

Lecturer: Mohammad Sabah**1- Pragmatics and Phonology**

Adams (1985:1) defines pragmatics as that field of linguistics that studies the principles of language use whereby speakers and hearers are the key factors that determine linguistic interpretation. Parker and Riley (2010:4) state that pragmatics deals with how language is influenced by the context in which it is employed. It describes the way language is used to communicate a particular goal in a particular context rather than the way language is structured. Leech (1983: 6) defines it in the light of comparison between pragmatics and semantics. He says that pragmatics studies meaning as a triadic relation (speakers, hearer and situation), while semantics studies meaning as a dyadic relation (speaker and hearer).

On the other hand, Yule (1996:54) defines phonology as the description of the systems of speech sound in a language. In other words, it deals with the abstract aspects of sounds rather than the physical ones. Akmajian et al (2001:109) and Fromkin et al (2003:273) show that phonology is that field of linguistics which tackles the systematic patterning of sounds. The concept of phonology implies two indications. The first is the mental representation of linguistic knowledge, and the second is the description of that knowledge. Hence, it refers either to the representation of the sounds in a speaker's mental grammar, or to the study of sound patterns of human language in general.

Phonological aspects play an essential role in disambiguation and clarifying the vague meanings of items, thus phono-pragmatic studies occur. As an example of such case, intonation plays a basic part in removing ambiguity from some constructions as in the case of “tonality”.

Placing the tone unit boundary specifies the various meanings and pragmatic implications in the same structure. (Al- Duri,1998: 18)

2- Homonymy and Partial Homonymy

Bloomfield (1954:145) defines homonyms as various linguistic items which carry the same phonetic form but differ only in meaning. He adds that since such items are semantically different, they cannot be regarded similar even if they share an identical phonetic form. This is obvious in the case of the word “bear”. This word has the same phonetic form for three various meanings as “carry”, “give birth”, and “an animal”.

Unlike the traditional view of homonymy, Lyons (1981:43) classifies homonyms into two kinds as absolute and partial homonyms. The former indicates those items which have identical forms and they are unrelated in meaning. The latter refers to the items that have unrelated meaning and they do not necessarily have identical forms like:

1- The friendly gardener had thyme for the woman.

Leech (1983:211) clarifies the notion of “ partial homonymy” as those items which have similar but not identical phonological forms, hence they differ in their meanings and orthography. Such case can be made clear in the following example:

2- A young man marred is a man that is married.

Thus , the words (marred) and (married) are considered Partial homonymous because the first means “damaged”, while the second means "united in marriage”. Matlub(1999:452) comments that partial homonymy differs from homonymy in vowels quality, number of sounds, and sequence of sounds. That is, one of the elements has more sounds than the others in various positions: in the initial position whereby one

' , in the مِساَق ' and ' ساق sound is added to the beginning of an item as in ' ' and قواض , or in the final position ' جهدي ' and ' جدي middle position like: ' ' . yet, there are some cases in which the same number of sounds is قواضب maintained but the difference lies in the radical change of the sound itself as ' ينهون ' and ' ينأون '.

Partial homonymy is also valid in the Glorious Qur'an whereby two words are identical in form except for one letter:

3- ”وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ“ (الهمزة : 1)

"woe to every (kind of) scandal – monger and backbiter" (Ali,1989:600)

) and (الهمزة) The two words are identical except in the first sound (الهمزة) . This variation in phonology leads to variation in meaning as (اللام) means اللمزة which means backbiting someone who is absent whereas () backbiting someone who is present. (AL-Duri,2006: 284)

4- Homonymy and Polysemy

Richards et al (1992: 282) show that polysemy is the relation of two items sharing two or more closely related meanings as:

4-He hurt his foot.

5-He stood at the foot of the mountain.

Crystal (2003: 267) says that polysemy means a lexical item that has a range of various meanings like ' plain ' which means: clear, obvious, unadorned, etc. Bloomfield (1954: 150) explains that there are certain situations in which it is difficult to determine whether some items are polysemous(a single form with several meanings) or homonymous as in the word ' key ' that implies "tool for locking and unlocking" or "set of tones in music".

Lyons (1981: 45) draws a distinction between the two concepts as homonymy (whether absolute or partial) is a relation which holds

between two or more 'distinct' lexemes, while polysemy (multiple meaning) is a property of single lexemes that imply several meanings. Crystal (ibid) states that some criteria have been suggested to tackle the distinction between homonymy and polysemy as that of etymology which approves that the antecedents of the homonymous items are formally distinct. Another criterion is that of meaning whereby the homonymous items are further unrelated as the word 'plain' and its homonymous 'plane' that means 'airplane' and 'a carpenter tool'.

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1-Context and the Disambiguation of Partial Homonymy

Widdowson (2007:19-20) shows that context can be regarded as situations in which we find ourselves: the actual circumstances of time and place , and it is the abstract representation of a state of affairs. Yakoot (1989:38) considers context as the cornerstone in semantics. It represents the words, the preceding and the following sentences as well as the whole passage in which an item is uttered.

Finch (2000:212) and crystal (2003:103) define context as those sounds, words, phrases and so on which come before or after something. That is, textual elements including utterances and situations which surround a certain situational event. Bussman (1996:245) says that context is a subpart of the universe of discourse shared by the speaker and the hearer as well as including facts about the topic of conversation in which the utterance happens and the situation in which the conversation takes place.

Also, context plays a crucial role in removing the ambiguities and clarifying the meaning. Schmidt (1986: 137), Johnstone (2008:238), and Saeed (2009:60) state that there are some items that have different meanings in spite of carrying the same orthographic forms ; and such case causes problems and ambiguity. Hence, the role of context is to clarify the ambiguity by specifying the accurate and the intended meaning among various ones. It helps in realizing the particular meaning of a word relying on certain linguistic and non-linguistic factors as in:

- 5- a- I go for a run every morning .
 b- we took the new car for a run.
 c-There has been a run on the dollar.

Furthermore, the role of context in disambiguating obscurities can be traced in the area of partial homonymy in that two or more items reflect different meanings, yet they share nearly similar forms. This is obvious in the case of having two items carrying an identical form except in one sound added to one item as shown clearly in the following Ayah:

6- " و التفت الساق بالساق الى ربك يومئذ المساق " (القيامة: 29-30)

"and one leg will be joined with another, that Day the drive will be (all) to thy Lord" (Ali, 1989: 1652)

The partial homonymy is between 'الساق' "the leg" that consists of five segments and 'المساق' "the drive" which is made up of six segments.

Another case of partial homonymy is when two items differ in the quality of one of their segments, particularly when they share the same place of articulation like:

7- " وهم ينهون عنه و ينأون عنه " (الانعام: 26)

"other they keep away from it, and themselves they keep away " (Ali, 1989: 295)

Both 'ينهون' "keep from" and 'ينأون' "keep away" have nearly similar forms, but they express different meanings. They differ in one segment /الهاء/ and /الهمزة/ which are articulated in the same place of articulation. In all of these cases, it is the context that clarifies the confusion and makes each item distinct from the other.

2-2 Translation and Quranic Texts

Newmark (1988:5) defines translation as “ the process of rendering the meaning of a text into another language in the way that the author intended the text.” Aziz (1990:8) says that translation is a linguistic behavior practiced by most of human beings in a certain period in their

lives. House (2009:3) and Munday (2012:8) add that translation is the replacement of an original text with another text. Such term can be explained (according to Jacobson) in the light of three concepts: intralingual which means an interpretation of verbal signs by other signs of the same language, intersemiotic which denotes an interpretation of verbal signs by signs of non-verbal sign system, and interlingual which indicates an interpretation of verbal signs by some other language.

It is worth noting that there are two approaches of translation. The first is the semantic approach that attempts to express the SL formal and contextual meaning of the original text in the TL as precisely as that of the SL text. It also stresses on the message itself rather than its force and effect. The second is the communicative approach which concentrates on the force of the message rather than its content. The translator tries to reproduce the same effect on the TL receiver as that on the SL receiver. (Ilyas,1989: 32-33)

Regarding the Glorious Qur'an, Denffer (2003:141) states that it is impossible to convey the same accurate meaning of Quranic items into other languages. This is due to the fact that the items in other languages do not transfer all the shades of meaning of their counterparts. Also, the presentation of the Glorious Qur'an in another language leads to confusion and misinterpretation. AL-Bunayan and AL-Balawee (2003:510) show that there are two ways to translate such items. The first is domesticating translation which focuses on the cultural and linguistic differences and renders very close equivalents to the original text. The second is foreignizing translation that is not restricted to the original text and its culture and tries to complement cultures rather than separating them.

