A Semantic Analysis of Three Near-Synonyms and their Translation into English in Some Qur'anic Verses[(*)]

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Abstract

Synonymy is a fundamental phenomenon that influences semantic features among lexical items. The paper investigates the intricate characteristics of near-synonyms in an attempt to examine its problematic nature in relation to translation. The concept of sameness of meaning associated with synonymy is a controversially debated issue among linguists. Near-synonyms exhibit subtle linguistic differences and denotations that belong to different semantic domains. The study pays attention to the translation of three near-synonyms in some Qur'anic verses in four translations representing different cultures and religious backgrounds. The three chosen near-synonyms will be thoroughly analyzed to pinpoint how they are rendered into English and to address any semantic void on the part of the translators. The findings reveal that there are some semantic differences among the selected near-synonyms that are not reflected in some translations. The paper concludes that Arabic Qur'anic near-synonyms cannot be used and translated interchangeably over different contexts.

Keywords: Near-synonyms, Equivalence, Qur'an Translation, Connotative meaning

تحليل دلالي لثلاثة مترادفات متقاربة وترجمتها إلى الإنجليزية في بعض
الآيات القرآنية

ملخص

الترادف ظاهرة أساسية تؤثر على السمات الدلالية بين المفردات المعجمية. تتناول هذه الدراسة الخصائص المعقدة للمترادفات المتقاربة، في محاولة لدراسة إشكالية ترجمة تلك المترادفات. يُعد مفهوم تشابه المعنى المرتبط بالترادف مسألةً مثيرةً للجدل بين اللغويين. وتُظهر المترادفات المتقاربة فروقًا لغوية دقيقة ومعانٍ تنتمي إلى مجالات دلالية مختلفة.

تُركّز الدراسة على ترجمة ثلاثة مترادفات متقاربة في بعض الآيات القرآنية، وذلك في أربع ترجمات تُمثّل ثقافات وخلفيات دينية مختلفة. وتهدف الدراسة إلى تحليل هذه المترادفات المختارة تحليلًا شاملًا للوقوف على كيفية ترجمتها إلى الإنجليزية، وذلك لمعالجة أي فجوة دلالية لدى المترجمين. وتُظهر النتائج وجود بعض الفروق الدلالية بين المترادفات القرآنية المختارة، التي لا تنعكس في بعض الترجمات. وتوصلت الدراسة إلى أنه لا يُمكن استخدام المترادفات العربية القرآنية وترجمتها بالتبادل في سياقات مختلفة.

الكلمات المفتاحية: المترادفات المتقاربة، التكافؤ، ترجمة القرآن الكريم، المعاني التضمينية.

1. Introduction

Languages differ greatly from one another in terms of syntactic, semantic and pragmatic aspects. This inevitably gives rise to translational gap among languages and the difficulty of finding matching equivalents when translating from the source language (SL) into the target language (TL). The ability to assimilate language variations in a source language and render them closely in a target language is one of the major concerns for translators. "The intrinsic syntactic, semantic and pragmatic differences in language lead to a case of both non-equivalence and untranslatability between languages" (Abdul-Raof, 2001, p.9). The issue of the Qur'anic untranslatability was among the most prominent linguistic issues that should be given adequate concern due to the very peculiar traits of the Qur'anic text.

Contrary to what some translators may believe, it is not a simple or easy task to translate religious texts that abound in linguistics difficulties. Lacking the necessary knowledge of the nature and characteristics of religious texts, especially the Qur'anic text, can lead to incomprehensibility of the intended message. "It is undoubtedly a huge task to try to translate the meanings of any religious text: and it seems a more perilous undertaking when the decision is to translate the words of the Ever-Glorious Qur'an" (Ghali, 2003, p. xi). No translation ever managed to echo the same grandeur and inimitability of the Qur'an as it surpasses the human cognition due to its sacred and rhetorical nature which cannot be translated literally. "The translation of the Qur'an remains in limbo for the word of God cannot be reproduced by the word of man" (Abdul-Raof, 2001, p.1). The Qur'anic lexemes are overloaded with multiple interpretations, which obliges translators to take into account both the denotative and connotative associations to convey the intended meaning accurately and in a contextually relevant manner. Therefore, in translating the meanings of the Qur'an, the translator does not have to be only sincere but must be well-versed in the language involved as well.

A prime attention should be given to a variety of disciplines including linguistics, culture and pragmatics when it comes to translating SL text, especially a holy one, the Qur'an. One of the linguistic issues that poses a pitfall in translation is synonymy, particularly near-synonyms. There are semantic variations and subtle differences among pairs of near-synonyms in the Qur'an where it is not linguistically appropriate to provide identical translational equivalents to these overlapped pairs of synonyms. For this reason, when choosing TL equivalents to SL near-synonyms, it gets more challenging. Disambiguating linguistic nuances of synonymous pairs is considerably context-dependent. "Some synonymous words are interpreted by many translators as having the same meaning, while the context may be understood to show differences, however slight they may be". (Ghali, 2003, p. 6).

This study aims to investigate the occurrence of near-synonyms in the Qur'anic discourse and how they have been rendered in various Qur'anic translations. This solely intends to examine how the existing translations have conveyed the contextual meaning. Furthermore, the study looks into the level of precision while translating the Qur'an's near-synonyms. In this regard, the level of precision is determined by conveying both the denotative and connotative meanings of the selected near-synonyms.

2. Nature of Synonymy

Synonymy is one of the most controversial linguistic phenomena as it falls primarily within the domain of meaning. The investigation of meaning aspects is diverse and multi-sided. Linguistically, the analysis of meaning aspects is the main concern of semantics as well as pragmatics. The former is interested in the study of the meaning of words, phrases and sentences. Semantics is supposed to be concerned with those aspects of meaning which are situation independent. "There is always an attempt to focus on what the words conventionally mean" (Yule, 2010, p.112). On the contrary, the latter is concerned with those aspects of meaning which are largely dependent on situational factors.

The method of describing the meaning of a word (technically lexical item or a lexeme) in terms of its relationship to other words is linguistically known as semantic relations (sometimes called lexical relations or sense relations). Lexical relations involve synonymy, antonymy, hyponymy, polysemy, homonymy and others. Synonymy seems to be the most common lexical relation which is the focal interest of this study since it the most frequent semantic problem encountered in translation. The word 'synonymy' derives from the Greek words, *syn*, meaning "together", and *onyma*, meaning "name". The relation of synonymy is basically associated with the notion of lexical substitution. In other words, when one expression or lexical item can be replaced by another in a sentence without changing the meaning of the sentence, then the two lexical items are said to be synonymous. The notion of substitution cannot be applied to all contexts, but it considerably has to do with the situational context in which it usually occurs. This fact is expressed by Lyons stating that "two elements cannot be absolutely synonymous in one context unless they are synonymous in all contexts" (1986, p.427).

There has been much controversy among linguists and semanticists over the idea of 'sameness of meaning' that synonymy might display. This means that there are many occasions when one word seems appropriate in a sentence, but its synonymous word would sound odd in the same sentence. Most synonymous words undergo contextual variations where 'total sameness' i.e., words that share exactly the same meaning and the same contextual distribution, do not exist, or if they do, they are extremely rare. The word "answer", according to Yule (2010:117), fits in the sentence *Sandy had only one answer correct on the test*, whereas the word "reply" would be odd in such a sentence. Furthermore, the word 'powerful' fits in the sentence *the professor had delivered a powerful lecture that we all admired,* whereas

the word 'strong', viewed as synonymous with 'powerful', is semantically odd in this sentence.

Lyon upholds the mainstream approach that total sameness of meaning related to the relation of synonymy is of a limited scale. "It is undoubtedly true that there are very few (absolute) synonyms in language" (1986:448). On the same vein, other linguists have gone to the extreme by echoing the same idea of denying synonymy. Bloomfield stresses the same idea of rejecting the notion of sameness of meaning and the necessity of distinguishing the differences among synonyms. "Each linguistic form has a constant and specific meaning. If the forms are phonemically different, we suppose that their meanings are also different. We suppose, in short, that there are no actual synonyms" (1945:145).

Arab linguists also showed a great argument over the existence and nature of synonymy as the case with their English counterparts. Ancient Arab linguists rejected synonymy on the grounds that every two phonological forms must be different in meaning because of the diachronic approach which they applied to know the etymology of each word. Al-Suyuty (1985, p.384) explicates that Ibn Durustawayh (d.347H.) was one of the opponents and quoted him as saying "it is impossible that two forms are phonologically different while their meaning is the same as many linguists and grammarians think". It is noted that Ibn Durustawyah's approach is analogical to the above-mentioned approach developed by Bloomfield concerning the existence of synonymy. Likewise, one of the prominent linguists who vehemently denied the existence of the relation of synonymy is Ibn Faris. He cites the Arabic pairs /qaçada/ and /jalasa/ and differentiates between them as displaying varying shades of meaning to some extent. The word /ʔalquçûd/ is denotatively an act from a standing position whereas the term /ʔaljulûs/ is of different characteristics since it is from a state other than standing, like lying (1997, p.59). It can be said that those who argued against synonymy denied exact or absolute synonymy but they accepted the notion of near-synonyms.

Modern Arab linguists, according to Annis (1992), unanimously acknowledged the existence of synonymy as a universal phenomenon observed almost in all languages of the world. In order for two words to be treated as synonymous, they must meet the following conditions:

1-The two words must have completely identical meanings such as the words /ʔasad/, /layθ/ and /sabç/, which all refer to "lion".

