IBN JARĪR AL-ṬABARĪ'S APPROACH ON THE SEMANTICS OF LITERAL ASSOCIATION (AL-MUSHTARAK AL-LAFẒĪ) IN THE QUR'ĀN: AN ANALYTICAL STUDY

BY

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ABSTRACT

This research aims to bridge the gap that currently exists between the science of *Tafsīr* (Interpretation) and the science of Translation in relation to the Literal Association Phenomenon in the *Qur'ān* by collecting and studying the *ʾāyāt* of the Literal Associations (*al-Mushtarak al-Lafẓī*) and their semantics (meanings) based on the perspectives and methodological principles used by Ibn Jarīr al-Ṭabarī in his *Tafsīr,* which have not yet been explored in the science of *Tafsīr*, and extracting those perspectives and methodological principles for the process of translating the Literal Association (*al-Mushtarak al-Lafẓī*) in the *Qur'ān* which is where the research problems lie. This research results in a disciplined systematic study with a clear methodological framework which will be used in the science of Translation in place of the translations of the *Qur'ān* that have been conducted based on multiple books of *Tafsīr* that vary and differ in their perspectives on linguistic phenomena as well as with their general and specific methodological frameworks which surely result in some semantic clashes and contradictions. Therefore, this research takes the approaches of Ibn Jarīr al-Ṭabarī in order to achieve consistent results with the semantics of the literal association which will reflect on the accuracy of its translation when translated. The research encompasses the concept of the Literal Association Phenomenon in Arabic Linguistics, *Qur'ān*, and English Linguistics. It also introduces the framework and the concept of *al-Tarjīḥ* (outweighing one opinion over another) and *al-Ikhtiyār* (his selection of opinions) from Ibn Jarīr al-Ṭabarī's perspective which will enable the students of knowledge of *Tafsīr* and qualified translators to fully understand why and how the choices of certain semantics of some *ʾāyāt* are selected and outweighed by Ibn Jarīr al-Ṭabarī. Consequently, this research is based on the analytical and inductive research methodologies in which the qualitative approach is employed in order to conduct the process of this research in the best and most accurate way possible. This research concluded with a number of results: An extraction of forty-six methodological rules for the process of translating the Literal Association (*al-Mushtarak al-Lafẓī*) in the *Qur'ān*, an identification and investigation of the Literal Association (*al-Mushtarak al-Lafẓī*) from Ibn Jarīr al-Ṭabarī with their semantic and literal meanings, and a translation of all the *ʾāyāt* in which the Literal Association (*al-Mushtarak al-Lafẓī*) occurs with an accurate translation that coincides with the methods, the approaches, and the perspectives of Ibn Jarir al-Tabari. As a result, this research will be a significant and effective contribution and qualitative addition to the field of *Tafsīr* and translation which are both linked together to serve and enhance people's understanding towards *al-Qur'ān al-Karīm*. The researcher has reached a number of recommendations, the most important of which are: the need for determining the methodology or type of *Tafsīr* or *Mufassir* followed in the translation, such as determining whether it is *al-Tafsīr al-Maʾthūr* or the *Tafsīr* of Ibn Jarīr al-Ṭabarī and so forth, and the need for knowing the backgrounds of *al-Mufassir* linguistically and in terms of their approaches of *Tafsīr*.

