

Conceptual Structure and the Interpretation of Some Polysemous Verbs in a Few Specific Verses in Holy Qura'n: Jackendoff's Semantic Theory (1990)

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Abstract—The objective of this work is to decompose the semantic primes of the polysemous verb *ṭagha* 'transgressed' and *qatala* 'killed' in some verses of Holy Qura'n in a new manner with reference to Jackendoff's (1990) Semantic Theory. The researchers make use of the conceptual level to specify their conceptual structures and translate them correctly and then match the semantic compositions available with their syntactic counterparts with reference to Argument Structure Theory. The two levels of representations are linked by Semantic Projection Rules to determine the exact meaning intended in translation at the Logical Form. The researchers compare the interpretable as well as incorporated semantic features of the verbs in the verses with other situations in which the verb are used. Discrepancies in meanings because of polysemy will be taken care of with reference to the Theories of Argument Fusion and Incorporation. Semantic primes are represented at first by syntactic axioms and then fused into semantic concepts, namely, Thing, Event, State, Action, Place, Path, Property, Amount and Affect. These concepts lead to derive the final version of the wanted meaning for the verbs at LF. The researchers provided better versions of translation different from those already given by Palmer (1942), Dawood (1965), Khan (1970), Arberry (1980), Piekthel (1982) and Al-Hilali and Khan (1996).

Index Terms—conceptual structure, argument structure, incorporation, argument fusion, constituent, representations, components

I. INTRODUCTION

Yule (2006, p. 107) has defined the term polysemy as "one form (written or spoken) having multiple meanings that are all related by extension". For instance, in English the word 'head' is used in different situations to refer to (i) the head of human body, (ii) top of glass of beer, (iii) a person at the top of a company or department and many other things. It is evident that there will be a single entry with a numbered list of the different meanings of that word.

A number of international prominent translators have tried to make use of the theory of polysemy as a module to translate verses from holy Qura'n in an attempt to give accurate interpretation easy to be understood by non- Arab speakers. Their work suffers a lot of deficiencies due to the following reasons: (i) translators such as Palmer (1942), Khan (1970), Arberry (1980), Piekthel (1982) and Al-Hilali and Khan (1996) are non native speakers of Arabic and have various cultural backgrounds, which have led to negative results in the translation of certain verses of Holy Qur'an. (ii) The discrepancies in their cultural perspectives made translation of the verses so hard to elicit covert meanings of such verbs involved. In short, they focused merely on the translation of meaning of the Holy Qur'an and do not get involved in other matters.

II. THE TRADITIONAL VIEWS

The translators focused on the surface representations in stead of paying attention to other relevant factors that play a crucial role in translation, namely, the underlying meaning. They based their translation on the nature of the verbs insofar the transitivity theory is concerned. For the convenient of the analysis, the researchers start with the verse in (1):

1. fa?mma man ṭagha
then, for such as had transgressed all bounds
'Then, for such as had transgressed all bounds.'
(Holy Qura'n; 1405 h, p. 1894, p. verse 37)

The verse in (1) has been translated by a number of translators in different ways. For instance, Dawood (1956, p. 52) translated it as [Those that transgressed], Sale (1877, p. 569) as [And who shall have transgressed], Rodwell (1978, p. 49) as [Then, as for him who hath transgressed]. A look at their analysis shows that the verb *tagha* 'transgressed' is used as an intransitive because there is no direct complement after the verb neither it shows the sense of an offence by violating a law. In other words, the violators are sinners. In contrast, Ali (1993, p.1565) translated the same verse as [then, for such as he has indeed transgressed all bounds]; he used the same verb as transitive due to the overt occurrence of the argument object 'all bounds' at the syntactic level. Though he tried to be more accurate than others; still, the meaning is incomplete due to the fact that the complement 'all bounds' does not specify what kind of boundaries or limits the transgressors have crossed nor show whether the bounds are realistic or abstract. Others such as Ali (1955, p. 603), Khan (1970, p. 603) and Piekthel (1982, p. 605) have translated the verse as [Then, as for him who rebels / rebelled]. The meaning of *tagha* is used in the sense of the verb *yathuuur* 'to rebel'. This verb, in Arabic, means one leads a revolution against a leader or any form of high authority for a change but definitely not god. You can say [*thaara al- jaishu 'ala al-qaa?idi* 'The army rebelled against the leader'] but not [*thaara al -musii?u 'ala rabbi-hi* 'The transgressor rebelled against God']. This meaning can never be adhered to *tagha* because one can defy a person but cannot stand in an enemy position with God because he is non- materialistic. Likewise in English, the verb 'rebel' means to renounce the authority of the law and government to which one owes allegiance or to take up arms and openly oppose the government. Thus, God is a power that cannot be embodied in a humanistic vision to be taken action against. In short, their perception of translation was inadequate due to misunderstanding of determining the best equivalent for *tagha*. Palmer (1942, p. 515), Ali (1963, p.1141) and Arberry (1980) have translated the verse as [Then, as for him who is outrageous, inordinate / insolent]. Their forms of translation do not even imply the verb *tagha* and is replaced by the adjectives 'outrageous, inordinate and insolent' respectively. It is evident that the translators had used a pragmatic nuisance of the verb but of course it is incomplete. In short, the inadequacy of the translation of all the writers above took place due to the diversity of polysemous meaning the verb *tagha* has.

