعُضُنَا عَلَى بَعْضٍ فَأَخَافُ بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطُ وَاهِدِنَا إِلَى سَوَاءِ الصِّرَاطِ" (سورة ص: 22).

The data in table (3) has been specified to show the lexical word **خوف** 'khawf' as meaning in English is fear, with its synonyms such as; **خَشْيَةٍ** (Khashya) and **فَزَعٌ** (faza). These synonyms contain rich data to be analyzed and discussed. While there are many other different synonyms of the lexical word "khawf" that are mentioned in the holy Quran. Therefore, the reason for selecting these two lexical synonyms is that of many scholars, readers and translators use such synonyms as identical or equivalent synonyms to the word 'fear'. In which the Quran use them very accurately to fit the contextual meaning of the whole text. For instance, the connotations of fear for Ibn Kathir are multinational. Fear is not connected only with emotion of dread but a spiritually constrictive force that draws the believer close to Allah fosters moral discipline and encourages a life piety. Shahrour, (2011) claims that the word **خوف** (khawf) in the holy Quran connotes moral awareness, accountability and respect for divine laws. It is a constructive emotion that encourages ethical behavior and spiritual growth not merely a paralyzing dread of punishment. Shahrour's reinterpretation emphasizes the rational, balance, and empowering aspects of fear in the believer's relationship with Allah, contrasting with the traditional approaches that often prioritize fear of divine wrath. For Sabit Alneely, (2006) the concept of {**خوف** ('khawf' fear)} is beyond the traditional meaning such as terror or panic to be connected with the awareness and cognitive awe and adherence to the divine laws it is positive force that pushes the person towards improving and living in harmony with the system. Based on the above interpretations and discussion the lexical item 'fear' has different synonyms such as; fright, horror, panic, and dread. These synonyms are used carefully in the Quran in a way that if there are two synonyms are used interchangeably it leads to misunderstanding of the text or the verse. For example if the synonym **خَشْيَةٍ** (khashya) in the verse "And do not kill your children for fear of poverty" substitutes by the **خوف** (khaw) as in the verse "When they entered upon David, and he was frightened of them" (*the complete verses are presented in table 3*), definitely leads to some slight changes in meaning. Therefore, this analysis confirms the hypothesis that claims; there are no lexical synonyms in the Quran having different spelling or structure that can be used interchangeably to convey the same meaning and connotation.

4. Conclusion

The aim of this study is to investigate the nuance differences between lexical synonyms in the holy Quran and determining if these synonyms can be used interchangeably to convey the same meaning and connotation. The researcher of the study hypothesized that the differences between lexical synonyms in the holy Quran are considered through the semantics components and contextual usages of these synonyms and also the synonymous words in the Quran are not used interchangeably to convey the exact meaning and connotation. After the analysis and discussion of the collected data and the testing of these hypotheses the study has reached to the conclusion that; neglecting the differences between lexical synonyms in the holy Quran lead to insignificant understandings of its words, misleading the reader from the actual intended meanings and resulting in a superficial comprehension of the whole text. Accordingly and for the purpose of conducting this article, the main two findings of this study are ; firstly, understanding the nuance differences between lexical synonyms in the holy Quran cannot be effective unless are considered semantically according to their contextual usages. Secondly, it is found that there no two lexical synonyms in the Quran having different spelling and structure can be used interchangeably to convey the same meaning and connotation. This conclusion is supported by the evidence that is provided by the results of the study.

5. Recommendations:

1. The holy Quran uses the lexical synonyms very accurately, so it should be there is a full consideration that differentiates between meanings of the synonyms.
2. This study recommends that relying on the contextual use of the Quranic synonyms for deep understanding of its meanings and connotations.
3. Understanding lexical synonyms in the holy Quran requires familiarity with word; concept, context, and recognition, therefore, researchers, readers and translators should know that every word in the Quran has distinctive meaning according to the contextual usages.

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