ملخص البحث

يهدف هذا البحث إلى سد الفجوة بين علم التفسير وعلم الترجمة والربط بينهما فيما يتعلق بظاهرة المشترك اللفظي في القرآن الكريم، من خلال جمع ودراسة الألفاظ المشتركة ومدلولاتها عند ابن جرير الطبري التي لم يتم استكشافها بعد، ثم ربطها بعلم الترجمة من خلال قواعد منهجية علمية تطبيقية مستخرجة من منهج ابن جرير الطبري في تفسيره لآيات اللفظ المشترك؛ للوصول إلى دراسة منهجية منضبطة تركز على مفسرٍ واحدٍ بعينه، بخلاف ترجمات القرآن الكريم التي أخذت منهج التقليد لمترجم أو عدة مترجمين، قاموا بترجمة القرآن الكريم من عدة مصادر دون دراية بآراء المفسرين في الظواهر اللغوية من حيث الإثبات والنفي، واختلافهم في منهجية التفسير من حيث الإطار العام والخاص لكل مفسر، ما أسفر عن أخطاء وتناقضات دلالية نتيجة عدم وضوح المعالم المنهجية المتبعة أثناء الترجمة والفراغ القائم بين علم التفسير وعلم الترجمة وهو ما يمثل مشكلة البحث. ويتطرق البحث إلى الجوانب التي تسهم في فهم مدلولات اللفظ المشترك في القرآن الكريم وضوابط ترجمتها إلى اللغة الإنجليزية. ومن أهم هذه الجوانب مفهوم اللفظ المشترك في اللغة العربية والقرآن الكريم واللغة الإنجليزية؛ من حيث النفي والإثبات وضوابط تعريف اللفظ المشترك عند كل فن، وأيضاً معرفة منهج الإمام ابن جرير الطبري في الترجيح والاختيار. لهذا سلك الباحث المنهج الاستقرائي من خلال تتبع أقوال الرواة وترجيح واختيار ابن جرير الطبري في تفسير مدلولات اللفظ المشترك، والمنهج التحليلي من خلال دراسة وتحليل الأقوال المروية عند ابن جرير الطبري وترجيحاته واختياراته فيها؛ لاستنباط واستخراج القواعد المنهجية لعملية ترجمة مدلولات الألفاظ المشتركة وفق منهج وقواعد ابن جرير الطبري التي التزم بها في تفسيره لآيات اللفظ المشترك، وكذلك في القرآن الكريم ككل حتى أصبحت منهجاً له. وخَلُصَ الباحث إلى جملة من النتائج من أهمها: استخراج ست وأربعين قاعدة منهجية لعملية ترجمة اللفظ المشترك في القرآن الكريم، وتحديد ومعرفة الألفاظ المشتركة عند ابن جرير الطبري مع معرفة مدلولاتها، وترجمة كل الآيات التي وقع فيها اللفظ المشترك ترجمة سليمة توافق منهج ابن جرير الطبري. سيشكل هذا البحث مساهمة كبيرة وفعالة وإضافة نوعية في مجال التفسير والترجمة، والتي سيتم ربطها معًا لخدمة وتعزيز فهم الناس لكتاب الله. وقد توصل الباحث إلى جملة من التوصيات، من أهمها: ضرورة تحديد منهجية أو نوع التفسير أو المفسر المتبع في الترجمة مثل: التفسير المأثور أو تفسير ابن جرير الطبري، ضرورة معرفة الظواهر اللغوية المثبتة أو المنفية عند المفسر المتبع لما لها من أثر كبير في صحة ودقة الترجمة.

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DECLARATION

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Dedication: I ask Allāh Almighty to help others benefit from this thesis and give the reward for this work to my parents, my wife, my children, my shuyūkh, and my supervisors and whomever I love for the sake of Allāh.

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TRANSLITERATION TABLE

ء	ʾ	خ	kh	ش	Sh	غ	Gh	ن	N
ب	B	د	D	ص	ṣ	ف	F	هـ	H
ت	T	ذ	dh	ض	ḍ	ق	Q	و	W
ث	Th	ر	r	ط	ṭ	ك	K	ي	Y
ج	J	ز	z	ظ	ẓ	ل	L		
ح	ḥ	س	s	ع	ʿ	م	M		

Short Vowels	
ـَ	a
ـِ	i
ـُ	u

Long Vowels	
ا + ـَ	ā
يْ + ـِ	ī
وْ + ـُ	ū

CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND OF THE STUDY

All praise is to Allāh and all thanks are to Him for the blessing of Islam and especially for the blessing of guidance generally, and specifically to the guidance of seeking knowledge of the *Qur'ān*, about which the Prophet *ṣallallāhu ʿalayh wa sallam* has said, "It has the news of what happened before you and the information about what will come after you and it is the judgement and the ruling for what happens between you. Indeed, it is a divider (between what is right and wrong and true and false). Whoever holds on to it will be rescued and whoever leaves it or seeks guidance from other than it, then Allāh will leave him astray."[1]