III. PROBLEMS FACED WITH THIS VERB

The above analysis involves a number of shortcomings because the verb *tagha* involves polysemous related meanings. Problems take place in their translation due to the followings:

- (i). Their translation based solely on the syntactic structure meaning without taking into account the conceptual-structure in which incorporated and deleted arguments that play a vital role in determining the exact meaning roaming in mind of the native speaker of Arabic that may contribute to better understanding of the verse.
- (ii). The translators did not pay attention in translating the verse to the context of situation [place and time], or the occasion in which the verse itself was said or its relation to other verses in the sura. In other words, they focused on the associated not on the contextual meaning.

IV. THEORETICAL PERSPECTIVES

Chomsky (1986, p. 23-46) divided the term 'language' into External-Language and Internal-Language. The focus of study is on the latter as it characterizes the system of knowledge of language attained and internally represented in the mind. It purports to depict exactly what one knows about a language: that is what has been acquired and learned by innate principles.

Jackendoff (1990, p. 7-25) has adopted the term I- language and made it possible to explain the notion of concept in relation to semantic components and argued that it is a physical objects in the mind of a person rather than it is a concrete object in one's hand. He argued that syntactic rules alone are insufficient to mirror concepts of the mind; rather a speaker potential repertoire of syntactic structure must be mentally encoded in terms of a finite set of primitives and a finite set of principles of combination that collectively describe and generate the class of possible sentences. While interpreting an entity, say a verb, a language user is taken to be creating or invoking a mental information structure, the syntactic structure of a verb must be compatible with its conceptual semantic structure of the same verb. The researchers may argue that internal concepts must be mentally generated on the basis of finite set of primitives and principles of combination; likewise, lexical concepts must consist of finite schemas that can be creatively compared and rule governed. X- Bar semantics has been proposed to mirror the conceptual categories into reality (p. 22-25). The basic formation rule for such categories stated in (1):

$$2. \quad \text{Entity} \quad - \quad \left[\begin{array}{l} \text{Event / thing / place / . . .} \\ \text{Token / Type} \\ \text{F (< Entity1 <Entity2 <Entity3 >)} \end{array} \right]$$

The model in (2) decomposes each conceptual constituent into three basic feature complexes: (i) the argument features allow for recursion of conceptual structure and hence an infinite class of possible concepts. (ii) The major syntactic phrases correspond to major conceptual constituent as in XP correspond to [Entity]. (iii) The basic correspondence of syntactic and conceptual argument structure can be formalized as a general correspondence rule of the form (3):

3. XP corresponds to [Entity].

$$\left[\begin{array}{ccc} X^0 & & \\ \text{-----} & YP & ZP \end{array} \right] \text{ correspond to } \left[\begin{array}{cccc} \text{Entity} & & & \\ F & E1 & E2 & E3 \end{array} \right]$$

(Jackendoff, 1990, p. 25)

Here X^0 stands for any lexical item whose complements are optionally YP and ZP.

Jackendoff (1990, p. 43-46) has proposed that the innate formation rules for conceptual structure include a repertoire of major conceptual categories regarded as the semantic parts of speech. These categories include entities such as Thing, innate formation rules for conceptual structures which include a repertoire of major conceptual categories namely semantic parts of speech. These categories include entities as Thing, Event, State, Action, Place, Path, Property and Amount. Each of these entities can be elaborated into a function argument organization of general form in the schema (3). Within the constraint of this schema, each category permits a variety of more specific elaborations, which can be stated as a specialized formation rules. Some of the most important ones for the spatial domain primary of our analysis appear in (4):

4.

