

A SEMANTIC ANALYSIS OF POLYSEMY BASED ON SAEED'S LEXICAL RELATIONS THEORY IN THE ENGLISH TRANSLATION OF SURAH AL-WAQIAH BY DR. MUSTAFA KHATTAB

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ABSTRACT

This study aims to identify the types of polysemy, analyze the process of meaning change, and describe the contextual interpretation of polysemous words in the English translation of Surah Al-Waqiah by Dr. Mustafa Khattab. The primary focus of this research is to explore how complex sacred text meanings are transferred into English without losing their theological essence through precise lexical choices. This research employs a qualitative textual analysis method with a semantic analysis approach. Data were collected through a documentation study of The Clear Quran translation and analyzed using the lexical relations theory by John I. Saeed and cognitive semantic theory. Especially the polysemy theory. John I. Saeed defines polysemy as a universal human language that words have a certain plasticity of meaning that allows speakers to change their meanings to suit different usage contexts. The data analysis process followed Miles and Huberman's interactive model, including data reduction, data display in analysis tables, and conclusion drawing. The results reveal 10 significant polysemous data points, classified into two types: Regular Polysemy (9 data) and Irregular Polysemy (1 data). The dominance of Regular Polysemy indicates that the translator tends to use words with systematic and productive patterns of meaning shift in English, such as spatial and vertical metaphors. The identified processes of meaning change are dominated by metaphorical extension through image schemas of position and direction, such as right, left, foremost, and elevate, as well as metonymical shifts in describing natural phenomena. Regarding translation strategy, Dr. Mustafa Khattab utilizes a literal translation method supported by explication techniques through the use of brackets to maintain theological accuracy and minimize the risk of semantic loss. These findings confirm that the use of appropriate semantic devices can bridge the limitations of human language in describing the transcendental reality of Judgment Day. This research contributes to the semantic study of the Quran and provides insights into linguistic strategies for translating sacred texts into English for modern readers.

KEYWORDS:

Polysemy, Surah Al-Waqiah, Mustafa Khattab, Semantic Analysis, Sacred Texts

ABSTRAK

Penelitian ini bertujuan untuk mengidentifikasi jenis polisemi, menganalisis proses perubahan makna, dan mendeskripsikan interpretasi kontekstual kata-kata polisemik dalam terjemahan bahasa Inggris Surah Al-Waqiah oleh Dr. Mustafa Khattab. Fokus utama penelitian ini adalah mengeksplorasi bagaimana makna teks suci yang kompleks dialihkan ke dalam bahasa Inggris tanpa kehilangan esensi teologisnya melalui pemilihan leksikal yang tepat. Penelitian ini menggunakan metode kualitatif analisis teks dengan pendekatan analisis semantik. Data dikumpulkan melalui studi dokumentasi terhadap teks terjemahan The Clear Quran dan dianalisis menggunakan teori hubungan leksikal dari John I. Saeed serta teori semantik kognitif. Khususnya teori polysemy. John I. Saeed mendefinisikan polysemy sebagai bahasa manusia yang universal bahwa kata-kata memiliki plastisitas makna tertentu yang memungkinkan penutur untuk mengubah makna mereka agar sesuai dengan konteks penggunaan yang berbeda. Proses analisis data mengikuti model interaktif Miles dan Huberman yang meliputi reduksi data, penyajian data dalam tabel analisis, dan penarikan kesimpulan. Hasil penelitian menunjukkan adanya 10 data kata polisemik yang signifikan, yang diklasifikasikan ke dalam dua jenis: Regular Polysemy (9 data) dan Irregular Polysemy (1 data). Dominasi Regular Polysemy menunjukkan bahwa penterjemah cenderung menggunakan kata-kata dengan pola pergeseran makna yang sistematis dan produktif dalam bahasa Inggris, seperti metafora spasial dan vertikal. Proses perubahan makna yang ditemukan didominasi oleh perluasan metaforis (metaphorical extension) melalui skema citra posisi seperti right, left, foremost, dan elevate, serta pergeseran metonimi (metonymical shift) pada pendeskripsian fenomena alam. Dalam hal strategi penerjemahan, Dr. Mustafa Khattab menggunakan metode terjemahan literal yang didukung oleh teknik eksplisitasi melalui penggunaan tanda kurung untuk menjaga akurasi teologis dan meminimalisir risiko kehilangan makna (semantic loss). Temuan ini menegaskan bahwa penggunaan perangkat semantik yang tepat dapat menjembatani keterbatasan bahasa manusia dalam menggambarkan realitas transendental hari kiamat. Penelitian ini memberikan kontribusi pada studi semantik Al-Qur'an dan memberikan wawasan mengenai strategi linguistik dalam menerjemahkan teks suci ke dalam bahasa Inggris bagi pembaca modern.

KATA KUNCI:

Polisemi, Surah Al-Waqiah, Mustafa Khattab, Analisis Semantik, Teks Suci.

INTRODUCTION

The study of linguistics, especially in the field of semantics, the analysis of the relationship between meanings between words or known as lexical relations (Hurford et al., 2007) this is one of the important aspects to understand the meaning contained in the text in more depth. Lexical relation is a semantic study that discusses the relationship between meanings such as synonyms, antonyms, hyponymy, homonymy, homophone, homograph, polysemy, and meronymy, as well as the relationship between parts and the whole or members in a collection. This analysis becomes significant when applied to religious texts such as the Qur'an which are known to have a lexical richness and a high depth of meaning.

For more specific Analysis the author will emphasize the focus to the Polysemy analysis. Where this research is only identifying one category because with this theory will complete the understanding of interpretation through semantic scope. Polysemy is the one of category from Lexical relation. So, it can be defined that Polysemy is one where a word has several very closely related senses (Hurford et al., 2007) and John I. Saeed also defines the Polysemy as "It seems to be a universal of human language that words have a certain plasticity of meaning that allows speakers to shift their meaning to fit different contexts of use"(Saeed, 2016).

Polysemy occurs when a term acquires connotation in a specific context of usage, thus assuming a different sense. (Di Nunzio et al., 2024)¹ Polysemy is divided into two type that will be used as a classification of polysymous words in the analysis, these are classification of polysemous words the first is regular polysemy, it is the systematically type, which every meaning of polysemous word is predictable. And then the second one is Irregular polysemy, the irregular one is a type that unpredictable, the relationships between meanings do not always follow clear rules, tending to be based on specific metaphorical similarities or associations.

