

التحليل الدلالي للترادف في الآيات القرآنية في سورة يوسف

Semantic Analysis of Synonymy in The Qur'anic Verses In Surat Yusuf

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المخلص:

يحاول هذا البحث دراسة الكلمات القرآنية المختلفة من حيث التشابه في النطق والمعنى. قامت الباحثة بتحليل دلالي يتعلق بالمرادفات في الآية القرآنية في سورة يوسف. منهج الباحث هو تحليل الآيات التي يكون للكلمات فيها مرادفات في المعاني. وقد تم تدوين الكلمات وتنظيمها حسب أنواع المرادفات وأقسامها، مع توضيح ما قد يلزم من شواهد وأقوال العلماء القدماء. وخلص الباحثان إلى أن المرادف في المصطلح هو الإشارة إلى كلمتين مختلفتين أو أكثر لها اسم واحد، أو معنى واحد، أو إشارة واحدة. على حد تعبير اللغويين القدماء، (الكلمات التي تختلف في النطق ولها نفس المعنى) وأنواع المرادفات اللغوية هي مرادف كامل، شبه مرادف (تداخل)، علاقة دلالية، تباين في النطق العام، تباين في القوة المعنى والاختلاف في الموصفات. المرادفات التي وردت في القرآن الكريم في سورة يوسف هي: (مكنّ enabled) (make جعل)، (to bring أتى) and (give أعطى)، (dreams أحلام) (vision رؤيا) (evil – سوء) ((immorality – الفحشاء) (plot كيد) (deception المكر).

الكلمات المفتاحية: علم المصطلحات، المرادفات، التحليل الدلالي، شبه المرادف، العلاقة الدلالية، تشابه المعاني.

Abstract

This research attempts to study the various qur'anic words in terms of similarity in pronunciation and in meaning. The researcher carried out a semantic analysis concerned with the synonymy in the Quranic verse in Surat Yusuf. The researcher's approach is to analyse the verses in which the words have synonymy in meanings. The words were recorded and organized according to the types of synonymy and its divisions, with an explanation of what might be needed from the evidence and the opinions of ancient scholars. The researcher concluded that the synonymy in the terminology is the indication of two or more different words having one name, one meaning, or one indication. In the words of ancient linguists, (words that differ in the pronunciation and have the same meaning) and the types of linguistic synonymy are complete synonymy, semi-synonym (Overlapping), semantic

relation, disparity in the general pronunciation, disparity in the strength of meaning, and variance in specification. The synonyms that occur in the Holy Qur'an in Surat Yusuf are (أتى) (to bring), (جعل) (make enabled), (أعطى) (give), (أحلام) (dreams), (رؤيا) (vision), (السوء) (evil), (المكر) (deception), (الكيد) (plot), (الفحشاء) (immorality).

Keywords: synonymy, semantic analysis, similarity of meanings

1. Introduction

Language is the most vital tool for communication. Every person on the planet needs it. As a result, they live in a society where people are often grouped together for certain reasons. As a consequence, they need a language to interact with one another (Budihardjo, 2017: 93).

Meaning and function as a tool for interacting with the people around us are at the heart of language's power. When people engage and communicate, there are several opportunities for meaning to be interpreted incorrectly (Dockrat, 2020: 28).

As a result, in order to fully comprehend the message, it is required to understand it thoroughly. In order to get a concept across, people utilise language as a communication tool such as writing or speaking (Mutawali, 2016: 353).

We may learn more about meaning in linguistics and, in particular, semantics, because of the significance of meaning. There are several sub-disciplines in linguistics that focus on understanding the meaning of words, but one such area is semantics (Warsah, 2020: 275).

Semantic theory holds that meanings are ideas or concepts that may be sent from the speaker to the listener by putting them into concrete form in a

particular language or dialects, depending on who you ask (Eliaçık, 2015: 391).

Semantics is an important topic, at least when it comes to language training and communication. People who wish to be successful communicators in their everyday lives, whether as speakers or writers, need to spend time studying meaning (Rashid & Jameel, 2017: 379).

