

## The Influence of Context on Clarity and Ambiguity

**BENDOUMA Karfaoui\***

ZianeAchour University of Djelfa  
(Algeria)

*b.kerfaoui@univ-djelfa.dz*

الاستلام ٢٠٢٣/٠٨/١٨ القبول ٢٠٢٣/١٢/١٤  
النشر ٢٠٢٤/٠١/٢٢

### Abstract

This research work aims to uncover an important subject within the realm of semantic study, namely the role of context in elucidating meaning, which involves revealing and clarifying it, as well as the role of context in causing ambiguity or confusion, involving the intertwining and mingling of meanings. This is achieved by exploring two types of context: linguistic context, which encompasses phonological, morphological, and syntactic contexts, and non-linguistic context, which refers to the circumstances surrounding the discourse or the context in which the discourse originated.

**Key Words:** Role, Context, Meaning, Elucidation, Ambiguity.

\* Corresponding author: BENDOUMA Karfaoui, *b.kerfaoui@univ-djelfa.dz*

## Introduction :

There is no language in the world that does not exhibit a set of phenomena and characteristics that distinguish it from others. By understanding these characteristics, we can comprehend the essence of the language, its nature, and its various levels. This comprehension is achieved by grasping its methods and the implications of its meanings, while avoiding the ambiguity that may arise during usage. This is accomplished by employing mechanisms to avoid confusion, taking into account the various contexts that contribute to the manifestation and clarification of meaning. Thus, meaning has been the ultimate goal pursued by linguistic research, both historically and in contemporary times. Linguists have delved into meaning across various levels, as the phenomena of ambiguity and manifestation are closely tied to it.

Consequently, they have devoted themselves to refining the Arabic language's tools of manifestation and worked diligently to resolve ambiguity. Additionally, they turned to context to explain numerous linguistic events. They explored the impact of linguistic context at its different levels: phonological, morphological, syntactic, and lexicographical context, as well as non-linguistic context, including discourse production circumstances. Their objective was to facilitate successful communication devoid of confusion, as language clouded by ambiguity is unfit for comprehension. The primary aim of language speakers is mutual understanding. Hence, it becomes imperative to examine the influence of context on manifestation and ambiguity within the communicative process. This will be achieved through a conceptual presentation of both manifestation and ambiguity, followed by an exploration of the impact of linguistic and non-linguistic contexts on manifestation and ambiguity, substantiated by practical application examples for each concept.

## ١. The Impact of Context on Ambiguity

### ١.١. Unravelling Ambiguity's Essence

In the realm of language, lexicographers have delved into the concept of "اللَّبْسُ" (ambiguity) from various linguistic perspectives. The following explanations provide insights into its nuanced nature:

Within the esteemed work "Lisan al-Arab" by Ibn Manzur, the intricacies of the term become apparent: ("اللَّبْسُ" Al-Labs) with a fatha and ("اللُّبْسُ" al-Lubs) with a dhamma.

These terms encapsulate the intricate interweaving of elements, where one matter overlays another, enveloping it in an aura of "gabs" [ambiguity], thereby shrouding its orientation. It is as if I meticulously wove the matter together, adding layers of complexity. (Ibn Manzur, ١٩٩٣, p. ٤٤)

Expounding further, Ahmad Ibn Fares, in his linguistic treatise "Mujammaqāyīs al-lughah," explains: ("اللَّبْسُ" Al-Labs), marked by ("لَ" lām), ("بَ" bā'), and ("سِ" sīn), forms a legitimate and indivisible root indicating the mingling and merging of

elements. From this root arises the phrase 'I dressed the garment; I enveloped him with it.' This core root branches out into various meanings. Conversely, ("اللبس" al-Lubs) with a dhamma pertains to the convergence of matters. It conveys, 'I dressed the matter upon him; I enshrouded it in a cloak of "gabs" [ambiguity].' A verse in the Quran underscores this usage: "And We have certainly set upon them what they are setting upon" [Al-An'am: ٩]. In matters, there exists ("اللبسة" labasah), signifying a state of non-clarity. ("اللبس" Al-Lubs) with a dhamma indicates the intermingling of obscurity. It's also used to express, "I attired the matter; I puzzled them with it". (Ibn Fares, ١٩٧٩, p. ١٣٩)

Delving deeper into the subject, Al-Misbah al-Mounir's commentary provides further illumination: The verb ('ضرب خلطته' darabakhaltatahu), meaning to "interweave it" or "intertwine it", symbolises amalgamation. This verb is employed to articulate, 'I dressed the matter with a garment of perplexity.' The Quranic verse, "And had We willed, We could have made him [an angel], making it ambiguous for them" [Al-An'am: ٩], exemplifies this notion. (Al-Fayyumi, ٢٠١٠, p. ٥٤٨)

Hence, the linguistic portrayal of the term ("اللبس") ambiguity underscores the intricate interweaving of elements, their perplexing fusion, as well as the subtle shades of obscurity and intricacy that arise.

### **Terminologically**

#### **The Notion of Ambiguity**

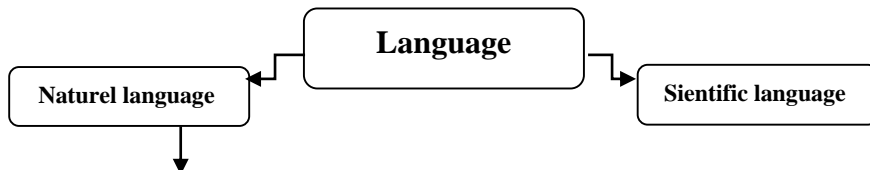
In fact, the term ambiguity (al-lubs) "اللبس" has been addressed by researchers of rhetoric, grammarians, jurists, and others since ancient times under various designations. This term is commonly associated with similar words, whether they are sounds, words, or phrases, particularly in analogous contexts.

It is defined as: "the multiple possibilities of meaning without a prevailing one, that is, without an indicator that supports one possibility over others". (Hassan, ١٩٩٣, p. ٣٩٥)

As for Sibawayh, he believes that initially, to avoid ambiguity and to ensure clarity instead, one must not start with what involves ambiguity, which is the indefinite noun. Do you not see that if you were to say, 'There was a patient man' or 'There was a resolute man,' you would create ambiguity? This is because it is not reprehensible for there to be such a person in the world. Therefore, they disliked commencing with what entails ambiguity and preferred making the definite article a predicate for what involves this ambiguity. (Sibawayh, ١٩٨٨, p. ٤٨)

On the other hand, Chomsky, in his distinction between language as a linguistic subject and language as a logical subject, negates the idea that natural language is purely a means of communication, or at least it should not be viewed that way. This is because one of its characteristics is ambiguity, a feature rejected in the language

of science, which is the subject of logical analysis among the philosophers of Vienna.(Al-Omari, ٢٠١٢, pp. ١٦٣-١٦٤) This concept can be illustrated as follows:



One of its characteristics is ambiguity.

Ambiguity can be associated with the linguistic context at its various levels (phonological, morphological, syntactic, and lexical), as well as with non-linguistic context. Mehdi Arrar elucidates this as follows:

- Phonological Ambiguity: This arises from the absence of articulation junctures and the overlap of word boundaries in spoken language (intonation and tone).
- Morphological Ambiguity: This results from the similarity of forms and the consideration of the derivative origin, leading to what is known as morphological homonymy.
- Syntactic Ambiguity: This pertains to the reference of pronouns, the concealment of grammatical indicators, addition, and deletion.
- Lexical Ambiguity: This includes homophonic and antonymous words, as well as differences in semantic domains or expressions denoted by specialised terminologies and semantic evolution.
- Contextual Ambiguity: stemming from the detachment of the speech event from its contextual fabric or the neglect of context.
- Stylistic Ambiguity: Encompassing devices such as metaphor, metonymy, and others.(Bararat, ٢٠٢٢, p. ٢٠)

This multifaceted exploration underscores the intricate interplay between linguistic and non-linguistic factors that contribute to the phenomenon of ambiguity.