The process of changing meaning is formed by two processes, these are the processes to form polysemous words, the first is metaphorical process methaphorical process is the word meaning that is expanded based on similarities or analogies between one concept and another, metaphor is actually figurative language that existed in literature works, it is usually used in poem, song, etc. the other hand, metaphor in language used, it can be a system to expand the meaning. Metaphors are obtained by comparing one thing with another and between these two things there is usually a similarity(Yusuf, 2021) Knowles and Moon said that metaphor is the use of language to refer to something other than

¹ Vanessa Bonato 1,*, Giorgio Maria Di Nunzio 2 and Federica Vezzani, 2024, ANovelApproach to Semic Analysis: Extraction of Atoms of Meaning to Study Polysemy and Polyreferentiality, Italy:

what was originally intended or its literal meaning and metaphors express similarities or make connections between two things². The second one is Metonymical Process, metonymy is a process is expansion of meaning based on association or proximity between two things, metonymy is usually discussed with Metaphor, metonymy is often used in our daily life. Metonymy describes the relationship of an entity between a part and a whole or a relationship based on association (Yusuf, 2021) According to Keraf, in Yusuf article, Metonymy is a figure of speech that used word closely associated with another word³. Furthermore, metonymy is a part of a concept of process in expanding the meaning of word.

The classification of word that is related into polysemy analysis. According to the new relatable research, are mentioned there are four types of classification of word in polysemy, namely nouns, adjectives, verbs, nouns and adverbs. (Febriani & Arifin, 2021). Noun Polysemy is a word or group of words that expresses a name⁴ Noun can be a name of person, animal, place, ect. Meanwhile, an adjective polysemy is a word used to describe, limit, attribute, and add a meaning to a noun or pronoun. And then, Verbs polysemy is a word/group of words used to describe/state an act, event, existence, experience, condition, and relationship between two things. The last one is adverb polysemy, an adverb is a word that is used to limit and provide more information about a verb, another adverb, or an entire sentence. Or, a word used to describe how, where, when, and why an act is done or occurs.⁵ This quoted from (Achmad & Abdullah, 2012; Dhanawati & Satyawati, 2015) (Febriani & Arifin, 2021)

Translation is a process to transfer an idea in bilingual language. It means translation is transferring SL (Source Language) to TL (Target Language) or it can be defined as the process of converting text from one language to another while keeping the original meaning intact. 1 Peter Newmark also explained that the translation is “rendering the meaning of a text into another language in the way that the author intended the text. Common sense tells us that this ought to be simple, as one ought to be able to say something as well in one language as in another. (Newmark, 1988)

² Yusuf M, 2021, *Metafora dan Metonimi Sebagai Pembentuk Polisemi*, Indonesia: Pesona Jurnal Kajian Bahasa dan Sastra Indonesia, Page: 64

³ Yusuf M, 2021, *Metafora dan Metonimi Sebagai Pembentuk Polisemi*, Indonesia: Pesona Jurnal Kajian Bahasa dan Sastra Indonesia, Page:66

⁴ Febriani I and Arifin S, 2021, *Polisemi Pada Akun Instagram Komik Grontol Januari Sampai Maret 2020 (Kajian Semantic) DIKLASTRI: Pendidikan, Pembelajaran, Linguistik, Bahasa Indonesia dan Sastra Indonesia*, Page: 6-7

⁵ Febriani I and Arifin S, 2021, *Polisemi Pada Akun Instagram Komik Grontol Januari Sampai Maret 2020 (Kajian Semantic) DIKLASTRI: Pendidikan, Pembelajaran, Linguistik, Bahasa Indonesia dan Sastra Indonesia*, Page: 7

In translation has a several methods to be used there are Word-for-word translation, Literal Translation, and faithful translation. On this research the data is taken from Dr. Mustafa Khattab, he used literal translation on his translated Quran. Literal Translation is The SL grammatical constructions are converted to their nearest TL equivalents but the lexical words are again translated singly, out of context. As a pre-translation process, this indicates the problems to be solved (Newmark, 1988). with this method the translation is easier to understand because the language is common language with clarity and accessibility for contemporary readers.

Dr. Mustafa Khattab is a Canadian-Egyptian scholar, writer, and translator of the Qur'an who is best known for translating *The Clear Quran*® series. He earned his Ph.D. from Al-Azhar University, memorized the Qur'an at a young age, and has expertise in Qur'an reading. Dr. Khattab has contributed to important Islamic works, taught, and served as an imam in various communities. And Khattab's translation has been officially approved by Al-Azhar and endorsed by the Canadian Council of Imams as well as many other Muslim organizations and scholars around the world.

The selection of Mustafa Khattab's translation is not arbitrary. His work, *The Clear Quran*, is widely recognized for its communicative and reader-friendly style, which aims to bridge the gap between classical Arabic and modern English readers. One of its distinctive features is the use of explicitation strategies, such as the addition of explanatory words in brackets, to clarify implicit meanings in the source text. This makes it a particularly relevant object for semantic analysis, especially in examining how polysemous meanings are preserved, reduced, or expanded in translation.