'Semantics' is vital to the study of communication, particularly as communication becomes an increasingly important aspect in social organisation, (Leech.,1997: ix). " Semantics derives from the Greek "sema" (nouns) meaning "sign or signal" and the verb "semaino" implies signal or mean, according to Chaer (1995: 4) .

Because it is a divine revelation, the Holy Qur'an provides universal moral instruction for all people. Everyone who reads the Qur'an, including non-Moslems, are usually surprised by its impeccable grammatical constructions (Naser & Mohammed, 2020: 12) .

The Holy Qur'an is a 77.439-word, 323.015-letter revelation from Allah to Muhammad (Shihab, 1997: 3). Many of the Qur'anic characteristics combine to produce beautiful language, carefulness, and a sense of harmony with its profound meaning (Mir, 2019: 42) .

The researcher in this instance has chosen Surat Yusuf as the subject of his study. Earlier researchers have indeed worked in the same area before. For example, Laily (2002) conducted research on the lyrics of Jon Bon Jovi songs, titled "Semantic Analysis on the Lyrics. She looked into the many types of meanings found in Jon Bon Jovi's song lyrics, but she didn't do the same for the Holy Qur'an (Morady et al., 2019: 562).

Ahmadin (2002) conducted study on the meaning of the Glorious Qur'an using semantic analysis. On the subject of interpretation, he spoke about how MCIS applied criteria to Pickthall's "The Meaning of the Glorious Qur'an," and how Pickthall obeyed those criteria (Friday-Otun, 2016: 55).

To follow up on what we've already established, the researcher turns up yet another new topic of investigation: A Semantic Analysis of "Surah Al Ra'd" by Marmaduke Pickthall. Surat Yusuf's will be examined by the researcher to see what sorts of meaning are being employed and what messages are being sent via it.

2. Problem Statement

The Holy Qur'an, the literature we're debating, is the richest source in Arabic. When I say richest, I mean that the Holy Qur'an has the widest variety of words, analogies, rhetorical features, implications, and even sound effects. Each term has a certain sense, thus it cannot be swapped with another.

So, the notion of using synonyms in the Qur'an has to be thoroughly researched. To use the term "synonyms," we imply that it doesn't matter which word we choose. This is forbidden in the Qur'an. Each word has a function, and that function is what drives me to write this paper.

The Qur'an is considered by many scientists to be devoid of synonyms, however translations have given comparable counterparts for terms that aren't synonyms. The translators used comparable counterparts because they assumed the terms were synonyms, but they aren't in my opinion.

In addition, I want to research the Surat Yusuf's and see how the synonyms appear in the surah . I want to draw attention to the rhetorical implications of

such terms and demonstrate that they cannot be translated in the same manner.

3. Aim of the research

The study's goal is to identify word pairs in the Qur'an that have the same equivalents in the target text, even if they are not synonyms. The author of this article will not provide alternatives for each of the pairs discussed. A major goal of the research is identifying and elucidating the many meanings associated with each of the selected word pairings in Surat Yusuf.

4. Literature Review

The Islam's holy book, is known as al-Qur'an. It is an Arabic term that refers to the act of reading or reciting a sacred text. Al-Qur'an is always read by everyone, even if they don't understand Arabic or understand what it says (Mir, 2019: 87).

The expanded and intended messages of the Qur'an are investigated as well as the editorial composition and word choice. The Qur'an is incomparable to any other literature in terms of greatness. a poetry or sermon and religious instruction are passed down to Muhammad in the Arabian society, which is highly smart in preparing both of them (Morady et al., 2019: 256).

They will never be able to put together a book as magnificent as the Qur'an with their current abilities. Those who doubt the purity of the Qur'an are challenged to recite one verse or be just what Allah says they should be (Mutawali, 2016: 16).

5.1 Near-synonyms words in the Holy Qur'an

Muslim scholars believe that the holy book of Islam is unique not just because of its content but also because of the language it is written in.

Qur'anic linguistic and literary beauty exceeds anything that has ever been created by man (Fraade, 2019: 159).

