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RESEARCH ARTICLE

Synonymy in Irregular Quranic Readings An Analytical Study

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ARTICLE INFO	ABSTRACT
	This study aims to examine scholars' perspectives on synonymy in irregular Quranic readings. The revelation of the Quran in seven letters was intended to facilitate the reading of the Quran for the community, which allows for the occurrence of words in the readings as a form of synonymy. This study seeks to clarify scholars' positions on synonymy in Quranic readings. The study employs a descriptive and analytical approach, focusing on scholars' views on synonymy in general and specifically in the Quran, while examining some practical examples from irregular readings to illustrate scholars' positions on them. The prominent findings of this study include the following: 1. The disagreement among scholars regarding synonymy is primarily formal; those who deny synonymy believe it only exists when there is complete correspondence between words, while those who affirm synonymy argue that it can exist even with partial correspondence. 2. There is a variation in the positions of interpreters regarding synonymous terms; those who deny synonymy sometimes resort to it in certain cases, stating that the meaning is the same. 3. There is a frequent mention of synonymy, particularly in irregular readings. 4. The occurrence of some terms that perfectly express synonymy to convey meaning within the Quranic context. 5. The presence of some terms that exhibit partial synonymy.

INTRODUCTION

Praise be to Allah and may the peace and blessings of Allah be upon Messenger Muhammad the Imam of the Monotheists (peace be upon him), his family, and his companions, the guiding lights in darkness and the lions of battle, and upon all who follow his path until the Day of Judgment.

The Holy Quran is the eternal Book of Allah, from which falsehood cannot approach, neither from the front nor from behind. Muslims have cared for it in every era and place, dedicating themselves to teaching and learning the Quran. A researcher will find that for every issue related to the Quran, there are numerous studies that have been conducted on it.

One of the important linguistic issues that has sparked significant debate among scholars, both past and present, is that of synonymy. This disagreement has had a profound impact on the interpretation of the Quran and the clarification of its meanings. Many scholars have presented various studies on this topic. Therefore, we have decided to contribute to this field by conducting a study entitled "Synonymy in Irregular Quranic Readings: An Applied Study."

Research Problem:

Many studies have addressed scholars' positions on synonymy in language, the Quran, and the widely accepted readings, yet, to our knowledge, few have explored the realm of irregular readings. This study aims to demonstrate the possibility of synonymy in irregular Quranic readings.

Research Questions:

This study is expected to answer the following questions:

1. What is the concept of synonymy?

2. What is the position of interpreters regarding synonymy in irregular readings?

3. To what extent do irregular readings encompass synonymy?

4. What types of synonymies are present in irregular readings?

Importance of the Research:

The significance of this research is highlighted by the following:

1. Synonymy is an important phenomenon in the Arabic language in general and the Quran in particular.

2. This study addresses the issue of synonymy in irregular readings, which is a significant matter.

3. It seeks to understand the impact of synonymy on the meaning of the Quran.

Research Objectives:

This research is expected to achieve the following objectives:

1. Clarify the concept of synonymy.

2. Illustrate the position of interpreters on synonymy.

3. Identify the instances of synonymy in irregular readings.

PREVIOUS STUDIES:

I have not come across any study that specifically addresses synonymy in irregular readings. However, there are numerous studies on synonymy in the Quran in general, and among the most important of these studies are:

1. Synonymy in the Widely Accepted Readings by Professor Dr. Mohamed Ashour, published in the Journal of Al-Azhar Girls' College, Tiba Al-Uqsur, Issue 8, 2024.

2. Synonymy in Quranic Readings: A Study of Models in Nouns and Verbs by Dr. Khalil Qadi, University of Algeria, Volume 7, Issue 2, 2020.

3. Synonymy in the Context of Language and the Quran by Iman Tahir Ali Hamouda, published in the Journal of the Faculty of Arts, University of Damietta, 2015.

RESEARCH METHODOLOGY:

The nature of this research necessitates reliance on a descriptive-analytical approach. This involves examining some models in irregular readings, analyzing the terms used within them, and elucidating the perspectives of language and interpretation experts regarding these terms.

Research Plan:

- Chapter No. (1): Definition of Synonymy

- Chapter No. (2): Scholars' Positions on Synonymy

- Chapter No. (3): The Positions of Interpreters and Quran Scholars on Synonymy

- Chapter No. (4): Issues of Synonymy in the Works of Interpretation and Quranic Sciences

- Chapter No. (5): Synonymy in Irregular Quranic Readings

    −   Finally: Conclusion, including the research findings and recommendations**.**

Chapter No. (1): Definition of Synonymy

Section One: Definition of Synonymy

First: Synonymy in Language:

The root word "radfa" consists of the letters r, d, and f, (Ra, Dal and Fa) which convey a consistent meaning of following or succession. Thus, synonymy refers to continuity or sequence. It is derived from "al-radif," which means something that follows you. To say "taradafa something" means that one thing follows another. The term "ardafa" means to follow or accompany something. The word "radf" can refer to someone riding behind another, as in "ardaftahu" (I made him ride with me). Anything that follows something else can be considered a "radf." When something succeeds another, it is referred to as synonymy, and the plural form is "rudafa." For example, "The people came " rudafa"or "ja'a al-qawm rudafa" means the people came one after another.[1]

Al-Firuzabadi stated: (The radif, with a kasra, is the rider behind the rider, like the one who is being followed; the radif and rudafa are like the houbara, and everything that follows something)[2]. This is exemplified in the verse: " ***When you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels Murdifin.***'' [Al-Anfal: 9], Murdifin, meaning "following one another." The second blowing (of the trumpet) is referred to as (the radifa), as mentioned in the verse:

"There will follow it the subsequent [one], "the radifa" [An-Nazi'at: 6-7].

Thus, synonymy in words refers to two words having the same meaning. From the above, it is clear that synonymy can refer to succession as well as equivalence.[3]

Second: Synonymy in Terminology:

Linguists have diverged significantly regarding synonymy. Sibawayh is considered the first to refer to this phenomenon when discussing the relationship between words and meanings. He stated: "Know that among their speech is the difference between the two words due to the difference in meanings, and the difference between the two words while the meaning is the same, and the agreement of the two words while the meanings differ... and the difference between the two words while the meaning is the same, such as: ذهب (dhahaba) and (intalaqa)."[4]

Ibn Faris defined it as: " (A single thing is referred to by different names, such as "al seif (sword), almohaned (the curved sword), and al hossam (the sharp sword)".[5]

Al-Jurjani defined "synonymy as "the union in concept, and it is said to be the succession of individual words that denote one thing with respect to one aspect. It refers to two meanings: one is the union in truth, and the other is the union in concept. Those who focus on the first will distinguish between them, while those who focus on the second will not"[6].

[1] see: Ibn Faris, Maqayis al-Lugha, 2/503, Dar al-Fikr, 1979; Al-Jawhari, Al-Sihah Taj al-Lugha wa Sihah al-Arabiyya, 14/1363, Dar al-Ilm lil-Malayeen Edition; Ibn Manzur, Lisan al-Arab, 9/114, Dar Sader, 1414 AH.

[2] Al-Firuzabadi, Al-Qamus Al-Muhit, p. 812, Dar Al-Risalah, Beirut, Lebanon, 2005.

[3] A group of authors, Al-Mu'jam Al-Wasat, 1/39, 2nd Edition, Dar Al-Da'wah, Istanbul.

[4] Sibawayh, Al-Kitab, 1/24, Al-Khanji Library, Cairo, 1988.

[5] Ibn Faris, Al-Sahibi fi Fiqh al-Lugha al-Arabiya, p. 59, Publisher: Muhammad Ali Baydoun, 1st Edition, 1418 AH - 1997 AD.

[6] Al-Jurjani, Al-Tarifaat, p. 56, Dar Al-Kutub Al-Ilmiyya, Beirut, Lebanon, 1st Edition, 1403 AH - 1983 AD

Al-Tahawi defined it as "the concurrence of two individual words or similar words in denoting the same meaning based on one aspect of their original usage" [7].

Upon reflection on these definitions, the differences among scholars become evident. For *Sibawayh*, synonymy is absolute, while Ibn Faris views it as naming a thing with different names, which does not negate the existence of variation in meanings among the words. *Al-Jurjani*, on the other hand, considers synonymy to be incomplete, while *Al-Tahawi* restricts synonymy to the concurrence of words on a single meaning based on their original usage.