Polysemy study evolves continuously in the field of study of Al-Quran, Polysymous words in al-quran is not only for adding the beauty of Al-quran but improving the understanding in depth interpretation trough Polysemy theory, When exploring the linguistic study of the Quran, polysemous are seen to play a very important role because they reflect the richness and subtlety of the Arabic language used in this holy book of Muslims(Syafiqah et al., 2024)

It can be concluded that polysemy in the Quran exists and illustrates the appreciation, height and beauty of Allah's verses in revealing the meaning and conveying revelation so that it becomes the greatest miracle until the Hereafter.⁶

Al Quran has been designated as the holy book of Muslims, which contains all the teachings, commands, prohibitions and rules, not just an Arabic literary

⁶ Aina Syafiqah Ahmad Thobroni and Suzana Sulaiman, 2024, Analisis Polisemi Kata Al-hikmah dalam Al-Quran, Malaysia: INTERNATIONAL JOURNAL OF ISLAMIC PRODUCTS AND MALAY CIVILIZATION © PENERBIT UNIVERSITI SULTAN ZAINAL ABIDIN, Page: 48

work(Kembaren et al., 2024).⁷ But, The Qur'an is often ambiguous about many issues that are inconsequential to its central message, allowing one to read multiple interpretations into its passages.(Haleem, 2017) therefore, a misunderstanding of the Qur'an can lead to a deviant interpretation from the true teachings (Rohman, 2018) ⁸

The intersection between polysemy and sacred texts creates a unique linguistic challenge known as 'semantic loss.' In translating Surah Al-Waqiah, Dr. Mustafa Khattab often employs a literal method to ensure clarity for modern readers. the sacredness of the Qur'anic text lies in its 'multivalence'—where one word can signify multiple theological truths simultaneously. (Haleem, 2017) This phenomenon, which has historically been categorized as Al-Wujuh wa al-Nazhair, suggests that a single word equivalent in English might narrow down the expansive meaning intended in the original Arabic.

Translating Arabic polysemy in the Qur'an remains a major challenge because the accuracy of meaning is highly *context-dependent*.(Kembaren et al., (2024) This problem is related to the theory of *untranslatability*, this concept is not merely a linguistic observation but a theological and epistemological assertion deeply rooted in islamic tradition (Almjlad, 2025)⁹ In many translations, the original text is not fully reproduced or the intended meaning is conveyed. Another element that poses a challenge for Quran translators is the sacredness of the original Arabic language text, which is deemed to be the verbatim word of God (Allah)(Al-Tarawneh, 2025)

Consequently, although Khattab's translation succeeds in terms of *accessibility*, there is a risk of reducing the profound polysemic essence of the eschatological terms in Surah Al-Waqiah, such as the word *al-waqi'ah* itself, which not only means "event", but also contains a metaphysical dimension of certainty and tremor.

Several previous studies have explored the lexical relationship in the text of the Qur'an and its translation. One of them is research by Winda Rahmadani Siregar(Siregar et al., 2021) which analyzes lexical relationships in the English translation of Surah Al-Kahf. This study shows the dominance of synonyms as the most frequently found form of lexical relationships. Meanwhile, research by (Mikhtadh & Nasir, 2023)conducted a contrasting study between the Bible and the Qur'an, particularly in prayer verbs, and found that although there are similarities in the use of synonyms and antonyms, there are also significant

⁷ Kembaren F, Daulay E, Husna Lubis, and Siregar R, 2024, Translation of Arabic Polysemy in The Holy Quran: A comparative Analysisi, SUMUT: SCOPE Journal of English Language Teaching, Page: 1

⁸ Rohman T, 2018, Analisis Semantik: Polisemi Verba QAMA dalam Al-Quran, Surabaya: JURNAL PENELITIAN BAHASA, SASTRA, DAN BUDAYA ARAB

⁹ Alamjlad, 2025, Semantic untranslatability in Quranic discourse: challenges and contextual remedies in English translation. Page: 6

semantic differences due to different religious contexts. On the other hand, (Ghazwan Abid Jasim, 2022) deeply analyze synonyms in Surah Yusuf and emphasize that the choice of words in the Qur'an contains a very careful rhetorical content, even on words that appear to have similar meanings.

These studies show that the analysis of lexical relationships in Qur'an translations can reveal the complexity of meaning as well as semantic strategies in conveying divine messages to non-Arab readers. However, the three studies, none have specifically examined Surah Al 2 Waqiah as an object of study. In fact, this Surah has a very rich eschatological and symbolic content, so it is interesting to analyze in terms of lexical choices in translation. Although previous studies have examined lexical relations in Qur'anic translations, most of them focus on general categories such as synonymy or antonymy. Very limited research specifically addresses polysemy as a central analytical focus. Moreover, no prior study has examined polysemy in the English translation of Surah Al-Waqiah by Mustafa Khattab. This indicates a clear research gap in both the object of study and the analytical focus.

Therefore, this study aims to make a new contribution by analyzing the types of lexical relationships in the English translation of Surah Al-Waqiah by Dr. Mustafa Khattab, a contemporary translator known for his communicative and straightforward approach. This research not only complements the semantic study of Qur'anic texts, but also provides a broader understanding of how meaning in sacred texts can be carried into other languages without losing their substantial message. The contribution of this research is important because it will show the extent to which lexical relationships are used to convey theological and philosophical meanings in Surah Al Waqiah, as well as how translators use semantic devices to maintain the integrity of the message. Using John I. Saeed's theory of lexical relations, this study will identify, classify, and analyze each lexical relationship that appears in translated texts, thus providing a more comprehensive picture of the semantic strategies used in translating sacred texts into English.

This study offers a novelty contribution by focusing specifically on polysemy in the English translation of Surah Al-Waqi'ah, analyzed through the framework of lexical relations theory. Unlike previous studies, this research not only identifies types of polysemy but also examines the processes of meaning change and their contextual interpretation within translated verses. Additionally, by analyzing Khattab's translation, this study provides new insights into how modern translation strategies handle semantic complexity in sacred texts.

One of the fundamental problems in translating the Qur'an lies in the complexity of polysemous words, which often carry multiple related meanings simultaneously. When translated into English, these meanings may be reduced,

simplified, or shifted, leading to potential semantic loss. This issue becomes particularly critical in eschatological verses, such as those found in Surah Al-Waqi'ah, where the language is highly symbolic and metaphorical. Based on this problem, the study formulates three main research questions: (1) what kinds of polysemous words are found in the English translation of Surah Al-Waqi'ah by Dr. Mustafa Khattab; (2) how the process of meaning shifts occurs in each of these polysemous words; and (3) how these polysemous words are interpreted within the context of the translated verses.

METHOD

This study employs a qualitative textual analysis approach, focusing on the semantic interpretation of polysemous words in a written text. Textual analysis is a type of qualitative analysis that focuses on the underlying ideological and cultural assumptions of a text (Arya, 2020)¹⁰ Unlike qualitative research that involves human participants, this study is categorized as library research, as it relies on textual data rather than social interaction.