When it comes to the selection of words in a phrase, the grammatical structures, or the rhetorical formulations, the vocabulary of the Holy Qur'an is absolutely perfect. Thus, meanings may be expressed with the highest degree of precision while also creating an impact on emotions, stirring up resolve, and eliciting persuading .

There are many lexical elements in the Holy Qur'an whose meanings are intertwined. The presence of synonyms or near-synonyms in the Quran has been the subject of debate among scholars. Researchers of Qur'anic studies and exegesis, like linguists, have differing viewpoints on the meaning of synonyms, according to Al-Munajid (2007: 108).

Some embrace the concept of the Holy Qur'an having synonyms, while others entirely reject the notion. Each lexical term in the Holy Qur'an is carefully chosen to communicate a distinct meaning from other similar lexical elements, according to many researchers .

He feels that the Holy Quran does not include any comprehensive synonyms. BintAsh ati'., (1966) stated that t he Holy Qur'an has no synonyms, and this is one of its wonders , in his study of the terms that are closely comparable in meaning. According to Ghali (1997: 5), lexical words that seem to be almost identical in the Holy Qur'an are really distinct. According to his research, a certain words are understood as having the same meaning by translators, but the context clearly reveals their variances, no matter how little they may be.

According to Abdul-Wali (2007), most English translations of the Qur'an fail to reflect the variety of Qur'anic lexemes and styles. To that end, this work tries to emphasize the lexical difficulties that Qur'an translators face

when it concern the synonyms . Additionally, it strives to provide recommendations for ways to improve the area of Qur'anic studies in order to produce translations that are accurate in both form and content.

5.2 Synonymy In Linguistic Studies

There are two ways to test for "synonymy in linguistic" research: Semantic similarity and substitution or substitutability in the syntax. The most significant aspect in determining whether two words are synonyms is semantic similarity .

According to Murphy (2003), "words might be more or less equivalent in two ways". A pair of words that have more properties in common (denotation, connotation, register, etc.) or that match more closely on any of these criteria is more similar than that other pair.

As a last point, Murphy argues that "denotative meaning would be the most significant quality in practically every circumstance" (p.137). For example, how similar two words must be in meaning before they are deemed synonyms? For instance, consider the following:

1. "When referring to a reward, what is the best synonym? Award".
2. " The plaintiff received a hefty award (not a prize) in the lawsuit. "
3. "For the best drawing, Jan received a prize/ award".

Although award and prize may not have the same meaning in a certain sentential context as in (2), they may be well matched to another sentential situation as in (1) and (3). The terms "award" and "prize" have distinct connotations, yet they may be used interchangeably in certain instances.

Similarity judgements are based on comparison, the prominence of an object's qualities is altered by the item it is compared with. The second most important criteria in synonymy is substitutability, which means that a word

may be substituted for another without altering the sense of the phrase (Abdulameer, 2020: 875).

There are two approaches to test synonymy, according to Palmar (1976). Changing one word for another is an example of a substitution. In order to be considered "true" or "totally synonymous," two terms must be interchangeable in all situations.

It's true that no two words have the exact same connotation. For example, we may say 'deep' or 'profound' compassion, but we can only say 'deep sea' not 'profound sea'. Palmar recommends another test, which is to look at the opposites or perhaps even antonyms (Hacımuftuoğlu, 2015: 3).

For example, 'superficial' contrasts with both 'deep' and 'profound,' whereas 'shallow' only contrasts with 'deep.' It's not out of the question to use them interchangeably. However, in order to be considered actual synonyms, they must be interchangeable in all contexts.

In Ullman (1972) perception, there are three methods for determining synonymy. The first method depend on the substitution test as the first step. This test, he claims, is a basic approach in current linguistics. In this method will be an overlap in meaning even though two terms are interchangeable, and this overlap must be taken into account when substituting one for the other.

However, according to Ullman (1972), 'a broad accent' rather than 'a wide accent' might be used to describe the broadest notion. There may be no overlap between synonyms if the distinction is stylistic, he argues. There is no scenario in which the phrase "pop off" may be used interchangeably with the phrase "pass away" (pp.144).

