This study deals with the semantic investigation of Quranic items of psychological and physiological stimuli and how these items are rendered into English. It tries to make a distinction between these items that share a lot of semantic features and they are regarded as a major problem which encounters anyone who studies them because of their similarity and overlap. The importance of this study comes from the fact that it helps in comprehending Quranic items and realizing the unique style and discreteness of this sacred Text. It also studies psychological and physiological terms which very few psychological and Quranic studies deal with. So, it represents a basic ground for future studies.

The goal of this research is to investigate these items in the Glorious Qur'an and try to make the nuances between them clear to the reader or listener. It also aims to analyze them on the basis of authentic linguistic interpretations as well as showing their English translations relying upon well-known Muslim translators. Moreover, it tries to investigate the degree of nearness in which the translators render these items to Arabic.
and whether they understand the nuances between them and appropriately give precise choices.

2. The Notion of Semantics

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

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

3. (self) and (stimuli) in the Glorious Qur'an

The primitive human beings, from ancient ages, realize the existence of the 'self' in the body when they see the strange things that happen in human body like death, illness, injury, etc. The ancient civilizations were also interested in everything related to 'self' and they do not distinguish between 'النفس' (self) and 'الروح' (soul) regarding them synonymous. This interest comes from the fact that all ancient civilizations were religious like the Egyptian civilization which paid great attention to religion, spiritual tenets and applying science to religion. (Mohammed, 2004:24).
It is worth noting that the concepts of 'self' and 'stimuli' in the Glorious Qur'an are studied and explained in details by authentic Arab interpreters and linguists such as: Algazali, Ibn Sina, Ibn Kather, etc. Al-jurjani (1938:312) shows that "النفس" (self) in the Glorious Qur'an is used in two perspectives. The first is material which depicts "self" as a soft concrete entity represented in the human body, while the second perspective is spiritual which sees it as a spiritual core which is separated from the body. Algazali (1998:2; vol. 9) explains "stimuli" as one of the manifestations of human behavior. Stimuli are highly related to human needs like stimuli for food, drinking, comfort, knowledge, etc.

In the Quranic perspective, "الدوافع" refer to the religious stimuli by which human self is classified either 'secure self' in which the stimuli lead humans to follow Allah’s directions and get away from the prohibited appetites; or 'bad self' in which stimuli order humans to follow their own appetites and opinions.

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

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

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

5. **Synonymy in the Glorious Qur'an**

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

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

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

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

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

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

(1) "Verily the knowledge of the Hour is with God. It is He Who knows rain and He who knows what is in the wombs" (Ali, 1989: 406)

(2) "and We rained down on them a shower (of Brimstone): then see what was the end of those who indulged in sin and crime" (ibid: 161)

The word "أب" expresses several meanings: 'order', 'prophecy' or 'promise'. The intended meaning of this word in this Ayah is prophecy that is reached at by the linguistic context in which the word "ماما" indicates this meaning. (Nahar, 2007:438)

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

(3) " قال إني جاعلك في الناس إماما ومن ذريتي قال لا ينال عهدي الطالبين" (البقرة: 124)

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

(4) "فقلنا اضرب بعصاك الحجر فانفجرت منه اثنان عشر عينا" (البقرة: 106)

"we said: strike the rock with thy staff, then gushed forth therefrom twelve springs" (Ali, 1989:9)

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

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

7. Translation of Quranic Lexical Items

Generally speaking, translation is defined by Ilyas (1989:19) as the process which is performed on languages whereby the source text is replaced by the target text relying on the equivalence between the two texts. Al-Saffar (2008:56) says that translation involves transferring thoughts and views of the source language to the target language. Yet, translating Quranic items implies problems as the translator should select a suitable method to reflect them to the target language and how to tackle them religiously and conventionally. Al-Maghdawi (2002:21) states that translating Quranic items includes two approaches: the literal (semantic) translation and the interpretive (communicative) translation.

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

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

Edmonds and Hirst (2002:1) show that an item can reflect many connotations and attitudes as well as its lexical meaning. The appropriate choice is realized not only in selecting certain words on the basis of syntactic and collocational rules, but also in determining which is the most suitable item, among other near synonyms, to be used in a certain situation.