a. [PLACE] – [place PLACE-FUNCTION ([THING])]

b. [PATH] – $\left[\begin{array}{c} \left\{ \begin{array}{c} \text{TO} \\ \text{FROM} \\ \text{TOWARD} \\ \text{AWAY-FROM} \\ \text{VIA} \end{array} \right\} \left(\left(\left\{ \begin{array}{c} \text{THING} \\ \text{PLACE} \end{array} \right\} \right) \right) \end{array} \right]$
 Path

c. [EVENT] – $\left\{ \begin{array}{l} [\text{Event GO } ([\text{THING}], [\text{PATH}])] \\ [\text{Event STAY } ([\text{THING}], [\text{PLACE}])] \\ \text{Event INCH } ([\text{State }]) \end{array} \right\}$

d. [STATE] – $\left\{ \begin{array}{l} [\text{State BE } ([\text{THING}], [\text{PLACE}])] \\ [\text{State ORIENT } ([\text{THING}], [\text{PATH}])] \\ [\text{State EXT } ([\text{THING}], [\text{PATH}])] \end{array} \right\}$

e. [EVENT] – $\left[\begin{array}{c} \text{Event} \quad \text{CAUSE} \quad \left(\left(\left\{ \begin{array}{c} \text{THING} \\ \text{EVENT} \end{array} \right\} \right) \right) \quad [\text{EVENT}] \end{array} \right]$

(4a) illustrates that a conceptual constituent belongs to the category Place can be elaborated as a place- function plus an argument that belongs to the category Thing. The argument serves as a spatial reference as in the expression [*under the table*]; *the table* designates a reference object and the preposition *under* expresses a place- function that maps *the table* into the region beneath it. (4b) elaborates a Path as one of five functions that maps a reference Thing or Place into a related trajectory; for instance, [*in the house*]. (4c) elaborates that the category Event can be elaborated as either of the two Event- functions GO, STAY or INCH one and two of which take two arguments. The arguments of Go, which denotes motion along a path, are the Thing in motion and the Path it traverses; for instance, [*Bill went to New York*]. The arguments of STAY, which denotes stasis over a period of time, are the Thing standing still and its location, as in [*Bill stayed in the kitchen*]. The expansion of Inch is to cover State as in [*the light is red*]. (4d) gives three State- functions: (i), BE, is used for specifying the location of objects as in [*the dog is in the park*]; (ii) ORIENT, for specifying the orientation of objects as in [*the sign points toward New York*]; (iii) EXT, for spatial extension of linear objects along a path as in [*the road goes from New York to San Francisco*]. (4e) elaborates an Event as the Event – function CAUSE plus two arguments. (i) If a Thing, it is an agent as in [*John opened the door*] and if an Event, it is a cause as in [*the door opened*] (ii) if an Event, it is the Effect as in [*he drank*].

A. The New Perspective

The researchers try to solve the above problems with reference to Jackendoff's (1990, p. 7-37) theory of semantic structure. The researchers use categories such as entities as Thing, Event, State, Action, Place, Path, Property and Amount to translate the verbs in question. The researchers argue that these terms do not convey their literal meaning in translation; but, in stead, they reflect conceptual concepts, which accurately build up the intended meaning at LF.

In order to come up with plausible solutions for the abovementioned inadequacies in translation, the researcher propose the following hypothesis:

B. The Hypothesis

Each lexical entity X in a sentence has both syntactic as well as a conceptual meaning. The translated meaning must be the result of mapping the conceptual with the syntactic meaning by semantic rules. The conceptual structure detremines the meaning of the syntactic structure but not vice versa.

Before the researchers start analyzing the same verse, the concept of argument fusion is discussed as the basic machinery for relating arguments in the conceptual structure to arguments in syntax though they are not visible at the

the Thing which is co-indexed with external argument as they are identical. The Place- function is specified by the preposition AT and the Property 'atheist'. The fourth function specified as event-function is represented by the NP Thing *cadhaaban* 'chastisement' and the PP *cala man* 'on a person' which are also semantically selected at the conceptual level. The researchers may argue that the entity Thing is identical in all the projections and bears the unique co-indexation [i]. They argue that the projected constituents, excluding the external argument, are semantically "implicit arguments" at the conceptual structure and must be translated at the LF representations though they are not syntactically at the syntactic structure.

The question arises here: how do the researchers decide the ultimate form of translation of this verse at LF either for the benefit of research, or the readers as proposed in the hypothesis? The researchers argue that the translated meaning is decided by mapping the conceptual structure representations with the syntactic ones by referring to the following steps: (i) thematic roles such as Agent and Theme...etc are particular structural positions but with conceptual content, (ii) theta marking amounts to establishing a correspondence relation between the syntactic and conceptual arguments of a verb and formalize the co-indexing conventions, (iii) the argument fusion theory is used to integrate the readings of the syntactic complements and subjects with indexed argument positions in the conceptual structure of the head, (iv) the selectional restrictions are the conceptual information that a head supplies within an indexed conceptual constituent and (v) mapping between the conceptual structure and syntactic structure using the mechanism implicit argument in Jackendoff's terms as the last step.