Chapter No. (2): Scholars' Positions on Synonymy

Section One: Scholars' Positions on Synonymy

There has been significant disagreement among scholars regarding the phenomenon of synonymy. Some have denied its existence, while others have affirmed it. The following outlines these positions:

First: Those Who Deny Synonymy:

A group of scholars has rejected the notion of synonymy in Arabic, asserting that there are subtle differences between words that may superficially appear to have the same meaning. They classified these words as distinct. Here are some of their statements:

Ibn al-A'rabi said: "Every two letters that the Arabs have assigned to one meaning have, in each case, a meaning that is not found in the other; sometimes we may know it and inform others, and sometimes it may be obscure to us, but we do not impose ignorance on the Arabs"[8] *Thaalab* stated: "What is presumed to be synonymy is actually distinct[9]. This view was echoed by his student *Ibn Faris*, who clearly articulated: "What we say about this is that the name is one, which is 'sword,' while the subsequent names are titles. Our view is that each of these titles has a meaning different from the others"[10].

Al-A'skari further elaborated: "I have not seen a type of knowledge or a genre of literature without books categorizing its components and organizing its types, except in the discourse on the distinctions between closely related meanings, such as knowledge, understanding, insight, intelligence, will, and desire"[11]. He even authored a book titled *Al-Furuq Al-Lughawiyya* (Linguistic Distinctions).

Section Two: Position of Those Who Affirm Synonymy

Among those who affirm synonymy are Sibawayh, Qatrab, *Ibn Jinni, Ibn Khalawayh, Al-Asma'i, Hamza Al-Isfahani, and Al-Mubarrad*. Here are some texts that express their positions on synonymy:

Sibawayh (d. 180 AH) was the first to highlight this phenomenon when discussing the relationship between words and meanings, noting: "The difference between the two words while the meaning is one, such as *'dhahaba'*" [12].

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[7] Al-Tahawi, Kashaf Istilahaat Al-Funoon wa Al-Uloom, 1/406, Library of Lebanon, Beirut, 1st Edition, 1996 AD

[8] Ibn Al-Anbari, Al-Addaad, p. 7, Al-Maktaba Al-Asriya, Beirut, Lebanon, 1987 AD

[9] Al-Sabki, Raf' Al-Hajib 'an Mukhtasar Ibn Al-Hajib, 1/365, Alam Al-Kutub, Beirut, Lebanon, 1st Edition, 1419 AH.

[10] Ibn Faris, Al-Sahibi fi Fiqh Al-Lugha Al-Arabiya, p. 59

[11] Al-A'skari, Al-Furuq Al-Lughawiyya, p. 21, Dar Al-Ilm wa Al-Thaqafa, Cairo, Egypt

Qatrab (d. 206 AH) stated: "The Arabs assigned two words to one meaning to indicate their richness in expression"[13]. Ibn Jinni mentioned in his book Al-Khasa'is a chapter titled "The Convergence of Meanings Despite Different Roots and Structures" [14].

Ibn Khalawayh (d. 370 AH) compiled five hundred names for the lion [15] and authored a book titled "Clarifying What Differs in Expression but Shares Meaning." Al-Asma'i (d. 740 AH) famously claimed: "I have memorized seventy names for the stone"[16]. He also wrote a book titled "What Differs in Expression but Shares Meaning."

Hamza Al-Isfahani (d. 360 AH) collected over forty names for calamities [17], while *Al-Mubarrad* (d. 286 AH) compiled names of calamities from the Arabs. *Al-Rumani* also authored a book titled "Words with Close Meanings."

Among modern scholars who acknowledged synonymy are:

Ali Al-Jarim, who argued that synonymy exists and cannot be denied, though he cautioned against exaggerating it by equating adjectives with nouns[18].

Abdul Karim Al-Namlah, who stated: "Synonymy is logically permissible and linguistically real; it does not lead to absurdity; and it is evident in the language, as extensive study and examination of the words of the language confirm the existence of synonymy within it"[19].

Dr. Kamal Bashar also supported the existence of synonymy [20].

Section Three: Balancing Between the Two Approaches

Before delving into this section, it is essential to address the following question: Is synonymy meant to imply complete equivalence, or can it refer to partial equivalence? The answer to this question can be summarized as follows:

1. Those Who Reject Synonymy: Opponents of synonymy assert that it is only valid if there is complete equivalence between the words, meaning there must be an exact correspondence in meaning among the synonyms. Since they believe this does not occur in practice, even the slightest differences between words place them outside the realm of synonymy. Consequently, their focus is on identifying the subtle distinctions between words.

2. Those Who Affirm Synonymy: Conversely, proponents of synonymy maintain that it can exist even with partial equivalence between words. For them, what matters is that the words indicate a shared meaning, without considering the differing meanings that may exist. Thus, variations in meaning do

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[12]Sibawayh, Al-Kitab, 1/24.

[13] Ibn Al-Anbari, Al-Addaad, p. 8.

[14]Ibn Jinni, Al-Khasais, 2/115, Egyptian General Book Organization, 4th Edition.

[15]See: Ibn Faris, Al-Sahibi fi Fiqh Al-Lugha Al-Arabiya, p. 22.

[16] The previous two sources.

[17]See: Al-Thaalabi, Fiqh Al-Lugha wa Sir Al-Arabiyya, p. 211.

[18]See: Ali Al-Jarim, "Synonymy," Journal of the Royal Arabic Language Academy, Vol. 1, October 1934, Al-Amiriya Press, Cairo, 1935.

[19]Abdul Karim Al-Namla, Al-Jami' Li-Masa'il Usul Al-Fiqh wa Tatbiqatih Ala Al-Madhhab Al-Rajih, p. 172, Al-Rushd Library, Riyadh, 1st Edition, 2000.

[20]See: Kamal Bashir, The Role of the Word in Language by Stephen Ullmann, p. 111, translated by Kamal Bashir, Youth Library.

not negate synonymy; rather, those who affirm it concentrate on the common meaning shared by the words.

Based on the above, the proponents of synonymy ground their claims in the existence of a shared meaning among the words, while the opponents base their rejection on the presence of subtle distinctions. This indicates that the disagreement between the two groups is primarily formal. This point was highlighted by *Sheikh Izz al-Din*, who stated: "In summary, those who consider them synonymous focus on the unity of their reference, while those who deny it look at the specificity of some with additional meanings; thus, they resemble synonyms in their essence but differ in their attributes"[21].

Chapter No. (3): The Positions of Interpreters and Quran Scholars on Synonymy

The disagreement regarding synonymy among linguists has led to differing views among Quranic interpreters about its existence, resulting in two main factions:

First Group: Those Who Affirm Synonymy

This group acknowledges the occurrence of synonymy based on widely accepted meanings. Among them are:

1. *Al-Qurtubi, Al-Samin Al-Halabi, and Ibn 'Adil*, who remarked on the verse: **"Urge the believers to fight"** [Al-Anfal 65]: "It signifies urging and encouragement. The terms 'harid', 'wazib', and 'wasib' convey the same meaning."[22]

2. *Ibn Qutayba* noted regarding the verse: **"And then he went to his people, swaggering [in pride]."** [Al-Qiyamah 33]: "The expressions 'madadtu' and 'mattatu' share the same meaning."[23]

3. Maki bin Abi Talib and Al-Qurtubi interpreted the verse: **"We cursed them and made their hearts hard" [**Al-Ma'idah 13]: "The words 'alqasiyah' and 'al'atiyah' are synonymous."[24]

4. Abu Amr Al-Alia stated: "The terms 'qatar', 'qattara', and 'qaddara' all mean to narrow."[25]

10. Al-Zajjaj, commenting on the verse: **"So when Zayd had no longer any need for her, We married her"** [Al-Ahzab: 37]: "The words 'watar' and 'arab' are equivalent." Additionally, in "**But does he not know that when the contents of the graves are scattered**" Al-Adiyat: 9", he noted "ba'thar" and "bahr" as having identical meanings.[26]

Second Group: Those Who Deny Synonymy

This group emphasizes the subtle differences between words, including scholars like *Al-Tabari, Al-Asfahani, and Al-Zamakhshari.*

However, a review of exegeses shows significant acknowledgment of synonymy among interpreters, whether supportive or critical. Here are some examples:

1. *Al-Tabari,* despite opposing synonymy, noted regarding the verse: **"while we declare Your praise and sanctify You?"** [Al-Baqarah: 30]: "The Arabs state: 'Flan yasbah Allah' and 'yuqaddisuh', which

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[21] Al-Suyuti, Al-Muzhir fi Ulum al-Lugha wa Anwa'iha, 1/318.