2-3- Texts Analysis

2-3-1 Sounds that have Close places of Articulation

SL Texts (1) "الهمزة" (Al-Hamza) and "الهاء" (Al-Haa')

"الم تر إنا أرسلنا الشياطين على الكافرين تؤزهم أزا " (مريم: 83)

"وترى الأرض هامدة فإذا أنزلنا عليها الماء اهتزت و ربت " (الحج: 5)

TL Texts

1-" Seest thou not that we have set satans against the unbelievers , to incite them with fury ?" (Ali ,1989: 305)

" and thou seest the earth barren and lifeless, but when we pour down rain on it, it is stirred (to life) it swells " (ibid: 327)

2-" Do you not see that we sent the devils on the disbelievers, they penetrate their minds " (Ahmed and Mohammed,1995: 214)

"and you see the earth lifeless, so if we descended on it the water, it moved and it grew " (ibid: 231)

3-" Seest thou not that we have set the devils on the disbelievers to confound them with confusion ?" (pickthall,1996: 311)

" And thou seest the earth barren, but when We send down water thereon ,it doth thrill and swell " (ibid: 332)

Discussion

Az_Zamakhshari (2006:511,vol .13; 324 ,vol.14) and AL-Duri (2006 : 282) state that both (الهمزة) and (الهاء) are similar sounds since they are articulated in the back of the mouth. yet, they do not indicate the same meaning when they are articulated with other sounds.(الأز) is stronger than (الhez) because it means moving the souls of human beings violently and seducing them to sins, whereas (الhez) denotes the shaking of concrete

things as trees. Since(الهمزة) is a strong and voiced sound, it is used with the strong meaning of seducing souls and annoying them, while(الهاء) is a weak and voiceless sound that can hardly be recognized in articulation, so it is used with the weak meaning of shaking things.

As for renderings, both subjects (1 and 3) realize the distinction between the two sounds as they employ phrases to reflect the meaning: they are annoyed with fury and so confused that they do not recognize the truth and commit sins. Also, they use items of general moving to express the weak meaning. But subject (2) does not realize the distinction by rendering no counterpart for the word(أزا), though it renders the weak meaning of (الهز) by using the general denotation of shaking (moved).

SL Texts (2) "الشين" (AL-sheen) and "الضاد" (AL-thaad)

" أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ " (الحديد: 16)
 "إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ " (الشعراء: 4)

TL Texts

1- " Has not the time arrived for the believers that their hearts in all humility should engage in the remembrance of Allah" (Ali,1989: 533)

"if (such) were our will, we could send down to them from the sky a sign to which they would bend their necks in humility" (ibid: 360)

2- "Is it not time near to those who believed that their hearts submit to God's remembrance" (Ahmed and Mohammed, 1995: 405)

"If We want We descent on them from the sky an evidence, so their necks became to it bending " (ibid: 259)

3- " Is not the time ripe for the hearts of those who believe to submit to Allah's reminder"(pickthall,1996:539)

"If We will, We can send down on them from the sky a portent so their necks would remain bowed before it " (ibid: 367)

Discussion

Ibn Ashur (1984:96, vol.19; 39,vol.26) clarifies that although the two words share similar sounds and have related meanings, they cannot be regarded synonymous; rather they are partial homonymous . (الخضوع) has a concrete meaning related to the actions of the body as surrendering and submission.(الخشوع) has an abstract meaning which occurs in the heart, eye-sight, and the voice. So,(الخضوع) has a negative meaning because it includes submitting to someone without necessarily believing that he is superior to you, or with no fear to him.(الخشوع) carries a positive meaning since it is a heart process that is used in worship and it reflects sincere and faithful respect. Phonologically speaking,(الشين) (AL-sheen) is used with (الخشوع) as it includes the meaning of spread as (الخشوع) stems from the heart then spreads to other parts of the body.(الضاد) (AL-thaad) is a strong, voiced and long sound that is used to reflect subjugating.

All of the subjects recognize the partial homonymy between the two items as they render the abstract meaning of submission for (الخشوع). They also convey items that imply body actions as: bowing and bending for (الخضوع).

SL Texts (3) " اللام " (AL-Laam) and " الراء " (AL-Raa').

" إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى " (الإنعام: 95)
" فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ " (الدخان : 4)

TL Texts

1-"it is Allah who causeth the seed-grain and the date-stone to split and sprout" (Ali,1989:141).

" in that (night) is made distinct every affair of wisdom " (ibid: 487)

2- " That God is splitter of the grain and the nucleuses" (Ahmed & Mohammed, 1995:87)

" In it every wise affair is separated " (ibid: 363)

3-" Lo! Allah(it is)Who splitteth the grain of corn and the date-stone (for sprouting) " (pickthall,1996: 140)

" Whereon every wise command is made clear " (ibid: 496)

Discussion

Az-Zamakhshari (2006;vol. 2:374; vol.5:464) points out that both (اللام)(Al-Laam) and (الراء)(Al-Raa') share the same features except that (الراء) is characterized by repetition in articulation. He adds that (الفلق) refers to the cracking of things as stones, grains, etc. for the sake of dividing them. (الفرق) indicates separating things to make distinction between them. Also, (اللام) comes with (الفلق) because dividing anything happens one time as (اللام) is marked by stability in articulation. Yet, (الراء) is used with (الفرق) since making distinction occurs at least in two things or more; and (الراء) is marked by repetition.

Regarding translations, subjects (1&3) realize the partial homonymy between the items and render them properly. But subject (2) does not understand the nuances treating the two items as synonyms as it conveys two equivalents that refer to the same meaning.

SL Texts (4) " الزاي " (AL-Zaee) and " السين " (AL-seen)

" فَأَنْزَلْنَاهُ عَلَى الَّذِينَ ظَلَمُوا رِجْزاً مِنْ السَّمَاءِ " (البقرة : 59)

" قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ " (الأعراف : 71)

TL Texts

1-" So We sent on the transgressors a plague from heaven " (Ali,1989:9)

" He said: " punishment and wrath have already come upon you from your lord" (ibid: 160)

2-" so We descended on those who caused injustice a torture from the sky
" (Ahmmed& Mohammed , 1995:5)

" He said: "punishment and anger from your lord had fallen on you" (ibid: 166)

3-"and We sent down upon the evil-doers wrath from heaven" (pickthall,1996:9)

" He said: "Terror and wrath from your lord have already fallen on you" (ibid:159)

Discussion

Al-Duri (2006:290:291) mentions that both "الزاي" (Al-Zaee) and "السين" (AL-Seen) are articulated between the tongue tip and alveolar ridge, but they reflect totally different meanings. (الرجز) is used in Qur'an to denote torture as well as disorder as a result of that torture. Whereas,(الرجس) implies the meaning of stinks and dirt as well as stain because stinking things include stains.(الزاي) is used with torture because it is a strong and voiced sound which is appropriate to that situation, but(السين) is a weak and voiceless sound which is used to express stable case as stink rather than action.

2.3.2 Sounds that have Different Places of Articulation

SLTexts (1) " الجيم " (Al-Jeem) and " الحاء " (Al-Haa')

" وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا " (الحجرات: 12)

" يَا بَنِي آدَهْبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ " (يوسف: 87)

TL Texts

1-"and spy not on each other, nor speak ill of each other behind their backs" (Ali, 1989:508)

"O my sons! go ye and enquire about Joseph and his brother " (ibid: 239)

2- " and do not spy about others and do not backbite each other " (Ahmed & Mohammed ,1995: 381)

"you, my sons, go so seek information form Joseph and his brother "(ibid :162)

3- " and spy not, neither backbite one another " (pickthall,1996: 517)

" Go, O my sons, and ascertain concerning Joseph and his brother "

(ibid: 246)

Discussion

Al-Qurtubi (2006:437;vol. II) says that both "التجسس" and "التحسس" share the meaning of “searching for information”. "التجسس" refers to seeking information particularly for evil-doing and bad

intentions. "التحسس" denotes seeking information either for good intentions or for curiosity. "الجيم" (Al-Jeem) is a strong and voiced sound that is appropriately used with "التجسس" as it indicates evil which requires strength and effort. "الحاء" is a weak and voiceless sound that accurately comes with "التحسس" that requires no effort.