2-Identity of linguistic environment, i.e., the two words must belong to a

dialect or a harmonious group of dialects or borrowing from other dialects during Arabs' annual gatherings in which they traded vocabulary. For instance, the pairs /yamm/ for /baħr/ "sea" and /sirât̲/ for /sabîl/ and /t̲arîq/ *"way or path"* (Annis, 1992, p.182).

3. Near-Synonyms

The present study investigates one of the most significant features of the Qur'anic text. It draws attention to the importance of near-synonyms characterized as a group of words that share certain semantic similarities, yet vary in their contextual usage. Synonymy, on the one hand, is viewed as a semantic relation that combines two words with the same denotative meaning that can be substituted for one another. On the other hand, near-synonyms "have similar but not identical meanings and are, in fact, considered the most common type of synonyms" (Abdul-Ghafour, et al, 2019, p.130).

The idea of similarity or closeness of meaning should be judged as a criterion of near-synonyms, and there should be a semantic correlation between similarity of meaning and a degree of synonymity. It can be argued that sameness of meaning displayed by synonymy can be partial rather than total. "If we interpret synonymy simply as sameness of meaning, then it would appear to be rather uninteresting relation" (Cruse, 2000, p. 156). This means that it is difficult to find words with identical denotations or connotations, and it is not sometimes easy to distinguish the meaning of such words over different contexts. Near-synonyms exhibit subtle differences and linguistic variations that make it hard to opt for matching translation equivalence. That is why "permissible differences between near-synonyms must be either minor or backgrounded, such as fog/mist, amble/stroll, calm/placid, and grave/courageous" (2000, p.160-161).

There are different degrees of synonymity and it is rather challenging to determine how near-synonyms shade into non-synonymy. According to Cruse, near-synonyms are referred to as plesionyms which are distinguished from cognitive synonyms defined in terms of truth-conditions and mutual entailment. Plesionyms "yield sentences with different truth-conditions: two sentences which differ only in respect of plesionyms in parallel syntactic positions are not mutually entailing" (1986, p. 285). It can be added that dictionaries cannot list the exact meaning of certain words owing to the varied connotations they may display, and this is the way near-synonyms are often produced. That is why "words that are close in meaning are near-synonyms (or plesionyms)- almost synonyms, but not quite; very similar but

not identical in meaning; not fully intersubstitutable, but instead varying in their shades of denotation, connotation, implicature, emphasis, or register" (Edmond and Hirst, 2002, p.107).

Arab linguists affirmed that some people use some near-synonyms interchangeably and indiscriminately, which is not linguistically appropriate as these pairs of words are contextually different in usage. Ibn Qutaybah (1981:34) cites some examples such as /?alfaqîr/ and /?almiskîn/ as a case of near-synonyms that should manifest different meanings. He further indicates that the former is used in the sense of someone who "has something to live on whereas the latter has nothing to live on". The two terms are used discriminately in the Holy Qur'an in verse (9:60) that reads as:

" إنما الصدقات للفقراء والمساكين"

/?innama-ṣṣadaqâtu li-lfuqarâi wa-lmasâkîn/

"Surely denotations are only for the poor and the indigent"

(Ghali's translation,2005)

4. Methodology of the Study

The study is a qualitative one and adopts a comparative methodology through which the translations of the meanings of near-synonyms are investigated in the target language. The study follows a twofold task in analyzing the selected data. First, linguistic differences between these sets of near-synonyms in the source language will be investigated through exploring the meanings of these near-synonyms by referring to the lexicons, some views of Arab linguists, lexicographers, exegetes and other references concerned with linguistic and rhetorical aspects of language.

Second, the study attempts to compare the translations to check whether the meanings of near-synonyms are amply and adequately conveyed in the target language and how far the translators manage to capture the proper semantic equivalent of each synonym. Analysis of equivalents chosen by the translators will take into consideration the linguistic and cultural contexts in which these pairs of near-synonyms are used.

5. Limitation of the study

The current study is limited to analyzing the translation and comparison of three lexical items which represent near-synonyms in the Qur'anic text. This is primarily to determine the appropriacy and adequacy of the rendition of some words of closely related meanings. The study exclusively pays

attention to and tackles three near-synonyms in the Qur'anic text, namely /ru?yah/, /baṣar/ and /naẓar/ in some selected Qur'anic verses as representative samples.

6.Approaches to Translation

The notion of equivalence is mostly determined by inquiring into whether translation should try to adhere as close as possible to the source language or it should aim to be free and idiomatic. Based on this classification, Newmark called the two above approaches semantic translation and communicative translation. Semantic translation attempts to "render as closely as possible the semantic and syntactic structures of the second language and the exact contextual meaning of the original". Communicative translation attempts to "produce on its readers an effect as close as possible to that obtained on the reader of the original" (1988, p.39).

According to Abdul-Raof (2001), there are two major translations of Qur'anic translation; the first type is semantic translation while the second type is a communicative one. Semantic translation, as Abdul-Raof puts it, adopts an archaic form of language, and for the most part, literal word translation. It is noted that semantic translation is similar to formal equivalence. It has a source language bias and tends to be more complex, more detailed and tends to overtranslate. Priority should be given to dynamic equivalence over the formal one. That is because, in communicative translation, the message is all that counts. It is more effective in conveying the denotative and connotative orientations of near-synonyms.

7. Identification of the Selected Translations

The data will be extracted from four different translations. These translations are conducted by Arberry (1964), Abdel- Haleem (2004), Bakhtiar (2007) and Sarwar (2011). The reason for choosing these translators is that they represent different cultural, religious and linguistic backgrounds. For instance, Arberry is a well-known British orientalist and scholar of Arabic literature, Persian and Islamic studies. Arberry's translation was remarkably common among academics worldwide. Abdel-Haleem is a Muslim Egyptian scholar of Arabic and Islamic studies. He was recognized for his services to Arabic culture and inter-faith understanding. Bakhtiar was an Iranian/American feminist Muslim. She produced a gender-neutral translation of the Qur'an. Her translation of the Qur'an was the first of its type by an American woman. Sarwar is a Pakistani scholar who is affiliated with the Islamic Institute of New York, where he teaches and is a specialist in Islamic theology and philosophy.

8. Literature Review

Although little attention has been given to the evaluation of the phenomenon of near-synonyms, some studies have dealt with the problematic issues in translating near-synonyms and accuracy of English equivalents in the Qur'anic text. One of these studies was carried out by Abdellah (2010) who examined the appropriacy of near-synonyms in the Qur'an based on a context-analysis model. He selected the two near-synonyms /ghayθ/ and /maṭar/ in five English translations. The results revealed that some translators did not capture the intended meaning or effect of each of the two words while other translators seem to have realized the difference in meaning, usage and emotional effect these two near-synonyms manifest.

Similarly, Al-Abbas and Al-Khanji (2019) examined the problems that translators of the Qur'an face concerning the two near-synonyms /ʔistaṭâça/ and /ʔisṭâça/.The study investigated and compared the two near-synonyms in five English translations. Al-Abbas and Al-Khanji concluded that the translators varied their lexical choices and were inconsistent in their selections of the English equivalents for the words under study. The two researchers also concluded that some Qur'anic words are untranslatable and cannot be reproduced into another language. The study recommended that translators should include the slight differences among words in footnotes or between brackets in order to attract the non-Arab readers' attention that repetition of the words was not haphazard but for specific purposes.

In the same vein, Abdul-Ghafour, Awal, Zainudin and Aladdin (2019) aimed to investigate the meanings of the near-synonyms /ʔal ʔasfâr/ and /ʔal kutub/ that exhibit two semantic relations, namely synonymy and polysemy as well as contextual meanings and how they are reflected in two English translations of the Holy Qur'an. The main findings showed that there are some semantic differences between the selected near-synonyms while these differences were not adequately conveyed in the target language by both translators.

Hussein (2022) conducted a study aiming to analyze the nuances that exist between the near-synonyms of word /ʔal-khawf/ in the Holy Qur'an. The study focuses on examining the problems of translating the near-synonyms of word /ʔal-khawf/ into English in two Qur'anic translations. The researcher concluded that the word /ʔal-khwaf/ and its near-synonyms are mostly rendered to the word 'fear' in the target language. The findings indicated that there are semantic differences among the near-synonyms of the word /ʔal-

khawf/ that are not reflected in the two translations. The study recommended that the translator should be aware of minute differences among near-synonyms to produce an acceptable translation.

Unlike the previous studies, the current study attempts to trace the translations of the selected near-synonyms in the Qur'anic text to find out the four translators' consistency and appropriacy in rendering the expressive meaning of each word. This also aims to gauge the translators' command of capturing the relevant shades of meaning of the selected near-synonyms in their adequate contexts.

9. Data Analysis

1-Verse (7:198)   (وَإِن تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا ۖ وَتَرَاهُمْ يَنظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ)

/wa?in tadçûhum ?ila-lhuda la yasmaçû wa tarâhum yanẓurûna ?ilayka wa hum la yubṣirûn/

Abdel-Halim: If you [believers] call such people to guidance, they do not hear. You [Prophet] may observe them looking at you, but they cannot see.

Arberry: If you call them to the guidance they do not hear; and thou seest them looking at thee, unperceiving.

Bakhtiar: If you call them to the guidance, they hear not. Thou hast seen them look on thee, but they perceive not.