The Literal Association is a phenomenon in which a single word, or a string of words, bears and holds more than one meaning.[2] This phenomenon plays an important role in the sense relations of semantics in the lexicon of any language, especially in the language of the *Qur'ān*. Therefore, scholars have analyzed and recognized the importance of such a phenomenon due to the huge impact that it has on the perception and reception of speech, whether it is written or verbal, which may affect the legislation and the understanding of many issues and matters related to Linguistics, *ʾUṣūl al-Fiqh* (Concepts of Fiqh), *Ḥadīth*, and the science of the *Qur'ān*; the latter of which is our

[1] Abu Issa al-Tirmidhī. *Sunan al-Tirmidhī*. Taḥqīq Bashār Awād Maʿarūf. (Bayrūt: Dār al-Gharb al-Islāmī, 1996).

[2] ʿAbd al-Rahmān Jalāludīn al-Suyūṭī. *al-Iṭqān fī ʾUlūm al-Qur'ān*. Taḥqīq Markaz al-Dirāsāt al-Qur'āniyyah. (Riyadh: Wizārat al-Shuūn al-Islāmiyyah Wa al-Daʿawah Wa al-Irshād al-Saʿūdiyyah, 1426 A.H.), 301; Badr al-Dīn ʿAbdillah al-zarkashī. *Al-Burhān fī ʾUlūm al*-Qur'ān. (Al-Qāhirah: Dār Iḥyāʾ al-Kutub al-ʿArabiyyah, 1957), vol 2, 208; Muhammad ibn Jarīr al-Ṭabarī. *Jāmiʾu al-Bayān ʾan Tʾwīl Āyi al-Qurʾān*. (Al-Qāhirah: Dār Hajar li al-Ṭibāʿat Wa al-Nashr, 2001), vol 2, 139; Muhammad ibn Jarīr al-Ṭabarī, vol 16, 486.

focus in this research. One of the examples of literal association in the *Qur'ān* is the word *ʾUmmah* which has many semantic meanings such as: a way of belief, a period of time, an example, the religious scholar, or the religion.[3] Consequently, there are many scholars, especially the scholars of Arabic Linguistics, who have written many books and done a lot of work on Literal Association in regards to Linguistics, as well as some sub-fields in *Sharī'ah*, such as *ʾUṣūl al-Fiqh*. However, most of the work and the research that has been conducted on Literal Association is general, especially in the field of the *Qur'ān*, where I have not found or encountered any work that traces and investigates any one particular *Mufassir* (interpreter) and his beliefs, perspectives, and principles regarding the Literal Association Phenomenon in the *Qur'ān*.

The Literal Association Phenomenon has been debatable in whether it actually exists or not; some scholars completely deny the phenomenon and the existence of literal association in the Arabic language as well as its existence in the *Qur'ān*. While others approve and acknowledge the existence of it but not entirely; in other words, they have drawn and attached some conditions and rules under which literal association occurs. However, the majority of the scholars of the Arabic language and the science of *Sharī'ah* in general approve the existence of literal association; yet, they also vary in the way they acknowledge it in relation to the broadness of its occurrence.[4] Therefore, literal association is classified as one of the core components of the science of the *Qur'ān* and it is determined by many factors which play a crucial role and have a strong impact on determining and specifying the semantic meaning and the intended meaning of the literal association in an *āyah* over the literal meaning. The literal association in

[3] ʿAbdulḥalīm Muhammad Qunbus. *Mu'jam al-Alfādh al-Mushtarakah fī al-Lughat al-'Arabiyyah*. (Istanbul: Maktabat al-Nūr, n.d.), 17.
[4] Abdul-ʿĀl Sālim Mukrim. *al-Mushtarak al-Lafthī fī Ḍau'i Gharīb al-Qur'ān al-Karīm*. (Al-Qāhirah: ʿĀlam al-Kutub, 2009), 12-19; Muhammed Nūr al-Dīn al-Munajid. *al-Ishtirāk al-Lafẓī fī al-Qurʾān al-Karīm bayna al-Naẓaryah wa al-Taṭabīq*. (Dimashq: Dār al-Fikir, 1999), 29-34.