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

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

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

(6) - "وَلَبِينَالذِّنُونَ مِنْ بَعْدِ خَوْفِهِمْ أَمانًا (النور: 55)
"and that le will change (their state), after fear, to one of security and peace" (Ali: 1989:351)

(7) - "قَالَ أَوَلَمْ تُؤْمِنَ قَالَ بَلْ لَوْنَفْلَةَ فِقْرَةً " (البقرة: 260)
"He said: Dost thou not then believe? He said: yea! But to satisfy my own heart" (ibid: 46)

Although both "الأمان" (security) and "الاستقرار" (security) in the first Ayah refers to a stable psychological status happened by removing fear including securing people’s life and their possessions. While "الطمأنينة" denotes calmness after chaos. This status is
fulfilled after achieving "البَرَاءَة"، so the first relies on the second but the reverse is not right. (Al-Baithawi; 1982:137, vol.1)

9. **Data Analysis**

The current research uses twelve Ayahs taken from different suras of the Glorious Qur'an to be the data of the study. Each sample consists of a pair of near-synonymous items to be analyzed semantically by authentic interpretations and translated by well-known Muslim translators to discover their degree of nearness in which they render these items relying upon their correspondence with the semantic analyses of the SL text. The adopted translations are three: Abdullah Yusuf Ali (1989), Mohammed Ahmed and Samira Ahmed (1995) and Marmaduke Pickthall (1996). The study follows three linguistic interpretations to clarify the nuances between the near-synonymous items: Ibn Faris(1987), Al-Asfahani(1997), and Al-Askari(2003). The data are classified into two groups according to the nature of the stimulus whether a psychological or physiological one.

1-**Items of Psychological Stimuli**

**SL Texts**

- "إلا الذين تابوا وأصلحوا واعتصموا بالله واحرصوا الدينين" (النساء: 646)

**TL Texts**

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

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

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

**Discussion**

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

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

**SL Texts:** (2)

"الزیغ" **and** "المیل"

1. "وَإذْ زاغت الأبصار وبلغت القلوب الحناجر" (الأحزاب: 10)
2. "ويريد الذين يتبعون الشهوات أن ميلاً عظيمًا" (النساء: 27)

**TL Texts:**

1. "and behold, the eyes swerved and the hearts gaped up to the throats" (Ali:1989:411)
   "but the wish of those who follow their lusts is that ye should turn away far away" (ibid: 86)
2. "and when the eyesights turned away and the hearts reached the larynxes" (Mohammed and Ahmed, 1995: 299)
   "And those who follow the lusts want that you sway great bending" (ibid: 53)
3. "and when eyes grew wild and hearts reached to the throats" (pickthall, 1996:419)
   "but those who follow vain desires would have you go tremendously astray" (ibid:83)

**Discussion**

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

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

**SL Texts (3)**

"التنافس" (المطففين: 26)

"وأما من أمن وعمل صالحا فله جزاء الحسنئ" (الكهف:88)

"ختامه مسك وفي ذلك فليتنافس المنافسان" (المطففين: 26)

**TL Texts**

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

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

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

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

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

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

**Discussion**

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

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

SL Texts (1)

"الألم" and "الأذى"

"لا تدهروا في ابتغاء الهم إن تكونوا تألمون فإنهم يألمون" (النساء: 410)

"أنيم يألمون" (التوبة: 55)

TL Texts

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

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

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

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

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

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

Discussion

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

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

SL Texts (2)

"الجوع" and "المخمصة"

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

"فمن اضطر في مخمصة غير متجاوز لائم فان الله غفور رحيم" (المائدة: 3)

TL Texts

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

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

2. "that for you, you do not starve in it, and nor naked" (Mohammed and Ahmed, 1995: 221)
"So who was forced in hunger, not deviating from righteousness to a sin, so that God is Forgiving, Merciful" (ibid:68)

3. "it is unto thee that thou hungerest not therein, nor art naked" (Pickthall, 1996:320)
"whoso forced by hunger, not by will, to sin. Allah is Forgiving, Merciful" (ibid:107)

**Discussion**

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

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

**SL Texts** (3) "النوم" and "النعاس"

"اذ يغشيكم النعاس أمنة منه " (الأنفال:11)
"ومن آياته منامكم بالليل والنها" (الروم:23)

**TL Texts**

1. "remember He covered you with drowsiness to give you calm as from Himself" (Ali, 1989:177)
"and among His signs is the sleep that ye take by night and by day" (ibid:398)

2. "when the slumber covers upon you security from Him" (Mohammed and Ahmed, 1995:112)
"and from His signs is your sleep at the night and the day" (ibid: 289)

3. "when He made the slumber fall upon you as a reassurance from Him" (Pickthall, 1996:178)
"and of His signs is your slumber by night and by day" (ibid:406)

**Discussion**

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

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As for renderings, subjects (1 and 2) realize the difference between the two items since they give appropriate choices for them: 'drowsiness' and 'slumber' for (الاناس) and 'sleep' for (النوم). So, they convey the nuances in the TL because they express the force of the message rather than its literal content. However, subject (3) does not differentiate between the items as it renders the same counterpart (slumber) in the TL for two different items.

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

المصادر العربية
A Semantic Analysis of Items
Mohammad Sabah Abdul-Wahid
Reference to their Translations in English

English References