Sarwar: (Muhammad), if you invite them to the right guidance, they will not listen to you. You will see them looking at you but they do not really see.

The three synonymous verbs /tara/, /yanẓur/ and /yubṣir/ have been concomitantly cited in the above verse. The Prophet is told that while the polytheists are looking directly at him, they do not actually see him. On the one hand, they are referred to as /yanẓurûn/, i.e., directing their eyes towards the Prophet, whereas at the same time they are not described as /yubṣrûn/, i.e., closely observing or seeing him. This clearly indicates that the above three near-synonyms are not used in the same meaning, but they display some variations in meaning. Furthermore, the syntactic structure of this verse upholds the idea of semantic variations where the three near-synonyms are joined by the conjunction /wa/ "and", which provides a piece of evidence that conjunction particle in Arabic grammar usually implies meaning variation and negates similarity of meaning.

The three near-synonyms /tara/, /yanẓur/ and /yubṣir/ refer to the state of using one's sense of vision to have recognition of someone or something. Nevertheless, they vary in the scale of recognizing or in the degree of being

conscious of what is being observed or glanced at. The verb /yara/ means to employ the sense of eyesight to take cognizance of someone or something. It is the sight falling on something as a result of turning the eye towards something intentionally or by chance. The noun /ʔarruʔyah/, as Al Askary (2005:88) notes, is "perceiving the visible object". This is the physical denotation of the noun /ʔarruʔyah/ which may develop other associative meanings such as comprehension, realization and grasping the true nature of something. The verb /yanẓur/ is used in the sense of staring and directing the pupil of the eye to perceive images. It is an act at which the state of vision begins as it is the starting point of vision. In other words, /ʔarruʔyah/ is a result of the process of /ʔannaẓar/ which is a deliberate act deemed as the initial step towards one's endeavour to see something. The word /ʔarruʔyah/, according to Abdel-Baqy (1996), with its different derivatives are mentioned 299 times in the Qur'an whereas the word /ʔannaẓar/ is used 129 times in the Qur'an along with its different forms.

The verb /yubṣir/ means to become familiar with an object by the use of eyesight. The word /ʔalbaṣar/ is the opposite of blindness and is, according to (Anis, et al, 2004, p.59), used in the meaning of "the power of eyesight". It is characterized by attentive perception of images with the optical nerve. It is the sense of clear and distinct vision of things.

It is noted that the two verbs /yara/ and /yubṣir/ may be overlapped in usage, yet they show some differences in meaning. The verb /yubṣir/ implies aspects of distinct recognition through the eyesight that may not be displayed by the verb /yara/. It focuses on the use of /ʔalbaṣar/ which means "the organ and power of sight" (Al Asfahany, 2003, p.53). The root /b-ṣ-r/ may be used as a polysemous root displaying multiple meanings. It may be used to mean "eyesight, to see; to comprehend, to realize; proof, sign, eye opener; to warn, to guide; to reflect, to ponder". The root /b-ṣ-r/ "has 14 forms that occur 148 times in the Qur'an" (Abdel-Haleem and Badwai, 2008, p.94). In other words, the use of this word may not be confined to physical sense, but it extends to recognition of the eye to genuinely understand and perceive matters. It may imply the power of /ʔalbaṣîrah/ which is defined as the capacity to have discernment, foresight and deep understanding of the true nature of things, i.e., insight. Therefore, the verb /yubṣir/ implies recognition through the sense of sight and insight. It affirms both ocular recognition as well as mental recognition.

For these three Arabic near-synonyms, the four translators provide the following:

Table 1: The translations of the three near-synonyms /tara/, /yanẓrûn/ and /yubṣirûn/ in the four translations.

	/tara/	/yanẓurûn/	/yubṣirûn/
Abdel-Haleem	observe	looking at you	cannot see
Arberry	seest	looking at	unperceiving
Bakhtiar	hast seen	look on	perceive not
Sarwar	see	looking at	do not really see

Except for Abdel-Haleem, the three translators have provided the two English words 'see' and 'look' as equivalents for the Arabic near-synonyms /tara/ and /yanẓurûn/ respectively. The two TL lexemes bear fully the denotative and connotative meaning of the two SL lexemes. These renditions given to the two Arabic near-synonyms reveal that they are closely related words. The TL equivalents 'see' and 'look' carry the same differences manifested by /tara/ and /yanẓurûn/.

The words 'see' and 'look' have to do with perceiving something with the eyes. Nevertheless, they are used in different ways. The verb 'see', according to Oxford Advanced Learner's Dictionary (2005), means "to become aware of somebody/something by using your eyes". This is perhaps the same denotation of the verb /tara/ in Arabic where it is used for the purpose of noticing someone or something with the sense of eyesight. The verb 'look' means to direct your eyes in a particular direction. It, as Longman Dictionary of Contemporary English (1995) notes, is used in the sense of "turn your eyes towards something, so that you can see it". It may be based on intentional act of seeing in order to discover something. It, as Longman Dictionary of Contemporary English (1995) adds, implies searching hard and constantly in an attempt to "try and find something using your eyes".

The distinction between 'see' and 'look' relates to the nuance of visual experience. 'See' refers to noticing something, while 'look' refers to directing attention or focusing on something intentionally. This means that 'see' implies involuntary act of watching while the act of 'looking' is a voluntary one based on deliberately gazing at something. Despite the fact that both 'see' and 'look' may involve the act of trying to watch something, the denotation of the former is more general than that of the latter. 'See', as The American Heritage Dictionary of The English Language (1992) observes, is "the most general, can mean merely to use the faculty of sight

but more often implies recognition, understanding, or appreciation". On the other hand, 'look' is limited to turning the eye deliberately to see something.

Abdel-Haleem provides the verb 'observe' as an equivalent for the lexeme /tara/. His translation is not acceptable as the case with other translators as it is deemed as overtranslation. That is because the equivalent 'observe' not only involves physical recognition, but it implies mental recognition as well. It suggests a more analytical or careful examination and is primarily used for noticing minute details. According to Oxford Advanced Learner's Dictionary (2005), the word 'observe' means "to watch somebody/something carefully, especially to learn about them". Therefore, 'see' is more indicative than 'observe' in conveying the denotation of the verb /tara/ which is limited to visual recognition as the context of this verse entails.

There are considerable differences concerning the translation of the last synonymous verb /yubṣirûn/ on the part of the translators. Abdel-Haleem and Sarwar opt for the negative form of 'see', which is almost the same translation provided for /tara/. These translations give the impression that the Arabic lexemes /tara/ and /yubṣirûn/ exhibit identical meaning, which does not hold true to the two SL lexemes. The two translators do not differentiate between the two synonymous verbs in their rendition. Consequently, 'see' does not carry the meaning aspects implied by the SL verb /yubṣirûn/.

Arberry and Bakhtiar translate the verb /yubṣirûn/ as 'unperceiving' and 'perceive not' respectively. Both Arberry and Bakhtiar's equivalents are acceptable translations and greatly match the SL word. The word 'perceive' denotatively and connotatively entails both visual and mental recognition of something. It is not confined to visual awareness, but it has to do with grasping and capturing the real nature of things being looked at. It, as The American Heritage Dictionary of The English Language (1992) explains, "both implies not only visual recognition but also mental comprehension; it is especially associated with insight". The verb /yubṣirûn/ in this verse cannot be only visually interpreted, but it must be mentally oriented. Al Baghawy affirms mental recognition associated with the verb /yubṣirûn/ in his tackling of this statement. Consequently, connotative aspects should be given priority over denotative ones when it comes to interpreting the verb /yubṣirûn/ in this context. "The polytheists do not understand calling to the guidance with their hearts and you [Prophet] see them looking at you with their eyes while they do not mentally perceive that" (2002, p.508).

Thus, it becomes evident that the word 'perceive' suits the context of this

verse in a way that the word 'see' does not. 'Perceive' carries a strong implication of interpreting or regarding something in a particular way or coming consciously to realize something more elaborately than 'see'.

2-Verse (10:٤٢-43) وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كانُوا لا يَعْقِلُون(٤٢) وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمْيَ وَلَوْ كانُوا لا يُبْصِرُونَ(٤٣)

/wa minhum man yastamiçûn ?ilayka ?afa?nta tismiçu-ṣṣumma wa law kânu la yaçqilûn wa minhum man yanẓuru ?ilaka ?afa?nta tahdi-lçumya wa law kânu la yubṣirûn/

Abdel-Haleem :Some of them do listen to you: but can you make the deaf hear if they will not use their minds? Some of them look at you: but can you guide the blind if they will not see?

Arberry: And some of them give ear to thee; what, wilt thou make the deaf to hear, though they understand not? And some of them look unto thee; what, wilt thou then guide the blind, though they do not see?

Bakhtiar: Among them are some who listen to thee. So caused someone unwilling to hear if they had not been reasonable. And among them there are some who look on you. So hast thou guided the unwilling to see if they had not been perceiving?

Sarwar: Some of them will listen to you, but are you supposed to make the deaf hear even if they have no understanding? Some of them will look at you, but you are supposed to guide the blind even if they have no vision?

These two verses are addressed to the Prophet as a divine consolation so as not to feel discomfort and disappointment with disbelievers' obstinacy, stubbornness, going astray and denial. The verses censure those disbelievers and attribute them as lacking senses of hearing and sight. Likewise, they neither utilize these senses to contemplate and appreciate the signs of God nor recognize the evidence of prophethood. In this regard, it is relevant to cite the two verses as they form a complementary interpretive scale through indicating paths to recognition and understanding or lack/seal of these paths. The first verse states the blockage of the first path, i.e., hearing. On the other hand, the blockage of the second path, i.e., sight is mentioned in the second verse. So, disbelievers are destitute of minds, hearing and sight which are means to knowledge and mental cognizance.