Qualitative research is an ongoing process of proliferation with new approaches and methods appearing and it is being taken up by more and more disciplines as a core part of their curriculum (Kuckartz, 2014)¹¹ This method is appropriate because the objective of this research is to analyze linguistic phenomena within a text, rather than to investigate human behavior or social interaction.

As for the type of this research is using Miles and Huberman model which is the processing data will be divided into three parts (Qomaruddin & Sa'diyah, 2024)

- The first is data reduction. This part makes the data is simplified for identifying the important information that will be processed to the result,
- The second is data display. The data will be processed to be categorization of lexical relation it must be a table for dividing it. So the data will be displayed as a table.
- The third is conclusion drawing. After all data have been processed the author will be concluding the result.¹²

¹⁰ Aneri Arya, 2020, An Overview of Textual Analysis as a Research Method for Cultural Studie, Gujarat: INTERNATIONAL JOURNAL FOR INNOVATIVE RESEARCH IN MULTIDISCIPLINARY FIELD, Page: 173

¹¹ Kuckartz, 2014, Qualitative Text Analysis: A Guide to Methods, Practice & Using Software, London: SAGE Publications Ltd, Page: 18

¹² Qamarudin and Halimah Sa'diyah, 2024, Kajian Teoritis tentang Teknik Analisis Data dalam Penelitian Kualitatif: Perspektif Spradley, Miles dan Huberman, Mojokerto: Journal of Management, Accounting, and Administration, Page: 81-82

This model is appropriate for analyzing linguistic data, particularly in identifying and interpreting polysemous words within a textual corpus. Therefore, this design is appropriate to analyze the types and functions of lexical relations found in the translation of Surah Al-Waqiah by Dr. Mustafa Khattab.

The primary data source of this research is the English translation of Surah Al-Waqiah by Dr. Mustafa Khattab, which is taken from *The Clear Quran®: A Thematic English Translation* Which is accessible via <https://theclearquran.org> / <https://online.theclearquran.org/> or official physical/digital publications. Supporting data may also include secondary sources such as semantic and translation theory books, journal articles, and previous studies related to lexical relations and polysemy.

The translation has been chosen for several reason. First is one of the easiest accesses to look for, it can be searched on the internet that makes the author easy to analyze. The data is also translated with common language with clarity and accessibility for contemporary readers, while also aiming to remain faithful to the original Arabic. The last is the honorable translator, Dr. Mustafa Khattab was chosen as recognized scholar with in Islamic studies and Qur'anic translation, which makes a reliable source for academic research.

Surah Al-Waqi'ah itself is the 56th chapter of the Qur'an, consisting 96 verses, it is thematically significant as it deals with eschatological matters such as resurrection, judgment, and the division of humanity into different groups in the Hereafter. The chapter's rich use of lexical variation and vivid imagery provides a valuable field for semantic and lexical analysis especially polysemy analysis The data specifically consist of words, phrases, and sentences in the English translation of Surah Al-Waqiah that contain semantic features related to Polysemy.

In addition to the primary source, the research will also make use of secondary references, including Oxford dictionaries and tafsir works when needed, to provide deeper insights into the original meanings of the translation. These secondary sources will help strengthen the analysis of how translation choices affect meaning and interpretation.

Thus, the source of data in this study is not only limited to the translated English text of Surah Al-Waqiah, but also supported by the original Arabic text of the Qur'an and relevant secondary literature. This ensures that the lexical relation analysis is conducted comprehensively, taking into account both the linguistic and interpretive dimensions of the Qur'an

The data collection technique in this research was carried out through a documentation study of the English translation text of Surah Al-Waqiah contained in *The Clear Quran* by Dr. Mustafa Khattab. The researcher reads and understands all the verses of Surah Al-Waqiah carefully to get an idea of the

context of the meaning of each word in translation. Next, the researcher identified words or expressions that showed polysemy characteristics, which are lexical forms that have more than one interconnected meaning. Each polysemic word found is then recorded and classified based on its appearance in the translated verses.

To ensure the accuracy of the identification of meaning, the researcher searched for lexical meanings using English dictionaries as well as supporting sources such as classical Arabic dictionaries and Qur'anic interpretations when needed. This step is done to compare the basic and contextual meanings of the polysemous words and to see how they relate to the meaning in the source language. Thus, the data collected is not only textual, but also supported by relevant linguistic and interpretive references to strengthen semantic analysis.

Data analysis in this study was carried out using a semantic analysis approach based on lexical relations theory, especially the concept of polysemy as proposed by John I. Saeed and Hurford, Heasley, and Smith. The data that has been collected is analyzed qualitatively by focusing on the relationship of meaning between meanings in a lexical form. The researcher first classified polysemous words based on their type, namely Regular and Irregular. by paying attention to the degree of interconnectedness and predictability of their meanings.

Furthermore, the researcher analyzes the process of change or expansion of meaning that occurs in each polysemous word by considering the context of the verse and its semantic function in the translation discourse. This analysis is done by interpreting how literal meaning develops into metaphorical, theological, or contextual meaning in English translation. In the next stage, the researcher relates these semantic findings to the translation strategies used by translators, specifically the literal translation approach as proposed in Peter Newmark's translation theory. Through this stage, the researcher examines the extent to which the translator's lexical choices are able to represent or simplify the complexity of the meanings contained in the source text.

The data analysis in this study employs qualitative content analysis to systematically examine polysemous words in the text. Content analysis, as proposed by Krippendorff, is used to interpret textual data by identifying patterns, meanings, and relationships within the language. (Krippendorff, 2018)

In this study, the analysis focuses on classifying types of polysemy based on lexical relations theory, examining the processes of meaning change, and interpreting contextual meanings within the translated verses. The analytical procedure follows several steps, including identifying relevant data, categorizing polysemous words, analyzing their semantic relations, and drawing conclusions based on the observed patterns.

