



RESEARCH PAPER

Analysis of Meronymy and Hyponymy in Surah Ar- Rahman

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ABSTRACT

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The research paper analyzes meronymy and hyponymy in the translation of Surah Ar-Rahman to identify their role in the surah. Surah Ar-Rahman is thought to be a very powerful Surah by many Muslim scholars because of its captivating content, beautiful rhyming, and religious value. Meronymy serves two purposes in the surah. First, it establishes the meticulousness of the Creator, Allah almighty, presenting Him as omniscient. Secondly, it allows human faculties to imagine the abstract concepts distinctively. A careful examination of the semantic field depicts the role of hyponymy as a device to produce deducible link among nouns in the lexical field. That is to be a creation of Allah. The verbs associated with them also support 'creation' to be the subordinate term. The study employs qualitative approach and uses data analysis method used by Miles and Huberman (1994:12). Moreover, to identify meronymy; criteria presented by Girju et al (2003) and Winston, Chaffin, Herrmann, (1987) has been applied. For hyponymy the criteria proposed by Cruse (2002) has been put in use.

Introduction

The Holy Quran is a divine book by God (Allah). It is comprised of 30 sections, has 114 surahs, and 6666 verses. The divine revelations were received by Prophet Muhammad (PBUH). Quran was revealed in 23 years in the seventh century of the Common Era (C.E). As it is a divine book it has been widely translated in many languages including English. Surah Rahman is one of the beautiful Surahs. It includes 788 verses and has 3 Rukus, sections. The surah depicts Allah's blessings and creation. The surah has mesmerized many because of its eloquence as it employs varied lexical relations and poetic devices. But two lexical relations: hyponymy and meronymy play a significant role in comprehending the peculiarity of Allah's creation.

In Surah Rahman Allah portrays vivid picture of His creation and bounties in the most eloquent manner. The paper attempts to examine the extent to which hyponymy and meronymy have contributed, to the vividness of the message in the

surah. It also aims to discover the dominant category of prevailing hyponymy. Moreover, it examines what concepts are perceived through the use of hyponymy and meronymy.

Literature Review

Lexical relations are also called sense relations. The term is vague in the sense that it can denote associations among words in diverse ways – on page, in a cognizance, or anywhere they are found, or for associations between verbal items within the mental vocabulary (Murphy, 2003)

In linguistics hyponymy is defined as a semantic relation between a subtype hyponym and a super type hypernym. Saeed (2016, 65) defines hyponymy as a relation which shows inclusion. In other words, here the meaning is general to specific words. Lync (1977) gives the following examples of hyponym “cat<mammal ; <stanza<poem” and of Meronymy or the part-whole relation: “line<stanza<poem”. She further explains that these relations are asymmetrical. She also delineates co-hyponymy and co-meronymy as contrast sets.

Hyponym is a term employed to label a specific member of a wider class. One of the examples is Daisy and Rose which are hyponyms of flower (Nordquist, 2017). He further explains that words which are hyponyms of the similar general term are termed as co-hyponyms. Whereas the general or broader term is defined as hyponymy. (Nordquist, 2017) Cruse (2002) explain that the notion of hyponymy can be stated in everyday language as X is a type/kind/sort of Y. It is remarkable that some sets of words that fulfil the logical definition of hyponymy tend to collocate more adequately in this structure than others. “Hyponymy is a transitive relation: If A is a hyponym of B, and B a hyponym of C, then A is necessarily a hyponym of C (consider A = spaniel, B = dog, C = animal)”, (Cruse 2002).

Meronymy is one of the types of sense relation from numerous sense relations in languages. It encompasses the idea of inclusion like hyponymy but is different in the sense that it does not show the idea of subtype or super type, rather it denotes the relation of parts with corresponding wholes. Cruse, D. A. (1986) explains that it inclines to yield a formula like ‘X’ is a part of ‘Y’ or Y has X. He also expounds that meronymy should not be restricted to physical objects or parts, it can be seen in abstract entities. Cruse, D. A. (1986) *Lexical Semantics*. Cambridge: Cambridge University Press. Girju et al (2003) propose the use of the pattern-based method: NP (mero) is part of NP (holo) or NP (holo) has NP (mero). Here NP stands for a noun phrase and mero refers to meronym and holo means holonym.