The verb /yanẓur/ and /yubṣirûn/ have been mentioned together in the second verse. The former has been given in the affirmative case while the

latter given in the negative mood. This provides a piece of evidence that the two verbs are not used in identical meaning, i.e., near-synonyms. Rather, they are denotatively and connotatively interpreted differently. The verb /yanẓur/ is denotatively used in the sense of turning the eye in a particular direction deliberately to perceive something. The Prophet is being looked at by those opposing his arguments and exhortations, but they are not granted the faculty of insight to this end.

Al-Zamakhshary (2009) hints at the metaphorical interpretation of the verb /yubṣirûn/ in this context.

Are you-Muhammad- able to make the deaf hear, even if their blindness is coupled

with their lack of reason? Similarly, do you suppose that you are able to guide the

blind, even if their blindness is accompanied with lack of insight? That is because

the blind endowed with insight can discern and discrete matters. However, blindness

with deep-rooted foolishness is much like extreme affliction. They are too stubborn

to comply and believe just as the deaf and the blind lacking insight and minds.

(p.464, translation mine).

This means that the ears which make them listen to the voice of the truth are sealed. They are also lacking the eyes -instrument of mental observation-which could enable one to grasp not only what lies in front of them but also what lies beyond. Ibn Kathir approaches the verb /yubṣirûn/ in this verse as related to the ability to mentally grasp matters properly. "They look at what Allah bestows on you: imperturbability, great morality and clear proof of your prophethood for those of insight and comprehension". (1996, p.103). It can be said that blindness of sight does not hinder assimilating clear signs and evident facts whereas blindness of insight is a blockade to all that benefit mankind. Therefore, "blindness of sight is not as fatal as the blindness of insight" (Al-Zamakhshary, 2001, p.45).

Table 2: The translations of the two near-synonyms /yanẓur/ and /yubṣirûn/ in the four translations.

	/yanẓur/	/yubṣirûn/
Abdel-Haleem	looking at	will not see
Arberry	looking unto	do not see
Bakhtiar	look on	had not been perceiving
Sarwar	looking at	have no vision

As noted in the above table, the four translators have used the English verb 'look' to translate the Arabic verb /yanẓur/. These translations seem appropriate and communicatively convey the contextual meaning since the verb 'look' has the same denotation of the SL verb /yanẓur/. As for the verb /yubṣirûn/, Abdel-Haleem provides 'will not see' and Arberry provides 'do not see'. As it has been already explicated, the verb 'see' is not the appropriate equivalent for the SL lexeme /yubṣirûn/.'See' is not communicatively used in the context of mental recognition. It is essentially fitting the context of visual recognition. Unfortunately, in both translations, the connotation of the capacity of having insight and discretion displayed by the SL word has been lost, leading to a semantic void.

In contrast, Bakhtiar makes a distinction in her translation between visual recognition and intellectual one by choosing "had not been perceiving'. It is worth mentioning that Bakhtiar stands out as she chose to use the connotative meaning of the verb /yubṣirûn/ as well as employing the past perfect progressive to reflect disbelievers' permanently unresponsive state of denial and shrugging off the Prophet's invocation. Bakhtiar opted for the same English equivalent for the word /yubṣirûn/ in the verse (7:198) already analyzed above. This means that she is consistent in rendering the SL word /yubṣirûn/ in its metaphorical interpretation.

Sarwar picked out the phrase 'have no vision' to render the verb /yubṣirûn/. It is noted that Sarwar adopted a translation shift strategy in his version where the SL word /yubṣirûn/ is translated into 'have no vision'. There is a change of the SL word and TL equivalent, namely from a word to a phrase. Such a translation shift strategy is realized at the level of unit shift or rank shift. "Unit shifts are changes of rank-that is, departures from formal correspondences in which the translation equivalent of a unit at one rank in the SL is a unit at a different rank in the TL" (Catford, 1965, p.79).

Sarwar's version also greatly echoes the original text and conveys the meaning components implied by the SL word. The word 'vision' in his translation extends to both the faculty of eyesight and the faculty of mental knowledge. It, according to The American Heritage Dictionary of The English Language (1992), is associated with "unusual competence in discernment or perception; intelligent foresight". Furthermore, the word 'vision' is an act that results in a mental image based on sight and imagination. It is characterized by an unusual ability to think and reach certain conclusions. It can be argued that Bakhtiar and Sarwar's versions are reflective of their understanding the context of this verse and differentiating between the near-synonyms /yanẓur/ and /yubṣirûn/.

The interrogative mood in these two verses, /?af?anta tusmiçu-ṣṣuma wa law kânu la yaçqilûn/ and /?af?anta tahdi-lçumya wa law kânu la yubṣirûn/ are employed for indicating a specific Qur'anic message. To put it simpler, the locutionary force of the interrogative mood is mere questioning or inquiring about something. The interrogative moods here are best pragmatically interpreted in terms of their illocutionary force, that is, denial, exclusion and establishing the fact that disbelievers' turning away from deviation and being guided by understanding and insight is only ascribed to Allah.

Another verse in which the two near-synonyms under discussion, namely /ra?a/ and /yubṣir/ are mentioned together is:

3-Verse (28:72)

قُلْ أَرَأَيْتُمْ إِن جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَٰهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ ۖ أَفَلَا تُبْصِرُونَ

/qul ?ara?aytum ?in jaçala-llâhu çalaykumu-nnahâr sarmadan ?ila yawmi-lqiyâmati man ?ilâhun ghyaru-llâhi ya?tîkum bilaylin taskunûna fihi ?afala tubṣirûn/

Abdel-Haleem: Say, 'Just think', if God were to perpetuate day over you until the Day of Resurrection, what god other than He could give you night in which to rest? Do you not see?

Arberry: Say: 'What think you'? if God make the day unceasing over you, until the Day of Resurrection, what god other that God shall bring you night to repose in? Will you not see?

Bakhtiar: Say: Consider you, what if God made the daytime endless for you until the Day of Resurrection, what god other than God brings you nighttime wherein you rest? Will you not then perceive?

Sarwar: Say, "Do you not think that if Allah were to cause the day to continue until the Day of Judgment, which Lord besides Allah could bring you the night to rest? Do you not see (His signs)?".

   The two near-synonyms /?ara?aytum/ and /tubṣirûn/ in this verse are connotatively interpreted. They both imply employing visual faculty as well as mental one, especially the SL verb /tubṣirûn/ which has already been analyzed in the above- mentioned verses. These two near-synonyms are rendered by the four translators as shown below:

Table 3: The translation of the two near-synonyms /?ara?aytum/, and /tubṣirûn/ in the four translations.

	/?ara?aytum/	/?afala tubṣirûn/
Abdel-Haleem	just think	do you not see
Arberry	think you	will you not see
Bakhtiar	consider you	will you not perceive
Sarwar	think	do you not see (His signs)

   Investigating the above translations, it can be concluded that the four translators have rendered the verb /?ara?aytum/ appropriately where they provide 'just think', 'think you', 'consider you', and 'think' respectively. These equivalents reverberate connotative meanings of the verb /ra?aytumuh/ that will be discussed in details in the verses to come. Concerning the verb /tubṣirûn/, only Bakhtiar's version is compatible with the original text as the equivalent "perceive" is capable of conveying the connotative meaning of the SL word as it has been shown in the above cited verses. Both Abdel-Haleem, Arberry and Sarwar provide 'see' as an equivalent for the Arabic verb /tubṣirûn/. These renditions are not reflective of the original text because the three translators were not able to differentiate between the two near-synonyms. Thus, diminishing the expressive value that the SL word connotes in this Qur'anic verse is not contextually relevant. That is because two words or utterances may have the same denotative meaning but differ in their expressive meanings. This can apply to "not only of words and utterances within the same language, where such words are often referred to synonyms or near-synonyms, but also for words and utterances from different languages" (Baker, 1992, p.13). The idea of perceiving something through mental recognition was not sufficiently conveyed by the TL word 'see' in contrast to Bakhtiar's translation.

Attached to the above verse is the following one in which the two near-synonyms /yaraw/ and /yubṣirûn/ are also given together.

4-Verse (32:27)

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنفُسُهُمْ ۗ أَفَلَا يُبْصِرُونَ

/?awalam yaraw ?anna nasûqu-lmâ?a ?ila-l?arḍi-ljuruzi fanuxriju bihi zarçan ta?kulu minhu ?ançâmuhum wa ?anfusuhum ?afala yubṣirûn/

Abdel-Haleem: Do they not consider how We drive rain to the barren land, and with it produce vegetation from which their cattle and they themselves eat? Do they not see?

Arberry: Have you not seen how We derive the water to the dray land and bring forth crops therewith whereof their cattle and themselves eat? What, will they not see?

Bakhtiar: Consider they not that We derive water to the barren dust of earth. We drive out crops with it from which their flocks eat and they themselves. Will they not then perceive?

Sarwar: Did they not seen that We drive the water to the barren land and cause crops to grow which they and their cattle consume? Why then will they not see?