The second step is to come up with a common antonym for a set of synonyms. Verbs like "decline" may be used to express the opposite of "accept," while "reject" can only be used to express a negative of "raise."

Ullman proposes organizing synonyms in a succession "where their individual meanings and overtones will stand out through comparison" to differentiate between synonyms. To illustrate this point, here are a few examples: "quick, swift, fleet, rapid, and speedy" (p: 156).

According to Ullman, the difficulty of distinguishing between synonyms is one of the greatest challenges to the lexicographer's inventiveness. Many indicators have been used to determine if two words are synonyms, but the most crucial are synonymy and proximity in meaning (p: 177).

5.3 Types of Synonymy

Literature has documented at least three different kinds of synonymic relationships. Full or absolute synonymy is the first category. In all respects, these terms are identical and may be interchanged in all situations. 'Hate and loathe/kill' and 'murder,' as examples (Gehlbach, 1966: 881).

Absolute synonyms, it has been noted, are an exceedingly unusual and probably nonexistent phenomena. It's unusual to come across two synonyms that may be used interchangeably in any context. As an example, the terms "deep thinking," "deep rivers," and "profound thinking, but not profound rivers" all refer to the same thing, yet their meanings alter depending on context (Maa, 1964: 4).

The second type is Cognitive synonymy stated by (Cruse, 1986) or it called the sense synonymy is another sort of synonymy stated by (Murphy, 2003). These are pairings of words that share one or more meanings but vary in all other connotations (Crosskey, 1965: 661).

The words 'father' and 'daddy,' for instance. It's a reference to "a biological father" in both cases. "Father" has another meaning, though. While the term "father" connotes a religious person, the term "daddy" does not. (Nabozhenko, 2011: 275).

Cruse (1986, p.88) defines cognitive synonyms as "x is a cognitive synonym of y if x and y are syntactically similar, and (ii) any grammatical declarative sentence S containing X has equal truth-conditions to some other sentence S, meaning identical to S except that x is substituted by Y". The following two statements serve as illustrative examples.

1. Mike plays the "violin" very well.
2. Mike plays the "fiddle" very well.

According to the assumption that sentence (1) is true, if we substitute "violin for fiddle" in (2), we have a true statement according to this theory . They are regarded as having the same meaning criteria. " Cruse considers two terms to be synonyms if we find that they have the same (truth criteria) in the same phrase, as in (1) and (2).

Near-synonyms, also known as plesionymy, are a third sort of synonymy. When a word pair is called a "near-synonym," it does not contain two words that have the exact same meaning, but each word in the pair has an equivalent meaning. This is Murphy's (2003) example of "foggy misty and a mob".

According to Cruse (1986, p.284), plesionyms produce sentences with varying truth-conditions (or truth-states). On the other hand, a plesionymous pair may be asserted and denied at the same time such as " It wasn't foggy last Friday-just misty ". Linguists don't always use the three categories of synonymy.

Considering that certain word pairings are more synonymous than others, according to Cruse (1986, p. 267), there may be a scale of synonymy. To put it another way, if a lexical item has more synonymy, it is closer to the end of the scale, which means that absolute synonymy would be on one end while non-synonymy would still be on the other.

This may capture the fact that certain words are better synonyms than others. It is possible to think of absolute synonymy as being at the very end of the scale, at the zero point. Near-synonyms are located lower on the scale (Crosskey, 1964: 79).

"The dividing line between synonymy and non-synonymy is quite hazy in many circumstances," says Cruse. Also according to Palmar (1976, p. 92), there are five techniques to tell between synonyms. Firstly, certain synonyms pertain to various dialects or areas of the language. 'fall' and 'autumn' are examples of this (Santos-Silva, 2015: 398).

'Autumn' is the British word for fall, while 'fall' is used in the United States. "The literature of dialectologists are filled with instances like this," says Palmar. However, semantics has little interest in these groupings of words (Banasiak, 2014: 178).

As long as individuals are speaking distinct dialects of the same language, they will have varied vocabulary. Second step, a number of synonyms are utilized in a variety of contexts and styles. There are many other ways to say "die" or "pop off," such as "pass away" (colloquial). There isn't as much of a contrast between styles as there is between dialects, making them more difficult to deal with (Burreson Et Al., 2005: 265).