## ١,٢. The Impact of Context on Ambiguity

### ١,٢,١. Linguistic Context

#### A. Phonological Context

The phonological context notably affects ambiguity through the phenomena of intonation and tone. Intonation serves various functions, although all languages share two fundamental functions:

##### A.١. Semantic Function:

This function aims to differentiate meanings. For instance, a word is pronounced with a specific intonation pattern, conveying one meaning. When the same word is

pronounced with a different intonation pattern, it acquires a distinct meaning. Intonation, in tandem with tone, accomplishes this role, and certain phonetically similar forms of pronunciation can only be distinguished by their tonal variations. Intonation frequently operates at the level of phrases and sentences rather than individual words.

### A.٢. Syntactic Function:

This function involves distinguishing among sentence types, their functions, and related meanings. (Zawi, ٢٠٢٠, p. ٨٨) Undoubtedly, the absence of proper phonetic separation in its appropriate places can lead to confusion about the true meaning of a sentence, especially in instances like:

#### Case:

- Sentence ١: Do not hurry now; the lesson will be repeated.
- الجملة ١: لا تتسرع الآن // سيُعاد الدرس.
- Sentence ٢: Do not hurry; now the lesson will be repeated.
- الجملة ٢: لا تتسرع // الآن سيُعاد الدرس.

In Sentence ١, the speaker advises the listener not to hurry at that specific moment of speech and informs them that the lesson will be repeated. However, the time of repetition is not specified. In Sentence ٢, the speaker advises the listener not to hurry, but they also inform them that the lesson will be repeated immediately. Therefore, the speaker must accurately place the phonetic separation to avoid confusion of meaning for the listener.

#### Case:

Sentence ١: He will come; like tomorrow.

- الجملة ١: سيأتي // كَبكر
- Sentence ٢: He will come to you; tomorrow.
- الجملة ٢: سيأتيك // بَكر (Arrar, ٢٠٠٣, p. ٨٩)

In Sentence ١, the speaker informs the listener that someone they know will come, similar to how "tomorrow" comes. In Sentence ٢, the speaker informs the listener that someone named "Tomorrow" will come to them. Consequently, the speaker must exercise caution to prevent ambiguity resulting from the interference of sounds at the structural level.

The speaker must exercise caution to avoid confusion arising from the interaction of sounds at the structural level.

### B. Morphological Context:

When referring to the compound possessive construction, it becomes necessary to omit one of the components while retaining the other. For instance, when addressing "Abdul Aziz," one might say (عزيزي Azizi), which translates to "My dear". However, the form "Azizi" could be misconstrued with the singular form "Azizi", an adjective indicating proximity.

Similarly, in the case of "Abdul Qais," one would use (عَبْدِي Abdi), meaning "My servant". However, this could be confused with the singular form (عَبْد Abd) denoting "servant," since the possessive form "Abdi" refers to the same relationship. (Al-Mubarrad, ١٩٩٤, p. ١٤١)

The linguist Al-Mubarrad addresses this matter by stating, "Understand that the genitive construction takes one of two forms: one where the first element is known by the second, such as your saying: 'This is the house of Abdullah' and (غُلَامُ زَيْدٍ) 'the boy of Zaid.' If you attribute something from this pattern, the appropriate approach is to attribute it to the second element, as the first element is only known through the second. For instance, you say (زُبَيْرِي) Zubeir's) for Ibn Zubair, where "Zubeir's" demonstrates genitive possession, indicating that "Zubeir" possesses the following noun. Similarly, (زَيْدِي) Zaid's) for the boy of Zaid reflects possession by "Zaid".

Another scenario in the genitive construction involves the definite article occurring on the modifier ('المُضَاف') and the modified ('المُضَافُ إِلَيْهِ') being complete entities. In this context, the relationship is attributed to the modifier, as seen in your statement concerning (عَبْدِي القَيْسِ: عَبْدُ الْقَيْسِ) Servant of al-Qais: My servant). The relation to anything where the initial term is ('عبد' servant) is ambiguous, and "Abdul Qais" is connected to "servant" in two ways: as the servant of al-Qais and as "My servant." The genitive construction clarifies the different relationships.

Al-Mubarrad's explanation is clear, as he observes that the manner of attribution depends on the type of genitive construction. Thus, the genitive construction is classified into two types. The first type involves the first element being known by the second, such as in the example of (غُلَامُ زَيْدٍ "GhulamuZaidin") the slave of Zaid,' where the boy is known through Zaid, who is mentioned after him. Further examples include (ابن كَمَالٍ 'Kamali in Ibn Kamal) the son of Kamal, and (جَمَالِي 'Jamali) in (مَكْتَبِ جَمَالٍ Maktabi Jamal) The office of Jamal, and so forth. On the other hand, the second type features the modified entity carrying the definite article and the modifier being a complete entity. In such cases, the attribution is to the modified entity. An illustration of this is found in the phrase (عَبْدِي Abdi) in (عبد القيس Abd al-Qais), where ('عبد' Abd) carries the definite article and is the modifier, and (القيس' al-Qais) is the complete entity. Similar examples include (عبد الرحمان: رحمانِي) Servant of al-Rahman: My servant and so on.

### C. Syntactic Context

Ambiguity is encountered at the syntactic level when sentence structures are unclear and ambiguous. This can be illustrated through examples such as:

I did not insult you while you respected me.

[ ما شَتَمْتُكَ وَأَنْتَ تَحْتَرُمُنِي ]

This sentence carries two possible meanings. The first interpretation suggests that I refrained from insulting you due to your respect for me. The second interpretation implies that if you respected me, I would not have insulted you. Consequently, the occurrence of insult is contingent upon the presence or absence of respect in the second sentence, creating a clear contradiction between the two meanings. This discrepancy points to an evident syntactic ambiguity, where the intended meaning becomes uncertain within the context of the sentence structure.

In summary, syntactic ambiguity emerges when sentence structures provide room for multiple interpretations. This highlights the critical role of syntactic context in shaping meaning and disentangling potential confusion.

### ١,٢,٢. The Non-Linguistic Context

Perhaps the most significant reason for confusion resulting from non-linguistic context is the disconnect between the listener and the speaker's culture and society. This disconnection leads to a lack of understanding of the speaker's intention and conceptuality. A clear example of such confusion is found in the statement of :Ibn al-Sīd al-Baṭalyawī : "Among the mistakes that arise from the sharing of words is the narration that the Prophet, peace be upon him, granted Ali, may Allah be pleased with him, an 'ama (turban) called 'al-sahab' (cloud). So, Ali passed by while wearing it, and the Prophet, peace be upon him, said to those with him, 'Have you not seen Ali in the cloud or something similar?' Some of the Shia who were with Ali, may Allah be pleased with him, heard this and thought that he meant the known ('sahab') cloud.(Al-Batlayusi, ١٩٨٢, p. ١٦٩) This became a reason for the Shia to believe that Ali was in the cloud." Therefore, the context known to those familiar with the Prophet, peace be upon him, facilitated the comprehension of the intended meaning, unlike the rest of the people who were not aware of this specific naming and thus interpreted it according to its customary meaning, failing to grasp the intended meaning.

### ٢. The Impact of Context on Elucidation

#### ٢,١. The Concept of Elucidation

##### **Linguistically:**

In the domain of linguistics, it is mentioned in "Lisan al-Arab" by Ibn Manzur: "It is said: 'The truth becomes evident through elucidation; thus, it is manifest (bā'in). And 'abān' is used to signify clarity (ibāna), hence, it is clear (mubīn) in its meaning. An example of this usage is found in the verse: "Hā'. By the clear Book". [Quran ٤٠:١]. That is, by the evident book. Another interpretation of 'al-mubīn' is: I scrutinised the thing until it became clear to me. Similarly, it can be said: I examined the matter until it was clarified and became distinct".(Ibn Manzur, ١٩٩٣, p. ٦٦)The term 'al-ibāna' refers to the act of elucidation and disclosure.