The two near-synonyms /yaraw/ and /yubṣirûn/ involve both visual sense and intellectual capacity to stand as a cogent against those who denied Resurrection and the hereafter world. They are guided to employ their reasoning and cognitive sight to comprehend the analogy between reviving a dead land and the act of Resurrection. In other words, just as Allah sends water to a barren land and brings forth vegetation whereby their lives and those of their cattle can normally proceed, He is able to revive the dead and raise them from their graves. These synonymous pairs are translated as:

Table 4: The translations of the two near-synonyms /?awalam yaraw / and /?afala yubṣirûn/ in the four translations.

	/?awalam yaraw/	/?afala yubṣirûn/
Abdel-Haleem	do they not consider	do they not see
Arberry	have you not seen	will they not see
Bakhtiar	consider they not	will they not then perceive
Sarwar	did they not seen	why then will they not see

Not all the four translators manage to render the combination of the two near-synonyms /ʔawalam yaraw/ and /ʔafala yubṣirûn/ correctly. Abdel-Haleem provides 'do they not consider' for the first near-synonym, which fully bears the same denotative and connotative meaning of this Arabic interrogative mood. That is because the TL verb 'consider' reflects mental capacity of the act of seeing in order to recognize Allah's blessings bestowed on His servants. As for the second near-synonym, he chooses 'do they not see', which is regarded undertranslation sacrificing the essential components of the SL word /yubṣirûn/. Surprisingly, Arberry and Sarwar provide almost the same translation of the two near-synonyms where they opt for 'have you not seen', 'will they not see' and 'did they not seen' and 'why then will they not see' respectively. The two occurrences of /yaraw/ and /yubṣirûn/ have been given superficial translation 'see' in Arberry and Sarwar's versions. They provide a literal translation which has impaired the intended message of the Qur'anic near-synonyms. Literal rendering has become "a hindrance to the full understanding of the Qur'an" (Akbar, 1978:2). It can be added that the same translations provided for the two near-synonyms reveal that both Arberry and Sarwar do not distinguish between the Arabic near-synonyms and give the impression that they have identical interpretations, which does not hold true to the fact that the context of this verse entails the connotative meaning and not the denotative one.

Both occurrences of the near-synonyms are perfectly rendered in Bakhtiar's version 'consider' as an equivalent for /yaraw/ and 'perceive' for /yubṣirûn/. The two TL equivalents imply deep thinking and profound recognition displayed by the two Arabic near-synonyms.

It should be noted that the SL words /yubṣirûn/ and /tubṣirûn/ are used in the same connotative aspects of meaning, i.e., perceiving or understanding something through mental apprehension in other verses that include (11:20), (43:51), (51:21), (52:15) and (56:85). Bakhtiar paid much attention to consistency and accuracy than other translators in translating the expressions /wa ma kânu yubṣirûn/, /ʔafala tubṣirûn/, /ʔam ʔantum la tubṣirûn/ and /wa lakin la tubṣirûn/ over these contexts where the equivalent 'not perceive' is provided all throughout. Abdel Haleem, Arberry and Sarwar use equivalents that fall short of the contextual meaning of the SL words. The TL word 'see' is too literal to match the original since it lacks mental grasp necessitated by the context of these verses. The translators should stick to contextual meaning of the original text as literal translation of religious texts can give inaccurate and irrelevant presuppositions and therefore, "confuse the target language reader" (Abdul-Raof, 2001, p.28).

Table 5: The translations of the two words /yubṣirûn/ and /tubṣirûn/ in the Qur'anic verses cited.

No. of the Chapter and the Verse	The word	Abdel-Haleem	Arberry	Bakhtiar	Sarwar
(11:20)	/wa ma kânu yubṣirûn/	they did not **see**	neither did they **see**	nor had they been **perceiving**	they will not be able to **see**
(43:51)	/?afala tubṣirûn/	do you not **see**	do you not **see**	will you not then **perceive**	can you not **see**
(51:21)	/?afala tubṣirûn/	do you not **see**	do you not **see**	will you not then **perceive**	will you then not **see**
(52:15)	/?am ?antum la tubṣirûn/	do you still not **see**	is it you that do not **see**	Is it that you **perceive**	do you not still **see**
(56:85)	/wa lakin la tubṣirûn/	you do not **see**	you do not **see**	you **perceive** not	you cannot **see**

5- Verse (37:102)

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ ۚ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

/falamma balagha maçhu-ssaçya qâla ya bunayya ?inni ?ara fi-lmanâmi ?anni ?ðbaħuka fanẓur mâða tara qâla ya ?abati ?ifçal ma tu?mar satajiduni ?in šâ?allâhu mina-ṣṣâbirîn/

Abdel-Halim: When the boy was old enough to work with his father, Abraham said, 'My son, I have seen myself sacrificing you in a dream. What do you think? He said, 'Father, do as you are commanded and, God willing, you will find me steadfast.'

Arberry: And when he had reached the age of running with him. He said, 'My son. I see in a dream that I shall sacrifice thee; consider, what thinkest

thou? He said, 'My father, do as thou art bidden; thou shalt find me, God willing, one of the steadfast.'

Bakhtiar: When he reached maturity endeavoring with him, he said: O my son! Truly I see while slumbering that I am sacrificing. So look on what thou hast considered. He said: O my father! Accomplish whatever thou art commanded. Thou wilt find me, if God willed, of the ones who willed, of the ones who remain steadfast.

Sarwar: When his son was old enough to work with him, he said, "My son, I have had a dream that I must sacrifice you. What do you think of this?" He replied, "Father, fulfill whatever you are commanded to do and you will find me patient, by the will of God".

The verse narrates the Prophet Ibrahim's sleeping vision in which he was instructed to sacrifice his eldest son Ismail, as a test and steadfastness of his faith. The Prophet Ibrahim told his son about his dream and they both dutifully and humbly complied with Allah's command. That is because the prophets' sleeping visions are best interpreted as inseparably associated with a divine revelation. This story intends to act as a spiritual lesson of complete devotion to Allah and sincerity to Him. This also holds true to the would-be familial bonds as an enlightening message and a model to parent-son relationship.

The key lexemes to be analyzed in this verse are /ʔinẓur/ and /tara/ which are said to be near-synonyms. They cooccurred in this verse where there is one occurrence of the lexeme /fanẓur/ and two occurrences of the lexeme /tara/. The former lexeme /fanẓur/ is given in the imperative mood whereas the latter is realized by the interrogative mood /mâ ða tara/. The latter lexeme has another occurrence lexicalized in the expression /ʔara fi-lmanâm/. This combination means that the verb /ʔara/ is not used in sense of visual faculty but it has to do with the vision or dream that a sleeper sees in his sleep. The verb /raʔa/ in this context, according to Abdel Haleem and Badawi (2008), is used in the sense of "a dream, a vision" or "to dream, to see in a dream" (p.340).

The pairs /fanẓur/ and /tara/ are not denotatively employed in their visual senses, but they are variably interpreted. The relationship between these two words reveals that their meanings overlap in a way that the intended meaning is determined by the context in which they are mentioned. The verb /fanẓur/ in this context is used in the sense of 'considering something', 'contemplating something' or 'thinking about the matter'. This means that the act of /ʔannaẓar/ here is best viewed as a mental consideration but not a

physical act. Similarly, the verb /tara/ is not physically oriented, but it has to do with the firmness of opinion and position. For this reason, the verb /tara/ is contextually interpreted as a mental vision and practical decision.

The verb /tara/ in the expression /mâ∂a tara/, according to Al-Zamakhshary, is "taken from opinion that is based on consultation" (2009, p.910). It is noted that Al-Zamakhshary's interpretation implies that the Prophet Ibrahim seeks his son's consultation in order to test his patience or impatience with Allah's ordinance. The combination /fanẓur/ and /tara/ suggests that the act of mental looking is a prelude to rational vision leading to taking a well-thought-out decision.

Table 6: The translations of the words /tara/, /fanẓur/ and /mâ∂a tara/ in the four translations.

	/ʔara fi-lmanâm/	/fanẓur/	/mâ∂a tara/
Abdel-Haleem	I have seen in a dream		what do you think?
Arberry	I see in a dream	consider	what thinkest thou?
Bakhtiar	I see while slumbering	look	what thou hast considered
Sarwar	I have had a dream		what do you think of this

As for the first occurrence of the verb /ʔara/ in the expression /ʔara fi-lmanâm/, the four translators provide 'I have seen in a dream'. 'I see in a dream', 'I see while slumbering' and 'I have had a dream' respectively. Both Abdel-Haleem and Arberry use the clause 'have seen/see in a dream' while Bakhtiar employs the subordinate clause 'while slumbering' and Sarwar uses the clause 'I have had a dream'. Abdel-Haleem, Arberry and Sarwar's renditions are more acceptable than Bakhtiar's. That is because the two words 'sleep' and 'slumber' may be used interchangeably, but they show subtle differences in usage and connotation. The word 'sleep' generally refers to the natural state of rest in which consciousness is lost and the body undergoes restorative processes. It is, as The American Heritage Dictionary of The English Language (1992) observes, "a normal, periodic state of rest for the mind and body in which the eyes usually close and consciousness is completely or partially lost, so there is a decrease in bodily movement and responsiveness to external stimuli".

The word 'slumber' is a more poetic or literary term that often implies a light or tranquil sleep, typically used to evoke a sense pf peacefulness or gentleness. It may connote a state of light, intermittent or non-deep sleep. The main distinction between the two terms is that sleep is normally accompanied by dreams whereas slumber is the state of mind that is not accompanied by dreams due to the fact that dream is the experience that one is having while sleeping as consciousness is suspended.