RESULT AND DISCUSSION

No	Verse Translation	Polysemous Word	Type of Polysemy
1.	<i>When the Inevitable Event takes place,” (56:1)</i>	Event	Irregular polysemy + Noun polysemy
2.	<i>then no one can deny it has come (56: 2)</i>	Deny	Regular Polysemy + Verb Polysemy
3.	<i>“It will debase ‘some’ and elevate ‘others’.” (56:3)</i>	Elevate	Regular Polysemy + Verb Polysemy
4.	<i>When the earth will be violently shaken (56:4)</i>	Shaken	Regular Polysemy + Verb Polysemy
5.	<i>“and the mountains will be crushed to pieces” (56:5)</i>	Crushed	Regular Polysemy + Verb Polysemy
6.	<i>becoming scattered ‘particles of’ dust, (56:6)</i>	Dust	Regular Polysemy + Noun Polysemy
7.	<i>you will ‘all’ be ‘divided into’ three groups: (56:7)</i>	Groups	Regular Polysemy + Noun Polysemy
8.	<i>the people of the right, how ‘blessed’ will they be; (56: 8)</i>	Right	Regular Polysemy + Adverb Polysemy
9.	<i>he people of the left, how ‘miserable’ will they be; (56:9)</i>	Left	Regular Polysemy + Adverb Polysemy
10	<i>“And those foremost ‘in faith’ will be the foremost ‘in Paradise’.” (56:10)</i>	Foremost	Regular Polysemy + Adjective Polysemy

Table 1.1

This study is analyzing polysemous words which is existed in surah Al-waqiah especially in english translation. All data are found in The Clear Quran worked by Dr. Mustafa Khattab, he is known using literal translation approach

with communicatively language, Analysis is focusing on identifying the type of polysemous words, process of changes the meaning, and Interpretation of the meaning of words in the context of translated verses, as formulated in the objectives and research questions.

The analysis identified a number of polysemous words in the English translation of Surah Al-Waqi'ah by Mustafa Khattab. These words were analyzed based on their types, processes of meaning change, and contextual interpretations. The findings show that polysemy plays a significant role in conveying meaning in the translated verses, particularly in eschatological contexts.

The findings reveal that most of the identified data belong to regular polysemy, indicating that the relationship between meanings is systematic and predictable. These words often show semantic extensions from their basic meanings into more abstract or evaluative interpretations. In contrast, a smaller number of data are categorized as irregular polysemy, where the relationship between meanings is less predictable and more context-dependent.

In terms of meaning change, the analysis shows that metaphorical processes are more dominant than metonymical ones. Several words demonstrate metaphorical extensions, where meanings shift based on similarity or analogy, particularly in describing abstract concepts such as the afterlife. Meanwhile, metonymical processes occur in fewer cases, where meaning is extended based on associative relationships.

Contextual interpretation plays an important role in determining the intended meaning of polysemous words. The same lexical item may convey different meanings depending on its usage within the verse. This indicates that translation involves not only lexical equivalence but also interpretative decisions that may influence how meaning is conveyed to the reader.

ANALYSIS

1. *When the Inevitable Event takes place,*" (56:1)

First data is taken from khattab's translation in the first verse of surah Al-waqiah which is the origin text is *لَيْسَ لَوْفَعَتِهَا كَادِبَةٌ* (*Laysa li-waq'atihā kādhibah*). Dr. Khattab translates it as: " *When the Inevitable Event takes place,* ". the word that is indicated as a polysemous word is "Event".

a. Identification of Polysemy "Event"

Lexical meaning According to the Oxford Learner's Dictionaries "Event" Has a meaning that is a thing that happens, especially something important or

an event that occurs in a specific place and time, is general and neutral (it can be a meeting, competition, or minor incident).

Contextual Meaning In the context of the opening of Surah Al-Waqiah, the Event refers exclusively to the Day of Judgment. This word carries a load of meaning about the destruction of the universe and the beginning of divine judgment.

b. The type of polysemy

This word “Event” is categorized as a irregular polysemy because it is unpredictable meaning, In the context of the opening of Surah Al-Waqiah, the Event refers exclusively to the Day of Judgment. This word carries a load of meaning about the destruction of the universe and the beginning of divine judgment.

c. The process of changing meaning and interpretation of verse

The changes of meaning of this word “event” is occurred by contextual extension that the context contained in this word is general eschatological context which is caused by semantic specialization, it makes the meaning is narrowed or it is known as semantic narrowing. There is a very sharp narrowing of meaning. Of the millions of possible "events," this word is locked into only one single event that is most powerful.

Use of the word “Event” as a translation, Mr. Khattab has a reason to make a euphemism. it is an alternative refinement of expressions that are considered rude (Fadillah Maha et al., 2024) The use of neutral word (*Event*) to describe something very terrible and extraordinary (end of the day).

Dr. Mustafa Khattab added the adjective “*Inevitable*” to emphasize the polysemic nature. In Arabic, *Al-Waqiah* literally means “the one that happens”, but it is automatically understood as the apocalypse because of its certainty. Khattab uses *Inevitable Event* to ensure that the reader captures the nuances of “certainty” contained in the Arabic root.

2. *then no one can deny it has come. (56: 2)*

This data is taken from Dr. Mustafa Khattab's translation in the 2nd verse. The original text reads: *لَيْسَ لَوْفَعَتِهَا كَاذِبَةٌ* (Laysa li-waq'atihā kādhībah). Dr. Khattab translates it as: “**then no one can deny it has come,**”. *The word which is chosen is “Deny”*

a. *Identification of Polysemy*

“Deny”

According the Oxford Learner’s Dictionary, the meaning of this word is Stating that something is not true, refusing to acknowledge the truth of a statement, or refusing to give something away (common meaning in social interactions).

Contextually this Word refers to the ontological and theological impossibility for anyone to deny or treat the apocalypse as a lie when the event actually happened. This is not just a verbal denial, but a forced acknowledgment by absolute reality.

b. The type of polysemy

The word "deny" is categorized as Regular Polysemy. This word follows the pattern of Illocutionary-to-Ontological Shift. There is a systematic relationship between the *speech act*, "denying" and the state of facts that are "undeniable". The shift from cognitive capacity (refusing to believe) to the inevitability of facts (no room for doubt) is a common pattern in the English lexicon for asserting certainty.