All subjects realize the partial homonymy between the two items as they render "spy" for the bad intention behind seeking information "التجسس". Also, they convey various equivalents for the good intention behind the enquiry for information "التحسس".

SL Texts (2) "الصاد" (Al-Saad) and "الطاء" (Al-Taa')

" إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ " (الأنبياء: 98)

" و إما القاسطون فكانوا لجهنم حطباً " (الجن: 15)

TL Texts

1- " Verily ye (unbelievers) and the (false) gods that ye worship besides Allah are (but) fuel for Hell " (Ali,1989: 325)

" But those who swerve, they are (but) fuel for Hell-fire " (ibid:567)

2- " That you, and what you worship from other than God are Hell's stones"

(Ahmed & Mohammed,1995: 228)

"And but the deviators, so they are to Hell- fire wood " (ibid: 440)

3- " Lo! Ye (idolaters) and that which ye worship beside Allah are fuel of hell " (pickthall,1996: 330)

"And as for those who are unjust, they are fire wood for hell " (ibid: 573)

Discussion

Al-Qurtubi(2006:292,vol.14; 293,v0l.21) shows that (الحصب) and (الحطب) are used to indicate fuel for fire, but there is a very specific

distinction between them. (الحصب) denotes the small stones that are put in fire to increase it, but (الحطب) refers to the wood taken from the trees and added to fire. Since (الحصب) (stones) are rather stiff and dry than (الحطب) (wood), (الصاد) (Al-Saad) appropriately comes with (الحصب) because it has more strength and hissing sound than (الطاء) (Al-Taa')

Concerning translations, only does subject (2) realize the basic distinction between the two items as it renders "stones" for (حصب) and "wood" for (حطب). Whereas, subjects (1&3) do not distinguish between them conveying synonymous items for the two items.

SL Texts (3) "القاف" (Al-Qaaf) and "الفاء" (Al-Faa')

"وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً " (الأنبياء: 11)

"فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنُ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا " (البقرة: 256)

TL Texts

1)- "How many were the towns, We utterly destroyed because of their iniquities" (Ali, 1989:317)

"whoever rejects Tagut and believes in Allah hath grasped the most trustworthy hand-hold that never breaks " (ibid: 45)

2)- "And how many from a village We destroyed, it was unjust" (Ahmed & Mohammed, 1995:224)

"so who disbelieves with the devil and believes with God, so he had clug to the tight handle, no breaking to it " (ibid: 23)

3)- " How many a community that dealt unjustly have We shattered "

(pickthall,1996:323)

"And he who rejecteth false deities and believeth in Allah hath grasped a firm hand- hold which will never break " (ibid: 42)

Discussion

Ibn Ashur(1984: 29,vol.3; 293 ,vol.21) makes clear that both (القِصم) and (الفِصم) refer to the case of breaking and destruction, but there is a precise nuance in meaning between them.(القِصم) means breaking something into parts so that its parts are separated, but (الفِصم) implies cracking and bending but not breaking or separating.(القاف) is selected precisely in (القِصم) since it is a strong sound Just as breaking needs strength, yet (الفاء) is a weak sound that fits cracking and bending that do not need strength. All of the three subjects do not render the partial homonymy between the items as they use synonymous words (break, destroy, shutter) for two different words.

SL Texts (4) "النون" (Al-Noon) and "الياء" (Al-Yaa')

" قال ربي أني وهن العظم مني " (مريم: 4)
" وانشقت السماء فهي يومئذ واهية " (الحاقة: 16)

TL Texts

- 1- " praying : " O my lord infirm indeed are my bones" (Ali, 1989: 298)
" And the sky will be rent asunder, for it will that Day be flimsy" (ibid: 560)
- 2- "He said: "my Lord, the bones enfeebled from me" (Ahmed & Mohammed, 1995: 210)
" and the sky split away, so it is on that Day weak " (ibid: 433)
- 3- " saying: my lord the bones of me wax feeble " (pickthall, 1996: 305)
" And the heaven will split asunder, for that day it will be frail " (ibid: 567)

Discussion

Al- Duri (2006:298-299) says that (الوهن) is used to indicate abstract issues, while (الوهي) refers to concrete issues. The latter is used in real

situations of splitting and cracking, but the former is used in metaphorical cases denoting weakness. He adds that (الوهن) in the first Ayah does not indicate the concrete case of cracking of the bones; rather it is a metaphorical image for being so aged and weak.

The three subjects understand the metaphorical meaning of "الوهن" and render it successfully as being weak. However, they do not recognize the concrete meaning of "الوهي" as cracking and breaking. Rather, they convey the synonymous meaning for "الوهن" using (frail, flimsy, weak) which do not reflect the concrete condition of cracking; accordingly they fail to render the partial homonymy in the target language.

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The Notion of Semantics

The concept of semantics attracts the attention of traditional Arab grammarians, philosophers and scholars of various specialties. They view it as the relation between the symbol and its referent (object) in the external world whether it is concrete, abstract or an idea (Nahar, 2007:24). Al Kholy (1991:251) defines it as " a branch of linguistics that investigates the relationship between a symbol and its meaning; and it tackles the historical development of the meanings of the words and the diversity of meanings." Almashaykh(2007:1) clarifies that the interest of Arab scholars in semantics is seen in Abdul-Qadir Al-jurjani's ideas. Aljurjani states that semantics is based on meaning as it is subject to a precise analysis. The addressee can understand the meaning of an item when it is uttered in its context, thus he distinguishes between 'the meaning' and 'the meaning of meaning'. The former is what is understood from the form of the item, whereas the latter is the deep meaning .

However, semantics has not enjoyed a basic role for English linguists because it is regarded as a part of grammar. So, it is a recent addition to English because it does not appear as a separate field until it is introduced in a paper to the American philological association in 1894 (Akmajian et al, 2001:227). Crystal (2003:410) says that traditional English scholars study semantics in the light of logic as it indicates the relation between the words and the world to which they refer under the terms of truth or falsehood. Leech (1983:6) and Yule (1996:114) state

that semantics studies the conventional meaning of words and sentences of language. As different from pragmatics, meaning in semantics is investigated in abstraction from particular situations, speakers, and hearers.

lexeme and the Glorious Qur'an

Anis (1963:43) shows that the lexeme is considered as the most significant unit among the semantic units since it forms the most fundamental level for semantic units. Thus, lexemes have their own dictionary meanings and rhythms that make them acceptable or not. Lyons (1968:197) defines lexeme as "the more abstract unit that appears in various forms on the basis of its behavior in sentences." Bibber et al (1999:54) regard lexemes as a set of grammatical entities that carry the same basic meaning and go back to the same word class.

Regarding the Glorious Qur'an, Hassan (1979:339) says that most Quranic interpreters investigate lexemes in detail in terms of syntax, morphology and phonology. so, they realize the key differences in the implications of Quranic lexemes. Their realization of those differences resulted from their distinction between the utterance meaning and the situational meaning. Matlub (1983:112) adds that the Glorious Qur'an has the basic effect on lexemes in two ways. The first is that Qur'an employs lexemes that reflect new inferences as opposite from words used before Islam which were abandoned as "حملان" instead of "رشوة" (Bribery). The second is that inventing new lexemes which were not used before Islam like "منافق" (hypocrite).

Hilli (2007:1) comments that Quranic lexemes are marked by semantic expansion which distinguishes the lexemes of this sacred Book from other literary ones. That is, the Quranic lexemes require more information to recognize their denotations. Hence, one needs to specify the lexical meaning in the light of the context in which a lexeme occurs to reach at the specific meaning among other meanings which the same lexeme reflects.

Synonymy in the Glorious Qur'an

Mukhtar (1993:244) defines synonymy as two words which substitute each other in all uses and contexts without changing the meaning. Fromkin et al (2003:181) say that synonyms are words which sound different but share the same meaning. Riley and Parker (2010:30) add that the items that have the same values for all of their semantic features are called synonyms. The meaning of each pair is made up of the same group of features marked for the same values.

Generally speaking, synonyms are classified into two types : complete and partial synonymy. Omar (1982:220) and Saeed (2009:65) indicate that complete (absolute) synonymy is very rare which reflects complete identity of meaning. That is, two words carry identical features of meaning that can be replaced in all contexts without any change in meaning. Atchison (1999:88) and Al-Askari (2006:302) state that partial (near) synonymy refers to the fact that two words share a close meaning that can be replaced in a certain context without implying that they are interchangeable in all contexts.