Third step, the cognitive meaning of certain pairs of synonyms is the same but the emotional or evaluative meanings varies. 'Political leader and state

man', for example. It is common knowledge that a "politician" is both a liar and a deceiver (Jago, 1996: 125).

When it comes to politics, a "state man" is seen favourably. In other words, Palmar believes that it's a mistake to separate the emotional or evaluative meaning from the cognitive meaning since we use phrases like "giant/dwarf," "mountain/hill," etc. to express our judgements about the size of things. Finally, certain synonyms are restricted in their use because of their association with specific terms, i.e., they appear only in particular contexts (Veldkamp, 2015: 245).

5.4 Synonymy In Arabic Language

Sometimes synonyms overlap since their meanings are quite similar, i.e., there is a loose notion of synonymy . The dictionary developer uses this kind of synonymy to its advantage. For instance, the dictionary defines 'govern' as 'direct, control, decide, and require' (Khrisat & Alharthy, 2015: 16).

As a result, each of these terms has an additional set as it moves farther away from the original meaning. However, dictionaries do not provide us with the specific links and distinctions between words, as well as their defining synonyms (Al-Omari & Abu-Melhim, 2014: 12).

In certain cases, variations in form do not indicate differences in meaning. According to Ullman (1972, pp142) denying the possibility of full synonymy is incorrect. It is possible to find "full synonymy" in technical terms and "such synonymy may even endure for an endless duration," .

Spirants and fricatives are two nouns that may be used interchangeably in the field of phonetics. There are several additional examples, such as "semantics" and "semasiology," that illustrate this point. According to ,

current research on industrial jargons reveal that many synonyms would grow around new inventions until they can be resolved (Allen & Kay, 1988: 78).

To put it another way, Ullman is saying that the industrial vocabulary does allow for some synonymy, even if it is just for a brief length of time. According to Al-Munjed (1997, pp.29), a synonym is a terminology used to describe a term that is followed by another term.

There is no clear agreement among linguists on what synonymy implies in colloquial terms, hence the idiomatic meaning of the word is obscure. Academics and researchers have had basic disagreements about the definition of this phenomena throughout history, and that is still true today among current linguists and scholars (Firdaus, 2019: 36).

A linguistic expert in Arabic, Sibawaih (1988), was possibly the first to bring out the occurrence of synonymy in discourse in Arabic. he categorized the semantic link between word meanings into three categories:

1. Two distinct terms, each with a distinct meaning. A.
2. Two distinct terms, each with a distinct meaning. B
3. To communicate the same notion, two distinct words must be used.

When the same pronunciation is used to express two distinct meanings, it is called a compound word. Academics were inspired to investigate and conduct a wide range of research after this classification was devised (Wargadinata, 2020: 3).

Although some modern linguistic scholars follow the footsteps of previous linguistic researchers when it comes to their interpretability of synonymy, they strictly relate to it as the use of different terms to convey the same meaning or the use of different terms to identify the same thing (Kyu Young Jung, 2008: 77).

But some modern language academics have misgivings and limit what they may deem synonymous in particular contexts and ways. Among them are the following:

1. Absolute synonymy, when the terms transmit the identical semantic meaning, is the first kind of synonymy. Ramadan for example, alleged that this kind of synonymy was rare to a significant extent (Heath & Elgibali, 1998: 663).
2. In order for the two independent terms to belong to the same dialect, they must come from the same language family. As a result, we shouldn't count on synonymy to occur just because various dialects employ different terminology (Mahmoud & Adebisi, 2019: 54).
3. Sharing a same age of history. As a result, it is expected that synonymy will occur between two separate terms if they are used at the same moment. Some words from pre-Islamic times may not be regarded synonymous with those from post-Islamic times (Berbeco, 2005: 509). For example. There should have been no progress in phonological processes that led to the creation of one of the words.

It's reasonable to say that we may define synonymy as a synonymy in which two or more words are used to describe the same thing, but each term conveys a different semantic meaning in the same context such as "arrojar, echar, lanzar, and tirrar are all verbs that signify "to fling," according to Skalman's (2012) research.