the *Qur'ān* is one of the research fields that has been focused on by the scientists of the *Qur'ān* and *Sharī'ah* in general, and they have categorized it under two sections of research. The first section is the research field in which they have compiled only the wordings and the words with which the literal association occurs. And in this research field, the scholars have mainly discovered those words along with their other meanings in the *Qur'ān*, and this field of knowledge is called *ʿIlm al-Wujūh wa al-Naẓāʾir*. The second category and field of research is that in which they have gone further than simply looking into words and have delved into examining a word's relations and functions within the *Qur'ānic ʾāyāt* (signs) themselves; also, they have looked into the *Qur'ānic* rhetorics of those literal associations and the wisdom and the significance behind the usage of those literal associations.[5]

1.2 STATEMENT OF THE PROBLEM

The main problem of this research is that there is no single work which has collected and studied the *ʾāyāt* of the Literal Association (*al-Mushtarak al-Lafẓī*) and their semantics (meanings) in the *Qur'ān* from Ibn Jarīr al-Ṭabarī in his *Tafsīr* based on his perspectives and methodological principles.[6] Due to that, the second problem of this research arises in which the *ʾāyāt* of the Literal Association (*al-Mushtarak al-Lafẓī*) have been neglected as they are often translated in the *Qur'ān* based on their literal (linguistic) meanings instead of their actual intended meanings (obtained from the books of *Tafsīr*).[7] As a result of this, the Literal Association Phenomenon has not been studied and explored in depth from any particular *mufassir* or book of *Tafsīr* which

[5] Muhammed Nūr al-Dīn al-Munajid. *al-Ishtirāk al-Lafẓī fī al-Qurʾān al-Karīm bayna al-Naẓaryah wa al-Taṭabīq*. (Dimashq: Dār al-Fikir, 1999), 75.
[6] Ibid., 75-82; Abdul-ʿĀl Sālim Mukrim, 31-39.
[7] Muksir ʿAbdullāh. "The Polysemy in the translations of the Koran's meanings," Majallat Maʿālim, series 10, vol. 7 (2018).

demonstrates the rationale of using translation and the connection between these two fields which are in a cause-effect relationship. Although, as has been mentioned earlier, there is a significant amount of work done on the Literal Association Phenomenon (*Ẓāhirat al-Mushtarak al-Lafẓī*), also known as *ʿIlm al-Wujūh wa al-Naẓāʾir*, all of the previous work has been collected and compiled from various books of *Tafsīr* and scholars and does not reflect on the beliefs, perspectives, principles, and approach of any particular *Mufassir* (interpreter) in regards to the Literal Association Phenomenon.[8] Therefore, the purpose of this research is to fill that gap between the science of *Tafsīr* and the science of Translation in relation to the Literal Association Phenomenon (*Ẓāhirat al-Mushtarak al-Lafẓī*) in the *Qur'ān.*[9] Furthermore, the existing literature has not covered Ibn Jarīr al-Ṭabarī in relation to the Literal Association Phenomenon (*Ẓāhirat al-Mushtarak al-Lafẓī*) even though he had been given the title of the scholar of the scholars: *ʾImām al-ʾAʾimmah* and *ʾImām al-Mufassirīn,* due to his contribution to all the fields of knowledge in Islam, not only in the field of *Tafsīr,* but in all the fields of knowledge in Islam.[10] Therefore, this study will discuss the Literal Association in the *Qur'ān* from the perspective of Ibn Jarīr al-Ṭabarī in order to fill that gap and to link his work to the English world through translation by providing the methodological principles for the process of translating the literal association (*al-Mushtarak al-Lafẓy*)

[8] Muhammed Nūr al-Dīn al-Munajid, 29-34; Abdul-ʿĀl Sālim Mukrim, 31-39.

[9] Noureldin Mohamed Abdelaal and Sabariah Md Rashid. (2016). "Grammar- related semantic losses in the translation of the Holy Quran, with special reference to Surah Al A'araf (The Heights)". *SAGE Open* vol. 6, no 3 (2016) via <https://doi.org/10.1177/2158244016661750>. This current research would clear out some of the concerns and issues raised by Abdelaal and Rashid, who emphasize on Grammar- Related Semantic Losses after the link between the science of *Tafsīr* and the science of Translation in relation to the Literal Association Phenomenon is made.; Ali Albashir Mohammed Alahj and Mohamoud Ali Ahmed Omer. "Problems of translating Qur'anic euphemisms: A comparative socio-pragmatic study". *American International Journal of Contemporary Research,* vol. 7, no. 4 (2017):104. This current research would solve some of the concerns and issues raised by Alahj and Omer who sort of emphasize the notion of pragmatic functions vs the semantic functions in order to avoid any semantic clashes and pragmatic losses.