In classification of word, "Deny" in the oxford dictionary is identified as a verb polysemy.

c. The process of changing meaning and interpretation of verse

Modal Extension: The meaning of "deny" shifts from mere human voluntary action to inability (*cannot modality*) due to the strong physical evidence of the event. Dr. Mustafa Khattab uses the phrase "no one can deny" to capture the meaning of the word كَاذِبَةٌ (Kadzibah) In Arabic, which means (liar). In this verse, it is understood by the mufasir as the nature of the event itself (there is no lie in it) or the attitude of the soul that witnessed it.

Khattab chooses a subject-focused sentence structure (*no one*) to emphasize that when the apocalypse comes, the polysemy of the word "lie" will disappear and be replaced by a single absolute truth. The addition of the "*it has come*" clause emphasizes that denial becomes impossible because the object is already present in front of the eyes.

3. "It will debase 'some' and elevate 'others'." (56:3)

This data is taken from Dr. Mustafa Khattab's translation in the third verse. The original text خَافِضَةٌ رَّافِعَةٌ (Khāfiḍatun rāfi'ah). Dr. Khattab translates it as: "It will debase 'some' and elevate 'others'." The word is elected to be Polysemous word is "Elevate"

1. Identification of Polysemy

"Elevate"

This word has a meaning to give somebody/something a higher position or rank, often more important than they deserve, in this word, contextually refers to extreme changes in social and spiritual status in the hereafter. Elevate means exalting the believers to a high degree in heaven.

2. Type of Polysemy

“Elevate”

Followed Vertical Direction-to-Social/Moral Status Metaphorical **pattern**. In many languages, the concept of "bottom" is systematically associated with humiliation/badness, and "top" is associated with glory/goodness. This pattern is very productive (e.g.: *high status, low life, falling from grace, rising to the top*), so the shift in meaning is regular and patterned.

3. the process of changing meaning and interpretation of verse

Metaphorical Extension: The meaning of physical vertical movement is transformed into a moral judgment and eschatological fate. Dr. Mustafa Khattab chose the words "*debase*" and "*elevate*" which have formal and strong nuances. The use of parentheses '*some*' and '*others*' helps to emphasize that the object of this polysemic action is a different group of human beings. This shows how the sacred text uses the orientation of space to depict absolute divine justice.

4. When the earth will be violently shaken (56:4)

This data is taken from Dr. Mustafa Khattab's translation of the 4th verse of Surah Al-Waqiah. In Arabic, the original text reads: *إِذَا رُجَّتِ الْأَرْضُ رَجًا* (Ithā rujjati al-arḍu rajjan). Dr. Khattab translates it with the sentence: "When the earth will be violently shaken,". The word that is the focus of polysemy analysis here is the verb "**Shaken**".

a. Identification of Polysemy

“Shaken”

Lexical meaning of this word Moving something up and down or sideways in short, fast movements (physical movements). But in eschatological context this word has a meaning refers to the total destruction of the earth's structure, not just ordinary vibrations like tectonic earthquakes in general.

b. The type polysemy

Based on the theory of John I. Saeed and Hurford et al., the word "*shaken*" in this context is categorized as Regular Polysemy, because There is a systematic and patterned relationship between basic meaning (physical vibration of objects) and broader meaning (natural phenomena/geological destruction). This shift in meaning follows an *action-process pattern*, in which the action of "shuffling" is applied to a large-scale object (earth) to describe the apocalypse process.

c. Process of changing meaning and interpretation of verse

The extension of meaning of this word is used a Metaphorical Extension. This is the process by which meaning from the physical (concrete) realm is transferred to the abstract (metaphorical) realm. The word

originally referred to human physical activity, but in sacred texts, it is used to describe spiritual concepts or the afterlife.

"The process of changing the meaning of the word [Shaken] occurs through the mechanism of Metaphorical Extension, in which the primary lexical meaning of the physical nature is expanded into a theological-eschatological meaning. This shows that the polysemous words in Dr. Mustafa Khattab's translation are not just variations of words, but a functional transformation to bridge the limitations of human language in describing transcendental events."

Dr. Mustafa Khattab added the adverb "**violently**" to emphasize the polysemy meaning of the word *shaken*. In Arabic, there is an emphasis (*ta'kid*) through *Maf'ul Mutlaq* which is the word رَجًّا "*rajjan*". Khattab's use of the word "**violently shaken**" is an attempt to capture the depth of the sacred meaning (*Sacred Text*) that the vibration is not an ordinary vibration, but a very powerful tremor that marks the end of time. Semantically, this suggests that a single word in English requires an additional adverb to approach the richness of the meaning of a polysemic word in Arabic.

5. "and the mountains will be crushed to pieces" (56:5)

This data is taken from Dr. Mustafa Khattab's translation in verse 5. In the original text it reads: وَبُسَّتِ الْجِبَالُ بَسًّا (Wa bussati al-jibālu bassan). Dr. Khattab translates it as: "And the mountains will be crushed to pieces,". The word is chosen is Crushed

a. Identification of word

Crushed"

Primary Meaning (Lexical) in the oxford dictionary is Pressing or crushing something that is usually hard or dense in texture until it becomes flat, damaged, or destroyed using physical pressure. But in th context of sacred Text: In the context of this verse, crushed refers to the destruction of mountains (enormous geological objects) into small particles. This is not just the destruction of small things in the hands of man, but a manifestation of Divine power over the universe.

b. The type of polysemy

Based on Saeed's (2016) theory, the word "crushed" is categorized as Regular Polysemy. This word follows the Symmetry of Action/Result pattern. There is a systematic relationship between the act of destruction (the physical process) and the end result (the object being shattered into pieces). This pattern is productive because in English linguistics, verbs with destructive meanings often extend their meaning from the small (micro) scale to the cosmic (macro) scale on a regular basis.

c. Process of changing meaning and interpretation of verse

The process of changing the meaning of the word "crushed" occurs through **Metonymical Shift** and **Hyperbolic Extension**. Metonymical Shift: The shift occurred from the focus of "physical stress" to the "end result of destruction". Hyperbolic Extension: The meaning of destroyed is extended to the extreme. If in an daily context crushed may refer to a small object (such as crushing ice or paper), in sacred texts, this meaning has undergone a massive escalation as it is applied to mountains.