In Skalman's (2012) research , the data were gathered via a questionnaire that comprised of 30 phrases that lacked a verb. There was an open-ended question, and respondents were asked to fill it up using the most appropriate verb or verbs to complete the sentence .

There were just four throw-verbs available as alternatives. There are two things to notice about these verbs: their synonymy and polysemy. Four verbs were studied utilizing information from corpora "a 400-sentence corpus was the primary source of data" and from an experimental test to determine the characteristics of the verbs.

According to the findings, participants' responsibilities and arguments are linked to the many meanings of a verb "a thrower, an object thrown and a trajectory of motion". As a consequence, the data demonstrate that all of the meaning expansions are linked to the basic notion of "throwing," which would be shared by all four verbs.

Since there are so many different interpretations of the verbs, synonymy was only a partial solution. Speakers are also aware of the overlap in verb usage: both instances in which the verbs are utilized interchangeably and instances in which just one verb is favoured.

5. Methodology

Research on the subject is both theoretical and qualitative in design. Since there are many written sources and academic references accessible in Arabic and English, some of which are only available in Arabic while others are only available in English. The data were gathered from a variety of literary sources including scholarly reference publications.

Having focused on the Surat Yousif, where synonymy was particularly prominent, the researcher decided to scan and investigate the Qur'an's Arabic and English translations to see how they used synonymy. While the Holy Qur'an has several instances of the usage of synonymy, additional examples were drawn from the different sources and academic publications listed above, as well.

6.1 Synonymy in the Holy Qur'an's

Al-Munjed (1997, pp. 109–120) notes that the occurrence of synonymy has dominated the research performed by many Muslim scholars in their efforts to explain the meaning of the Holy Qur'an throughout history.

Similarly, contemporary Muslim interpreters pay close attention to this phenomena, since synonymous terms have a significant influence on clarifying and elaborating the Qur'anic interpretation.

Opinions and positions on synonymy differ significantly among academics whose major objective is to understand the intended message of Holy Qur'anic verses. Such beliefs include accepting the presence of synonymy on the one hand and rejecting its presence on the other. The amount and direction of affirmation or denial of the presence of synonymy varied significantly.

6.2 Quadric Verse Affirmation of Synonymy

Muslim scholars addressed with affirmation of synonymy, which was not supposed to be investigated as an isolated phenomena. They utilized Affirmation of synonymy as a technique to get at the intended message of the Holy Qur'anic verse. Which is an effort to prove the miraculous character of the Holy Book. Those who accepted the reality of synonymy said that it was utilised throughout the Holy Qur'an for several uses including:

1. The utilization of synonymy for the objective of emphasis because the usage of synonymous terms reinforces a given meaning. This is accomplished via giving the synonymous phrases such as 'wide roadways'. Another approach of establishing emphasis is by the use of two consecutive synonymous words spaced by (and) . For instance as a connector such as "Without fear of being overtaken (by Pharaoh) and without (any other) fear",

(Taha, Verse 77). 'Naught doth it let to survive, and nothing doth it leave alone!' is another example (Al-Muddaththir, Verse 28).

2. Utilizing substitution or replacement of a given word in favor of another to communicate a similar meaning in other verses and different places for example, they say: 'Nay! We will follow the ways of our fathers', (Al-Baqarah, Verse 170). Also they say: 'Nay, we shall follow the methods that we found our fathers ', (Luqman, Verse 21).

3. Use of synonymy in the understanding of the Qur'an via giving synonymous terms or lexical elements that have an equivalent meaning. This is for reasons of explanation of Qur'anic understanding and getting rid of any uncertainties around it. An example of this use is seen in Al-interpretation Matridi's of the Holy Qur'an in which he utilized three separate synonymous phrases to communicate the same meaning 'Khalaqa, Bara'a and Sawwa' which all communicate the same meaning 'made'.