Concerning the verb /fanẓur/, it is translated by Arberry as 'consider' and as 'look' by Bakhtiar. Arberry's translation greatly suits the context of this verse and echoes the intended meaning. His choice of the equivalent 'consider' proves that this synonymous verb is best understood as a mental faculty associated with contemplation and consideration of something in a way that eventually gives rise to insightful judgement. The word 'consider', according to Oxford Advanced Learner's Dictionary (2005), is used in the sense of "to think about something carefully. Especially in order to make a decision". It becomes clear that the word 'consider' is based on deliberate thinking of something in a particular way and be influenced by it when making a decision. It is regarded as the introductory step that one has to employ to take a decisive measure that is the result of careful thought.

Bakhtiar's choice of the word 'look' as an equivalent for /fanẓur/ falls short of the original text and sacrifices the essential components of meaning. The word 'look' is so literal that it does not involve the notion of mental consideration associated with the verb /fanẓur/. Thus, the equivalent 'consider' turns out to be the most accurate rendition as it remarkably conveys the connotative aspects of meaning. This is not the case with 'look' as it reflects only the denotative meaning which is not compatible with the intended message of the verse.

On the other hand, Abdel-Haleem and Sarwar adopt Baker's translation omission strategy (1992) regarding the translation of the verb /fanẓur/. They completely dropped translating this verb and just rendered the other pair /tara/. Omitting translating the verb /fanẓur/ is not preferred in this context as in insinuates that the two near-synonyms /fanẓur/ and /tara/ have identical meaning, which is not true. Conversely, the two near-synonyms display linguistic differences that are essential to the comprehensibility and complementarity of the whole message of this Qur'anic discourse. Omission in translation, as Baker (1992, p.41) suggests, is "advisable … only as a last resort, when the advantages of producing a smooth, readable translation clearly outweigh the value of rendering a particular meaning in a given context". The two translators had better not drop translating of the verb

/fanẓur/ as it appears vital to the development of the text.

The third occurrence of the verb /tara/ lexicalized in the expression /mâða tara/ is rendered by the four translators as 'what do you think', 'what thinkest thou?, 'what thou hast considered' and 'what do you think of this? respectively. The four translators' renditions are indicative of the intended meaning of the verb /tara/. They captured the contextual meaning of this verb, i.e., firmness of opinion and standpoint towards abiding by Allah's commandment as reflected in his father's dream. It can be concluded that Arberry's version is the most reflective one since he greatly managed to echo the contextual and connotative meaning of the three occurrences of the two near-synonyms.

So far, the analysis has focused on verses in which the three near-synonyms or two at least are mentioned together. Other verses that combine the occurrence of more than one near-synonym of the three under study include verse (2:55) where the two near-synonyms /nara/ and /tanẓurûn/ are given in their denotative meaning, i.e., visual sense and watching something impassively. The same two near-synonyms /ra?aytumuh/ and /tanẓurûn/ are also mentioned in verse (3:143) almost in the same denotative meaning discussed above. Likewise, there are five occurrences of these two near-synonyms in verse (7:143) in the dialogue between Moses and Allah and the former's request to see Allah on Mount Al-Tur in Sinai. Allah told Moses that it is not allowed to see Him and to gaze at the Mount and if it stands still, Moses will see Him. As soon as Allah unveils Himself to the Mount, it soon crumbles while Moses lost consciousness and when he comes to his senses, he realized that he had asked for something inappropriate and accordingly, he asked for forgiveness. These synonymous words are realized by the lexical item /?arini/ 'show me' one time, and the lexical item /tarâni/ 'see me' two times and the two lexical item /?anẓur/ and /?inẓur/ 'look' two times. A further context in which the two synonymous words /?albaṣar/ and /tara/ are stated together is the verse (76:3) where the verb /tara/ 'see' has two occurrences while the expression /farjiçi-lbaṣar/ 'looking again' is given one time.

Table 7: The translations of the combination of the three near synonyms /?arru?yaha/, /?annaẓar/ and /?albaṣar/ in their denotative meaning in the Qur'anic verses cited.

No. of the Chapter and the Verse	The word	Abdel-Haleem	Arberry	Bakhtiar	Sarwar
(2:55)	/nara/ /tanẓurûn/	see looked on	see beholding	See look on	see with your own eyes
(3:143)	/ra?aytumuh/ /tanẓurûn /	seen with your own eyes	seen beholding	saw look on	faced faced
(7:143)	/?arini/ /?anẓurur/ /tarâni/ //?unẓur/ /tarâni/	show see see look see	show behold see behold see	cause see see look on see	show look see look see
(67:3)	/tara/ farjiçi-lbaṣar/ /tara/	see look again see	seest gaze again seest	seen return the sight seen	see look again see

6-Verse (3:137)

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُواْ فِي ٱلْأَرْضِ فَٱنظُرُواْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ

/qad xalat min qablikun sunanun fasîrû fi-l?arḍi fanẓurû kayfa kâna çâqibatu-lmukaððibîn/

Abdel-Haleem: God's ways have operated before your time: travel through the land, and see what was the end of those who disbelieved.

Arberry: Divers institutions have passed away before you; journey in the land, and behold how was the end of those that cried lies.

Bakhtiar: Customs passed away before you. So journey through the earth, look on how had been the Ultimate end of the ones who denied.

Sarwar: Different traditions existed in the past. Travel in the land and find out about the fate of those who rejected the Truth.

The verse, along with the preceding and subsequent ones, address the believers when they were afflicted on the day of Uhud. These statements are intended to console and comfort the believers and inform them that many generations and nations had passed before them. In this context, they are instructed to roam over the land to ponder the consequences of the past nations and think over how Allah made triumph on the side of His servants tested and afflicted by fighting the deniers who were doomed to curse and punishment.

The act of /ʔannaẓar/ in this verse is pertinent to deriving lessons and admonitions from the objects or events being looked at. It can be argued that the act of /ʔannaẓar/ is not to be interpreted as being restricted to a visual denotation. Rather, it is inherently associated with a cognitive capacity that is contextually relevant. Noteworthy, Allah's command to the believers to journey in the land must be synchronically achieved through their bodies and their hearts. In other words, cognitive cognizance and close observation help to grasp what came of those who disbelieved in Allah's and denied the existence of His messengers.

key lexeme /fanẓurû/ has been differently as shown below:

Table 8: The translations of the word /fanẓurû/ in the four translations.

	/fanẓurû/
Abdel-Haleem	see
Arberry	behold
Bakhtiar	look on
Sarwar	find out

The four translations reveal that the lexeme in question is not translated in the same way. Abdel-Haleem chooses the word 'see' as an equivalent for /fanẓurû/, which seems inappropriate. The word 'see' is not an acceptable rendition for the SL word as it mostly implies the act of observing something with the eyesight. It does not involve contemplative capability and strong awareness of what is looked at, which the SL word /fanẓurû/ essentially refers to. Abdel-Haleem narrows the scope of the essential meaning components of the original. Therefore, the equivalent 'see' is an undertranslation due to overlooking connotative components of meaning

involved in the original text. It also falls short of the communicative value of the intended message of this verse.

The word /fanẓurû/ is best translated by Arberry as 'behold', which reflects a deeper visual examination of something. It suggests seeing something with attention or perceive by sight or the power to perceive by sight. It is usually based on trying to capture the true nature of something by using the eyesight. It is, as Webster's Ninth New Collegiate Dictionary (1991) adds, used to "perceive through sight or apprehension". Thus, the word 'behold' involves both close observation and a rather detailed visual or mental impression and is more inclusive than the word 'see'. The American Heritage Dictionary of The English Language (1992) approaches the word 'behold' as "a. to perceive by visual faculty, b.to perceive through the use of the mental faculty; comprehend". This TL word is a closer equivalent for the SL one, as they share the same denotation and connotations. The difference between 'see' and 'behold', according to The American Heritage Dictionary of The English Language (1992), is that the latter "more strongly implies awareness of what is seen".

Bakhtiar provides the phrasal verb 'look on' as an equivalent for the SL word. Bakhtiar's version is an acceptable translation that is rather indicative of the contextual meaning of the verb /fanẓurû/. The equivalent 'look on' may be used in the sense of considering or regarding something in a particular way. This is analogical to the definition given to this phrasal verb by Collins COUBUILD Advanced Learner's Dictionary (2019) where it means "if you look on or upon someone or something in a particular way, you think of them in that way". This denotation may echo the command directed by Allah to the believers to go through the land to survey and assimilate the destiny of the disbelieving nations and the wrath inflected on them due to their ignorance and arrogance.

The phrasal verb 'look on', therefore, has the meaning components of observation and ongoing investigation, which go in line with the connotative aspects of the SL word. The equivalent 'look on', as The American Heritage Dictionary of The English Language (1992) states, is taken to mean "to regard in a certain way: *looked on them as incompetents*".