[22] See: Al-Qurtubi, *Al-Jami' li Ahkam al-Quran*, 8/44; Al-Samin Al-Halabi, *Al-Durr Al-Masoun*, 5/635, Dar Al-Qalam, Damascus; Ibn 'Adil, *Al-Labab fi Ulum al-Kitab*, 9/563, Dar Al-Kutub Al-Ilmiyya, 1st Edition, 1998.

[23] Ibn Qutayba, Gharib Al-Quran, p. 501, Dar Al-Kutub Al-Ilmiyya, 1978.

[24]See: Maki bin Abi Talib, Al-Hidaya ila Bulugh Al-Nihaya, 3/1645, Sharia and Islamic Studies College - University of Sharjah, 1st Edition, 2008; Al-Qurtubi, Al-Jami' li Ahkam al-Quran, 6/115, Dar Al-Kutub Al-Misriyya, Cairo, 2nd Edition, 1964

[25]. Ibn Qutayba, Ta'wil Mushkil Al-Quran, p. 233, Dar Al-Kutub Al-Ilmiyya, Beirut, Lebanon

[26]. Al-Zajjaj, Ma'ani Al-Quran wa I'rabuh, 4/229, 5/354, Alam Al-Kutub, Beirut, 1st Edition, 1988

are synonymous[27]." In the verse: ***"And do not aim toward the defective therefrom,"*** [Al-Baqarah: 267], he cited Abdullah's reading: "wa la tumu", indicating that the meanings are the same despite differing words[28].

2. *Al-Raghib Al-Asfahani*, known for emphasizing distinctions, occasionally overlooks subtle differences. For instance, regarding "al-asfad" and "al-aghal", he referred to: "***Maqrin in the chains***" [Al-Baqarah: 170][29].

3. *Al-Zamakhshari*, who rejects synonymy, observed in his commentary that "fanbajasat" and "infajarat" share the same meaning. He noted that "al-firq" refers to the scattered part, indicating similarity in meaning.[30]

4. *Abu Hilal Al-Askari* stated: "***They are racing them***" [Al-Baqarah: 49], indicating that the crisis intensifies with the survival of women amidst the demise of men, where "istihyya" and "istabaqaa" convey similar meanings.[31]

5. Abu Hayyan remarked in his interpretation of the verse: ***"And there gushed forth from it twelve springs"*** [Al-Baqarah: 60]: "It has been said they are the same; 'infajar', 'inbajas', and 'inshaqq' can be considered synonyms, as both verses narrate the same story."[32]

6. *Maki bin Abi Talib and Al-Qurtubi* noted in their interpretation of the verse: "***We cursed them and made their hearts hard***" [Al-Ma'idah: 13]: "The terms 'alqasiyah' and 'al'atiyah' convey the same meaning."[33]

7. *Al-Qurtubi, Al-Samin Al-Halabi*, and Ibn 'Adil stated regarding the verse: "***urge the believers to battle***" [Al-Anfal: 65]: "It means urging and encouraging them. The terms 'harid', 'wazib', and 'wasib' convey the same meaning."[34]

8. *Ibn Qutayba* said regarding the verse: ***"And then he went to his people, swaggering [in pride]."*** [Al-Qiyamah 33]: "The words 'madadtu' and 'mattatu' mean the same."[35]

9. *Abu Amr Al-Alia* stated: "The terms 'qatar', 'qattara', and 'qaddara' all mean the same, that is to narrow."[36]

10. Al-Zajjaj, commenting on the ***verse: " So when Zayd had no longer any need for her, We married he"*** [Al-Ahzab: 37]: "The words 'watar' and 'arab' mean the same." In the verse: ***"But does he not know that when the contents of the graves are scattered"*** [Al-Adiyat 9]: " he noted that "ba'thar" and "bahr" have identical meanings.[37]

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[27]. Al-Tabari, Jami' Al-Bayan, 1/476, Education and Heritage Press

[28]. See: Al-Tabari, Jami' Al-Bayan, 4/698

[29]. See: Al-Raghib Al-Asfahani, Al-Mufradat fi Gharib Al-Quran, pp. 486-744, Dar Al-Qalam, Beirut, 1st Edition, 1412 AH

[30]Al-Zamakhshari, Al-Kashaf, 2/169, 3/316, 4/37, Dar Al-Rayan for Heritage, Cairo, 3rd Edition, 1987

[31] Al-Askari, Al-Wujuh wa Al-Nazair, p. 193, Cultural Religious Library, Cairo, 1st Edition, 2007.

[32] See: Abu Hayyan, Al-Bahr Al-Muhit, 369/1, Dar Al-Fikr, Beirut.

[33] See: Maki ibn Abi Talib, Al-Hidaya ila Bulugh Al-Nihaya, 3/1645, College of Sharia and Islamic Studies - University of Sharjah, 1st Edition, 2008 Al-Qurtubi, Al-Jami' Li Ahkam Al-Quran, 6/115, Dar Al-Kutub Al-Misriyya, Cairo, 2nd Edition, 1964

[34] See: Al-Qurtubi, Al-Jami' Li Ahkam Al-Quran, 8/44; Al-Samin Al-Halabi, Al-Durr Al-Masoun, 5/635, Dar Al-Qalam, Damascus; Ibn Adel, Al-Labab Fi Uloom Al-Kitab, 9/563, Dar Al-Kutub Al-Ilmiyya, 1st Edition, 1998.;

[35] Ibn Qutaybah, Gharib Al-Quran, p. 501, Dar Al-Kutub Al-Ilmiyya, 1978.

[36] Ibn Qutaybah, Ta'wil Mushkil Al-Quran, p. 233, Dar Al-Kutub Al-Ilmiyya, Beirut, Lebanon.

[37] Al-Zajjaj, Ma'ani Al-Quran wa I'rabuh, 4/229, 5/354, Alam Al-Kutub, Beirut, 1st Edition, 1988.

Points to Note

1.   **Focus on Differentiation**: Those who deny the concept of synonymy primarily aimed to clarify the differences between words. They made efforts to explain some terms while neglecting others where they were unable to identify distinctions.

2.   **Emphasis on Meaning Alone**: Their analysis concentrated solely on meanings, without considering other reasons for word choice, including:

a. **Euphony in Usage**: Certain words may be more appropriate in specific contexts, even when two terms convey the same meaning. For instance, in the Quran, the term (al-jawf) is used in one verse:"" (Surah Al-Ahzab 4), while (al-batn) appears in another "***My Lord, indeed I have pledged to You what is in my womb"*** (Surah Al-Imran 35). Both terms indicate similar concepts, being triliteral and sharing the same morphological structure. However, " al-jawf " is not used interchangeably with " al-batn," as their usage is context-dependent.[38]

b. **Use of Most Suitable and Correct Terms**: It is essential to express each part of a sentence with the most eloquent and fitting term. This requires considering the meanings of sentences and selecting the most suitable and articulate words. An example can be found in the phrase from the Quran " [and the fruit of the two gardens is hanging low." (Surah Al-Rahman: 54), where using (the fruits of the two gardens are near) instead would not convey the same nuance due to the wordplay and the implications of the context. The original phrase captures both the literary elegance and the thematic resonance intended by the text.

c. The shift from one term to its synonym due to the heaviness of the original word can be observed in various examples. For instance, in the phrase "And you were not reciting before it any book," (Al-Ankabot 48)the use of "reciting" is preferable to "reading" due to the heaviness of the latter with the glottal stop. Similarly, "That book, there is no doubt in it" (Al-Bakara 2)is better than "There is no certainty in it" because of the heaviness of the assimilation. This is why the term "doubt" is frequently mentioned. Another example is "And do not weaken," which is preferable to "And do not be frail" due to its lighter pronunciation. Additionally, "The bones have weakened in me" is preferred over "weakness" because the short vowel is lighter than the long one. The word "believed" is lighter than "confirmed," which is why it is mentioned more frequently than "confirmation." Finally, "God has favored you" is lighter than "God has bestowed upon you," and "came" is lighter than "given."[39]

Based on this, if a word in the Quran is placed in its appropriate context, it is because it carries a meaning that makes it the most suitable for that position. It is placed appropriately because it is better, or more pleasing, or lighter, or because it fits the situation, whether it is intense or gentle. This choice is not solely based on the meaning that the synonym might carry. Therefore, the selection between words does not rely only on meaning.