Those Muslim scholars who accepted the presence of synonymy in the Holy Qur'an did not research synonymy for its purpose. The researched the synonymy to employed it as a tool to support the Holy Qur'an and its disciplines. This employment of synonymy was evidently employed to accomplish numerous goals including: Emphasis, substitution and interpretation. Omar (1988) observed that various linguistic academics dealt with the topic of synonymy from the point of view of traditional linguistics. Thus, only a few researchers dealt with the same problem from the point of view of current linguists.

6. The verses in Surat Yusuf, which contain synonyms

The synonyms are identified when the researcher examines the Qur'anic verses from Surat Yusuf that include the following synonyms:

No	Synonyms in Surat Yusuf	types of Synonyms
1	Makan (مكن) wa jaeal (جعل) Number of verse (21)	Complete synonyms
2	'Ataa (أَتَى) Waetaa (أعطى) Number of verse (31)	Near Synonyms
3	Ahlam ((رؤيا) ruya w أحلام) Verses 43-44.	Semantic Convergence
4	alsuw' (الفحشاء) wa lfahsha' (السوء) Vers 24.	difference in generalization
5	kayd (كيد) wa makr (مكر) Verses No: 5, 28	Difference in Synonyms strength
6	alab (الاب) w alwalid (الوالد) Vers No: 11	Variation in the assignment of meaning
7	albathu (البث) wa lhuzn (الحزن) Verse No : 86	The difference in the apparent meaning

In the first model of the above table (Makan (مكن) wa jaeal (جعل)), the two words are completely identical, so they are replaced without any difference in meaning. The same meaning appears in Ibn Manzur's interpretation of the noble verse "We established Joseph in the land that we might teach him the interpretation of events. And Allah is predominant over His affair, but most of the people do not know" where he says "God empowered him to , meaning that God made him able to do it. For example, we say that Zaid cannot get up, meaning that he is able to get up. This is supported by the saying "Ibn sayidih" that he who was able to do something, i.e. "gained it."

Most of the commentators of the Qur'an see that the word "makna مكنّا" means: We made for him a kingdom to dispose of in the land of Egypt. Al-Alusi believes the two words "empowerment التمكين and making الجعل" are closely related. Therefore, the Qur'an made the term to come instead of the other.

In the second model, ('Ataa (أتى) Waetaa (أعطى)) the two words converge so closely that it is difficult to distinguish between them for a non-specialist. In The verse saying, "So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [(to Yusuf (Joseph))]: "Come out before them." Commentators say that the word (أعطى to give) and the word (أتى to bring) both mean to "forethought", whether in good or evil, in concept or reality, the (Al-Alusi) says that the word "أعطى" is synonymous with the word "أتى" with evidence of the existence of the meaning in the verse "He giveth you of all that ye ask for" the word "أعطى" that is, he gave you. Commentators believe that the meaning of (أتى to bring) is stronger than (أعطى giving).

As for the words (Ahlam (أحلام) w ruya (رؤيا)) dreams and visions in verse 43, there is a great convergence between them in the meaning, but each word has semantic dimensions that differ from the other, and this matter is not always repeated in the Qur'anic surahs. For example, the semantic meaning of the dream is related to (the pipe of dreams).

As for the vision, it is related to the (true vision) as God says: "Indeed, I have seen [in a dream] seven fat cows being eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were]] dry. O eminent ones, explain to me my vision, if you should interpret visions." In the Arabic dictionaries, the vision is interpreted as "dream," but the Qur'anic style does not allow the placement of these two words as an alternative to each other. As for the word vision, it came in the Qur'an seven times, all of them denoting the true vision, and the Qur'an did not use it except in the singular form, and this indicates the semantic meanings of clarity and distinction.

The linguist Ibn Manzur differentiated between the meaning of the two words, as he sees that “vision” is usually for someone who sees good, while dreaming is usually for someone who sees evil and ugliness.

In the semantic meaning of the words “bad السوء” and “immorality الفحشاء,” God Almighty says “And (with passion) he did she desire him, and he would have desired her, but that he saw the evidence of his Lord: thus (did We order) that We might turn away from him (all) evil and shameful deeds: for he was one of Our servants, sincere and purified.” The commentators have differentiated between the meaning of the first and second words.