Synonymy in the Glorious Qur'an is a matter of argument among linguists whereby some refuse it and others accept it. Yet, the majority agrees that complete synonymy does not occur in Qur'an specifically but closeness in meaning may appear. This is due to the unique style of this sacred Book in which a certain word is used in a certain Ayah to express a particular meaning that cannot be expressed by other words (Bintush-Shati, 1983:198)

In support of this view, Swedan (2006:2) adds that the Glorious Qur'an distinguishes between the items even if they have some semantic features in common and look like synonyms. This is obvious in the two words "غيث" (gaith) and "مطر" (matar) which share the meaning of ' rain ', yet each one has its own meaning and use. "غيث" is used in the context of showing blessings because it indicates (good) or (ease). Whereas " مطر " denotes the meaning of (hurt) or (evil) since it refers to the condition in which water passes its limits and becomes deadly rather than good. These two cases are evidently represented in the following Ayahs :

- (1) - "إن الله عنده علم الساعة وينزل الغيث ويعلم ما في الأرحام" (لقمان: 34)
"Verily the knowledge of the Hour is with God. It is He Who knows rain and He who knows what is in the wombs" (Ali, 1989: 406)
- (2) - "وأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ" (الأعراف : 84)
"and We rained down on them a shower (of Brimstone) : then see what was the end of those who indulged in sin and crime" (ibid : 161)

The Role of Context in the Quranic Texts

Catford (1965:3) shows that the concept 'context' plays an essential part in specifying the meaning of an utterance as well as helping in understanding the intended meaning depending on linguistic and non-linguistic factors. Anis (1973:465) defines context as the sequence of speech and its smoothness in one manner. That is, context of speech denotes its sequencing and style that work on. Wahba (1984:288) comments that context refers to those parts of speech that precede the text or follow it by which the intended meaning is determined. Hence, it can be thought of as the situations in which we find ourselves and the actual circumstances of time and place, and then it indicates the abstract representation of state of affairs(Widdonson, 2007:19) .

The role of context in the Glorious Qur'an can be seen clearly in the process of specifying the intended meaning and removing linguistic ambiguity. Arabic is marked by the semantic fertility of its items that an item may express several meanings constituting a linguistic ambiguity. Thus, it is the context that specifies which meaning is the intended one as shown in the following:

(3) - "قال إني جاعلك في الناس إمام قال ومن ذريتي قال لا ينال عهدي الظالمين"
(البقرة : 124)

(he\she pleaded : "and also (imam) from my offspring, he\she answered : but my promise is not within the reach of evildoers'') (Ali, 1989:52)

The word "عهد" expresses several meanings : 'order ' , ' prophecy ' or ' promise ' . The intended meaning of this word in this Ayah is prophecy

that is reached at by the linguistic context in which the word "اماما" indicates this meaning. (Nahar, 2007:438)

Nahar (ibid: 392-395) adds that the most important role of context is realized in the area of synonymy. There are many items in Qur'an that seem to be synonymous as they share some semantic features. It is the context that helps in distinguishing between such items as :

(4) - "فقلنا اضرب بعصاك الحجر فانفجرت منه اثنتا عشر عينا" (البقرة : 60)
"we said : strike the rock with thy staff, then gushed forth therefrom twelve springs"(Ali, 1989:9)

(5) - " إن اضرب بعصاك الحجر فانبجست منه اثنتا عشر عينا" (الأعراف : 160)
"strike the rock with thy staff: out of it there gushed forth twelve springs" (ibid : 170)

Although both verbs (انفجرت) and (انبجست) denote similar meaning : water coming out from earth severely, they are not synonymous. The context of the first Ayah includes Moses asking Allah for drink for his followers, so Allah answered him with "انفجرت" appreciating his position; whereas the second Ayah implies the children of Israel asking Moses for drink, hence Allah answered instead with "انبجست" .

Translation of Quranic Lexical Items

Generally speaking, translation is defined by Ilyas (1989:19) as the process which is performed on languages whereby the source text is replaced by the target text relying on the equivalence between the two texts. Al-Saffar (2008:56) says that translation involves transferring thoughts and views of the source language to the target language. Yet, translating Quranic items implies problems as the translator should select a suitable method to reflect them to the target language and how to tackle

them religiously and conventionally. Al-Maghdhawi (2002:21) states that translating Quranic items includes two approaches : the literal (semantic) translation and the interpretive (communicative) translation .

Concerning lexical aspects of Quranic translation, Elew (2014: 26-27) states that translation of religious texts is marked by the use of specialized lexical items like the use of theological items as “alms-giving”, names and attributes of God and religious figures: ' ALLAH ', 'the merciful ' , ' prophet Mohammed', etc. Also, Quranic items are classified into three categories. The first is Quranic items that are unfamiliar to the translator because they are only used in Islamic contexts like "التقية" (dissimulation). The second is items that are familiar to the translator since they are used in non-Islamic contexts as "الفتح" (liberation). The last category is Quranic items which are familiar to the translator as they are used in non-religious contexts like (الحجب) (exclusion of some relatives from inheritance).

Al Bunyan and al Balawee (2003:510) recognize two procedures of translating religious lexical items : domesticating and foreignizing translation. The domesticating translation implies stating cultural and linguistic differences and choosing what suits the culture of the target language. The foreignizing translation is not related totally to the culture of the target language but the text maintains some original linguistic differences. This procedure includes complementing cultures instead of separating them.

Appropriate Choice of Items of Psychological and Physiological Stimuli in the Glorious Qur'an

Edmonds and Hirst (2002:1) show that an item can reflect many connotations and attitudes as well as its lexical meaning. The appropriate choice is realized not only in selecting certain words on the basis of

syntactic and collocational rules, but also in determining which is the most suitable item ,among other near synonyms, to be used in a certain situation.

Lashin (1983:3) declares that Quranic items are selected precisely and they are employed in a particular context for a reason. An item is sometimes selected but its synonym is neglected ; and an item may be preferred to the other similar one. Almunajid (1997:229) denotes that the appropriate choice of Quranic items is recognized in synonymy. That is, there are many items in Qur'an that have synonyms ,yet Allah chooses them appropriately because their synonyms cannot express the same precise meaning and effect though they share some semantic features.

As for items of psychological and physiological stimuli, Taha (1993:325) says that stimulus is the energy in the human being which motivates him to perform a certain behavior whether it is a psychological, physiological or imaginative behavior. Hence, stimuli lead to behavior to satisfy psychological and physiological needs. Najati (1997:25) classifies stimuli that are mentioned in Qur'an into two types. The first is psychological stimuli which satisfy the psychological needs for security, possession, religion, competition, etc. The second is physiological stimuli that satisfy organic needs for sex, food, drink, etc.

The appropriate choice of selecting certain items of psychological stimuli to be used in certain contexts can be noticed clearly as in the following Ayahs :

(6)- " وليبدلنهم من بعد خوفهم أمنًا " (النور : 55)

"and that he will change (their state), after fear, to one of security and peace" (Ali: 1989:351)

(7)- " قال أولم تؤمن قال بلى ولكن ليطمئنن قلبي " (البقرة : 260)

" He said : Dost thou not then believe ? He said: yea! But to satisfy my own heart" (ibid : 46)

Although both "الأمن" and "الاستقرار" are similar and may be regarded synonymous, each item is used in a separate Ayah. "الامن" (security) in the first Ayah refers to a stable psychological status happened by removing fear including securing people's life and their possessions. While "الطمأنينة" denotes calmness after chaos. This status is fulfilled after achieving "الأمن", so the first relies on the second but the reverse is not right. (Al-Baithawi; 1982:137, vol.1)

Lecturer: Mohammad Sabah

1-Items of Psychological Stimuli

SL Texts (1) "التدين" and "الاسلام"

"إِلا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ"

(النساء : 146)

"فمن يريد الله أن يهديه يشرح صدره للإسلام" (الأنعام : 125)

TL Texts

1-"except for those who repent, mend (their life), hold fast to Allah and make their religious devotions sincere to Allah; if so they will be with the believers" (Ali:1989:104)

"those whom Allah willeth to guide, He openeth their breast to Islam" (ibid: 145)

2-"except those who repented, and repaired, and they held fast with God, and they became faithful o their religion to God, so they are with the believers" (Mohammed and Ahmed : 1995:63)

"so who God wants that He guides him, he expands his chest to Islam)" (ibid:89)

3-"save those who repent and amend and hold fast to Allah and make their religion pure to Allah, those are with the believers " (Pickthall, 1996: 101)

"and whomsoever it is Allah's will to guide, He expandeth his bosom unto the surrender" (ibid:144)

Discussion

Ibn Faris (1987:319, vol.2) clarifies that "التدين" means obedience and following the directions of the commander. It is a psychological stimulus that human beings have in order to show worship to their creator and to get rid of the difficulties of life by being related spiritually to Allah. He (ibid:90, vol.3) shows that "الاسلام" denotes the state of being obedient and submitted to Allah. It also means being free of any physical disability as taken from the verb (سلم). This results from the fact that when you obey and follow Allah's directions, you will be free of the hardships of life. The main difference lies in that "التدين" is a general stimulus for any religion or belief, whereas "الاسلام" is a specific stimulus for the religion of Islam.