[10] Shamsudīn Muhammad al-Dhahbī. *Siyar Aʾalām al-Nubalāʾ*. (Bayrūt: Muʾassasat al-Risālah, 11th edn., 1996), vol 14, 267-270.

in the *Qur'ān* to the English language based on the perspective and the principles of Ibn Jarīr al-Ṭabarī. Consequently, this research will be looking into all the *ʾāyāt* (signs) in which the Phenomenon of the Literal Association occurs in the *Qur'ān* from the *Tafsīr* of Ibn Jarīr al-Ṭabarī and analysing them according to the principles of the *Tafsīr* that Ibn Jarīr al-Ṭabarī takes and follows in his *tafsīr* (interpretation) process in relation to the literal association in the *Qur'ān*. So, after analyzing and covering all the *ʾāyāt* in which the Literal Association Phenomenon occurs, they will be translated and methodological principles for translation will be extracted from, and based on, the interpretation principles that Ibn Jarīr al-Ṭabarī abides by in interpreting those *ʾāyāt* which contain the Literal Association Phenomenon.[11]

1.3 RESEARCH QUESTIONS

These are the research questions that will be answered while conducting this research:

1. What is meant by the Literal Association (*al-Mushtarak al-Lafẓī*) in Arabic linguistics?
2. What is meant by the Literal Association (*al-Mushtarak al-Lafẓī*) in the *Qur'ān*?
3. What is meant by the Literal Association (*al-Mushtarak al-Lafẓī*) in English linguistics?
4. What are the origins of the science of *Tafsīr* and the *Tafsīr* of Ibn Jarīr al-Ṭabarī?
5. What are the semantics and the translations of the Literal Associations in the *Qur'ān* according to the *Tafsīr* of Ibn Jarīr al-Ṭabarī?

[11] All the translations of the *ʾāyāt* presented in Table 6.1 have been translated by me (Yasir Sulaiman Almuways) and the extraction of the methodological principles for translation has been conducted by me as well according to the approach and perspective of Ibn Jarīr al-Ṭabarī.

6. What are the methodological principles for the process of translating the Literal Associations in the *Qur'ān* to the English language according to the *Tafsīr* principles of Ibn Jarīr al-Ṭabarī?

1.4 RESEARCH OBJECTIVES

These are the potential aims and objectives that will be reached and achieved in this research:

1. To understand all the aspects of the literal association in relation to Arabic linguistics.
2. To grasp all the aspects of the literal association in relation to the science of the *Qur'ān*.
3. To comprehend all the aspects of the literal association in relation to English linguistics.
4. To provide the full understanding of the science of *Tafsīr* and the *Tafsīr* of Ibn Jarīr al-Ṭabarī.
5. To provide the semantics and the translations of all the *ʾāyāt* in which the Literal Association Phenomenon occurs according to the approaches, the principles, and the *tafsīr* of Ibn Jarīr al-Ṭabarī.
6. To extract the methodological framework and principles of how translators should conduct the translation of the literal association in the *Qur'ān* based on the *tafsīr* of Ibn Jarīr al-Ṭabarī.

1.5 SIGNIFICANCE OF THE RESEARCH

The significant need for this research becomes clear when considering the fact that there is a clear absence of a connection made between the science of *Tafsīr* and the science