Sarwar translates the SL word /fanẓurû/ as 'find out'. Like Bakhtiar, Sarwar adopts Catford's translation shift approach where he renders the verb /fanẓurû/ at the level of a different rank, i.e., the phrasal verb 'find out'. Such a translation shift may be an acceptable translation for the SL word as it implies journeying through the land to fathom or unearth consequences of

the past traditions and their traces which bear witness to their conduct and penalties. The phrasal verb 'find out' does not only entail visual impression. Rather, it involves paying attention to something in a way that makes it possible to get elaborate and clear-cut information. The TL equivalent 'find out', as Webster's Ninth New Collegiate Dictionary (1991) observes, means "to learn by study, observation, or research". This definition affirms that 'find out' is always prompted by the desire to ascertain the nature of something or learn experiences from a certain event. In this regard, the phrasal verb 'find out' as Webster's Ninth New Collegiate Dictionary (1991) adds, aims "to discern, learn, or verify something". In a nutshell, Arberry's translation turns out to be the most apt translation since the verb 'behold' fully bears the same denotative and connotative meaning of the SL word and suits religious contexts more than the other English equivalents.

The same contextual meaning of the word /fanẓurû/ is given in the following context:

7-Verse (10:101)

قُلِ انظُرُوا مَاذَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَن قَوْمٍ لَّا يُؤْمِنُونَ

/qul unẓurû mâð fi-ssamawâti wal?arḍi wa ma tughuni-l?âyâtu wannuðuru çan qawmin la yu?minûn/

Abdel-Haleem: Say, 'Look at what is in the heavens and on the earth.' But what use are signs and warnings to people who will not believe?

Arberry: Say: 'Behold what is in the heavens and in the earth!' But neither signs nor warnings avail a people who do not believe.

Bakhtiar: Say: Look on what is in the heavens and the earth, neither the signs nor the warning avail a folk who believe not.

Sarwar: (Muhammad), tell them to think about things in the heavens and the earth. Miracles and warnings are of no avail to the disbelieving people.

This verse is directed to the polytheists who asked the Prophet for signs of the Oneness of God, so they are summoned to contemplate numerous events and the creation of the heavens and the earth that testify to the existence and uniqueness of God and His boundless might. The verse clearly indicates the urging of looking accompanied by innate knowledge and reasoning that accentuate the Oneness of God and the abandonment of rivals and idols. The imperative mood /?unẓurû/ is connotatively used in the sense of contemplation and examination. It may also contextually connote knowledge and lessons gained out of examining something closely usually by the eyesight. Based on Ibn Kathir's interpretation, the SL word /?unẓurû/ is not

construed in its literal or denotative meaning. This imperative mood is interpreted as "God Almighty guides his servants to contemplate or reflect on His blessings and the dazzling signs and what He has created in the heavens and the earth for bright-witted people". (1996, p.120). The lexeme under scrutiny in translated as:

Table 9: The translations of the word /ʔunẓurû/ in the four translations.

	/ʔunẓurû/
Abdel-Haleem	**look at**
Arberry	**behold**
Bakhtiar	**look on**
Sarwar	**think about**

It is noted that Abdel-Haleem's choice of the equivalent 'look at' is an undertranslation since it overlooks the connotative and derived components of meaning of the Arabic lexeme. Arberry is consistent in rendering the imperative mood /ʔunẓurû/ where he employs the same equivalent 'behold' which considerably matches the original lexeme. Thus, he manages to capture the extended meaning of the act of /ʔannaẓar/ in its contemplative capacity over different contexts. Bakhtiar's translation is an acceptable one as the phrasal verb 'look on' has already been analyzed. The equivalent' think about'by Sarwar is reflective of the contemplative associations of the verb /ʔunẓurû/. The phrasal verb 'think about' implies taking someone or something into account or consideration when deciding on a possible action. It is usually based on logical or serious thinking that causes one to draw persuasive conclusions and reaches rational findings. It, according to Webster's Ninth New Collegiate Dictionary (1991), is similar to contemplation as it denotes "to give serious and careful thought to". This analysis reveals that 'think about' is indicative of the original text as it accentuates considering something when doing or planning something.

Noteworthy, Arberry and Bakhtiar are consistent in translating various derivatives of the lexeme /ʔannaẓar/ in its connotative aspects of meaning, i.e., contemplation and consideration of something to get a certain result over different Qur'anic contexts. They provide the same equivalent for different forms of the lexeme /ʔannaẓar/ in its contemplative interpretations i.e., 'behold' and 'look on' respectively in verses (5:75), (6:11-24-46-65), (7:84-103), (10:39-73), (12:109), (16:36), (27:14-51), (28:40), (29:20),

(30:50), (37:73), (40:21-82), (43:25), (50:6). Furthermore, Arberry employs the equivalent 'consider' in verses (4:50), (7:185), (80:24), (86:5) and (88:17) which echoes the same meaning carried by the SL word. Arberry and Bahktair's consistency in translation of such an Arabic word gives them preferences over other translators and indicates their unwavering stance in rendering the SL word in its connotative orientations.

Table 10: The translations of the word /ʔannaẓar / and its different derivatives in the Qur'anic verses cited.

No. of the Chapter and the Verse	The word	Abdel-Haleem	Arberry	Bakhtiar	Sarwar
(٤:٥٠)	//ʔunẓur/	see	consider	look on	consider
(٥:٧٥)	/ʔunẓur/	see	behold	look on	consider
(٦:١١)	/ʔunẓurû/	see	behold	look on	see
(٦:24-46-65)	/ʔunẓur/	see	behold	look on	consider-look-consider
(7:84-103)	/fanẓur/	see	behold	look on	consider
(7:1٨٥)	/yanẓurû/	contemplated	considered	expect	look
(10:39-73)	/ fanẓur/	see	behold	look on	consider
(12:109)	/fayanẓurû/	seen	beheld	look on	see
(16:36)	/fanẓurû/	see	behold	look on	see
(27:14-51)	/fanẓur/	see	behold	look on	think-consider
(28:40)	/fanẓur/	see	behold	look on	see
(29:20)	/fanẓurû/	see	behold	look on	see
(30:50)	/fanẓur/	look	behold	look on	look
(37:73)	/fanẓur/	see	behold	look on	see
(40:21-82)	/fayanẓurû/	seen	beheld	look on	see
(43:25)	/fanẓur/	think about	behold	look on	see
(50:6)	/yanẓurû/	see	beheld	look on	look
(٨0:24)	/falyanẓur/	consider	consider	look on	think about
(٨٦:٥)	/falyanẓur/	reflect on	consider	look on	reflect on
(٨٨:١٧)	/yanẓurûn /	see	consider	look on	looked

8- Verse (16:79)

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

/?alam yaraw ?ila-ṭṭayri musaxxarâtin fi jawi-ssamâi ma yumsikuhunna ?illa-llâhu ?inna fi ðâlika la?âyâtin liqawmin yu?minûn/

Abdel-Haleem: Do they not see the birds made to fly through the air in the sky? Nothing holds them up except God. There truly are signs in this for those who believe.

Arberry: Have they not regarded the birds, that are subjected in the air of heavens? Naught holds them but God; surely in that are signs for a people who believe.

Bakhtiar: Consider you not the birds, the ones caused to be subservient in the firmament of the heavens. None holds them back but God, truly in this are the signs for a folk who believe.

Sarwar: Did they not see the free movements of the birds high in the sky above? What keeps them aloft except Allah? In this there is evidence (of the truth) for the believing people.

The act of /?arru?ayh/ in this verse is a mingling between visual faculty and mental recognition that is based on assimilating certain Qur'anic messages and doctrines that cannot be comprehended only through visual sense. This is mostly achieved through the interrogative mood /?alam yaraw/, /?alam taraw/ and /?alam tara/ directed either to polytheists to highlight their heedlessness and ignorance of well-established divine facts or to believers to further and validate their faith. This adds another dimension in cluing the contextual meaning of different derivatives of the verb /yara/ through examining its syntactic structure. When the verb /ra?ayt/ is used transitively with the preposition /?ila/, it must be interpreted as "the act of seeing that eventually gives rise to consideration" (Al-Asfahany, 2003, p.190).

The verse addresses polytheists urging them to contemplate the manifestations of Allah's ultimate power over the birds subjected in the atmosphere of the sky and nothing can hold them except Allah. Abdel-Haleem and Badawi speak of the verb /ra?a/ in terms of consideration, beholding, observation and reflection upon. The expressions /?awalam yaraw/ and /?alam yaraw ?ila/ are "frequently used in the Qur'an drawing attention to signs of God's creation and calling for reflection upon them"

(2008, p.340).

The key structure to be analyzed in this verse is translated by the four translators as:

Table 11: The translations of the expression /?alam yaraw/ in the four translations

	/?alam yaraw/
Abdel-Haleem	**do they not see**
Arberry	**have they not regarded**
Bakhtiar	**consider you not**
Sarwar	**did they not see**

It is noticeable in the above table that the four the translators have rendered the verb /yaraw/ lexicalized in the interrogative mood /?alam yaraw/ differently. Abdel-Haleem and Sarwar use the verb 'see' as an equivalent for the Arabic lexeme /yaraw/. Such a rendition leads to semantic void and loss of meaning and also sacrifices the importance of differentiating between the denotative and connotative meaning of near-synonym /yaraw/. Despite Abdel-Haleem and Sarwar's religious backgrounds, they fail to echo both the denotative and connotative meaning of the SL word. Thus, their versions are deemed as undertranslation due to neglecting blending both visual and mental faculties of SL /yaraw/. The TL verb 'see' gives the reader the impression that only a visual sense is intended, which deviates from the context of this verse.