Dr. Mustafa Khattab uses the additional phrase "*to pieces*" to capture the effect of *Maf'ul Mutlaq (bassan)* in Arabic, emphasizing the totality of the destruction process. This shows that polysemy in the translation of sacred texts is often strengthened with *intensifiers* to maintain the sacredness of the message

6. becoming scattered 'particles of' dust, (56:6)

This data is taken from Dr. Mustafa Khattab's translation in the 6th verse. The original text reads: فَكَانَتْ هَبَاءً مُنْبَثًا (*Fa kānat habā'an munbath-than*). Dr. Khattab translates it as: "**becoming scattered 'particles of' dust,**". The polysemic word in this data is "Dust".

a. Identification of polysemy

"Dust"

Lexical of meaning of this word is Fine particles from soil or other dirty matter that settle on the surface of objects or float in the air (usually domestic or micro). But contextually this verse has a meaning refers to the remnants of massive mountain destruction. Dust here symbolizes the lack of self-esteem of earthly matter at the apocalypse, where even the sturdiest object (mountain) turns into meaningless particles that fly.

b. The type of polysemy

"Dust" is categorized as Regular polysemy; this word follows the Product-from-Process pattern. There is a systematic relationship between the object of origin (the destroyed mountain in the previous verse) and the final product (dust). The shift in meaning from "little dirt" to "remnants of cosmic destruction" is regular in eschatological descriptions to describe total destruction.

c. Process of changing meaning and interpretation of verse

The process of changing the meaning of the word "dust" occurs through Metonymical Extension (the result of a process). The word "dust" is used to represent the end result of the *crushed* process in verse 5. Dust is no longer just dirt, but a representation of "a mountain that has been destroyed".

Dr. Mustafa Khattab added the word "**scattered**" and an additional description of "*particles of*" to emphasize the polysemy properties of the dust.

In Arabic, the word مُنْبَتًا (*munbats_an*) means something that spreads in all directions. This addition ensures that the sacred meaning of "nature's powerlessness" is clearly conveyed, where the dust no longer has mass or weight.

Khatab's use of the word "dust" is a very effective form of literal translation to describe the concept of *Habā'* in Arabic. Semantically, this process shows how sacred texts use the lowest/smallest objects (dust) to describe the greatest event (the destruction of the universe).

7. you will 'all' be 'divided into' three groups: (56:7)

This data is taken from Dr. Mustafa Khattab's translation in the 7th verse. The original text reads: وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً (*Wa kuntum azwājan thalāthah*). Dr. Khattab translates it as: "you will 'all' be 'divided into' three groups:". The polysemous word in this verse is "Groups"

a. Identification of polysemy

"Groups"

Primary Meaning or Lexical meaning in this word is a number of people or things that are together in the same place or are classified together because they have similar characteristics (neutral/general). In the Contextual Meaning of Sacred Text this verse, groups refer to the "final destiny" of human beings which are separated by contrast based on their deeds (Right Class, Left Class, and Vanguard Group). This word is not just a social classification, but a permanent separation that is theological in nature.

b. The type of polysemy

Based on Saeed's (2016) theory, the word "groups" is categorized as Regular Polysemy. This word follows the pattern of Taxonomic Polysemy (classification). There is a systematic relationship between general meanings (groups of units) and specific meanings (categories/types). The pattern of shifting from "physical sets" to "conceptual/theological categories" is common and productive in the English lexicon when describing organizations or structures.

c. Process of changing meaning and interpretation of verse

Semantic Specialization The word "groups" which are general has narrowed their meaning into very specific eschatological groups. Interestingly, the original text uses the word أَزْوَاجًا (*Azwājan*) which means (pair/type). Dr. Khattab chose "groups" to make it easier to understand that humans will be "compartmentalized" based on the type of reply received.

This word is extended by relational shift which is a shift from mere "physical togetherness" to "similarity of spiritual status". And then Dr. Mustafa Khattab added the phrase 'divided into' to emphasize this polysemic process.

This addition makes it clear that the status of "being a group" is not a voluntary choice, but the result of an absolute divine division.

Khattab's choice of the word "groups" (as opposed to the word "pairs" which is the literal meaning of *Azwajan*) shows a domestication strategy to avoid confusion for the reader. This proves that in translating polysemisms of sacred texts, translators often have to choose the most "functional" meaning for the target reader in order for the message of the classification of the hereafter to be conveyed firmly

8. the people of the right, how 'blessed' will they be; (56: 8)

This data is taken from Dr. Mustafa Khattab's translation in the 8th verse. The original text reads: *فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ* (*Fa-a ṣ-ḥ ābu al-maymanati mā a ṣ-ḥ ābu al-maymanah*). Dr. Khattab translates it as: "the people of the right, how 'blessed' will they be;" The polysemous word in this verse is "Right"

a. Identification of polysemy

"Right"

This word based on dictionary is the position or direction of the right side of the human body (opposite from the left), which is spatial or physical direction. Meanwhile, in contextual meaning "right" not just a physical position, but a metaphor for "truth," "good luck," and "high spiritual status." In the tradition of the Qur'an, the right side is associated with good deeds and salvation in the hereafter.

b. The type of polysemy

Based on Saeed's theory, the word "right" is categorized as Regular Polysemy. This word follows the pattern of the Spatial-to-Evaluative Metaphor. There is a systematic relationship in which the direction of physical position (*spatial*) is used to symbolize evaluative values such as good/bad. This pattern is regular and common in many languages (e.g. the word *right* in English also means "right"), so its shift from direction to spiritual status is linguistically predictable.

c. The process of changing meaning and interpretation of verse

The process of changing the meaning of the word "right" occurs through Metaphorical Extension which is an image *schema*. Metaphorical Extension means the physical meaning of "right side" is conceptually expanded to "side of success".

Dr. Mustafa Khattab added the word 'blessed' (blessed) in parentheses to reveal the polysemic dimension, this addition is crucial because without the word "blessed", the reader may only understand the right as a geographical position alone. This process shows how the translator of sacred texts used the

technique of explicitation to preserve the richness of their original polysemic meaning.

Khattab's choice of *the word "right"* shows an effort to maintain the original symbolism of the Qur'an while providing interpretive assistance through the word *"blessed"*. Semantically, this proves that polysemia in sacred texts often carries a very strong **cultural-symbolic** burden, in which physical position and moral status converge in a single lexical term.