of Translation in relation to the Literal Association Phenomenon in the *Qur'ān*. The importance of this research becomes even more pronounced when we note the lack of work and research that currently exists tracing and investigating one particular *Mufassir* (interpreter) and their beliefs, perspectives, and principles regarding the Literal Association Phenomenon in the *Qur'ān*. This particular field has been given a lot of attention linguistically in terms of the Arabic language and Islamically in terms of *ʾUṣūl al-Fiqh* but not in terms of the *Tafsīr* of the *Qur'ān* as it has been illustrated earlier. As a result, this research should be conducted for many reasons. One reason is because the *Tafsīr* (the interpretation) of the *Qur'ān* is the primary key towards understanding the revelation of Allāh almighty and this *Tafsīr* is mainly provided in Arabic but it does not exist in the same scope in English. This is because what we have in English is mainly the translation of the meanings of the words of the *Qur'ān* but not the *Tafsīr*. This has resulted in some misrepresentation and mistranslation because of the lack of knowledge in the science of *Tafsīr* and also because there are no methodological frameworks or principles followed while conducting such work. Another reason is because there has not been any academic or non-academic work done on the Literal Association in the *Qur'ān* which covers all of the occurrences with their interpretation and translating them with clear-cut translation principles. Therefore, this research will be a significant contribution in the field of *Tafsīr* and Translation which will both be linked together to serve and enhance people's understanding towards *al-Qur'ān al-Karīm*.

1.6 RESEARCH LIMITATIONS

After looking into and investigating the Literal Association Phenomenon from various fields of knowledge such as Linguistics, *ʾUṣūl al-Fiqh*, *Ḥadīth*, and the science of the *Qur'ān* and coming across the diverse opinions regarding this phenomenon, it was

found that it is difficult to definitively set out a specific and singular definition for the literal association phenomenon that will satisfy all the fields of knowledge mentioned above. Especially when being made aware of the fact that the classical scholars affirm such a phenomenon with a larger scope as al-'Imām al-Shāfiʿī has stated in his book *al-Risālah,*[12] whereas the contemporary scholars tend to a narrower scope in their understanding of it. Also, there is no clear stance narrated about the perspective of Ibn Jarīr al-Ṭabarī regarding the literal association which is what led to the initiation of this research in order to explore how he views the Literal Association. Consequently, Ibn Jarīr al-Ṭabarī tends to the classical school of belief in which *al-ʾAḍdād* (the Opposites), *al-Tarāduf* (the Synonymy), and *al-Mushtarak al-Lafẓy* (the Literal Association) are included under the category of *al-Mushtarak al-Lughawī* (the Linguistic Association). As a result, this study tends to investigating any wording whose semantic (intended) meaning is different from its literal meaning and sometimes a wording that has been interpreted with its literal meaning, because it has occurred more than once at different places in the *Qur'ān* with its other semantic meanings, will be mentioned as well. The definition of the Literal Association adopted in this current study goes along with what Aḥmad ibn Fāris (a well-known scholar from the fourth century) tends to, in which he defined the Literal Association in his book *al- Ṣāḥibī fī Fiqh al-Lughah al-ʿArabiyyah wa Masāʾilihā wa Sunan al-'Arab fī Kalāmihā* under the section of The Types of Speech in which he said, "Literal Association is the single wording which indicates and refers to two different meanings or even more in language."[13] Also, it goes along with what ʿAbd al-Rahmān Jalāludīn al-Suyūṭī belives in which he stated that the definition of

[12] Muḥammad Ibn Idrīs Al-Shāfiʿī. *Al-Risālah*.Taḥqīq Aḥmad Shākir. (Al-Qāhirah: Muṣṭafā al-Bāby al-Ḥalaby, 1940), 51-53.
[13] Ahmad Fāriz al-Rāzī. *al- Ṣāḥibī fī Fiqh al-Lughah al-'Arabiyyah wa Masāʾilihā wa Sunan al-'Arab fī Kalāmihā*. (Bayrūt: Dār al-Kutub al-ʿIlmiyyah, 1997), 171-172; Muhammed Nūr al-Dīn al-Munajid, 29.

literal association in the *Qur'ān* is the *ʾāyah* in which one wording, or more, bears and refers to more than one meaning.[14] Thus, Badr al-Dīn ʿAbdillah al-Zarkashī has stated that from the types of the *Qur'ānic* miracles is being able to find a single word that can refer to twenty meanings, or even more, and this cannot be found in the speech of mankind.[15] From these definitions mentioned above, it can be deduced that classical scholars of the Arabic language as well as the classical scholars of Qur'ānic science have adopted the simplest definitions of the Literal Association without going into many details as opposed to modern Arabic scholars who have done so, which resulted in many disputes when it comes to being able to concretely define Literal Association. In addition to that, there are some terminologies used in this current study which can be defined, viewed, and approached differently from one research (or researcher) to another, and some of these are defined below.