3.   The concept of synonymy among scholars of interpretation and Quranic sciences is broad; it includes complete synonymy, partial synonymy, and near-synonymy, as well as equivalence. This makes the claim of the existence of synonymy compatible with the claim of its non-existence. It also explains why some interpreters who deny synonymy sometimes resort to acknowledging it, such as Imam Al-Tabari, who states that (qasa) and (asa) and (ata) have the same meaning[40], and *Imam Al-Zamakhshari*, who asserts that (has) and (jad) mean

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[38] See: Ibn al-Athir, Al-Mathal al-Sa'ir, 164/1, Al-Maktaba Al-Asriya for Printing and Publishing, Beirut, 1420 AH..

[39] See: Al-Itqan Fi Uloom Al-Quran, 4/25-26, Egyptian General Book Organization, 1974.

[40] See: Al-Tabari, Jami' Al-Bayan, 2/233.

the same thing[41]. Likewise, Ibn Atiyyah states that (ilhaf) and (ilhah) are synonymous[42]. If this is the case, then it is an exaggeration in glorification to deny the existence of synonymy in the Holy Quran.

4.   The Holy Quran was revealed in seven dialects to ease understanding for the people. The presence of terms from other languages in the Quran is a fact that cannot be denied. Imam Al-Tabari said: "We do not find it strange that there are words in which all nations with different tongues agree on one meaning; how much more so between two of them? As we have found much agreement in what we know of different tongues, such as (dirham), ' (dinar), (diwan), (qalam), (qurtas), and others—counting them would be exhausting and tedious.[43]

Chapter No. (4): Issues of Synonymy in the Works of Interpretation and Quranic Sciences

The scholars have devoted significant attention to the Holy Quran. There is hardly any issue related to the Quran that has not been studied and clarified by numerous imams. The issue of synonymy is considered one of the important topics addressed by scholars of Tafsir and Quranic sciences, closely related to three significant matters: the seven letters, emphasis, and similarity. We will focus on the issue of the seven letters due to its strong connection to synonymy.

The seven letters are one of the complex and intriguing issues among scholars of Tafsir, under which the concept of synonymy has emerged.

The origin of the seven letters is derived from a narration reported by Al-Bukhari: "From Ibn Abbas (may Allah be pleased with him), that the Messenger of Allah (*peace be upon him*) said: 'Gabriel recited to me on one letter, and I kept asking him until it reached seven letters.[44]'"

The reason for the Quran being revealed in seven letters is to alleviate the burden on this ummah, to bring ease and comfort to them, as an honor and mercy, and in response to the intention of their Prophet, the best of creation, when Gabriel approached him and said: "Indeed, Allah commands you to recite the Quran to your people on one letter." The Prophet (peace be upon him) replied: "I ask Allah for His forgiveness and assistance, for my nation cannot bear that." He continued to repeat the matter until it reached seven letters.

The prophets (peace be upon them) were sent to their own specific people, while the Prophet Muhammad (peace be upon him) was sent to all of creation, regardless of color or ethnicity—Arab or non-Arab. The Arabs, to whom the Quran was revealed, had various languages and dialects, making it difficult for some to switch from their language to another, even with instruction. This was particularly challenging for the elderly, women, and those who had not learned to read. Forcing them to abandon their language would be an impossible task.

Ibn Qutaybah stated in his book on difficulties: "It was part of Allah's ease that He commanded His Prophet (peace be upon him) to recite to each people in their own language and according to their accustomed expressions.[45]" The narrations regarding the matter of the seven letters are numerous and cannot be denied. However, significant disagreements have arisen among scholars regarding the meaning of the seven letters, with various opinions presented. Many scholars have favored the interpretation that the seven letters refer to the synonymy we are discussing, suggesting that the

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[41] See: Al-Zamakhshari, Al-Kashaf, 2/550.

[42] See: Ibn Atiyah, Al-Muharrir Al-Wajeez, 369/1, Dar Al-Kutub Al-Ilmiyyah, Beirut, 1st ed., 1422 AH.

[43] Al-Tabari, Jami' Al-Bayan, 1/15.

[44] Narrated by Al-Bukhari in his Sahih, Book of the Virtues of the Quran, Chapter: The Quran was revealed in seven letters, 4/295, Hadith 4705.

[45] Abu Ali Al-Farisi, Al-Hujjah for the Seven Reciters, Introduction/4, Dar Al-Ma'moon for Heritage, Damascus, 1993.

term "seven letters" signifies seven different expressions conveying similar meanings, such as: "come," "approach," "to me," "toward me," and similar expressions[46].

Imam Al-Tabari elaborated extensively on the support for this view using both transmitted and rational evidence. Many scholars endorsed this perspective, including Sufyan ibn Uyaynah, Abdullah ibn Wahb, Al-Qurtubi, Ibn Kathir, Al-Tahawi, and Ibn Abdul Barr. Al-Hafiz Ibn Hajar leaned towards it, and Al-Zarqani stated, "This opinion is attributed to the majority of jurists and hadith scholars[47]." Dr. Muhammad Muhammad Abu Shahba [48]and others from the later generations have also favored this view.

Ibn Abdul Barr stated: "They said that the meaning of the seven letters refers to seven aspects of meanings that are similar but expressed in different words, such as 'come,' 'approach,' 'hasten,' 'hurry,' 'look,' 'delay,' and 'give time.' This is evident in the reading of Abu ibn Ka'b (look at us), "Wait for us that we may acquire some of your light." [Surah Al-Hadid 13] and (delay us) [Surah Al-Hadid: 13], where all these words share a common meaning yet differ in pronunciation. Most scholars agree on this interpretation of the seven letters.[49]"

Imam Al-Suyuti quoted *Al-Tahawi*, stating: "This was a concession because many found it difficult to recite with a single wording due to their lack of literacy and proficiency in memorization. It was then abrogated when the excuse was removed, and writing and memorization became easier. Ibn Abdul Barr, Al-Baqillani, and others[50]."

Numerous narrations indicate synonymy in the readings.

For instance, Ibn Abdul Barr narrated from Abu ibn Ka'b that he would read "Every time it lights [the way] for them, they walk therein; " [Surah Al-Baqarah: 20] as (they passed through it) and (they hurried through it). Ibn Mas'ud (may Allah be pleased with him) would read [Surah Al-Hadid: 13] as (give us time) and (delay us). In the virtues of Abu Ubaid, it is mentioned that Ibn Mas'ud taught a man " Indeed, the tree of Zaqqum ,Is food for the sinful." [Surah Ad-Dukhan: 43-44], and when the man said, "(the food of the orphan)," Ibn Mas'ud rejected it because he couldn't pronounce it correctly. He then asked, "Can you say '(the food of the wicked)?'" The man replied, "Yes." Ibn Mas'ud said, "Then say it."

"All these examples indicate that the seven letters consist of different pronunciations but share the same meaning, as clarified in the previous narrations. This concession is a mercy from Allah for His servants, allowing them to change a word for its synonym without it ceasing to be part of the sacred text. The reader is rewarded for this, as the sacred text was revealed in the form they recited.[51]

Ibn Qutaybah mentioned various points of disagreement in the readings, noting the fourth point: the difference in a word that alters its form in writing but does not change its meaning, such as in the phrase, "It will not be but one blast, and at once they are all brought present before Us." and "a scream" [Surah Yasin: 29].[52]

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[46] Ibn Abdul Barr, Al-Istidhkar, 2/482, Dar Al-Kutub Al-Ilmiyya, Beirut, 1st Edition, 1421 AH; Al-Zarkashi, Al-Burhan in the Sciences of the Quran, 1/220; Al-Suyuti, Al-Itqan in the Sciences of the Quran, 1/132; Al-Salhi, Sabil Al-Huda wa Al-Rashad, 10/288, Dar Al-Kutub Al-Ilmiyya, Beirut, 1st Edition, 1993; Ruh Al-Ma'ani, 1/20, Dar Al-Kutub Al-Ilmiyya, Beirut, 1st Edition, 1415 AH

[47] Al-Zarqani, Manahel Al-Irfan in the Sciences of the Quran, 1/123, Issa Al-Babi Al-Halabi Printing House, 3rd Edition.