##### **Terminologically:**



From a technical standpoint, Al-Bqilln introduced the concept of "clarity" "al-ibāna" within the realm of terminology, considering it the ultimate aim with linguistic expression as its means. He stated: "Speech is formulated for the purpose of clarification of the intentions harboured in the minds. When this is the case, it becomes imperative to select words that are closest in meaning to the intended meanings, aiming to achieve clarity in the explanation of the desired sense. Moreover, the expression should not sound forced to the extent of becoming aversive to the listener's understanding, nor should it be too intricate to obscure its explication". (Al-Baqillani, ١٩٩٧, p. ١١٧) This indicates that the value of linguistic expression manifests itself in its elucidation of the intended meaning and in accomplishing the communicative intent.

Ibn Ya'īsh further elaborates in Sharh al-Mufasssal, stating: "In fact, all instances of ellipsis (al-muḍmarāt) are employed as a form of conciseness and precaution against confusion. Regarding ellipsis, its meaning is evident since a single letter can replace a full noun while retaining its complete essence. This letter functions as a component of the noun. However, confusion arises due to the prevalence of similar-sounding names. For instance, when one says, 'Zayd, a deed of Zayd,': "زَيْدٌ فَعْلٌ زَيْدٌ" it becomes possible for the second 'Zayd' to be mistaken for a different entity than the first. In the case of overt names, there are no differentiating circumstances that can clarify the ambiguity when it arises. To alleviate such confusion, attributive phrases can be employed, as in the examples 'I passed by Zayd the tall' or 'The man, the cloth-seller'. (Ibn Ya'īsh, ٢٠٠١, p. ٢٩٢)

Jalāl al-Dīn al-Suyūfī also alludes to the concept of clarity "al-ibāna", articulating it as the removal of ambiguity, as he does in his work "Al-Ashbāhwa al-Nazā'ir": "Ambiguity is something to be wary of. Therefore, measures are taken to dispel it when it is feared. One should seek clarity over obscurity when confidence is attained. To address this, the initial method of expression was devised. It was formulated for names to eliminate ambiguity caused by the differing meanings attached to them. Consequently, it became dispensable for verbs, particles, implied words, indicators, and connected phrases since they inherently carry meanings through their distinct syntactical forms, thereby obviating the need for such measures. When the present tense verb encounters varied interpretations, much like the noun, i'rab' (elucidation) was introduced to verbs in order to eliminate ambiguity during their diverse interpretations. (Al-Suyuti, ١٩٨٣, p. ٢٩٢)

## ٢,٢. The Impact of Context on Elucidation:

In the context of elucidation, the effect of contextual elements is pronounced. As Pierre Guiraud asserts, "The obscurity that envelops the polysemous sign with multiple connotations dissipates upon its placement within its context". (Guiraud, ١٩٨٤, p. ٣٨)

### ٢,٢,١. The Impact of Linguistic Context on Elucidation

#### A. Phonological Context



Phonemes, as foundational sound units, acquire semantically distinctive values through their differentiation in certain phonetic attributes, even when their articulation bears similarity. Notable instances are observed in the case of the phonemes "س" (s) and "ص" (ṣ), or their variances in vowel sounds (harakat حركات) when appearing concurrently. This phenomenon prompts Leonard Bloomfield to categorise phonemes as "the smallest units of discernible phonetic characteristics. The following exemplifications elucidate this notion:

#### Cases of Convergence:

- Safar (with sad), Safar (with sin), Zafar  
صفر/سفر/زفر

– Safar (صَفَرَ): to whistle or to emit a whistling sound, as in 'صَفِيرًا' (ṣafīran), indicating that the subject is the whistler. For instance, 'صَفَرُ الشَّخْصِ' (ṣafara ash-shakhṣu) denotes an individual who produces a sound through exhalation, either from their lips or through an instrument. Also, 'صَفَرُ الطَّائِرِ' (ṣafara at-tā'ir) describes the sound made by birds. 'صَفَرُ بِهِ' (ṣafarabih) signifies calling through whistling, such as in summoning with the sound of a whistle, or 'صَفَرُ بِالْحِمَارِ' (ṣafarabial-ḥimār) meaning enticing a donkey towards water through whistling, or even 'صَفَرُ بِكَلْبِهِ' (ṣafara bi-kalbihi) implying calling a dog with a whistle. (Ibn Manzur, ١٩٩٣, p. ٤٦٤)

– Safar (سَفَرَ): To clear can be used in the sense of cleaning, or sweeping. It can also signify the action of removing something from the surface or separating things from one another as in 'سَفَرُ الْبَيْتِ وَغَيْرُهُ' (safara al-bayt wa-ghayruhu), indicating the process of cleaning by sweeping. The term 'المِسْفَرَةُ' (al-misfara) designates a broom. 'السُّفَارَةُ' (as-sufārah) can be understood as sweeping, with 'الْكُنَاسَةُ' (al-kunāsatu) as its root. Moreover, 'سَفَرَهُ' (safarah) signifies 'cleaning' or 'wiping,' while 'سَفَرَتِ الرِّيحُ الْعَيْمَ' (safaratar-riḥu al-ghayma) is metaphorically used to describe the wind clearing the clouds from the sky. (Ibn Manzur, ١٩٩٣, p. ٣٢٥)

– Zafar (زَفَرَ): This term relates to 'exhaling' or 'breathing out' after a period of inhalation. 'إِزْفِيرٌ' (izfīrun) is an infinitive form derived from it. The term 'الزَّفْرَةُ' (az-zafrah with fatha) and 'الزَّفْرَةُ' (az-zuffrah with dhamma) both denote 'breathing.' A lion 'اللَّيْثُ' (al-layth), a verse in the Qur'an, mentions: "As for those bound for misery, they will be in the Fire, **where they will be sighing and gasping.**" [Surah Hud, ١٠٦] 'لَهُمْ' (lahum fīhāzafīrun wa-shahīqun), which alludes to the first breath of a braying donkey and its subsequent inhalation, as the former refers to the onset of breathing and the latter signifies its cessation. (Ibn Manzur, ١٩٩٣, p. ٣٦٧)

■ Saqar(with sad), Saqar (with sin)

صقر/سقر

– (Saqar) صَقَرَ: The term indicates 'breaking' or 'shattering,' as in ('صَقَرَ الْحَجَرُ' saqara al-hajar), denoting the act of breaking a stone with a hammer. Additionally, ('صَقَرَ اللَّبَنُ' saqara al-labanu) implies a heightened level of acidity or intensifying sourness in milk, akin to curdling. Notably, this term signifies a change in the state of a substance, as seen in ('وَصَقَرَ النَّارُ' wa-saqara an-nāra), referring to the process of igniting or kindling a fire. (Ibn Manzur, ١٩٩٣, p. ٤٦٦)

– (Saqar) سَقَرَ: The term is attributed to fire due to its capacity to dissolve bodies and souls. It is of Arabic origin, derived from the phrase ('سَقَرَتْهُ الشَّمْسُ' saqarathu ash-shamsu), which implies the sun's capability to melt things. (Ibn Manzur, ١٩٩٣, p. ٣٧٢)

■ Sara (with sad), Sara(ith sin), Zara

صار/سار/زار

– Sāra(صار): The term denotes the ultimate outcome or consequence of an action. It is used as a verb, as in ('صار إلى كذا' sārailākadha), meaning 'to become such and such.' It also signifies an ultimate condition or transformation, as seen in ('صير' sāra) and ('صيرورة' sīrūra). Furthermore, ('الصيرورة' as-sīrūra) has two aspects : attaining a particular state or transforming, similar to ('صار زيد رجلا' ra Zayd rajulan) signifying Zayd's transition to adulthood, or ('صار زيد إلى عمرو' sārā Zayd ilā Amrun) indicating Zayd's arrival at 'Amr's location. The former encompasses the transition to a particular state, while the latter signifies change.