Thus, the verb *tagha* is expressed as follows: the Go-function needs the theta role of agent to be assigned to the argument man 'those who', the theta role of location is assigned to the PP *huduudu allahi* 'the religious limits of God' in which the theta role of agent is meant for *allah* 'God' and the theta role of theme for *huduudu allahi* 'the limits of God'. The State – function has the theta role of experiencer assigned to the argument man 'those who' due to the effect of the predicative adjective *kaafiran* 'atheist'. The event function is assigned the theta role of theme to *cadhaaban* 'chastisement' and the theta role of location to the PP *cala man* 'on a person'. The second step is to match the syntactic with the conceptual arguments of the same verb. This process is done by co-indexation; the subject man of the matrix and the co-coordinated sentence carries the sign [i] as they are identical. However, the PP carries [j] as it refers to *allahi*. The third step is to integrate the syntactic complements with the subjects by the argument fusion. The subjects represented by the argument Thing in Go- function, State –function, and the complement objects of *fi* 'at' and *cala* are fused by man 'person' and the Path – function is fused by *cala huddudi allaahi*. The fourth step is to match the lexical verb *tagha* with the selected arguments semantically before being incorporated. The verb constituent- selects a subject as external argument and its semantic features are an adult and are able to commit either a sin or a virtue. It also semantically selects in specific the PP *cala huddudi allaahi*, the resultative clause *yuşbihi kaafiran* 'to become atheist' because the subject violates the limits of God and the eventive clause *cadhaaban cala man* 'chastisement on a person' as the sinner receives the punishment. The last step is the result of the process in which we end up with the syntactic structure; this is due to the mechanism of incorporation. The verb *tagha* is an intransitive, in Arabic, but at the conceptual structure it semantically selects a PP, CLAUSE1 and CLAUSE2. It has the ability to incorporate the two arguments at the syntactic level and still makes the sentence grammatical as in (6a). In short, though the arguments are not necessary to be overt at LF; still, they constitute the meaning of not only the verb form *tagha* but also its adjective form *taaghiyah* 'tyrant'; otherwise, the meaning of the verb in this verse can be variable and some other verbs can be used in the same context such as *tajaawaza* 'surpass' *tacadda* 'trespass' and *takhaṭa* 'cross'.

The mechanism of incorporation is of a great significance in translation in this fashion though such features are not visible at the syntactic level but necessary for the understanding of the required material. The researchers may look at (7) from English to prove the point.

7a. John ate an apple.

7b. John ate marble.

7c. John ate.

(7a) and (7b) illustrate that the objects 'an apple' and 'marble' are specified referents; however, in (7c) the referent is only 'a full meal' but not 'an apple' or 'marble' in particular. So, if (7c) is translated into Arabic, it is as [*?akala zaidun* 'Zaid ate']; it means the same as its equivalent English counterpart because the object is covert. Thus, the translator will not interpret the absorbed argument 'a full meal' which, in fact, compulsory contributes to the grammaticality of the sentence at all levels since *?akala* is a transitive verb and overtly needs an edible object. If we compare (7c) with (6e), the point of analysis is identical. The verb *tagha* is [+transitive] and needs internal arguments to be overt. However, it is translated as 'transgressed' or 'transgressed all bounds' but, in fact, it means *tajaawaza al-?insaanu al-qadr wa ?irtafac wa ghala fi al kufri wa ?istahaqa al- cadhaaba yawma al-qiyaamati* 'that who transgressed all limits of God became atheist and deserved the chastisement of God in the dooms-day'. Of course, one cannot expect the translator to write all these concepts; but, one should keep in mind that conceptually they are understood due to both the cultural specific and the religious backgrounds. Thus, translators who focused on the meaning of lexical words at the structural structure are, in fact, incomprehensive and thus their versions of translation are surely inadequate. In other words, the researchers cannot ignore the hidden semantic connotations which are more important than the only syntactic forms as the latter constitute the grammaticality of the sentence at the syntactic form. In other words, there are verbs in Arabic that can not only

syntactically absorb the internal arguments such as ?kala 'ate' but also semantically can absorb certain entities at the structural level and still construct grammatical sentences. (cf. Jalabneh 2000, p. 247-269 for theta absorption)

The researchers may look at some other nuisances of *ṭaḡha* from standard Arabic to prove that the theory of conceptual structure is fit for translation.