[48] Abu Shahba, Introduction to the Study of the Quran, p. 202, Library of the Sunnah, 2nd Edition, 1423 AH.

[49] Ibn Abdul Barr, Al-Istidhkar, 2/482.

[50] Al-Suyuti, Al-Itqan in the Sciences of the Quran, Vol. 1, p. 133.

[51] Aqila, Muhammad ibn Ahmad ibn Sa'id Al-Hanafi, Al-Ziyadah wal-Ikhsan in the Sciences of the Quran, 1/491, Research and Studies Center, University of Sharjah, UAE, 1st Edition, 1427 AH

[52] Ibn Qutaybah, Ta'wil Mushkil Al-Quran, p. 31.

Imam Al-Baqillani outlined the reasons for the sacred text being revealed in seven letters and mentioned the sixth reason: that the difference between the two readings alters the form but does not change the meaning, as in the phrase, "And the mountains will be like wool, fluffed up." [Surah Al-Qari'a: 5]. Such examples do not alter the forms of names and their letters, even if their meanings remain unchanged. This was revealed by Allah because some among the Arabs find it difficult to depart from their natural way of speaking, using (souf) 'wool' instead of (ahen) 'fleece' and (zaqa) 'scream' instead of (saiha) 'cry.' Thus, the two readings were revealed as a concession and relief for His servants, ensuring correctness and appropriateness while accommodating their natural tendencies and speech patterns[53].

Chapter No. (5): Synonymy in Irregular Quranic Readings

Section One: Definition of Irregular Readings

a. Definition of the term "irregular": In language, the term refers to deviation, which means to stand apart from the majority or to be rare. *Ibn Faris* stated that the letters signify (sheen and the dhal)individuality and divergence. When something is said to deviate, it means it stands apart. For example, a man is said to deviate if he is separated from his companions. The term also refers to being unique, outside the group, or conflicting with a rule or standard. Anything that is distinct is considered irregular.[54]

Thus, deviation in language implies separation, rarity, individuality, and departure from the norm.

Irregular readings have several definitions in scholarly terms:

Al-Zarkashi stated: "An irregular reading, by definition, is the opposite of a transmitted reading. The transmitted reading is one that is supported by the text of the manuscript, with accurate transmission and is consistent with the eloquence of the Arabic language.[55]"

Abu Shama described an irregular reading as "a reading transmitted as Quran without transmission and widespread acceptance, received with acknowledgment from the community[56]."

Ibn Al-Jazari asserted that an irregular reading is one that lacks a necessary element of correct reading. He stated: "Whenever one of the three essential elements is absent, it is termed weak, irregular, or invalid, whether it comes from one of the seven (reciters) or from someone greater than them." This view is supported by the leading scholars of the past and present, as affirmed by Al-Dani, Al-Makki, Al-Mahdawi, and Abu Shama, and it is the consensus of the early scholars with no known disagreement among them[57].

Conditions for a reading to be considered transmitted include three requirements:

1.   Validity of the chain of narration.

2.   Agreement with one of the Uthmanic manuscripts, even if only potentially.

3.   Conformity with the Arabic language, at least in some aspect.

If a narration lacks one or more of these conditions, it is deemed irregular.

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[53] See: Al-Baqillani, Muhammad ibn Al-Tayyib ibn Muhammad ibn Ja'far, Al-Intisar for the Quran, 1/388, Dar Al-Fath, Amman, Dar Ibn Hazm, Beirut, 1st Edition, 2001.

[54] See: Ibn Faris, Maqayis Al-Lugha, 3/180; Ibn Manzur, Lisan Al-Arab, 3/495; Al-Zubaidi, Taj Al-Arous, 9/423

[55] Al-Zarkashi, Al-Bahr Al-Muhit in Usul Al-Fiqh, 2/219.

[56] Abu Shama, Al-Murshid Al-Wajiz to Sciences Related to the Noble Book, 1/184, Dar Sader, Beirut, 1975.

[57] See: Ibn al-Jazari, al-Nashr fi al-Qira'at al-'Ashr, 1/9, al-Matba'at al-Tijariyyah al-Kubra

Irregular readings are termed "irregular" because they deviate from the established script of the agreed-upon manuscript, even if their chain of transmission is authentic[58]. It has also been said that they may lack widespread transmission, despite being eloquent in wording and strong in meaning.[59]

Mulla Ali ibn Sultan al-Qari stated: "As for those beyond ten, it has been agreed that they are irregular and their reading is prohibited, although narrating them is permissible."[60]

Types of Irregular Readings:

First Type: These are readings transmitted by a trustworthy source but have no basis in Arabic. An example is the reading " And We have made for you therein means of living" with a hamzah.[61]

Second Type: This category includes readings that come from an incorrect chain of narration. An example is the reading: "

Then, We gave Musa (Moses) the Book [the Taurat (Torah)], to complete (Our Favour) upon those who would do right" [Surah Al-An'am: 154][62].

Third Type: These readings are transmitted through a reliable chain but contradict the Arabic language and the script of the manuscript. Examples include the readings " Reclining on green cushions and beautiful fine carpets." and "And no soul knows what has been hidden for them of comfort for eyes."[63]

Fourth Type: This refers to inserted readings, which appear as interpretations. For instance, " He has a brother or sister from the mother " and the reading attributed to Ibn Abbas: " There is no blame upon you for seeking bounty from your Lord," among others.[64]

Section Two: Practical Examples of Synonymy in Irregular Quranic Readings

Quranic Verse: "***who made for you the earth a bed [spread out] and the sky a ceiling and sent ***" [Surah Al-Baqarah: 22]

The majority read "ferashan" (a bed), while Yazid Al-Shami read "besatan" (a mat), and Talha read "mehadan" (a resting place).[65]

First: Linguistic Analyses:

A. Linguistic Analysis of the Word " ferashan":

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[58] Ibn Al-Jazari, Manjid Al-Muqri'in wa Murshid Al-Talibin, p. 19, Dar Al-Kutub Al-Ilmiyya, 1st Edition, 1420 AH - 1999 AD.

[59] See: Musaad Al-Tayyir, Sharh Muqaddimat Al-Tasheel Li Ulum Al-Tanzil by Ibn Jazi, p. 229.

[60] Abu Amr Al-Dani, Al-Taysir Fi Al-Qira'at Al-Sab'a, Dar Al-Andalus for Publishing and Distribution, Hail - Kingdom of Saudi Arabia, 1st Edition, 1436 AH - 2015 AD, p. 38

[61] Same source.

[62] Aqila, Al-Ziyadah wal-Ikhsan Fi Ulum Al-Quran, 3/138.

[63] Ibn Jinni, Al-Muhtasib, 1/26, Dar Al-Kutub Al-Ilmiyya, Beirut, 1st Edition, 1998 AD; Al-Zarqani, Manahel Al-Irfan, 1/424; Sayyid Rizq, Introduction to the Sciences of Readings, p. 58, Al-Faisaliah Library, 1st Edition, 1985 AD.

[64] Muhammad Muflih, Maqadimat Fi Ilm Al-Qira'at, p. 74-75.