– Sāra (سار): The term signifies 'walking' or 'journeying,' particularly in a specific direction and it carries the meaning of movement or progress. ('سرورة' sirūra) refers to an expedition, and ('تسيارا' tasyāran) pertains to 'moving forward' or 'journeying.' Similarly, ('مسيرا' masīran) and ('مسيرة' masīrah) signify movement from one place to another. This movement is discussed in the context of travelling from one location to another, such as from one country to another. The term ('السيرة' as-sīrah) conveys 'journey' or 'expedition,' and ('السيرة' as-sīrah) implies disseminating a story among people. The term also includes nuances related to the path, route, or road taken during the journey. The same concept applies to the term ('المثل' al-mathal), which signifies the propagation of a saying among people. (Ridha, ١٩٥٩, p. ٢٤٦)

– Zāra (زار): ('زار صديقه' zāraṣadīqahu) means 'he paid a visit to his friend.' The verb signifies 'visiting' or 'calling upon' someone, as in ('زيارة وزورا' ziyāratunwa-zawran), with ('مُزور' mazūr) denoting the recipient of the visit. In the same vein, ('زار' zāra) signifies 'he visited someone with the purpose of meeting or fulfilling

a particular need. For instance, 'زار صديقَه في بيته' (zāraṣadīqahufībaytih) denotes visiting one's friend at his home. Moreover, the phrase 'زُرْ غِبًّا تَزِدُّ حُبًّا' (zurghibbantazdadḥubban) implies that sporadic visits enhance affection. Lastly, 'حقّ' 'على المزور أن يكرم زائره' signifies the obligation of the host to honour the visitor, and the Quranic verse : The mutual rivalry for piling up worldly things diverts you, Until you visit the graves. [Surah At-Takathur (Chapter ١٠٢), verses ١ and ٢]: { أَلْهَاكُمُ التَّكَاثُرُ . { 'حَتَّى زُرْتُمُ الْمَقَابِرَ' (Al-Hākum at-Takāthur, ḥattāzur'tum al-maqābir) conveys the idea of preoccupation with worldly matters until reaching the graves, where one's priorities change. (Umar, ٢٠٠٨, p. ١٠٠٨)

### Cases of Similarity:

- Bar (with fatha), Burr (with dhamma), Birr (with kasra)

بَرّ / بُرّ / بَرّ

– Bar (بَرّ): The term refers to the land; regions, and other places. Allah the Exalted says in Surah Ar-Rum [٤١]: "Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness].

– Burr (بُرّ): it refers to the grain or the kernel of wheat. It is used in the expression: (أَحْصَدَ الْبُرّ) this indicates the act of reaping or gathering the wheat kernels from the plants. (al-Azharī, ٢٠٠١, p. ٢٤٣)

– Birr (بِرّ): It encompasses being good and dutiful to one's parents involves extending kindness, maintaining strong ties, showing compassion, and treating them well. It is the opposite of disobedience towards parents of a rebellious child (عَقَّ ابْن) Uquq Ibn Bār), which involves mistreating or being disobedient to them due to hatred. In contrast, ('Ibn Barr') refers to a person who is obedient and shows kindness to their parents out of love.

- 'Ardun (with fatha), 'Irdun (with kasra), 'Urdun (with dhamma)

عَرَضْ / عَرِضْ / عَرِضْ

– 'Ardun (عَرَضْ): it refers to possessions and belongings, goods, or propriety. (Al-Fīrūzābādī, ٢٠٠٥, pp. ٥٤٥-٥٤٦) Also, presenting a topic to someone, laying it out in detail, and discussing it in a way that they become aware of it, which implies showing it and making it visible or understandable to them.

'Irdun (عَرِضْ): It signifies the dignity or honour of a person, either to praise or blame someone, which is also related to a person's reputation, standing, and integrity. It

indicates that it encompasses various aspects of human existence, including their lineage, social status, reputation, and individual selves. (Ibn Manzur, ١٩٩٣, p. ١٧١)

– ‘Urdun (عُرْدُن): the slope or the side of a mountain, hill, (Al-Fīrūzābādī, ٢٠٠٥, p. ٥٤٦) It can also refer to a flank, or aspect of something. It conveys the idea of the lateral surface or the broad dimension of an object. Furthermore, phonemes gain distinctive value through substitutions that occur vertically, whether at the level of the initial sound, the middle sounds, or the final sound. Here are examples of how this substitution influences meaning and expression:

### A.١. Replacing the Initial Sound:

– Qama (قام): This term denotes standing up, rising, or getting up. It encompasses actions such as halting, rising from a seated position, and standing on one's feet. It contrasts with ("قَعَدَ" qa'ada), which means sitting down.

– Nama (نام): This term means lying down or reclining, often in a horizontal position. It signifies the act of resting or sleeping while in a prone posture. It contrasts with ("اَضْطَجَعَ" idṭaja'a), which emphasises the act of lying down.

– Sama (سام): In this context, it refers to the action of offering or demanding the price of a commodity. It conveys seeking the value or worth of something and can also indicate inflicting punishment or retribution with a sense of severity. For instance, demanding payment for goods or imposing harsh punishment

– Rama (رام): This term conveys the notion of moving away from or departing from a location. It often describes someone leaving or departing from a specific location, implying movement in a direction leading away from the original position.

– Hama (هام): In this context, it refers to a person moving without a clear direction or purpose. It conveys a state of wandering or roaming aimlessly, suggesting uncertainty about the destination or path.

– Hama (حام): This term is used to indicate encircling or surrounding a building. It signifies the act of encompassing or enclosing a structure from all sides.

– Dama (دام): This term indicates enduring or continuing over a period of time. It describes the action of persisting or lasting, implying a sense of continuity.

### A.٢. Replacing the Middle Sounds:

#### a. Qama, Qadim, Qaḍama

قام/قَدِمَ/قَضَمَ

– Qama (قام): ("الْقِيَامُ" al-qiyaamu) is the antithesis of sitting down. It refers to the action of standing up or rising, either individually or collectively. (Ibn Manzur, ١٩٩٣, p. ١٩٦)

– Qadim (قدم): ("قَدَمَ" qadam) signifies moving forward or progressing, both literally and metaphorically. It suggests the idea of advancing, moving ahead, or progressing. (Ibn Manzur, ١٩٩٣, p. ٤٦٨)

– Qaḍama (قَضَمَ): it is metaphorically used to describe nibbling or taking small bites. In this context, it refers to the action of chewing with the back teeth. (Ibn Manzur, ١٩٩٣, p. ٤٨٧)

### **b. Sama, Salam, Saham**

سَامَ/سَلَّمَ/سَهَّمَ

– Sama (سَامَ): it conveys the concept of passing by or moving past. When used with camels, it signifies the act of moving forward. For example, (سَامَتِ النَّاقَةُ إِذَا مَضَتْ) denotes that the camel moved or advanced. Shuja' has mentioned that the term (سَارَ) (الْقَوْمُ وَسَامُوا) suggests that the people went, and the essence of their movement was the same. (Ibn Manzur, ١٩٩٣, p. ٣١٤)

– Salam (سَلَّمَ): it is associated with the ideas of peace and safety. It implies offering greetings and well-being. The term is also used to describe the state of being unharmed or protected from harm. It is said that Paradise is referred to as the (دار السلام) Dar as-Salām due to its being a place of safety and security. It's narrated that Abu Bakr said: (السَّلَامُ أَمَانُ اللَّهِ فِي الْأَرْضِ: Peace is Allah's security on Earth). (Ibn Manzur, ١٩٩٣, p. ٢٩١)