As for renderings, subjects (1 and 2) realize the difference by rendering the general item (religion) for "التدين" and the specific one (Islam) for "الاسلام". Yet, subject (3) renders the literal meaning of "الاسلام" as 'surrendering' following the semantic approach of translation though it succeeds in rendering the first item as religion.

SL Texts (2) "الميل" and "الزيف"

"وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ" (الأحزاب : 10)
"وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مِيلًا عَظِيمًا" (النساء : 27)

TL Texts :

1- "and behold, the eyes swerved and the hearts gaped up to the throats"
(Ali:1989:411)

"but the wish of those who follow their lusts is that ye should turn away far away" (ibid : 86)

2-"and when the eyesights turned away and the hearts reached the larynxes" (Mohammed and Ahmed, 1995: 299)

"And those who follow the lusts want that you sway great bending" (ibid: 53)

3-"and when eyes grew wild and hearts reached to the throats" (pickthall, 1996:419)

"but those who follow vain desires would have you go tremendously astray" (ibid:83)

Discussion

Al-Asfahani (1997:287,vol.1) explicates that "الزيغ" means turning away from straightness. It is a psychological stimulus that indicates deviating a person from the right path. Also, "الزيغ" is used with "الأبصار" (eye sight) or "القلوب" (hearts) in Qur'an as they are the places where deviation happens. Whereas, Ibn Faris (1987:290, vol.5) shows that "الميل" means turning to one of the two sides. It is a psychological stimulus which denotes turning a person to the bad side (evil appetite) leaving the right side (worship). The key difference is that "الزيغ" is used only to indicate deviation from right, but "الميل" is a general item that denotes deviation to both pleasant and unpleasant things.

Subject (1) realizes the difference between the two items since it understands the accurate denotation of each item and renders the appropriate counterparts in the TL. But, both subjects (2and 3) do not distinguish between these items because they do not understand the interpretive meanings of the two items and hence convey inappropriate counterparts.

SL Texts (3) "التنافس" and "العمل"

(الكهف:88)

"وأما من آمن وعمل صالحا فله جزاء الحسنى"

TL Texts

1-"but whoever believes, and works righteousness, he shall have a goodly reward" (Ali: 1989:296)

"The seal thereof will be musk: and for this let those aspire, who have aspirations" (ibid:586)

2- "and as for who believed and did righteous deeds, so to him the best reward" (Mohammed and Ahmed, 1995:206)

"Its end is musk, and in that so the rivals should compete"(ibid : 461)

3-"but as for him who believeth and doeth right, good will be his reward" (pickthall, 1996:303)

"Whose seal is musk, for this let all those strive who strive for bliss" (ibid : 588)

Discussion

Al-Asfahani (1997:452, vol.2) states that "العمل" is a general psychological stimulus which includes any action whether done by animate, inanimate, or an animal. He adds that Islam encourages people to perform any work that is restricted by the Islamic conditions. Al-Tabari (1997: 56, vol.7) says that "التنافس" is taken from "نفيس" (something precious) which refers to that psychological stimulus that means duplicating human effort so as to catch up with other humans.

Regarding translations, translators (2&3) give the appropriate choices for the two items as they realize the nuances between them using general item (do) for "العمل" and items that indicate effort as (complete of strive) for "التنافس". But, translator (1) does not render the accurate counterpart for "التنافس" as he renders (aspire) that denotes ambition.

Lecturer: Mohammad Sabah

2- Items of Physiological Stimuli

SL Texts(1) "الألم" and "العذاب"

"ولا تهنوا في ابتغاء القوم إن تكونوا تألمون فإنهم يألمون" (النساء: 104)

"أنما يريد الله ليعذبهم بها في الحياة الدنيا" (التوبة: 55)

TL Texts

1-"and slacken not in following up the enemy : if ye are suffering hardships, they are suffering)" (Ali: 1989:99)

"Allah's wish is to punish them with these things in this life" (ibid:192)

2-"and do not weaken in desiring the nation, if you are feeling pain, so then they are feeling pain" (Mohammed and Ahmed, 1995:60)

"But God wants to torture them with it in the present life" (ibid:126)

3-"relent not in pursuit of the enemy, if ye are suffering, they suffer" (Pickthall, 1996:95)

"Allah thereby intendeth but to punish them in the life of the world" (ibid: 196)

Discussion

Al-Askari (2003:268) declares that "الألم" is an item that denotes feeling pain which is opposite to comfort. It is a temporary case results from an external factor that affects the body, hence, it is regarded as a physiological stimulus in which humans look forward comfort. But, "العذاب" indicates a continuous pain that afflicts people because of a particular reason. It refers to a concrete case which is different from "الألم" that is an abstract case.

Concerning renderings, although all subjects differ in giving various choices for the two items, they render the nuances between the items by using suitable expressions in the TL. So, they convey the interpretive meaning precisely and appropriately.

SL Texts (2) "الجوع" and "المخمصة"

"إن لك إن لا تجوع فيها ولا تعري" (طه : 118)

"فمن اضطر في مخمصة غير متجانف لاثم فان الله غفور رحيم" (المائدة : 3)

TL Texts

1-"there is therein (enough provision)for thee not to go hungry nor to go naked" (Ali, 1989:314)

"But if any is forced by hunger, with no inclination to transgression, Allah is indeed Forgiving, most Merciful" (ibid: 110)

2-"that for you, you do not starve in it, and nor naked" (Mohammed and Ahmed, 1995: 221)

"So who was forced in hunger, not deviating from righteousness to a sin, so that God is Forgiving, Merciful" (ibid:68)

3-"it is unto thee that thou hungerest not therein, nor art naked" (Pickthall, 1996:320)

"whoso forced by hunger, not by will, to sin. Allah is Forgiving, Merciful" (ibid:107)

Discussion

Al-Asfahani (1997:135, vol.1) says that "الجوع" indicates the condition in which a human does not feel full, so it is a physiological stimulus to seek for satisfaction of food. Yet, "المخمصة" is not the synonym of "الجوع" but it refers to "famine " in which humans become skinny and look for

any source of food even if it is prohibited. Thus , it is an insisting stimulus for food to avoid death.

It is worth mentioning that all translators do not distinguish between the two items since they convey the same counterpart. That is, they do not use the appropriate choices for "المخمصة" because they use synonymous items and do not realize the interpretative meaning of this item.

SL Texts (3) "النوم" and "النعاس"

" إذ يغشيكم النعاس أمانة منه " (الأنفال:11)

" ومن آياته منامكم بالليل والنهار " (الروم:23)

TL Texts

1-"remember He covered you with drowsiness to give you calm as from Himself" (Ali, 1989:177)

"and among His signs is the sleep that ye take by night and by day" (ibid:398)

2-"when the slumber covers upon you security from Him" (Mohammed and Ahmed, 1995:112)

"and from His signs is your sleep at the night and the day" (ibid: 289)

3-"when He made the slumber fall upon you as a reassurance from Him" (Pickthall, 1996:178)

"and of His signs is your slumber by night and by day" (ibid:406)

Discussion

Al-Asfahani (1997; 660, vol. 2) makes a distinction between these items in that "النعاس" is a physiological case in which the human is able to respond to stimulating factors and is regarded as a strong stimulus for sleep. "النوم" is a spiritual calmness in which the human is not able to respond to stimulating factors because it denotes deep and stable stage.

As for renderings, subjects (1 and 2) realize the difference between the two items since they give appropriate choices for them : 'drowsiness ' and

'slumber ' for (النعاس) and ' sleep ' for (النوم). So, they convey the nuances in the TL because they express the force of the message rather than its literal content. However, subject (3) does not differentiate between the items as it renders the same counterpart (slumber) in the TL for two different items.