[65] See: Al-Zamakhshari, Al-Kashaf, 1/93; Abu Hayyan, Al-Bahr Al-Muhit, 1/158; Al-Alusi, Ruh Al-Ma'ani, 1/190; Abu Su'ud, Irshad Al-Aql Al-Salim, 6/21, Dar Ihya' Al-Turath Al-Arabi, Beirut; Al-Khatib, Mu'jam Al-Qira'at Al-Qur'aniyya, 1/63, Dar Saad Al-Din - Damascus, 1st Edition, 2000 AD

Ibn Faris noted that the letters (fa), (ra), and (shin) form a root that signifies the laying out or spreading of something[66]. He stated, "To lay something out means to spread it." Thus, " bed" relates to the idea of spreading or preparing a place for resting.[67]

b. Linguistic Analysis of the Word " mat ":

Ibn Faris explained that the root (ba), (sīn), and (ṭā) convey a single concept of extending something in width or length. " mat" refers to something that is spread ou[68]t. Additionally, to "basata" something means to unfold it, while "bastah" denotes spaciousness; thus, "bed" can imply a wide resting place.[69]

c. Linguistic Analysis of the Word " resting place ":

Al-Jahiz described " resting place " as a bed or mattress, stating, "To prepare a bed means to spread and flatten it." The author of the dictionary added that "mahada" refers to a place made ready for a child, indicating a prepared and softened surface for resting.[70]

Second: Opinions of Scholars of Tafsir

Al-Zamakhshari, commenting on the verse (***Allah is the One who made the earth a bed for you***) [Surah Al-Baqarah: 22], explained that the meaning of making it a bed and resting place for people is that they sit, sleep, and turn over on it, just as one turns on their bed, mat, or resting place.[71]

 Abu Hayyan stated, "The terms bed, resting place, mat, and settled place are analogous."[72]

Al-Baghawi remarked on the verse ***(Allah is the One who made the earth a bed for you)*** [Surah Al-Baqarah: 22], saying, "This means a mat." He also commented on the verse (And Allah made the earth a mat for you) [Surah Nuh: 19], noting, "This means He spread it out for you." Furthermore, he explained the verse (Did We not make the earth a resting place?) [Surah An-Naba: 6], indicating that it refers to a bed.[73]

Al-Qasimi stated, "'Bed' means 'mat,' and 'resting place' is not rigid."[74]

From the insights provided by the scholars of language and tafsir, it is evident that these terms exhibit partial synonymy. The words (bed), (mat), and (resting place) imply that Allah has made the earth suitable for humans, allowing them to live and settle upon it, similar to how a mat is spread out and prepared for a child. This arrangement offers comfort and facilitates movement and transition across the earth.

Although there is partial synonymy among these terms, subtle distinctions exist. The term " mat " indicates spaciousness, " bed" signifies comfort, and " resting place " suggests softness and ease.3.
Terms: (Shatr) – (Tilaqā)

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[66] See: Ibn Faris, *Maqayis Al-Lugha*, 4/486.

[67] See: Ibn Manzur, *Lisan Al-Arab*, 6/326; Al-Jawhari, *Al-Sihah*, 3/1014.

[68] Ibn Faris, *Maqayis Al-Lugha*, 1/247.

[69] See: Ibn Manzur, *Lisan Al-Arab*, 7/259; Al-Jawhari, *Al-Sihah*, 3/1116.

[70] See: Al-Fayruzabadi, *Al-Qamus Al-Muhit*, edited by Al-Turath at the Message Foundation, Beirut - 2005, p. 320; Al-Jawhari, *Al-Sihah*, 2/541; Al-Azhari, *Ma'ani Al-Qira'at*, 2/146, Research Center at the College of Arts, King Saud University, 1st Edition, 1991.

[71] Al-Zamakhshari, *Al-Kashaf*, 1/93-94.

[72] Abu Hayyan, *Al-Bahr Al-Muhit*, 1/58.

[73] Al-Baghawi, *Ma'alim Al-Tanzil*, 1/72; 8/231; 8/311, Dar Taibah for Publishing and Distribution, 4th Edition, 1417 AH - 1997 AD.

[74] Al-Qasimi, *Mahasin Al-Tawil*, 1/266, Dar Al-Kutub Al-Ilmiyya, Beirut, 1st Edition, 1418 AH.

Quranic Verse: ***(turn your face toward al-Masjid al-Haram)*** [Surah Al-Baqarah: 144].

Ibn Mas'ud and Abu ibn Ka'b read " **Tilaqā**" (toward), while the others read " **Shatr** " (part).[75]

First: Opinions of Linguists

Linguistic scholars agree that the phrase " toward al-Masjid al-Haram" [Surah Al-Baqarah: 144] means "toward it" or "in the direction of it." This interpretation is supported by Al-Azhari[76], Ibn Manzur[77], Al-Zubaidi[78], and Al-Farra[79].

Second: Opinions of Scholars of Tafsir

Abu Alia[80], Qatadah[81], and Al-Rabi' interpreted the phrase " ***turn your face toward al-Masjid al-Haram***" as meaning "toward it[82]." Rafi' stated that " **Shatr** " means "toward it" in the language of the Abyssinians.[83]

Ibn Jarir Al-Tabari commented that " toward al-Masjid al-Haram " means direction, aim, and facing it[84]. Maki ibn Abi Talib[85] also affirmed this, as did the majority of scholars.[86]

Ibn Taymiyyah noted that the phrase " toward al-Masjid al-Haram ـ " means "toward it," which is a consensus among scholars.[87]

From the statements of linguists and scholars of tafsir, it is clear that the word " **Shatr**" in the transmitted reading and the word "تلقاء" in the irregular reading are synonymous, both indicating direction toward the Sacred Mosque. No distinction has been made between them by any scholar. This synonymy is reinforced by both Imam Al-Shafi'i and Al-Alusi. Imam Al-Shafi'i stated, "And His saying (turn your face toward al-Masjid al-Haram) is that **Shatr** and 'تلقاء' mean the same in Arabic[88]." Al-Alusi also noted that "toward," "in front of," " **Tilaqā**," and " toward al-Masjid al-Haram " are all one meaning.[89]

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[75] Al-Zamakhshari, *Al-Kashaf*, 1/202; Al-Razi, *Mafatih Al-Ghayb*, Dar Ihya' Al-Turath Al-Arabi, Beirut, 3rd Edition, 1420 AH, 4/97; Al-Qurtubi, *Al-Jami' Li-Ahkam Al-Quran*, 2/159; Al-Khatib, *Mu'jam Al-Qira'at Al-Qur'aniyya*, 1/210.

[76] See: Al-Azhari, *Tahdhib Al-Lugha*, 15/324, Dar Ihya' Al-Turath Al-Arabi, Beirut, 1st Edition, 2001 AD.

[77] Ibn Manzur, *Lisan Al-Arab*, 15/414.

[78] Al-Zubaidi, *Taj Al-Arous*, 40/249, published by the Ministry of Guidance and Information in Kuwait.

[79] Al-Farra, *Ma'ani Al-Quran*, 1/84, Dar Al-Masriyyah for Authorship and Translation, Egypt, 1st Edition.

[80] Al-Tabari, *Jami' Al-Bayan*, 2/660.

[81] Abdul Razzaq, *Al-Tafsir*, 1/297, Dar Al-Kutub Al-Ilmiyya, Beirut

[82] Al-Tabari, *Jami' Al-Bayan*, 3/177.

[83] Ibn Abi Hatim, *Tafsir Al-Quran Al-Azim*, 1/254, Nizar Mustafa Al-Baz Library, Saudi Arabia, 3rd Edition, 1419 AH; Al-Suyuti, *Al-Muhadhdhab Fi Ma Waqa'a Fi Al-Quran Min Al-Mu'arab*, p. 104, Fadalah Press, undated.

[84] Al-Tabari, Jami' Al-Bayan, 2/659.

[85] Maki ibn Abi Talib, Al-Hidayah Ila Bulugh Al-Nihayah, 1/497.

[86] See: Al-Razi, *Mafatih Al-Ghayb*, 4/97; Al-Wahidi, *Al-Wajiz*, p. 136; Al-Khazin, *Lubab Al-Tawil Fi Ma'ani Al-Tanzil*, 1/89; Al-Samarkandi, *Bahr Al-Uloom*, 1/101.

[87] See: Ibn Taymiyyah, Sharh Umdat Al-Fiqh, 2/509, Dar Ata'at Al-Ilm, Riyadh, 3rd Edition, 1440 AH - 2019 AD.

[88] Al-Shafi'i, Al-Risalah, p. 34, Mustafa Al-Babi Al-Halabi and Sons, Egypt.

[89] See: Al-Alusi, Ruh Al-Ma'ani, 1/408

4.   **Terms: (Wajhah) – (Qiblah)**

Quranic Verse: (*for every nation there is a direction*) [Surah Al-Baqarah 148]. Reading: Abu ibn Ka'b read (and for every qiblah), while the others read "ولكل وجه" (and for every direction)[90].