– Sahama (سَهَّمَ): Sahama pertains to the alteration of colour, like the changing of the colour of something from its original state due to a factor. (Ibn Manzur, ١٩٩٣, p. ٣٠٩)

### **c. Radama, Rajama, Rasama**

رَدَّمَ/رَجَّمَ/رَسَّمَ

– Radama (رَدَّمَ): it involves closing or obstructing something, such as closing a door (رَدَّمَ الْبَابَ وَالْثُلُمَةَ) or sealing an opening. The term suggests blocking a passage or entrance. It is related to the concept of providing cover or protection, and it refers to constructing a barrier, often more solid than a simple ("سدّ" sadd, dam). "They said, 'O Dhul-Qarnayn, indeed Gog and Magog are [great] corrupters in the land. So may we assign for you an expenditure that you might make between us and them a barrier?'" [Al-Kahf Verse ٩٤]. (Ibn Manzur, ١٩٩٣, p. ٢٣٦)

– Rajama (رَجَّمَ): it is associated with the concept of execution or killing. The term has been mentioned in the Quran to refer to stoning as a method of punishment. It is said that people used to throw stones at a person to execute them. The term ("الرَّجْمَ" ar-rajm) also conveys the meaning of killing, referring to the act of carrying out capital punishment. (Ibn Manzur, ١٩٩٣, p. ٢٢٦)

- Rasama (رَسَمَ): it refers to the act of drawing or sketching, with an emphasis on skilful movement. It signifies creating a visual representation through lines and shapes. It can also describe someone walking in a graceful and composed manner. Not only that, but it is used metaphorically to represent adherence to a pattern or following a course. (Ibn Manzur, ١٩٩٣, p. ٢٤٢)

#### d. Hama, Harama, Hajama

هام/هَرَمَ/هَجَمَ

- Hama (هَامَ) : to hover or wander aimlessly It implies a state of aimless movement or drifting, often used metaphorically to describe someone who is lost or disoriented, both physically and emotionally. A heart that is (مُسْتَهَامٌ mustahām) is a heart that is captivated or entranced, emphasising a state of being lost in thought or emotion. (الهُيَامُ al-huyām) which refers to a condition akin to a disease that afflicts camels, causing them to wander aimlessly and fail to graze. It can also be used figuratively to describe a sense of being lost or astray, like a (هَيْمَاءٌ haymā') female camel. (Ibn Manzur, ١٩٩٣, p. ٦٢٧)

- Harama (هَرِمَ) : to become aged or old. It signifies a state of advanced age, often associated with becoming feeble or infirm. The term is used in the context of individuals or animals reaching a point of advanced life, and it can carry connotations of frailty and vulnerability. In this context, it is derived from (هَرَمَ haram), which refers to the peak or limit of old age. It is linguistically related to the concept of (كَسَرَ kasr), which signifies the breaking point, highlighting how this phase of life is a breakdown of strength and vitality. (هَرَمَ harmā) it is the active participle derived from (هَرَمَ harama), and it implies a person or creature that has reached a state of advanced ageing, suggesting the limitations and vulnerabilities associated with old age. The term is further linked to the concept of feebleness and the culmination of the ageing process. (Ibn Manzur, ١٩٩٣, p. ٦٠٧)

- Hajama (هَجَمَ): To suddenly attack or engage aggressively. It conveys the idea of making a sudden and intense assault or charge. In the context provided, (هَجَمَ عَلَى هَجَمَ عَلَى ) (هَجَمَ عَلَى هَجَمَ عَلَى ) signifies launching a forceful and often unexpected attack against a group or individual. The term can refer to both physical attacks and metaphorical engagements, indicating a decisive and determined approach. It is used to describe forceful actions, like the aggressive actions of an army or a powerful animal: Furthermore, (الـلِث) is often used figuratively in a war context to denote an attack or assault. For instance, "يُقَالُ: هَجَمْنَا" demonstrates a nuanced distinction. While "هَجَمْنَا"

hajamnā) would signify "we attacked," the use of ("أَهْجَمْنَا" ahjamnā) suggests a form of metonymy, where the action is attributed to the horses themselves, possibly to emphasize the intense and forceful nature of the attack. The phrase "هَجَمَ بِهِمُ الْعِلْمُ عَلَى حَقَائِقِ الْأُمُورِ فَبَاشَرُوا رُوحَ الْيَقِينِ" indicates that knowledge engaged forcefully with the truths of matters, encouraging them to confront the essence of certainty. The phrase « هَجَمَ غَيْرُهُ عَلَيْهِمْ » 'another [entity] attacked them,' signifies the occurrence of an aggressive incursion by a third party, emphasising the element of surprise and encroachment. (Ibn Manzur, ١٩٩٣, p. ٦٠٠)

– Hama (حَامَ) : The verb refers to the circling or hovering of a bird or any other entity around an object, signifying its movement circularly. In the context of seeking water, such as in the supplication for rain's said, "O Allah, have mercy on our animals that are seeking water" "اللَّهُمَّ ارْحَمْ بِهَائِمَنَا الْحَائِمَةَ" it describes the action of animals, particularly camels, circling around a water source without finding water to quench their thirst. Moreover, when someone endeavours to accomplish a task, it can be said that they ("حَامَ عَلَيْهِ" hamā 'alayh), indicating their persistence and determination in pursuing that endeavour. (Ibn Manzur, ١٩٩٣, p. ١٦٢)

– Hatama (حَتَمَ) : it signifies the imposition or necessity of an action. It refers to an essential and unavoidable duty or action that must be carried out. When used in the context of divine decree, it suggests the decisive enactment of an order. ("الْحَاتِمُ" al hatim) refers to the judge or the one who passes judgement. (Ibn Manzur, ١٩٩٣, p. ١١٣)

– Hajama (حَجَمَ): The verb pertains to the action of a baby drawing milk from its mother's breast. ("حَجَمَ الصَّبِيُّ ثَدْيَ أُمِّهِ" hajama al-ṣibyṭadī' umhi) means that the baby sucked its mother's breast for milk. It can also refer to drawing from any other source, such as ("حَجَمَ الدَّاءَ" hajama al-dā') meaning treating an illness with medicine. ("الْحَجَّامُ" al-ḥajjāmu) refers to the person who performs bloodletting or cupping therapy. ("الْمِحْجَمَةُ" al mihjama) refers to the container for the blood after cupping. (Ibn Manzur, ١٩٩٣, p. ١١٧)

– Hasama (حَسَمَ): it denotes cutting or severing. ("حَسَمَهُ" ḥasamahu) signifies cutting something decisively. In medical context, ("حَسَمَ الْعِرْقَ" ḥasama al-irq) means to cut a vein and cauterize it to prevent blood flow. ("حَسَمَ الدَّاءَ" ḥasama al-dā') signifies treating an illness with medication. In a spiritual context, fasting is referred to as ("حَسَمَهُ" ḥasmah) due to its effect on purifying the body and overcoming physical needs. (Ibn Manzur, ١٩٩٣, p. ١٣٤)



### Phonological Distinctions:

In the context of phonology, when a speaker intends to convey meaning, they employ phonological distinction in their pronunciation. For instance, when the speaker uses "إِنَّمَا," they maintain a continuous pronunciation when it is followed by a restrictive particle for affirmation or negation. However, in the case of "إِنَّ مَا," the speaker separates "إِنَّ" from "مَا" when it replaces a noun. This can be observed in the verse: "And among the people, moving creatures, and grazing livestock are various colors similarly. Only those of His servants who have knowledge fear Allah. Indeed, Allah is Exalted in Might and Forgiving." [Surah Fatir ٣٥:٢٨] "وَمِنَ النَّاسِ وَالْأَنْعَامِ وَالْأَوْنَةِ وَالْأَنْعَامِ مُخْتَلِفٌ" (٢٨). Here, "إِنَّمَا" is pronounced continuously and connected due to the presence of the subsequent restrictive particle.