In a relatively different attempt, Arberry's translation was mainly dependent on the context the SL word /yaraw/ exists in. This is clearly evidenced by choosing the word 'regarded' as an equivalent for the SL lexeme. The word 'regard' denotes considering or thinking of someone or something in a particular way. It also implies a higher degree of attentiveness and concern for something. The American Heritage Dictionary of The English Language (1992) defines the word 'regard' as "1.to look at attentively; observe closely.2.to look upon or consider on a particular way.3. to take into account; consider". These definitions greatly hold true and conform to the contextual meaning of the verb /yaraw/ that connotes a careful and deliberate thought or paying a heed to something. The word 'regard' can be, according to The American Heritage Dictionary of The English Language (1992), further characterized as "a feeling based on perception of or a measure of approval for the worth of someone or

something".

The SL verb /yarwa/ is rendered by Bakhtiar as 'consider you not'. This equivalent bears almost the same denotative and connotative meaning of the SL word because the TL word 'consider', as it has been already explicated, involves both visual sense as well as mental comprehension. As highlighted above, it is found that Arberry and Bakhtiar pay more attention to the source text than Abdel-Haleem and Sarwar as the formers tried to maintain the connotative meaning of the near-synonym /yaraw/. They also managed to apply the communicative approach in translating the SL word and focus on delivering the intended message of employment of intellectual faculty to ponder Allah's signs and blessings.

The same connotative meaning of the verb /yara/ is frequently mentioned through different contexts in the Qur'anic text. There is a divine urging to impute intuitive and deep knowledge to some issues that entail employing mental cognizance. It is noteworthy that Bakhtiar is the only translator who managed to translate different derivatives of the verb /yara/ in their connotative meaning consistently throughout these contexts. She provides the equivalent 'consider' for these forms to reflect the profound thinking of the verb /yara/. These verses include (3:23), (4:49-51), (6:6), (10:59), (13:41), (14:19), (17:99), (21:30-44), (22:63-65), (26:7), (31:20), (34:9), (35:27), (36:31), (39:21), (46:33), (56:63-68), (67:19-30), (89:6) and (105:1).

On the other hand, the other translators are not consistent in translating the communicative aspects of the SL lexeme under discussion. This shows that they are wavering between different equivalents, some of which are acceptable while others do not match the forms of the verb /yara/ in their adequate contexts.

Table 12: The translations of the word /ʔarruʔayh/ and its different derivatives in the Qur'anic verses cited.

No. of the Chapter and the Verse	The word	Abdel-Haleem	Arberry	Bakhtiar	Sarwar
(3:23)	//tara/	considered	regarded	considered	see
(4:49-51)	/tara/	considered-see	regarded	considered	see
(٦:6)	/yaraw/	realize	regarded	considered	consider
(10:59)	//ʔaraʔaytum/	think about	considered	considered	considered
(13:41)	/yaraw/	see	seen	consider	considered
(14:19)	/tara/	see	seen	considered	realize
(17:99)	/yaraw/	see	seen	consider	see
(21:30-44)	/yara/, /yarawna/	aware-see	beheld-see	consider	see-considered
(22:63-65)	/tara/	considered	seen	considered	see
(26:7)	/yaraw/	see	regarded	consider	seen
(31:20)	/taraw/	see	seen	consider	see
(34:9)	/yaraw/	think about	regard	consider	see
(35:27)	/tara/	consider	seen	consider	see
(36:31)	/yaraw/	see	seen	consider	see
(39:21)	/tara/	consider	seen	considered	see
(46:33)	/yaraw/	understand	seen	considered	see
(56:63-68)	/ʔafaraʔaytum/	consider	considered	considered	seen
(67:19-30)	/yaraw/, /ʔaraʔaytum/	see-think	regarded-think	consider	see-consider
(89:6)	/tara/	considered	seen	considered	see
(105:1)	/tara/	see	seen	considered	see

10. Conclusion

Data analysis and discussion reveal that near-synonyms are lexical items that share semantic features despite displaying subtle and minute shades of meaning. Qur'anic near-synonyms have specific semantic features that often pose problematic issues for translators. Perhaps this is why many scholars argue that rendering the denotative and connotative meaning of the Qur'anic discourse is a challenging, sometimes impossible, task.

Throughout the evaluation of the four translations of the sample near-synonyms in the Qur'an, it is found that not all the four translators managed to apply the communicative approach in rendering the meanings of the

selected near-synonyms as they were not able to differentiate between the synonymous pairs in question. In some cases, Arberry and Sarwar translated the two lexemes /yubṣirûn/ and /tubṣirûn/ correctly in an attempt to emphasize the connotative meaning of this synonymous word. They chose the equivalents 'unperceiving' and 'have no vision' respectively. Bakhtiar is the only translator who rendered these pairs in their connotative load accurately and consistently over almost all their contextual occurrences through providing the version 'perceive not'. Abdel-Haleem failed to distinguish between the two near-synonyms /yara/ and /yubṣir/ where he chose the verb 'see' as an equivalent for these pairs indiscriminately.

Regarding the word /ʔannaẓar/ with its different forms, Arberry, Bakhtiar and Sarwar succeeded in adopting a communicative approach in translating these forms. They provided 'behold', 'look on' and 'find out/think about' respectively. Furthermore, Arberry and Bakhtiar turn out to be the most consistent translators in rendering various derivatives of the word /ʔannaẓar/ where Arberry used 'behold' and 'consider' and Bakhtiar provided 'look on'. Based on the data analysis, it is noticed that Arberry's version 'behold' is the most accurate one that greatly matches the original text. By contrast, Abdel-Haleem adopted the semantic approach through using the equivalent 'see', which lacks accuracy and does not distinguish between the selected near-synonyms.

Arberry and Bakhtiar captured the distinction between the denotative and connotative meaning of the lexeme /ʔarruʔayah/ along with its different derivatives. They supplied as an equivalent for this lexemes 'regard' and 'consider', which echo the communicative approach. Unlike Arberry, Bakhtiar showed a great consistency in translating different derivatives of this lexeme throughout Qur'anic contexts that imply connotative orientations. In her translation, she provided the word 'consider' all throughout. Abdel-Haleem and Sarwar sacrificed essential meaning components of /ʔarruʔayah/ derivatives as their equivalent 'see' is not connotatively appropriate in many cases.

Undoubtedly, translating the Qur'an is a rather challenging task for translators due to its unsurpassed linguistic phenomena as well as its rhetorical characteristics. This gives rise to the untranslatability of the Qur'an in a way that produces the same effect and grandeur of the original. Analysis of the near-synonyms and their English translations are said to create semantic voids in some cases. The difficulty is related to finding the proper equivalence of the near-synonyms under study and distinguishing between their subtle differences. It is recommended that the translators of the

Qur'an should accurately seek to pinpoint the nuances among near-synonyms and adopt a number of strategies to select the approximate equivalents that are compatible with expressive and contextual meaning.

Transcription of Arabic Sounds

The transcription symbols used in this study follow the IPA conventions, with some modifications for typing convenience. Following is a list of these symbols:

Symbol	Description	Examples
ʔ	Voiceless glottal stop	/ʔatat/ "she came"
b	Voiced bilabial stop	/bustân/ "garden"
t	Voiceless alveolar stop	/taraf/ "luxury"
θ	Voiceless interdental fricative	/naθr/ "prose"
J	Voiced palatal affricate	/burj/ "tower"
ħ	Voiceless pharyngeal fricative	/ħarb/ "war"
x	Voiceless uvular fricative	/xawf/ "fear"
d	Voiced alveolar stop	/dîn/ "religion"
ð	Voiced interdental fricative	/ðahab/ "gold"
r	Voiced alveolar trill	/qird/ "monkey"
z	Voiced alveolar fricative	/zâra/ "he visited"
s	Voiceless alveolar fricative	/rasm/ "drawing"
š	Voiceless palato-alveolar fricative	/šahr/ "month"
ṣ	Voiceless alveolar emphatic fricative	/ṣawm/ "fasting"
ḍ	Voiced alveolar emphatic stop	/maraḍ/ "sickness"
ṭ	Voiceless alveolar emphatic stop	/maṭar/ "rain"
ẓ	Voiced interdental emphatic fricative	/ẓahr "back"
ç	Voiced pharyngeal fricative	/çaql/ "mind"
gh	Voiced uvular fricative	/ghawθ/ "help or aid"
f	Voiceless labiodental fricative	/saqf/ "ceiling"
q	Voiceless uvular stop	/qalaq/ "anxiety"
k	Voiceless velar stop	/kahf/ "cave"

l	Voiced alveolar lateral	/qalb/ "heart"
m	Voiced bilabial nasal	/min/ "from"
n	Voiced alveolar nasal	/nawm/ "sleep"
h	Voiceless glottal fricative	/fahm/ "understanding"
w	Voiced bilabial semi-vowel	/lahw/ "play"
y	Voiced palatal semi-vowel	/yad/ "hand"
i	High front unrounded short vowel	/qisṯ/ "justice"
î	High front unrounded long vowel	/karîh/ "hateful"
a	Low central unrounded short vowel	/sadd/ "dam"
â	Low central unrounded long vowel	/qiṯâr/ "train"
u	High back rounded short vowel	/xubz/ "bread"
û	High back rounded long vowel	/nûr/ "light"

It is important here to shed light on some phonological processes used in transcribing Arabic sounds.

Doubling:

Doubling indicates elongation. Geminated consonants are indicated by doubling the symbols. Doubled consonants are pronounced longer than their short counterparts and with greater muscular effort.

Elision

Elision is concerned with the omission under certain conditions of the short vowels /i/ and /u/, on the one hand, and of /?/ on the other. Where elision occurs at the junction of words or within word, the feature is marked in the writing by a hyphen.

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