Conclusions

Investigating the items of psychological and physiological stimuli shows that there are certain actions done as a reaction of psychological and physiological stimuli that make a person perform a particular behavior. The Glorious Qur'an is regarded as an important source of such items. It has been concluded that absolute synonymy does not occur in the Glorious Qur'an because of the unique and precise choice of the Quranic items. Also, context plays an essential role in the process of selecting certain items rather than other similar ones because it makes the nuances between near synonymous items clear. It has been found that the Glorious Qur'an investigates and tackles psychological items from a religious point of view making an obvious distinction between near synonymous items as: "الروح" and "النفس", "الزيف" and "الميل", "العمل" and "التنافس" whereby psychology does not distinguish between them. As for rendering, it has become clear that the precise realization of such items depends upon the translator's knowledge of their marginal meanings and their nuances in Arabic : the more awareness the translator has, the more precise the rendering becomes.

Lecturer: Mohammad Sabah**1- Abstract**

The current lecture deals with the phenomenon of lexical choice of some spatial prepositions in the Glorious Quran and how such prepositions are rendered into English. This phenomenon is regarded as one of the important linguistic topics which has been the focus of attention and controversy for both traditional and modern Arab scholars. Its significance is due to the fact that it helps in understanding the Quranic items as well as showing the precision and discreteness of Quranic usage. This research tackles the possibility of altering some spatial prepositions with other ones which share common grounds as well as revealing the rhetorical secrets behind the process of alternation.

This paper aims at highlighting the phenomenon of alternation "التناوب" of prepositions in the glorious Quran, analyzing it relying on authentic linguistic interpretations, and uncovering its realization in English on the basis of well-known translators. It also aims at investigating the degree of awareness in which those translators dealt with this phenomenon; and whether they realize the rhetorical secrets behind the process of alternation in the target language or not.

Semantics and Prepositions in Arabic and English

It is worth mentioning that semantics has been paid much attention by Arab linguists and it has been the focus of many Arab semanticists' interest. Al-Kholy (1991: 251) defines semantics as "a branch of linguistics that studies the relation between a symbol and its meaning." Al-Mashta et al (1980:9) state that Arab linguists were highly interested in this field, though it was not a systematic one but included within other linguistic fields. Thus, they were interested in the meanings of words more than their grammatical functions. Supporting this view, Omar (1982:36-39) shows that Arab semanticists did not stop at the lexical meaning of words, rather they classify meaning into five types:

the primary meaning, the secondary meaning, the psychological meaning, the stylistic meaning, and inspirational meaning.

Unlike Arabic, the term "semantics" is a new addition to the English language since this term does not appear until it was introduced in a paper to the American philological association in 1894. Since that date, English linguists made several trials to study and define this concept (Palmer, 1981:1). Fromkin et al (2003:593) and Hurford et al (2007:1) define semantics as "the study of the linguistic meaning of morphemes, words, phrases, and sentences." Malmkjar (2002: 455) and Griffiths (2006:15) say that "semantics is the study of linguistic meaning and the area of linguistics which is closest to the philosophy of language." So, it is an attempt to describe the nature of meaning which the users of language know.

Al-Zamakhshari (1993:379) shows that prepositions are due to the class of particles since Arabic consists of three parts: nouns, verbs, and particles. Prepositions are those items that are used to connect the different parts of a sentence; and they cannot stand alone with meaning unless they are accompanied with other parts of speech. Stageberg (1981:169) adds that prepositions are the elements that express relations between the complement and other parts of the sentence. Thus, prepositions have contextual, textual, and semantic functions because deleting them changes the general meaning of the sentence.

Synonymy and Near-Synonymy

Abdul-Tawab (1987:308) shows that in the origin of any language, a single word has only a single meaning which cannot be shared by other words. Yet, because of many circumstances and factors, the phenomenon of synonymy occurs in which a single meaning can be expressed by various utterances.

Most of Arab and western scholars have divided synonymy into two kinds. The first one is called absolute synonymy which refers to complete identity of meaning. That is, when two words share an identical meaning and the native users of language cannot feel any difference between them, and hence employ them interchangeably in all

contexts. However, this type is regarded rare because it requires two items share all ingredients as in:

1- He is a big (large/ not normal) baby, isn't it?

(Omar,1982:220) and (Cruse, 2000: 157)

Crystal (2003:450) and Al- Askari(2003:302) explain that the second kind is termed partial synonymy. It happens when two utterances are so closed in meaning that it is difficult for non-native learners to distinguish between them and employ them interchangeably regardless of the big gap between them semantically. In other words, two words are partial synonymous if they have the same meaning in a certain context without including that they are interchangeable in all contexts. For instance, the two words "سنة" and "عام" indicate one year, but there is a difference between them: the noun "سنة" means the months of the year, whereas "عام" means the days of the year stating a certain action taking place in that year. Because of such a gap, these items are regarded partial synonyms.

The Role of Context in the Lexical Choice of Items

Yakoot (1989: 38) states that the term "context" stands for the corner stone in semantics. Its importance comes from the fact that words do not imply meaning unless they are employed in a context since it represents words, the preceding and the following sentences as well as the whole passage or book. Context also means all the situations and circumstances in which a word is uttered.

Yule (1996:21) and Crystal (2003:103) say that context is made up of specific parts of utterances near to a unit which is the focus of attention. It also means the physical environment in which an item is used. Stranzy (2005:237) adds that context can be regarded as textual components implying certain utterances and factors that surround a particular situational event.

Catford (1965:3) and Schmidt (1986:137) uncover the role of context in removing the ambiguities and choosing a specific meaning among various ones. They elaborate that context helps in understanding the

specific meaning of the word or phrase as the meaning is determined by certain linguistic and non-linguistic factors. In other words, the most important influence on the appropriateness of items and the choice of meaning is the role of context.

Yakoot (ibid:39-40) and Hasan (2006:262-265) clarify that the importance of context can be traced in its role in limiting the intended meaning. For instance, the noun "يد" in Arabic implies several meanings : support, cash, regret; so the role of context is to specify which meaning is the intended one. Also, its role is clear in the area of synonymy whereby one word may have a certain meaning which is shared by other words. Thus, context helps in showing the possible meanings which the lexical item may have so as to find the sameness of meaning between it and other lexical items. So, it is context that determines whether they are synonymous or not.

Lecturer: Mohammad Sabah

Lexical Choice and the Alternation of Prepositions

Al-Hilali (1986:182) shows that prepositions can be altered one in place of the other in certain contexts. That is, a particular preposition can be used to reflect the meaning of another preposition when these two prepositions have related meanings and occur in a particular context.

Assamara'i (2008:6, Vol.3) explains that authentic Arab grammarians admit that prepositions can be altered and they justify their opinions by giving examples from the Glorious Qur'an. For instance, the preposition "على" can be altered by "من" as in this Ayah:

"ونصرناه من القوم الذين كذبوا" (الانبياء: 77) 2-

" And We helped him against the people who rejected Our signs as lies) (Ali, 1989:328)

Also, the preposition "من" can be altered by "الباء" as in:

"عينا يشرب بها المقربون" (المطففين: 28) 3-

" A fountain from which only they who are honoured drink " (Ali, 1989: 588)

However, He (ibid: 7-8) adds that it is not a general rule that any two prepositions can be altered. There must be certain conditions and restrictions: the two prepositions must have identical meanings in a particular situation, and they must share the same context as well as the same rhetorical intention. Thus, the notion "التناوب" (alternation) occurs when the meaning or the usage of a certain preposition is extended to include the meaning of another near-synonymous preposition as in the case of the prepositions "اللام" and "الباء" that express the same meaning of causality.

Translation of Religious Texts

The concept of translation has been defined and dealt with by several scholars and from different viewpoints. Ilyas (1989:19) defines translation as "an operation that is performed on languages in which the source text is replaced by the target text on the basis of equivalence between both texts." Newmark (1988:5) says that " translation means rendering the meaning of a text into another language in the way the author intended the text."

Ilyas (ibid:32-33) denotes that there are two approaches to the process of translation: communicative and semantic approaches. He comments that communicative approach is characterized by the fact that it concentrates on the force of the message rather than its content. The translator attempts to produce the same effect on the TL receiver as that on the SL receiver; so, it is subjective. On the other side of the coin, semantic approach attempts to reflect the SL formal and contextual meaning of the original text as precisely as that of the SL text. It concentrates on the message itself rather than on its force.