### Role of Pause and Stop in the Quran:

From here, the role of initiation and cessation in the Quran emerges. Al-Qastallani said, "By understanding them, the meanings of the revelation become evident, its objectives are known, and the thinking power prepares to delve into the sea of its meanings and its abundant benefits". (Al-Qastallani, n.d.) An example of initiation with the saying of Allah, 'Worship Allah...' "اعْبُدُوا اللَّهَ" with the elevation as it is the third, it takes fathah; none but an alif is left in "But I worship Allah" "وَلَكِنَّا عِبُدُ اللَّهَ", "In the saying of Allah the Almighty: 'You begin "Worship Allah" "اعبد الله" with the opening of the 'alef' and its hamzah. (Ibn Sa'dān, ٢٠٠٢, p. ١٠٧) An example of cessation is in the verse: "Whatever Allah has bestowed upon His Messenger from the people of the towns". [Quran, Surah Al-Hashr, ٥٩:٧] "مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ" (٧). Its presence in the place of punctuation makes the meaning complete and accurately conveys the intended purpose; without this stop, the severe punishment would encompass the poor and needy as well, and numerous examples exist, particularly in the Quran.

At the phonological level, when a speaker intends to express meanings, they make use of phonological pauses while pronouncing. This is evident in cases such as the pronunciation of the two words ("إِنَّمَا" "Indeed), only or verily, only and "إِنَّ مَا". When a speaker uses "إِنَّمَا", they pronounce it continuously when it is followed by a restrictive particle that affirms what comes after it and negates everything else, as in the statement of Allah Almighty in Surah Fatir: "And of the people, moving creatures and grazing livestock are various colours similarly. Only those fear Allah, from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving." (٣٥:٢٨). On the other hand, when a speaker uses "إِنَّ مَا", they pronounce "إِنَّ" separately from "مَا" when it takes the place of the connected noun. For example,

they say: ("إِنَّ مَا بَدَّلْتُهُ كَانَتْ نَتِيجَتُهُ النَّجَاحُ") Indeed, what I invested resulted in success), and similarly, ("الَّذِي بَدَّلْتُهُ كَانَتْ نَتِيجَتُهُ النَّجَاحُ") That which I invested led to success).

From here, the role of initiation and cessation in the Quran becomes apparent. Al-Qastallani stated, "By understanding them, the meanings of revelation become manifest, its objectives are recognised, and the intellectual power readies itself to plunge into the sea of its meanings, uncovering its pearls of wisdom."

An example of initiation can be seen in ("تَبَدُّؤُا فِي فَوْقِ اللَّهِ تَعَالَى: 'اعْبُدُوا اللَّهَ") You should begin with 'worship Allah') with an elevated tone due to the third-person verb, which has a dhamma. They pronounced the third-person verb "اعْبُدُ" with a fathā, leaving no letter without its respective vowel. For instance, in the verse of Allah: ("وَلَكِنْ أَعْبُدُ اللَّهَ") Rather, I worship Allah), they commence with ("أَعْبُدُ اللَّهَ") I worship Allah) using a fathā on the alif and a sukūn on the following letter.

An instance of cessation is evident in the verse of Allah: "What Allah has bestowed upon His Messenger from the people of the towns - it is for Allah and for the Messenger and for [his] near relatives and orphans and the [stranded] traveller, so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty. For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting Allah and His Messenger, [there is also a share]. Those are the truthful." [Surah Al-Hashr, ٥٩:٧-٨]. The presence of the phonological pause (waqf) where the punctuation marks are in the verse: "indeed, Allāh is severe in penalty. ... For the poor emigrants ". [Surah Al-Hashr ٨-٩] completes the meaning, accurately expressing the intended purpose. However, in the absence of this pause, the meaning would be distorted, and the severe punishment would encompass both the poor and the needy. Numerous examples of this nature are found, particularly in the Quran.

### **B. Morphological context:**

The contemplative individual, endowed with keen insight and delicate discernment, delves into the intricacies of language anomalies and their inherent structure. Thereby discovering that avenues of expression are aptly paved within the realm of context. When one intends to draw a comparison between two entities, express astonishment, indicate the actor or recipient of an action, or specify the time or place should such intentions arise, the language is malleable in conveying the intended meaning through the precise and defined form that resonates with the overarching message the communicator seeks to convey. (Arrar, ٢٠٠٣, p. ٣٦)

The phenomenon of 'إِبَانَة' (elucidation) becomes apparent within the morphological domain of the Arabic language through various patterns and forms, each designated with a precise meaning. Among the morphological forms, the 'صِيغَةُ اسْتَفْعَلٍ' (Form VI

of the verb) signifies the concept of inquiry. Ibn al-Hajib defined it as equivalent to 'asking', 'stating', The 'اسْتَفْعَلَ' form predominantly conveys the meaning of inquiry, either overtly, as in 'اسْتَكْتَبْتُهُ', or implicitly, as in 'اسْتَخْرَجْتُهُ'. (Abu Reisha, ٢٠٢٠, p. ٩٤)

Various grammatical forms serve to convey the concept of compliance. Examples of such forms include: ('افْعَلَ', 'انْفَعَلَ', 'تَفَعَّلَ', 'تَفَعَّلَ'). These forms denote that the subject of the action willingly complies and does not reject it. Sibawayh presented exemplary instances of this, such as:

- "كَسَرْتُهُ فَأُكْسِرَ" → I broke it, so it got broken.
- "وَحَطَمْتُهُ فَأُحْطَمَ" → I smashed it, so it got shattered.
- "وَحَسَرْتُهُ فَأُحْسَرَ" → I crushed it, so it got crushed.
- "وَشَوَيْتُهُ فَأُشْوَى" → I grilled it, so it got roasted. (Abu Reisha, ٢٠٢٠, p. ٩٥)

And in some instances:

- "فَاشْتَوَى" → I screamed excessively.
- "وَعَمَّيْتُهَا فَأُغَمَّ" → I covered it with clouds, so it became overcast.

The concept of compliance is vividly exemplified in the Arabic language.

Furthermore, an individual might intend to amplify or exaggerate the significance of a noun. To achieve this, the fundamental material of the desired intensified noun is inserted into specific patterns. Examples of such patterns include 'فَعَالٌ', 'فُعُولٌ', 'مِفْعَالٌ', 'فِعْلِيلٌ', 'فِعْلِيلٌ', and 'فُعْلَةٌ'. These forms enable the purposeful augmentation and intensification of the selected noun. (Arrar, ٢٠٠٣, p. ٣٧)

In the context of morphology, a crucial element that influences the clarification of meanings becomes apparent through the analysis of morphemes. Researchers have investigated two categories of free morphemes, which inherently hold meaning and do not rely on external components. These are further categorised into lexemes and grammatical morphemes, encompassing verbs and nouns. On the other hand, the second type, bound morphemes, (Beard, ١٩٩٣, p. ٣٥٤) derives its meaning from other elements and encompasses prefixes, suffixes, and infixes. (Arrar, ٢٠٠٣, p. ٣٨)

This underscores the intricate relationship between morphological considerations and their influence on conveying nuanced semantic nuances, as evidenced by researchers' investigations into the realm of morphemes.

### C. Syntactic context

In the syntactic context, one of the most significant factors contributing to distinguishing the grammatical meanings of sentences lies in the employed particles, as referred to by grammarians, or as designated by the linguist Shukri Mabkhouth the "wāsimāt" (markers). The following are examples illustrating this phenomenon:

- Sentence ١: Zaid understood the lecture.
- فَهَمَ زَيْدٌ الْمُحَاضِرَةَ: الجملة ١

– Sentence ٢: Did Zaid understand the lecture?