Girju’s Pattern-Based Method

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- .1. The handle (mero) is a part of the door (holo).
 2. The **house (mero)** has a kitchen (holo).
-

Part Whole Relations

| Relation | Examples | Relation Elements | | |
|-------------------------------|---------------------------------------|-------------------|------------|-----------|
| | | Functional | Homeomeric | Separable |
| Component/ Integral Object | handle-cup punchline-joke | + | - | + |
| Member/ Collection | tree-forest card-deck | - | - | + |
| Portion/Mass | slice-pie grain-salt | -- | + | + |
| Stuff/Object | gin-martini steel-bike | - | - | - |
| Feature/Activity | paying-shopping dating-adolescence | + | -- | -- |
| Place/Area | Everglades-Florida oasis-desert | - | + | - |

Functional (+)/Nonfunctional (-): Parts are/are not in a specific spatial/temporal position with respect to each other which supports their functional role with respect to the whole.

Homeomeric (+)/Nonhomeomeric (-): Parts are similar/dissimilar to each other and to the whole to which they belong.

Separable (+)/Inseparable (-): Parts can/cannot be physically disconnected, in principle, from the whole to which they are connected.

Source : *A Taxonomy of Part-Whole Relations* (Winston, Chaffin, Herrmann, 1987).

Muslimatin (2015), Basori (2018) have carried out the research to classify categories of lexical relations. Muslimatin (2015) examine Surah Yaasin verse 1 to 21 while Basori (2018) employed Surah Yusuf as the data. Muslimatin's (2015) research demonstrates three types of lexical relations that is Antonym, Homonym and Synonym. Basori (2018) analyzed translation of Surah Yousuf, by Abullah Yousuf Ali, to detect lexical relations. He found antonyms as the dominant relation (cited in Norasiah, 2020). Norasiah also ran a study on "Lexical Relations and Related Meanings in Surah Ar-Rahman. He finds out 5 hyponymy instances out of 13 within the data from the Surah.

Material and Methods

Qualitative approach has been employed to conduct this research. The aim of the research is to unfold the role of hyponymy and meronymy in constituting the broader meaning in Surah Rahman. The data are verses that show evidence of hyponymy or meronymy. The data has been collected from translations by Abullah Yousuf Ali, which has been used in previous studies by other researchers as well.

The model for data analysis by Miles and Huberman (1994:12) has been used. It involves the following steps:

1. data collection,
2. data reduction
3. data presentation
4. drawing conclusion
5. data verification.

Source: Miles and Huberman (1994:12)

The research has used Girju et al (2003) “proposed pattern-based method and Winston, Chaffin , Herrmann’s, (1987) taxonomy of part-whole Relations” to recognize meronymy. Whereas for hyponymy ‘X is a type/kind/sort of Y’ formula has been deployed (Cruse, 2002).

Data and Source Of Data

The source of data is the translation of Surah Ar-Rahman by Abullah Yousuf Ali The main data are 78 versus of the Surah comprised of words, phrases, clauses and sentences. Moreover, English dictionaries have been used as supporting data.

Procedure for Analyzing Meronymy

After reading the translation of the Surah the Criteria to spot meronymy given by Girju et al (2003) and Winston, Chaffin, Herrmann, (1987) was put in use to analyze the data. Then based on either of the criteria, instances of meronomical relations were laid down in the respective column.

Procedure for Analyzing Hyponymy

The simplest criterion presented by Cruse (2002) as X is a type/kind/sort of Y has been used after grouping words to find out the broader category (hypernym) of hyponyms observed in the semantic field. Apart from listing of the nouns and verbs, other words have also been considered to make a plausible inference about the broad category or categories. (See table 2).

Results and Discussion

Meronomical Relations

In Surah Rahman 23 verses are identified presenting instances of meronomical relations when data was analyzed based on criteria given by Girju et al (2003 and Winston, Chaffin, Herrmann, (1987). Meronomical relations starts from Verse 11 which present date palm and fruits as member of earth to draws the readers’ attention to Allah’s bounties. The vividness and variety of Allah’s bounties is being presented in all 23 versus through the part-whole relations. The meronomical relations serve two purposes. First, it adds power to the notion that Allah is almighty and Creator of everything that exist, as details are so vivid. The readers immediately realize the distinctness of each mentioned creation; which sounds quite persuasive. The meronomical relations establish that the Creator knows the idiosyncrasies of His creation. Moreover, the meronymy brings concreteness to abstract notions. For example, in verse 14 Jinns are described to be created from fire without smoke. It means fire without smoke is the essential component of jinns. This gives Jinns distinctiveness and presents them as creation of Allah as He knows well the elements involves in creating them. Lexical semantics particularly meronymy has been used to establish that Allah is the Creator and to enhance the vividness of His creations which is outside our bounds. Whether it be jinns, hell, paradise, beautiful companions, the part-whole relation has been employed to show their distinctness and bounties of Allah almighty. (See Table 1)