Irving (1985: 2) sums up that translating religious texts requires an additional consideration because of the sanctity of the text. Thus, Al-Maghdhawi (2002:30 cited in Al-Badrani, 2005:45) gives certain notes when translating religious texts like: the translator should be well aware of the denotations of utterances in both SL and TL, and he should be acquainted with the meanings of legal terms. The interpretive translation should be brief and concise; legal names and the names of prophets should not be translated; as well as paying attention to the accuracy of writing and printing.

Texts Analysis

SL text (1)

(طه: 71)

" ولأصلبكنم في جذوع النخل "

TL Texts

1-" and I will have you crucified on the trunks of palm-trees" (Ali, 1989: 804)

2-" and I will crucify you in the palm trees' trunks" (Ahmed and Ahmed, 1995: 219)

3-"and I will surely crucify you on the trunks of date palms" (Al-Hilali and Khan, 1996:356)

Discussion

Ibn Ashur (1984:265; Vol.16) says that this Ayah is about Pharaoh who promised to punish his magicians by crucifying them since they followed Moses after discovering the truth. Ibn Ashur adds that it is well-known that the process of crucifying happens on something not within it. The spatial preposition "في" is used in this Ayah instead of "على" because it reflects this meaning in addition to a rhetorical secret: the Almighty Allah uses "في" to show the toughness of punishment that they (magicians) became part of the trunks; their bodies enter inside the trunks constituting one entity.

Regarding renderings, subjects(1&3) reflect this meaning because they use the preposition (on) considering it synonymous to (في), so they understand the rhetorical function of this preposition following the communicative approach of translation conveying the intended meaning of the preposition. However, subject (2) does not render this meaning by conveying the literal meaning of the preposition (in) adopting the semantic approach by expressing the content of the message literally.

SL Text (2)

" واتبعوا ما تتلوا الشياطين على ملك سليمان " (البقرة: 102)

TL Texts

1-"they followed what the evil gave out (falsely) against the power of Solomon" (Ali, 1989: 44)

2-"and they followed what the devils recite on Soliman's kingdom"
(Ahmed and Ahmed, 1995: 32)

3-"they followed what the shayatin (devils) gave out (falsely of magic) in
the lifetime of Sulaiman" (Al-Hilali and Khan, 1996: 23)

Discussion

Al-Hilali (1986:199) says that the current Ayah deals with the story of the prophet Sulaiman and his reign; and the trials of the devils to seduce and mislead people from the truth which the prophet tried to spread. He clarifies that the preposition " على " implies the meaning of " في " since the meaning is: in the time of the prophet Sulaiman or in his reign. Thus " في " is expressed by the spatial preposition " على " when the latter occurs in the temporal context stating the period of reigning.

As for translations, only subject (3) renders the rhetorical meaning of the preposition " على " by understanding the context of the Ayah. So, it adopts the communicative translation rendering the force of the message that is expressed by the appropriate equivalent (in). Yet, subjects (1&2) do not express this meaning since they adopt the semantic translation by conveying the content of the message faithfully taking no account of the context in which the preposition occurs.

SL Text (3)

" لقد ظلمك بسؤال نعجتك الى نعاجه " (ص: 24)

TL Texts

1-" He is unjust in demanding your ewe to add to his (many) ewe" (Ali, 1989: 454)

2-" He had caused injustice to oppress you with requesting your ewe to his ewe" (Ahmed and Ahmed, 1995: 330)

3-" He has wronged you in demanding your ewe in addition to his ewes"
(Al-Hilali and Khan, 1996: 433)

Discussion

Al-Zamakhshari (1998,258;Vol.5) shows that this Ayah is about the prophet Dawood and his judgement between two men. One of the meanings that " الى " reflects is that of " المعية " (accompanying). That is, " الى " in this Ayah implies the meaning of " مع " since the context is that of adding something to another.

As for renderings, subjects (1&3) understand the intended meaning of the preposition " الى " by comprehending the context of the Ayah and the position of this preposition. That is clear when the two subjects translate " الى " as "addition to" which reflects the meaning of " مع ". But subject (2) does not convey this meaning because it renders the surface (literal) meaning of " الى " as (to).

SL Text (4)

" عينا يشرب بها عباد الله " (الإنسان: 6)

TL Texts

1-" from a spring of which the votaries of God will drink" (Ali,1989: 579)

2-" a water well God's worshippers drink by it" (Ahmed and Ahmed, 1995: 449)

3-" a spring wherefrom the slaves of Allah will drink" (Al-Hilali and Khan, 1996: 579)

Discussion

Ibn Ashur (1984:381;Vol.29) states that this Ayah describes the condition of the believers in the heaven and the things which Allah promised them to give. He says that the preposition " الباء " in this Ayah is not for " اللصاق " as it is usually used for, but it is used to refer to " من ". In other words, the context of the Ayah shows a place (spring) whereby the believers drink from. So, it is the context that alters the function of " الباء " from " اللصاق " to the spatial meaning.

Subjects (1&3) realize the rhetorical meaning of " الباء " by rendering it as (from). So, they follow the communicative translation by reflecting

the force of the message relying on the context of the Ayah. Whereas, subject (2) does not realize this meaning by rendering the literal meaning of the preposition as (by).

SL Text (5)

"وهو الذي يقبل التوبة عن عباده " (الشورى: 25)

TL Texts

1-" it is He who accepts repentance from His creatures " (Ali, 1989: 486)

2-" and He is who receives the repentance from His worshippers"
(Ahmed and Ahmed, 1995: 355)

3-" and He is who accepts repentance from His slaves" (Al-Hilali and Khan, 1996: 486)

Discussion

Ibn Ashur (1984:88; Vol.25) comments that this Ayah shows the mercy of Allah and his forgiveness about those people who made mistakes but repented. He adds that the preposition " عن " reflects the meaning of " من " because repentance is taken from " من " people. This becomes clear by considering the linguistic context of the Ayah whereby the verb " يقبل " (accept) usually takes the preposition " من ".

It is worth noting that all of the renderings realize the alternation between " عن " and " من " in the sense that they render " عن " as (from). That is, the three renderings understand the context of the Ayah and render the preposition in accordance with it.

SL Text (6)

" أو تقطع أيديهم وأرجلهم من خلاف " (المائدة: 33)

TL Texts

1-" Or have a hand on one side and a foot on the other cut off " (Ali, 1989 : 113)

2-" Or their hands and their feet be cut off from opposites" (Ahmed and Ahmed,1995: 71)

3-" Or their hands and their feet be cut off on the opposite side" (Al-Hilali and Khan,1996: 113)

Discussion

Al-Zamakhshari (1998,229;Vol.2) explains that this Ayah describes a legitimate rule about the people who commit forbidden deeds. He comments that the preposition " من " includes the meaning of " على " because the latter expresses this meaning since " على " shows the condition of (oppositeness).

Regarding the translations, subjects (1&3) understand the related meaning between " من " and " على ". In other words, they realize that " على " in this Ayah is altered by " من " because the context of the Ayah allows the alternation. Yet, subject (2) does not realize this rhetorical hint as it renders " من " literally in the target language (from) disregarding the linguistic context of the Ayah.

Discourse Markers in English and Arabic

Before starting with the basic definitions of the concept of discourse markers, it is of importance to state that there is diversity in the terminology of this concept. This fact becomes clear when Brinton (1996:29) says that there are many terms used to denote "discourse markers" as: comment clause, connective, continuer, filler, discourse particle, discourse operator, etc. Such diversity makes the area of discourse markers problematic and difficult to be tackled.

Risselada and spooren (1998:132) define discourse markers as "those expressions whose primary function is to facilitate the process of interpreting the coherence relations between a particular unit of discourse and other surrounding units."

Schiffrin et al (2001:57) and Cruse (2006:51) identify this concept by saying that it is a set of expressions comprised of members of various word classes as conjunctions (and, but), interjections (oh), adverbs (now, then), and lexicalized phrases (you know, I mean). See also (Leech and Svartvik, 1994:13)

Bussman (1996:323) adds that discourse markers have many functions as: turn-taking (e.g. "well" in initial position and "you know" in final one), or indicate the end of a turn (e.g. uh); topic management as using the marker "by the way" to show that the speaker is digressing from the current topic; indicate the speaker's attitude (e.g. using

attitudinal disjuncts); and organize the overall discourse structure (e.g. first, finally) to indicate the beginning or end of paragraphs.