– هل فهم زيد المحاضرة؟: الجملة ٢

In the first sentence, the meaning of assertion or statement is evident, as the speaker intends to convey that Zaid understood the lecture. However, in the second sentence, the meaning of interrogation is carried, manifested by the interrogative particle "هل" (hal). Here, the speaker seeks to inquire whether Zaid understood the lecture or not; thus, the information conveyed in the first sentence has not yet been confirmed.

– Sentence ٣: Zaid attended the party.

– حضر زيد الحفل: الجملة ٣

– Sentence ٤: When did Zaid attend the party?

– متى حضر زيد الحفل؟: الجملة ٤

In the third sentence, the meaning of assertion or statement is evident, as the speaker intends to communicate Zaid's attendance at the party. Conversely, in the fourth sentence, the meaning of interrogation is apparent, facilitated by the use of the interrogative particle ("متى" matā) "when". In this case, the speaker possesses confirmed information about Zaid's presence at the party; however, they seek to ascertain the specific time of his attendance.

This linguistic phenomenon, where the change in particles yields different meanings, underscores the pivotal role of context and markers in shaping the grammatical interpretation of sentences.

#### **D. Non-linguistic context**

Enhancing our understanding of non-linguistic context proves to be a pivotal factor in dispelling the various potential interpretations that can arise concerning a specific word. This level of comprehension can be effectively illustrated through the phenomenon of verbal homonymy, wherein a single term encapsulates multiple meanings. Non-linguistic context unveils the speaker's intention by meticulously delineating the precise meaning intended from an array of potential interpretations for the given word. This phenomenon can be elucidated through the following instances:

– Sentence ١: I observed crimson blotches on Zaid's tongue.

– لاحظتُ بقعاً حمراء على لسان زيد: الجملة ١

– Sentence ٢: I delivered the discourse in the Arabic language.

– قدّمتُ المحاضرة بلسانٍ عربيّ: الجملة ٢

– Sentence ٣: The spokesperson of the community is the most audacious among them, and therefore, he shall transmit our concerns.

– لسانُ القوم أشجعهم لذا هو من سينقل انشغالنا: الجملة ٣

Though all three sentences employ the term ("لسان" lissan) (tongue), the divergence in their contextual settings imparts distinct connotations. In the first sentence, "لسان" pertains to a physiological organ, indicating the speaker's discernment of Zaid's ailment due to the emergence of red marks on his tongue. In the second sentence, "لسان" signifies linguistic expression, wherein the speaker, an educator, endeavours to communicate the delivery of the lecture in the Arabic language. Finally, in the third sentence, "لسان" alludes to the individual speaking, conveying the notion that the speaker intends to entrust the task of articulating the concerns of his people to the individual possessing the utmost courage among them. Thus, non-linguistic context, also known as extralinguistic context, emerges as an instrumental mechanism in delineating the manifold meanings of the term "لسان" in each distinct circumstance.

### ٣. Mechanisms for Eliminating Ambiguity:

Ambiguity is a phenomenon that pervades the Arabic language and is often considered a form of linguistic confusion and an impediment to effective communication between individuals and groups. Some regard it as a manifestation of linguistic disruption, hindering the flow of meaningful communication. In such instances, the genuine intent of the communicative process remains elusive, and the fundamental purpose of communication is compromised. It is widely acknowledged that successful communication necessitates clarity and the absence of ambiguity. (Muflih, ٢٠٠٧, pp. ١٠٢-١٠٣) To address this linguistic challenge, the Arabic language has employed various strategies to alleviate ambiguity within different structures and texts, with particular emphasis on the crucial role of context. Context emerges as one of the paramount tools for dispelling ambiguity. It serves to counteract detrimental misconceptions about desired meanings. In this context, "context" encompasses all elements associated with a given text. The significance of context lies in its ability to establish connections between structures or texts while also encompassing essential information related to the morphological, syntactic, and semantic facets of relevant lexical units. Additionally, each word carries its own unique semantic nuance, determining its relationship with adjacent words. For example, the transitive verb extends to a single object, signifying a sense of surpassing. (al-Ishbili, n.d., p. ٣٥٠) And we have, if we present an illustrative example, to clarify the role of context in dispelling confusion, alleviating ambiguity, and dispelling misinterpretation, as in the words of the poet:

I have commanded you with goodness, so do as I have commanded. For I have left you shielded from poverty and have protected you from harm: أمرتك الخير فافعل ما أمرت به

(Odeh, ١٩٧٨, p. ٤٦) فقد تركتك ذاما لما لودا نشب

The contextual information also provides comprehensive insights into the non-linguistic underpinnings of speech or text, such as the participants' identities,

activities, and cultural backgrounds, all of which impact the comprehension and interpretation of the message. (Muflih, ٢٠٠٧, p. ١٠٦)

As previously elucidated, comprehending linguistic texts necessitates the fusion of overt textual elements with intended meanings. This fusion is achieved by harmonising diverse contextual cues into a coherent fabric, which in turn leads to clarity and a successful expression of purpose. The beauty of the Arabic language does not solely stem from linguistic uniformity; rather, it derives from its adept composition. This is exemplified by the artful orchestration of word order, involving elements of anticipation and postponement. (Al-Jurjani, ٢٠٠٧, p. ٤١٠) As articulated by Al-Jurjani, "If you wish to witness this phenomenon, take any speech you desire, displace its components from their original positions, and rearrange them in a manner that prohibits any relevant meaning from emerging". A poignant example is Imru' al-Qays' verse, "Stop, let tears flow for the memory of a beloved and the dwelling". Here, the analysis of word arrangement unveils the meanings behind each term.

Henceforth, it is evident from Al-Jurjani's discourse that the generation of meaning and the attainment of desired outcomes hinge upon meticulous word and phrase arrangement. This unity and harmony between texts are manifested through their congruence, underscoring the transformative potential of various contexts. Each unique word, when extracted from its structural context, yields undesirable implications.

Linguists have delineated strategies for countering ambiguity and preventing misconceptions, grounded in the realms of grammar and morphology. These tactics play a pivotal role in translating meanings formulated within linguistic structures. A few of these strategies encompass:

١. Ambiguity can be averted by employing additional prepositions to distinguish between cases, as in "الله درة من فارس" (Allah is a pearl from Fares).

Explanation: The addition of the preposition "من" serves to differentiate between the meaning of possession (from Fares) and the meaning of distinction or uniqueness.

٢. When there is a concern about ambiguity and obscurity in the process of reception, the agent is positioned before the object. This is a consequence of the absence of grammatical markers and contextual indications. For instance, in the phrase "ضرب عيسى موسى" (Isa struck Musa), Isa is identified as the agent and Musa as the recipient of the action. This is in accordance with the natural syntactic arrangement. This principle was indicated by Ibn Malik, who noted that "the last of the objects is emphasised if ambiguity arises. (Abdul Hameed, ١٩٩٧, p. ٢٥٥/٢)

٣. Similarly, we should place the predicate before the subject when it is connected by a restrictive particle, to avoid confusion. An example is "ما في الدار إلا زيد" (There



is no one in the house but Zaid), and "إنما في الدار زيد" (Only Zaid is in the house). (Al-Suyuti, Jum' al-Jawāmi, n.d, p. ٨١/٢)

Explanation: By placing the subject "Zaid" before the object, ambiguity is avoided, and the intended meaning becomes clear.

٤. Rephrasing with an addition can also enhance clarity. Ibn Malik suggests that nunation (n) guards against confusion when a command in masculine form is confused with a command in feminine form. For example, "أكرمني" (honour me) can be mistaken for "أكرمني" (honour her). Similarly, confusion between the speaker's "يا" Ya and the vocative "يا" can be resolved, as can ambiguity between a verb and a noun. (Muflih, ٢٠٠٧, p. ١٠٨)

٥. Within the realm of ambiguity in reception, there are two types: intentional and incidental. The former occurs when a single phrase deliberately conveys multiple meanings, each explicitly presented. For instance, in the statement "فلان كثير الرماد" (So-and-so is full of ashes.) (rolls out the red carpet.), this phrase carries both the general sense of being hospitable and the literal meaning of someone who has lost fire in its specific context "الذي فقد النار".