9. he people of the left, how 'miserable' will they be; (56:9)

This data is taken from the translation of Dr. Mustafa Khattab in the 9th verse. The original text reads: وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ (Wa-a ṣ-ḥ ābu al-mash'amati mā a ṣ-ḥ ābu al-mash'amah). Dr. Khattab translates it as: "the people of the left, how 'miserable' will they be;". Polysemic word in this verse is Left

a. Identification of polysemy

"Left"

The lexical meaning of this word is the position or direction of the left side of the human body (as opposed to the right), which is spatial or physical. However, in the Contextual Meaning (Sacred Text) or In the eschatological context of the Qur'an, left symbolizes bad luck, badness, and punishment. The left side is associated with those who receive the charity note with the left hand and will go to hell.

b. The type of polysemy

"Left" is categorized as regular polysemy. Similar to the word "right", it follows the pattern of the Spatial-to-Evaluative Metaphor. There is a systematic relationship in which spatial orientation is used to describe moral qualities or final fate. The "left = bad/bad" pattern is an image scheme that is consistent in many languages and cultures, so that the shift in meaning is regular.

c. Process of changing meaning and interpretation of verse

The process of changing the meaning of the word "left" occurs through Metaphorical Extension and Antonymic Contrast. The physical meaning of "left side" is extended to the status of "wretched people".

Antonymic Contrast, this meaning is further strengthened through its comparison with the previous verse (*the right*). In semantics, the meaning of a word is often determined by what it is not (binary opposition).

Dr. Mustafa Khattab menambahkan kata '*miserable*' (sengsara/celaka) di dalam kurung. Secara etimologis, kata Arab الْمَشْأَمَةِ (*mash'amah*) It is rooted in the word *shu'm* which means "bad luck" or "bad luck". By adding the word *miserable*, Khattab succeeded in revealing the polysemic dimension of the

original text which not only talks about the position of the left physically, but also about suffering in the hereafter.

Dr. Khattab's use of the words "*left*" and "*right*" in verses 8-9 shows how **spatial metaphors** are used to simplify complex theological concepts. The addition of words in parentheses (*blessed* and *miserable*) serves as an *interpretative tool* so that the reader can capture the "shift in meaning" from a mere physical direction to a permanent eschatological status.

10. "And those foremost 'in faith' will be the foremost 'in Paradise'." (56:10)

This data is taken from Dr. Mustafa Khattab's translation in the 10th verse. The original text is *وَالسَّابِقُونَ السَّابِقُونَ (Wa-s-sābiqūna-s-sābiqūn)*. Polysemic word in this verse is *foremost*.

a. Identification of Polysemy

"Foremost"

In a lexical meaning this word can be define as foremost in order of position, most important, or most prominent in physical/social quality. But in the sacred text context this word has at least two meaning first contextual meaning is (faith) it means to refer to the earliest believers or the most persistent in obedience in the world. The second one is (Paradise) this meaning is referring to the earliest people enter heaven or occupy the highest degree in the hereafter.

b. The type of polysemy

This word is categorized as regular polysemy because there is a systematic relationship based on **the Linear Polysemy pattern**. The first meaning (the doer of charity in the world) logically and systematically lowers the second meaning (the recipient of a reward in the hereafter). The relationship is a *cause-effect* that has a fixed pattern in the eschatological discourse of the Qur'an.

c. The process of changing meaning and interpretation of verse

The process of changing the meaning of the word "foremost" occurs through Metaphorical Extension and Relational Shift. Metaphorical Extension: The meaning of "leading position" in the physical (worldly) race is extended to the leading position in spirituality

The shift occurs from the *temporal aspect* (who is the first to believe) to the *spatial/hierarchical aspect* (who is the highest in heaven). Dr. Mustafa Khattab adds a caption in parentheses '*in faith*' and '*in Paradise*' to clarify this shift in polysemic meaning so that the target reader is not confused by the repetition of the same word.

Khattab's use of parentheses in this verse proves that polysemies in sacred texts often require "translator intervention" to uncover hidden meanings

(*Al-Wujuh*) that cannot be represented by a single word without additional explanation.

CONCLUSION

Based on a semantic analysis of the translation of Surah Al-Waqiah by Dr. Mustafa Khattab, this study concludes several main points. First, the classification of polysemy in this translation is significantly dominated by Regular Polysemy. Of the 10 data analyzed, 9 data were categorized as regular polysemy (such as the words shaken, crushed, right, left, foremost, debase, and elevate), while only 1 data was categorized as Irregular Polysemy, which is the word event in the first paragraph. These findings suggest that Dr. Mustafa Khattab tends to use words that have a systematic, productive, and well-established pattern of meaning shifts in the structure of the English language to explain complex eschatological concepts. According to the Classification of words this analysis found a several word that is indicated as Noun polysemy, Verb Polysemy, Adverb Polysemy, and the last one is Adjective Polysemy. In noun classification there are (Event, Dust, and Groups). Meanwhile, in verb classification there are (Deny, Elevate, Shaken, and Crushed). Then, in adverb classification is collected at least two words these are (Right and Left) and the last one is adjective classification these are three, these are "Foremost". So, it is concluded that there are three words in Noun Polysemy, four words in verb polysemy, two words in adverb polysemy and the last one is only one word in adjective polysemy that is Foremost.

Second, the process of changing the meaning in most of the data is dominated by Metaphorical Extension through an image schema of position and direction. The use of spatial metaphors (right/left), vertical metaphors (elevate), and sequence metaphors (foremost) are consistently used to transform physical orientation into moral status and spiritual degrees in the hereafter. In addition, a process of metonymy is also found in descriptions of the destruction of nature (as in the words dust and crushed), where the translator emphasizes the final outcome of a catastrophic event to describe the intensity of the event.

Third, the translation strategy applied shows a balance between literal and theological aspects. Through the technique of exploitation (the use of parentheses), Dr. Mustafa Khattab succeeded in locking the meaning of polysemic so that it remains in harmony with the context of the Qur'an, thereby minimizing ambiguity for modern readers. Overall, this study proves that polysemy is not just a linguistic phenomenon, but an essential rhetorical device in sacred texts to bridge the limitations of human language in describing the transcendental reality of the apocalypse.

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