In Arabic, there is also diversity in the terminology of discourse markers by using such terms: "أدوات" (tools), "روابط" (connectives), "حروف" (particles), and so on. King (1992:260) clarifies that Arab scholars studied discourse markers under the notion "حروف المعاني" (particles of meaning). He defines them as "words that only make sense when joined with others."

Khudhair (2001:10) and Hassan (2006:224) deal with discourse markers under the concept "الأدوات" (tools). They show that markers are grammatical tools which do not have independent meaning; yet they are used to reflect the relations between the elements of the sentence. Hassan (ibid) adds that these tools are of two types: tools used to link sentences as the tools used in interrogation and condition; and tools used to link single items as prepositions and conjunctives. Thus, Arab grammarians regarded such items as "function words" rather than "conceptual items" since they do not indicate lexical meanings, but functional meaning which is "التعليق" (conjunction).

Moreover, Al-Hamooz (2002:364) and Al-Ghalayyini (2005:612) tackle discourse markers as "those particles which are used to link two elements making them share the same parsing case." They list several particles as: "ف" (and then), "و" (and), "ثم" (then), "لكن" (but) as in the following examples:

حضر محمد و خالد - (1)

Mohammad and Khalid attended.

حضر محمد فيخالد - (2)

Mohammad attended and then Khalid.

ما شربت ماء لكن قهوة - (3)

I did not drink water but coffee.

Discourse Markers and Cohesion

Khataby (1991:29) defines the notion of cohesion as "that relatedness among the elements of a text which deals with the linguistic devices that link those elements." Halliday and Hasan (1976:4) show that cohesion denotes the relations of meaning that exist within the text. Cohesion occurs when the interpretation of an element depends on the other elements.

Schiffrin et al (2001:55) outline the relationship between discourse markers and cohesion. They say that discourse markers such as (and, but, I mean, by the way,...etc) have cohesive roles by linking the different elements of a text providing it with texture. Thus, it is this property of texture which distinguishes a text from a random collection of words. They add that the cohesive role of discourse markers lie in the fact that they are conjunctive elements that connect the parts of the text. Yet, they are not cohesive by themselves but by means of their specific meanings. That is, they express certain meanings which presuppose the existence of other elements in the discourse.

Arabic scholars also tackle the part of discourse markers in the relatedness of a text. Hussein (2005:160-162) illustrates that discourse markers (الأدوات) are regarded as the most important cohesive devices in

Arabic which imply: temporal markers, conditional markers, interrogative markers, etc. Such markers are syntactic devices that have no independent meaning which are used to connect the sentences of a text or the elements within a sentence by various relations as negation, interrogation and so on.

Abdul-Raof (2002:178) highlights the conjunctive role of discourse markers by stating that the cohesion process through certain elements (markers) occurs between individual words (word level) and between phrases of more than one lexical item (phrase level). In Arabic rhetoric, there are certain markers (الواو, الفاء) which tie up two or more lexical items of different grammatical categories within a given proposition to get one of the following grammatical structures as: a compound noun phrase, a compound adjective, a compound prepositional phrase, a compound active participle, and a compound passive participle.

"ف" Semantic Functions of the Discourse Marker

It is worth mentioning that most of Arab grammarians approach "الفاء" from a rhetorical perspective and they put certain conditions and classifications (Al-Hamadany, 2005:89). Al-Ansary (1985:213-215) shows the semantic functions of "الفاء" by saying that it has three functions: sequence, order, and causality. 'Sequence' means that 'ف' connects two elements which occur one after the other without delay: it signifies an immediate action without delay as in:

(4)- (أَمَاتَهُ فَيَأْتِيهِ) (عبس: 21)

(He causeth him to die and putting him in his grave)

(Ali,1989:1689)

Thus, the case of being put in the grave (أقبره) occurs immediately after being died (أماته) without a delay.

Al-Samara'I (2003:201) adds that 'ف' has another function which is 'order'. Hence, 'ف' puts the elements it connects in such an order whereby the second occurs after the first. He makes clear this function by giving this example:

توضأ فغسل وجهه ويديه ومسح رأسه ورجليه-(5)

He performs the ritual ablution and then washes his face and hands and wipes his head and feet.

This example illustrates how 'ف' arranges the elements it connects in a way starting from (الوضوء) in general and then its details in an order from the head to the feet.

Al-Samara'I (ibid: 204) identifies another function of the discourse marker 'ف' which is causality. He explains that it reflects causality on condition that what comes before 'ف' must be the reason for what follows it (the result), This function is shown obviously in the following:

(فوكزه موسى ففضى عليه) (القصص:15) -(6)

(and Moses struck him with his fist and made an end of him)

(Ali,1989:

1005)

So, 'الفاء' in this example plays a causal function by linking the cause and the result. That is, it connects the cause 'الوكز' (thrusting) and the result 'القضاء' (death): death is the result of thrusting.

Al-Ansary (ibid: 216-217) explicates another function of 'الفاء' by stating that it connects elements when it lies in the position of a response. It includes the meaning of condition whereby it connects the response which follows it with what comes before. This function links sentences rather than single items and it is limited to certain cases like: the response should be a nominal sentence, its verb should be past, its verb should be constative, or it should be linked with a future particle:

(ان كان قميصه قد من قبل فصدقت) (يوسف: 26) - (7)

(if it be that his shirt is rent from the front, then is her tale true)

(Ali,

1989:559)

(من یرتد منکم عن دینہ فسوف یأتی اللہ بقوم) (المائدة: 54) - (8)

(If any from among you turn back from his faith, soon will God produce a people) (Ali, 1989:260)

Al-Asadi (1984:242) and Al-Rumani (2005:18) add that 'الفاء' may be redundant since omitting it does not affect on the meaning and the grammaticality of the sentence as:

(قل ان الموت الی تفرون منه فانه ملائیکم) (الجمعة: 8) - (9)

(Say: "the death from which ye flee will truly overtake you)

(Ali,

1989:1547)

The meaning of this Ayah shows that death occurs whether people run away from it or not. So, deleting 'ف' does not change the meaning because it is understood from the context.

"ف" Cohesive Function of the Discourse Marker

It is of necessity to state that Arab grammarians were interested in the notion of cohesion 'الأرتباط' and all the particles that lead to this phenomenon whether on sentence level or above. Ibrahim (2009:1) says that cohesion indicates the connection 'الأرتباط' between the words and sentences of a text whereby such connection is due to the use of certain cohesive devices. He (ibid: 7) focuses on the cohesive function of discourse markers by tackling the term 'structural cohesion'. This term indicates the relation between the elements of a text by using discourse markers as (ف, و) or explanatory particles (I mean, I intend).

Fiud(1998:131) explicates that the cohesive function of the discourse marker 'ف' can be seen obviously in the process of temporal conjunction since it is a conjunctive particle. This marker connects the elements of a sentence by the relation of temporal sequence. Abdul-Raof (2002:181) illustrates this cohesive function by comparing 'ف' with another marker which is 'ثم' giving these two examples to make it clear:

دخل زيد فجلس - (10)

Zaid came in and then sat down.

دخل زيد ثم جلس - (11)

Zaid came in and then sat down.

Despite the similarity in the English realization of these Arabic discourse markers (ثم and ف), there is a semantic distinction between them. The use of 'ف' denotes an immediate action without delay: Zaid came in and immediately sat down. Whereas 'ثم' reflects a delay in action: Zaid came in and after a while sat down. Whether similar or different, the point is that 'ف' links the elements of the sentence by means of temporal sequence.

Halliday and Hasan (1976:261) realize this function as they refer to temporal conjunction which implies the connection of proposition of two sentences by sequence in time. This sequentiality is referred to as the temporal relation that can be expressed by the temporal adjunct 'then'.

Al-Muradi (1976:124) adds that the cohesive function of 'ف' can be recognized when it acts as a response of condition. That is, it links the conditional sentence with its response by means of time sequence. Yet, Al-Muradi specifies certain cases in which 'ف' plays such a cohesive function as: the verb which 'ف' is attached to should be in the present tense; or when it reflects futurity expressing threat. In addition, when 'الفاء' is attached to a verbal sentence whose verb is in a demand formula; or when the verb is negated by ما, لن and ان:

(ومن عاد فينتقم الله منه) (المائدة: 95) - (12)

(for repetition God will exact from him the penalty) (Ali, 1989:273)

(ان كنتم تحبون الله فاتبعوني) (ال عمران) - (13)

(if ye do love God, follow me) (Ali, 1989:131)

(ان قام زيد فيما يقوم عمر) - (14)

If Zaid stands up, Omar will not then stand up.