First: Opinions of Linguists

a. Analysis of the Word " Wajhah ":

Ibn Faris stated: "The root of (wajh) is formed from the letters (waw), (jeem), and ه (haa), which indicates facing something. The face is the direction of everything, and Wajhah is any position that one faces.[91]" He noted that facing implies confrontation, saying: "I sat facing you" (وِجاهَكَ)[92].

b. Analysis of the Word " Qiblah ":

Ibn Faris explained that the root (qaf), (baa), and (lam) also indicates facing something. The term " **Qiblah** " is derived from the direction that people face during prayer, meaning it is a point of attention. He noted: "To act qiblan means to face something.[93]

The expression "Neither has it a direction nor a back" refers to someone who is lost regarding their direction." Thus, " **Qiblah** " relates to the direction one faces, and " Wajhah " can be synonymous with " **Qiblah**."[94]

Second: Opinions of Scholars of Tafsir

Al-Qurtubi stated: "The term Wajhah is derived from facing, and the meanings of Wajha , direction, and qiblah are the same, referring to the qiblah."[95]

Al-Zamakhshari mentioned: " Wajhah means qiblah, and in the reading of Abu it is ' and for every qiblah."[96]

Abu Hayyan interpreted " for every nation there is a direction" [Surah Al-Baqarah: 148] as meaning "for every prophet there is a qiblah," as said by Ibn Abbas. He added that each king or messenger with a law has a direction or qiblah, thus reinforcing that " Wajhah" refers to qiblah[97].

This is the opinion of the majority of scholars of interpretation.[98]

It becomes clear from the linguistic analysis and interpretive explanation that there is a synonymy between the words "direction" and "qiblah" in this Quranic context. The word "direction" indicates facing and approaching something, while the word "qiblah" refers to the specific direction that a person faces and toward which they turn. Thus, both terms express the direction that a person adopts and embraces.

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[90] Al-Zamakhshari, *Al-Kashaf*, 1/205.

[91] Ibn Faris, *Maqayis Al-Lugha*, 5/53.

[92] Al-Jawhari, *Al-Sihah*, 6/2255.

[93] Ibn Faris, Maqayis Al-Lugha, 5/53.

[94] See: Ibn Manzur, Lisan al-Arab, 540/11-556, Al-Jawhari, Al-Sahha, 1795/5.

[95] Al-Qurtubi, Al-Jami' Li-Ahkam Al-Quran, 2/110.

[96] Al-Zamakhshari, Al-Kashaf, 1/205.

[97] Abu Hayyan, Al-Bahr Al-Muhit, 2/36.

[98]. See: Al-Baydawi, Anwar Al-Tanzil wa Asrar Al-Ta'wil, 1/113, Dar Ihya' Al-Turath Al-Arabi, Beirut, 1st Edition, 1418 AH;

   Al-Baghawi, Ma'alim Al-Tanzil, 1/64; Al-Qasimi, Mahasin Al-Tawil, 1/429.

This is what led linguists and scholars of interpretation to clarify the meaning of each word in relation to the other. Linguists state that "the direction of someone" means "the direction he faces[99]." They also say "he has no direction" refers to someone who is lost regarding their path, and "what is the direction of his speech" means "what is the direction of his words," while "from where did I direct you" means "from where did I guide you?"[100]

Thus, "direction" is synonymous with "qiblah," and "facing" refers to confrontation or facing[101]. Imam Al-Qurtubi emphasized this synonymy, stating that "direction" and "position" are one and the same, and that the intended meaning is "qiblah."[102]

5.   Terms: Equal (Sawa) – Justice (Adl)

Quranic Verse: (***Say, O People of the Scripture, come to a word that is equitable between us and you***) [Surah Al-Imran: 64].

Abdullah ibn Mas'ud read "to a word of justice," while the others read "to a word that is equitable."[103]

First: Opinions of Linguists

a. Analysis of the Word "Equal" (Sawa):

Ibn Faris stated, "The root consisting of the letters Seen, Waw, and Yaa, indicates straightness and moderation between two things. It is said that 'this does not equal that,' meaning it does not correspond[104]." He explained that "equal" means justice, and "equality" refers to equivalence[105].

b. Analysis of the Word "Justice" (Adl):

Justice among people is when one is acceptable and balanced. To judge fairly means to treat equally. Saying "one is equivalent to another" means "one is equal to another," and "I made them equal.[106]"

Second: Opinions of Scholars of Interpretation

Al-Wahidi interpreted "equal" as "justice," and similarly in the reading of Abdullah: "to a word of justice between us and you[107]."

Al-Samarkandi stated that "a ***word that is equitable between us and you***" means "a word of justice between us and you," referring to Abdullah ibn Mas'ud's reading of "to a word of justice between us and you.[108]"

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[99] Ibn Faris, Maqayis Al-Lugha, 5/53

[100] Al-Jawhari, Al-Sihah, 5/1795.

[101] See: Lisan al-Arab, 11/540-556

[102] Al-Qurtubi, Al-Jami' Li-Ahkam Al-Quran, 2/110.

[103] See: Al-Farra, *Ma'ani Al-Quran*, 1/220; Al-Samarkandi, *Bahr Al-Uloom*, 1/221; Ibn Atiyyah, *Al-Muharrar Al-Wajiz*, 1/449; Al-Qurtubi, *Al-Jami' Li-Ahkam Al-Quran*, 4/106; Abu Hayyan, *Al-Bahr Al-Muhit*, 3/194; Al-Khatib, *Mu'jam Al-Qira'at Al-Qur'aniyya*, 1/513.

[104] bn Faris, *Maqayis Al-Lugha*, 3/112.

[105] See: Ibn Manzur, *Lisan Al-Arab*, 14/412; Al-Jawhari, *Al-Sihah*, 6/2385; Al-Raghib, *Al-Mufradat*, p. 251

[106] See: Ibn Manzur, Lisan Al-Arab, 11/432; Ibn Faris, Maqayis Al-Lugha, 4/246.

[107] Al-Wahidi, Al-Tafsir Al-Basit, 5/328.

[108] Al-Samarkandi, Bahr Al-Uloom, 1/221.

Al-Qurtubi noted, "Equal means justice, and in Abdullah's reading it is 'to a word of justice between us and you.[109]'"

Thus, scholars of interpretation interpreted "equal" as "justice."[110]

From the above, we conclude that the terms "equal" and "justice" are synonymous in the context, as both indicate justice and equality, which is the intended meaning in the text. Scholars of interpretation did not differentiate between them. Al-Zajjaj stated, "Equal means justice, and justice is referred to as equal.[111]"

The intended meaning of the word "equal" is the word of monotheism, which is a word of justice, as it entails equality and fairness among people.

7. Terms: Hasb – Hatab – Hadb

Quranic Verse: (***indeed, you [disbelievers] and what you worship other than Allah are the firewood of Hell. You will be coming to [enter] it.***) [Surah Al-Anbiya: 98].

Abu, Ali, Aisha, and Ibn Al-Zubair read "wood," Ibn Abbas read "fuel," and the others read "fuel."[112]

First: Opinions of Linguists

Linguists state that "hasb" refers to what is thrown into the fire, meaning fuel, and it is also said to mean wood in general. It is noted that this term is a dialect from Yemen.

As for "hatab," it is well-known and considered a term for fuel. It is said to be a variant of "hasb." However, "hatab" cannot be called "hasb" until it is used to stoke the fire.

On the other hand, "hadb" is a variation of "hasb." Ibn Abbas read "the fuel of Hell." Al-Farra said it refers to "hasb," and "hadb of fire" means to raise it. He added that anything used to ignite or stoke the fire is "hadb[113]."

Second: Opinions of Scholars of Tafsir

Ibn Abbas narrated that "hasb" means wood in the Zanj language. Al-Farra noted that "hasb" means wood in the dialect of the people of Yemen. Al-Haytham ibn Adi said it is a term from the Abyssinians. Ikrimah stated that "the fuel of Hell" refers to the wood of Hell in the Abyssinian language. Mujahid, Ikrimah, and Qatada affirmed that "hasb" means its wood. Al-Dhahak explained that "the fuel of Hell" refers to what is thrown into it.[114]

Al-Alusi mentioned "hatab," "hasb," and "hadb," concluding that they all mean the same. [115]

Ibn Kathir cited the opinions of the companions and followers, stating that all are similar.[116]

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[109] Al-Qurtubi, Al-Jami' Li-Ahkam Al-Quran, 4/106.