Table 1
Meronymy in Surah Ar- Rahman

| Girju criteria (2003) | Winston, Chaffin , Herrmann, (1987) |
|---|--|
| (12)corn with (its) leaves and stalk | (10, 11)Earth - fruits , date palms (member) |
| Hell - boiling water. | (12) corn with (its) leaves and stalk (component) |
| 14,15, Man --- sounding clay; Jinn fire free of smoke. | 14,15, Man --- sounding clay; Jinn fire free of smoke (component) |
| 41. sinners --- marks, forelocks, feet (component) | 41. sinners --- marks, forelocks, feet (component) |
| 44 hell and boiling water (component) | 44 hell and boiling water (component) |
| Two gardens - trees, delights, two springs , fruits of every kind two and two, Carpets whose inner linings will be of rich brocade, fruits near, Maidens) Chaste restraining their glances whom no man or Jinn before them has touched. (46,48,50,52,54,56) | Two gardens - trees, delights, two springs , fruits of every kind two and two, Carpets whose inner linings will be of rich brocade, fruits near, Maidens) Chaste restraining their glances whom no man or Jinn before them has touched. (46,48,50,52,54,56) (member) |
| | 19,22 flowing water - pearl and coral (member) |
| And besides these two there are two other Gardens -- Dark green in color,) (each) will be two springs pouring forth water in continuous abundance, Fruits and dates and pomegranates, fair (companions) good beautiful (62,64, 66,68,70) | And besides these two there are two other Gardens 5213-- Dark green in color, (each) will be two springs pouring forth water in continuous abundance, Fruits and dates and pomegranates, fair (companions) good beautiful (62,64, 66,68,70) |
| | 29 every creature in the heavens and on earth (member) |
| fair (companions) good beautiful --- Companions restrained (as to their glances) in (goodly) pavilions, Whom no man or Jinn before them has touched. 72,74,76 | fair (companions) good beautiful --- Companions restrained (as to their glances) in (goodly) pavilions, Whom no man or Jinn before them has touched. 72,74,76 (member) |

Hyponymy

A careful study of the semantic field collected from this surah gives a deducible finding that creation is the superordinate word or term for all other word or terms. In other words, creation is hpernym of all the other hyponyms. For instance, man is a kind of creation, so are the jinns, sun and moon in fact all terms used in the semantic field. This means semantic field laid out in this Surah has one deducible superordinate term and that is creation. If we study the verbs associated with each mentioned noun, we realize that all of them being presented as Allah's creation and that is what puts them together. If we fit each of them in Cruse's formula: X is a type/kins/sort/ of y, the answer is creation of Allah. Surah Rahman is about Allah's bounties and use of hyponymy add rhetorical power to the idea of the Creator and

creation. The verbs used for each nouns in the semantic field reinforces the notion of the Creator and creation, for example, the use of verb 'created' for man and 'computed' for sun and the moon and 'bow' for herbs and the trees which depict them carrying a common attribute and that they are God's creation, and therefore a subordinate category "Creation" can be inferred.

Table 2
Semantic Field

| Hyponyms | Supporting data |
|--|------------------------|
| man | Created |
| sun and the moon | Computed |
| herbs and the trees | Bow |
| Firmament | Raised |
| Earth | Spread out |
| fruit and date-palms producing spathes | Therein |
| corn with (its) leaves and stalk for fodder and sweet-smelling plants. | Also |
| jinns | Created |
| two bodies of flowing water | Let free |
| Pearl , and coral | Out of them |
| Creature | Of him seeks |
| Flame of fire | Will be sent. |

Conclusion

Lexical relations are important to form meanings. In Surah Rahman, abstract entities have been given lucidity through the use of meronymy. Moreover, the part-whole relations presented in the surah clearly establish Allah's role of the Creator as He describes His creation meticulously. Experimental studies can be carried out to see the impact of such devices on the readers to have some empirical evidence on how readers perceive the message presented through meronymy and hyponymy.

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