Where the meaning of the word “bad السوء” was interpreted to mean betrayal of the master of work, while “immorality” means adultery. While (the Al-Alusi) linguist says that the meaning of “bad السوء” is everything that afflicts a person and disturbs the mind from worldly and hereafter matters, from psychological and physical conditions such as the loss of a family member, the loss of money, or the occurrence of a calamity.

As for the words kayd (كيد) wa makr (مكر) “deception and plan” and “maliciousness or fraud+ plot”, the first word appears five times in Surat Yusuf, and the word means “deception+planner” and fraud, this kind of deception may be blamed or praised. When fraud is blameworthy, as God Almighty says, “My (dear) little son! relate not thy vision to thy brothers, lest they concoct a plot against thee: for Satan is to man an avowed enemy! The linguist (Al-Alusi) says that what is meant by the word “prick”. In the verse is that Prophet Jacob warns his son that Yusuf’s brothers will deceive him with a great trick that he cannot realize or confront.

The word (المكر deception) does not differ much in its meaning from the word “الكيد plot” in that it is a kind of fraud, but it comes in the form of a praiseworthy type, as God Almighty says: “They plot and plan, and Allah

too plans; but the best of planners is Allah.” The commentators say that there is a big difference between the two words, as the first (deception) means deception with planning and prior thinking to commit an act. As for maliciousness, it is stronger than cunning, because whoever does it does so out of hatred and a malicious sense of revenge.

As for the words “father أب” and “dad والد” it came in the words of God Almighty, “O our father, why do you not entrust us with Joseph while indeed, we are to him sincere counselors? . The interpreters of the Qur’an mentioned that the two words are synonymous, as both carry the same meaning, even if they come in other forms such as “Abati ابتي”. The word “father” in the Qur’an refers to the male father only. As for the word (الوالد), it may refer to the male father or the mother, and it is a kind of honor for them.

As for the word “grief, الحزن” and “suffering البث” it came in the Almighty’s saying, “I only complain of my suffering and my grief to Allah, and I know from Allah that you do not know.” Many specialists in the Arabic language see that the two words have one meaning, and other linguists see the matter differently, such as Al-Zamakhshari, he said that the “suffering” is more difficult than the worry for which a person conveys his complaint to people to relieve the power of grief.

7. Discussion

According to the results above , there is a great deal of disagreement over what constitutes a synonym among ancient and current Arab academics, as well as among English linguists of the present day. Data treated for this study was mostly based on sources in the area of semantics and other related fields of linguistics due to the study's theoretical and qualitative character.

Scholarly publications, dictionaries, language encyclopedias, and the Holy Qur'an in Arabic and English translation were among these sources. As

a significant conclusion, the research found that there is no such thing as absolute synonymy but instead near synonymy occurs, and there is a clear disagreement among classical and contemporary Arab linguists over the presence or lack of synonymy in language.

Therefore, absolute synonymy in the Holy Qur'an is only a misconception, and it doesn't exist at all. At first look, near synonymy seems to be synonymous, however a closer semantic investigation of the vocabulary items typically considered to be synonymous shows varied and unique semantic meanings.

8. Conclusion

An examination of the examples from many sources associated with the semantic and functional use of synonymy may lead to the following inferences: Synonymy is a general semantic phenomena that may be regarded as one of the most essential sense interactions. In contrast to previous generations of Arab linguists, modern academics have set more stringent limitations on the usage of synonymy.

The presence of synonymy in Arabic was the subject of a great deal of debate among both classical Arab academics and current Arab linguistic experts. To validate and back up their claims, each group of academics offers concrete instances. Absolute synonymy is very rare, according to Arab and English linguists.

Even if two terms are employed interchangeably, it can recognizes their ultimate and full synonymosity. Near synonymy happens in the real world, when two words seem to have similar meanings at first look, but their semantic functions reveal two separate meanings. The researcher think that absolute synonymy in the Holy Qur'an is a creation of the reader's imagination and does not exist. This conclusion is based on evidence from

multiple translations of the Holy Qur'an by Arab linguists and Muslim scholars who are properly qualified.

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