In summary, these strategies exemplify the meticulous approach to manipulating the Arabic language, underscoring the intricate interplay between structure and context to guarantee effective communication and precise interpretation.

### Conclusion:

Through this study on the impact of context on elucidation and ambiguity, it culminates in a concise set of findings as follows:

- The linguistic system of any language serves as a safeguard against the emergence of ambiguity within it. The amalgamation of attributes encompassed within a linguistic system aims to secure the language from confusion, as ambiguity disrupts the organised means of language. Arab linguists have adopted the principle of safeguarding against ambiguity as a fundamental principle for language preservation. The rules that describe ambiguity stand as barriers against it, explaining its occurrence and nature.
- As previously elucidated, the language system employs diverse methods when faced with instances of ambiguity or uncertainty in meaning and reference. These mechanisms offer a remedy for resolving ambiguity and uncertainty.
- Evident within the realm of morphology in Arabic, elucidation is manifested through various patterns and forms, each dedicated to conveying specific meanings.
- Ambiguity is intricately tied to the linguistic context across its levels (phonological, morphological, syntactic, and lexical). Additionally, it can relate to non-linguistic contexts. One of the most significant reasons for ambiguity arising from non-linguistic context is the listener's detachment from the speaker's culture



and society. Consequently, the intended meaning remains incomprehensible due to the lack of shared understanding.

– Ambiguity stemming from context can result from the separation of the linguistic event from its circumstances or from neglecting context. Ambiguity originating from style can arise from employing metaphor, allegory, and other devices.

In conclusion, this investigation underscores the pivotal role of context in both clarification and potential confusion, highlighting the complex interaction between language structure and context to facilitate effective communication and precise comprehension.

### **Bibliographic References:**

- Abdul Hameed, M. M. (١٩٩٧). *Explanation of Ibn Aqeel's Explanation of Ibn Malik's Alfyyah*. Beirut: Dar Al-Kotob Al-Ilmiyyah.
- Abu Reisha, O. (٢٠٢٠). *The Significance of Meaning and Its Contribution to the Creation of Grammatical Terminology: A Study of the Concept of Meaning and Its Effectiveness in Grammar According to Sibawayh* (éd. ١st). Academic Book Center.
- al-Azharī, A. M. (٢٠٠١). *Language Refinement* (Vol. ١٠). Dar Ihya' Al-Turāth Al-‘Arabī.
- Al-Baqillani, A. B. (١٩٩٧). *I'jaz al-Quran li al-Baqillani (The Inimitability of the Quran by Al-Baqillani)*. (A. Saqr, Éd.) Egypt: Dar al-Ma'arif.
- Al-Batlayusi, A. A. (١٩٨٢). *Al-Insaf fi al-Tanbih 'ala al-Ma'ani wa al-Asbab allati Awjabat al-Ikhtilaf (Equity in Notifying the Meanings and Reasons for Differences)*. (M. Daya, Éd.) Beirut, Lebanon: Dar al-Fikr.
- Al-Fayyumi, A. B. (٢٠١٠). *Al-Misbah al-Munir fi Ghareeb al-Tafsir al-Kabir [The Illuminating Lamp on the Obscurities of the Great Commentary]*. Beirut: Al-Maktaba Al-Ilmiyya.
- Al-Firūzābādī, M. A. (٢٠٠٥). *The Comprehensive Dictionary* (Vol. ٨). Mu'assasat Al-Risālah.
- al-Ishbili, I. K. (n.d.). *Explanation of Jamal al-Din al-Zajjaji* (Vol. ١). (S. Arab, Éd.) King Fahd National Library for Publishing.
- Al-Jurjani, A. A. (٢٠٠٧). *Dalā'il al-I'jāz*. Sidon: Egyptian Library.
- Al-Mubarrad, M. B. (١٩٩٤). *Al-Muqtaḍab (Concise Explanation)*. (M. Azimah, Éd.) Beirut, Lebanon: Al-Kutub World.
- Al-Omari, M. M. (٢٠١٢). *Epistemological Foundations of Structural and Generative Linguistic Theory*. Amman, Jordan: Dar Osama for Publishing and Distribution.
- Al-Qastallani, S. D. (n.d.). *Latā'if al-Ishārāt li-Funūn al-Qirā'āt [Subtle Indications in the Sciences of Recitation]*. (A. Osman, & A. Shahin, Éd.) Dar Sader.
- Al-Suyuti, J. (١٩٨٣). *Al-Ashbah wa al-Nazair fi al-Nahw (Similarities and Analogies in Grammar)* (٢nd ed.). Beirut, Lebanon: Dar al-Kutub al-‘Ilmiyyah.

- Al-Suyuti, J. (n.d). *Jum‘ al-Jawāmi*. (A. S. Harun, & A. A. Makram, Éds.) ٦th of October City, Cairo: Alam Al-Kotob.
- Arrar, M. A. (٢٠٠٣). *The Phenomenon of Ambiguity in Arabic: A Discourse of Communication and Elaboration*. Amman, Jordan: Wael Publishing House.
- Bararat, A. (٢٠٢٢). *An Introduction to Semantic Engineering: Practise and Theory in Grammar and Rhetoric*. Algeria: Dar Khayal for Publishing and Translation.
- Beard, R. (١٩٩٣). *Lexeme-Morpheme Base Morphology* (٢nd ed.). Albany: State University of New York.
- Guiraud, P. (١٩٨٤). *Al-Simiyah (Semiotics)*. (A. Abu Zeid, Trad.) Paris: Awwadat Beirut Publications.
- Hassan, T. (١٩٩٣). *Al-Bayan fī Rawa'ih al-Qur'an [Elucidation of the Beauties of the Quran: A Linguistic and Stylistic Study of the Quranic Text]*. Alam Al-Kutub.
- Ibn Fares, A. (١٩٧٩). *Muqayyis al-Lughah [Measuring the Language]*. (A. Harun, Éd.) Dar al-Fikr.
- Ibn Manzur, A. (١٩٩٣). *Lisan al-Arab [The Tongue of the Arabs]*. Dar Sader.
- Ibn Sa'dān, A. J. (٢٠٠٢). *Al-Waqf wal-Ibtidā' fī Kitāb Allāh ‘Azza wa-Jalla [Pause and Beginning in the Book of Allah, the Exalted and Mighty]* (١st ed.). (A. Al-Zarrouq, Ed.) Juma Al Majid Center for Culture and Heritage.
- Ibn Ya'ish, Y. B. (٢٠٠١). *Sharh al-Mufasssal li al-Zamakhshari (Exegesis of al-Mufasssal by al-Zamakhshari)* (١st ed., Vol. ٢). Beirut, Lebanon: Dar al-Kutub al-Ilmiyyah.
- Muflih, A. (٢٠٠٧). The Significance of Pause (Waqf) in Removing Syntactic and Semantic Ambiguity. *Lisan al-Arab Journal*(٦٠).
- Odeh, A. (Éd.). (١٩٧٨). *Diwan al-Abbas*. Beirut: Dar Sader.
- Ridha, A. (١٩٥٩). *Dictionary of Textual Language (Modern Linguistic Encyclopedia)* (Vol. ٢). Dar Maktabat Al-Hayat.
- Sibawayh, A. A. (١٩٨٨). *Al-Kitab [The Book]* (٢rd ed., Vol. ١). Maktabat Al-Khanji.
- ‘Umar, A. M. (٢٠٠٨). *Dictionary of Contemporary Arabic Language* (Vol. ٢). ‘Ālam Al-Kutub.
- Zawi, A. R. (٢٠٢٠). *Clinical Linguistics: Studies in Speech Disorders According to the Linguistic Phonological Perception*. Amman, Jordan: Academic Book Center.