[110] See: Ibn Kathir, Tafsir Al-Quran Al-Azim, 2/47; Al-Baghawi, Ma'alim Al-Tanzil, 2/49; Al-Alusi, Ruh Al-Ma'ani, 2/186; Ibn Kathir, Tafsir Al-Quran Al-Azim, 1/371, Dar Al-Turath Library.

[111] Ibn al-Jawzi, The Path of the Prophet, 290/1, Dar al-Kitab al-Arabi, Beirut, 1st ed. - 1422 AH.

[112] See: Ibn Jinni, Al-Muhtasib, 2/111; Abu Hayyan, Al-Bahr Al-Muhit, 7/469; Al-Qurtubi, Al-Jami' Li-Ahkam Al-Quran, 11/343; Al-Alusi, Ruh Al-Ma'ani, 9/91; Ibn Atiyyah, Al-Muharrar Al-Wajiz, 4/101; Zad Al-Masir, 5/390; Al-Khatib, Mu'jam Al-Qira'at Al-Qur'aniyya, 6/60

[113] See: Ibn Manzur, Lisan Al-Arab, 1/320-321; Al-Zubaidi, Taj Al-Arous, 2/282; Al-Fayruzabadi, Al-Qamus Al-Muhit, p. 74-75; Al-Jawhari, Al-Sihah, 1/112-113.

[114] See: Ibn Kathir, Tafsir Al-Quran Al-Azim, 5/331; Al-Alusi, Ruh Al-Ma'ani, 9/91.

[115] Al-Alusi, Ruh Al-Ma'ani, 9/91

[116] See: Ibn Kathir, Tafsir Al-Quran Al-Azim, 5/331.

Ibn Atiyyah explained that "hasb" is what ignites the fire, either because it is thrown into it or because it is a term for wood when thrown. He added that "hadb" also refers to what is thrown into the fire to ignite it[117].

From the above, we conclude that the terms "hasb," "hatab," and "hadb" are synonymous, as they are considered languages for the same meaning. Ibn Jinni stated that "hadb" with an open "d" and "hasb" both refer to wood, indicating three variations: "hatab," "hadb," and "hasb.[118]" Al-Alusi confirmed this synonymy, stating that they all mean the same[119].

We can say that the synonymy among them is partial, as they all convey the same idea of anything that is thrown into the fire to ignite it, whether it is wood or stones. "Hasb" is a general term that encompasses anything thrown into the fire, while "hatab" specifically refers to wood, which is well known, and "hadb" can be another term for wood or anything that fuels the fire.

9. Terms: "Saihah" Cry – Zaqiyah

Quranic Verse: ***(It was not but one shout, and immediately they were extinguished)*** [Surah Yaseen: 29].

Reading*: Ibn Mas'ud and Abdur-Rahman ibn Al-Aswad* read "It was not but one cry."[120]

First: Opinions of Linguists

a. Analysis of the Word "Cry":

The root consisting of the letters (sad, yaa and haa) indicates a strong sound, or a voice at its highest capacity, applicable to humans and others.[121]

b. Analysis of the Word "Zaqiyah":

The root (zaqa, yazoqo) means to cry out, and every crier is referred to as. The term "Zaqiyah" means a loud cry[122].

Second: Opinions of Scholars of Tafsir

The majority of scholars of interpretation agree that the meaning of "Zaqiyah" is "the loud cry **"Saihah**."[123]

From the above statements by linguists and interpreters, it is evident that the terms "Cry, **Saihah**" and "Zaqiyah" are synonymous in the Quranic context, both indicating a loud, powerful sound. This synonymy has been confirmed by both Al-Baghawi and Ibn Khalawayh.

Al-Baghawi mentioned both readings and concluded that "the meaning in both is the same."[124] Ibn Khalawayh stated, "The terms 'Zaqiyah' and 'Cry' **Saihah**, are equivalent."[125]

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[117] See: Ibn Atiyyah, Al-Muharrar Al-Wajiz, 4/101.

[118] Ibn Jinni, Al-Muhtasib, 2/111.

[119] Al-Alusi, Ruh Al-Ma'ani, 9/91

[120] Ibn Jinni, Al-Muhtasib, 2/206.

[121] See: Ibn Faris, Maqayis Al-Lugha, 3/324; Ibn Manzur, Lisan Al-Arab, 2/521; Al-Fayruzabadi, Al-Qamus Al-Muhit, p. 230.

[122] See: Ibn Manzur, Lisan Al-Arab, 14/357; Al-Jawhari, Al-Sihah, 6/2368; Al-Khalil, Al-Ayn, 5/192.

[123] See: Ibn Atiyyah, Al-Muharrar Al-Wajiz, 4/452; Al-Shawkani, Fath Al-Qadir, 4/421, Dar Al-Kalim Al-Tayyib, Beirut, 1st Edition, 1414 AH; Al-Qurtubi, Al-Jami' Li-Ahkam Al-Quran, 15/22; Al-Thalabi, Al-Kashf wal-Bayan, 22/270, Dar Al-Tafsir, Jeddah - Saudi Arabia, 1st Edition, 2015 AD.

[124] Al-Baghawi, Sharh Al-Sunnah, 4/508.

[125] Ibn Khalawayh, I'raab Al-Qira'at Al-Sab' wa 'Ilalaha, Dar Al-Kutub Al-Ilmiyah, Beirut, 1st Edition, 1327 AH - 2006 AD, p. 20

11. Terms: (Al-'Ahn) – (Al-Suf), Wool

Quranic Verse: (***And the mountains will be like wool, fluffed up***) [Surah Al-Qari'a: 5].

Reading: Ibn Mas'ud read "as Al-Suf" (like wool)[126], while the others read "as Al-'Ahn " (like wool, fluffed).

First: Opinions of Linguists:-

According to linguists, "Al-'Ahn " refers to dyed wool, as dye softens it. It is also said that " Al-'Ahn " means wool in general, meaning all "suf" wool is considered " 'Ahn."[127]

Second: Opinions of Scholars of Tafsir:

Al-Razi stated regarding the verse (***And the mountains will be like wool, fluffed up***) that " Al-'Ahn " refers to wool of various colours[128]. Al-Qurtubi explained that it is wool that is fluffed by hand, and linguists say " Al-'Ahn " is dyed wool[129]. Al-Alusi noted that it refers to wool in general[130]. *Al-Baghawi* compared it to fluffed wool[131].

From the above, we conclude that the terms " Al-'Ahn" and "(Al-Suf), Wool " are partially synonymous, as they both refer to the same material, known as wool, and illustrate the scene of mountains scattering in the air. However, the term " Al-'Ahn " uniquely indicates dyed wool of various colors, reflecting the colorful diversity of mountains when they scatter in the air, vividly depicting the Quranic imagery of mountains with colors as they are fluffed in the air.

CONCLUSION

We have, by the grace of Allah and His guidance, completed the research titled "Synonymy in Irregular Quranic Readings" and have reached the following conclusions:

1. The disagreement among scholars regarding synonymy is a formal one. Those who deny synonymy believe that it can only be established with complete correspondence between terms, while those who affirm synonymy argue that it can exist even with partial correspondence between words.

2. The differing positions of interpreters regarding terms show that those who deny synonymy sometimes resort to it, claiming that the meanings are the same.

3. Focusing solely on meanings is debatable, as the occurrence of synonymous terms in the Quran has other considerations beyond meaning, such as the aesthetic quality of the term in a specific context, its appropriateness, or its lightness, among other factors.

4. There is a significant discussion about synonymy in readings, especially the irregular ones.

5. The presence of some terms that are completely synonymous in conveying meaning within the Quranic context.

6. The occurrence of some terms that have partial synonymy.

RECOMMENDATION

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126 See: Ibn Jinni, Al-Muhtasib, 1/35; Al-Zamakhshari, Al-Kashaf, 4/279.

127 Ibn Faris, Maqayis Al-Lugha, 4/177; Ibn Manzur, Lisan Al-Arab, 13/297; Al-Raghib, Al-Mufradat fi Gharib Al-Quran, p. 354.

128 Al-Razi, Mafatih Al-Ghayb, 32/73.

129 Al-Qurtubi, Al-Jami' Li-Ahkam Al-Quran, 20/165.

130 Al-Alusi, Ruh Al-Ma'ani, 15/448.

131 Al-Baghawi, Ma'alim Al-Tanzil, 8/513.

I recommend that researchers expand their study of synonymy in irregular readings, as this area is rich and abundant with synonymous terms.

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