***Al-Mushtarak al-Lafẓī* (the Literal Association)**, in this current study, has been used with its actual literal translation which is the Literal Association, and this is due to a couple of facts based on the existing literature on *al-Mushtarak al-Lafẓī*. It has been found that different researchers have used different terminologies referring to *Ẓāhirat al-Mushtarak al-Lafẓī* (the Phenomenon of Literal Association). For example, according to *al-Ishtirāk al-Lafẓī fī al-Qurʾān al-Karīm bayna al-Naẓaryah wa al-Taṭabīq*, the term 'polysemy' is the dominant and preferred term to be used by western researchers which has the closest meaning and definition to *al-Mushtarak al-Lafẓī* in Arabic.[16] While the term 'homonymy' refers to a group of words which have no sense

[14] ʿAbd al-Rahmān Jalāludīn al-Suyūṭī. *al-Iṭqān fī 'Ulūm al-Qur'ān*. Taḥqīq Markaz al-Dirāsāt al-Qur'āniyyah. (Riyadh: Wizārat al-Shuūn al-Islāmiyyah Wa al-Daʿawah Wa al-Irshād al-Saʿūdiyyah, 1426 A.H.), 301; Badr al-Dīn ʿAbdillah al-Zarkashī, vol 2, 208.
[15] Badr al-Dīn ʿAbdillah al-Zarkashī. *Al-Burhān fī 'Ulūm al-Qur'ān*. (Al-Qāhirah: Dār Iḥyāʾ al-Kutub al-ʿArabiyyah, 1957), vol. 1, 102.
[16] Muhammed Nūr al-Dīn al-Munajid, 38.

relations except that they match in terms of the orthography.[17] However, on the other hand, there are some researchers who prefer using the term 'homonymy' to refer to *al-Mushtarak al-Lafẓī* in Arabic such as Kamāl Bishr (the translator of the book, *Words and Their Use* by Stephen Ullmann) who uses the word 'homonymy' to refer to *al-Mushtarak al-Lafẓī* in Arabic.[18] As a result, in English, the linguistic term that presents the same concept of what is known in the Arabic language as *al-Mushtarak al-Lafẓī,* alternatively known as *al-Wujūh wa al-Naẓāʾir,* in the science of the *Qurʾān*, is known as Homonymy and Polysemy. This concept has been mispresented in many of the Arabic sources and works that discuss literal association in Arabic with the comparison of it in English. Thus, in order to demonstrate a better understanding of these terms in comparison to one another in both languages, we must first obtain a full understanding of each concept as it exists in one language before moving on to the other language.

In English, the word Homonymy is related to the essence of the actual noun or verb or whichever word-class it could be, whereas the word Polysemy is related to the actual meanings that a single word can bear or mean.[19] This is exactly the same as the linguistic term that we have in the Arabic language, *al-Wujūh wa al-Naẓāʾir,* in which the word *al-Naẓāʾir* is related to the essence of the actual noun or verb or whichever word-class it could be, whereas the word *al-Wujūh* is related to the actual meanings that one word can bear or mean.[20] For example, the word 'bank' in the two following examples will give a better illustration;

1. I am in the **bank** to deposit a cheque.

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[17] Ibid.; Ahmad Mukhtār ʿUmar. *ʾIlm al-Dilālah*. (Al-Qāhirah: ʿĀlam al-Kutub, 1998), 162; Stephen Holman. *Dawr al-Kalimah fī al-Lughah*. trans. Kamal Muhammad Yasīr (n.p., n.d.), 112.

[18] ʾAmīn Ṣayfūr. "Polysemy in the translation of Holy Quran into French," (MA dissertation, the University of Mentouri, 2009), 10.

[19] John Lyons. *Semantics*. (Cambridge: Cambridge University Press, 1977) vol 1, 22, 235.

[20] Muhammed Nūr al-Dīn al-Munajid. *al-Ishtirāk al-Lafẓī fī al-Qurʾān al-Karīm bayna al-Naẓaryah Wa al-Taṭabīq*. (Dimashq: Dār al-Fikir, 1999), 83.