8a. *ṭaḡha* al- haakimu cala shacbi hi
 tyrannize det ruler over people his
 'The ruler tyrannized his people'

8b. *ṭaḡha* al- haakimu.
 tyrannize det ruler
 'The ruler tyrannized '.

In order to check the syntactic structures of (8a) and (8b), we posit the conceptual structure of (8c) and the syntactic structure (8e):

8c. [Event GO ([Thing al-haakimu 'the ruler'] i, [Path cala 'over' ([Thing shacbihi 'his people'] j [State yuṣbiḥu 'be' ([Thing [(al-haakimu 'the ruler']i [Place fi 'at' ([Property mutaṣalliḥan / ṭaaghyah 'tyrant']i))]))]]).

8d. syntactic structure

ṭaḡha 'tyrannized'

V

----- NP (external), PP and S (internal)

[Event GO ([Thing], [Path])].

NP

([Thing])

cala 'over'

P

----- NP

[Path OVER ([Thing])].

yuṣbiḥu 'be'

S

----- AP

[State BE ([Thing] [Place ((Property] i)))].

In (8a) the verb *ṭaḡha* 'tyrannize' is an intransitive verb and it semantically takes the PP *cala shacbi hi* 'over his people' as its internal complement at the conceptual level. In (8b) the verb absorbs the same complement PP at the syntactic structure. It is evident that (8b) is correct though the complement PP is not syntactically covert. This is because it not selected in syntax. Thus, syntactic structure alone does not solve the problem of meaning if we rely on the structural interpretations of this verb. Also, this level cannot tell us about other relevant arguments that contribute to the LF meaning; it is due to these deficiencies we opt for the conceptual structure theory to overcome such faults. Thus (8c) specifies every single concept that formalizes the meaning of the verb *ṭaḡha*. The verb means 'tyrannize' is another nuisance of the verb; but this time it is related to the legal human rights. It semantically selects the PP *cala shacbi hi* 'over his people' and the embedded clause *yuṣbiḥu ṭaaghyah* 'be a tyrant'. These semantic facts are visible at the conceptual structure and are very specific in Arabic as they not only depict the meaning of *ṭaḡha* but also the adjective *ṭaaghyah* 'tyrant'. In this case, they determine the needed meaning at LF. In short, the verb *ṭaḡha* in (8c) cannot be translated literally as 'transgressed' as in (6d) because in the former the verb has a different nuisance of meaning. The ruler violates human rights and the entity can be specified at the conceptual structure; however, in (6d) the verb *ṭaḡha* is inclined towards implying the generic sense of violation as the verse is directed to everyone who violates the limits of God; however, the verb *ṭaḡha* in (8c) specifies the meaning of being a tyrant in this structure. This is due to the fact that ruler violates the norms and the rights of humanity founded by the civil rule; otherwise, some other verbs are used but do not illustrate the same meaning of *ṭaḡha*. Such verbs are *tacdda*, *tajanna* and *tajaawaza* 'violate'. Thus, the difference between (6d) and (8c) is related to the kind of selection at the semantic level.

Other shades of meanings of the verb *ṭaḡha* found in standard Arabic are presented in the subsequent specimens (9) and (10):

9a. *ṭaḡha* al -sail cala difatay hi.
 flooded det stream over banks its
 'The stream flooded the banks'

The conceptual structure of (9a) is represented in (9b) whereas the syntactic one is shown in (9c):

9b. [Event CAUSE ([Thing al-sailu 'the stream'] i [Event GO ([Thing mai 'water']j [Path cala 'over' ([Place ([Thing difatayhi 'its banks']k)]))]]).

9c. syntactic structure

ṭaḡha 'flooded'

V

----- NP (external)

[Event CAUSE ([Thing]).

----- NP and PP (internal)

[Event GO ([Thing], [Path])].

cala 'over'

P

----- NP

[Place cala 'over' ([Thing])ujmn]. m

In (9b) the verb *ṭagha* 'flood' projects the event-CAUSE and the event – GO functions in the conceptual structure but not in the syntactic structure. This is because the verb semantically incorporates the argument *mai* 'water' which covers the banks of the stream. This argument is to be deleted after being fused in the function. Thus the possible translated meaning is that the verb *tagha* means cover with only water but nothing else. In other words, the verb cannot be related to tyranny in Arabic particularly in this context. If (9b) is compared to (10b), the verb *atghaa* made superior' is transitive and its meaning is related to superiority complex in the sense of being bad character.

10a. *aṭghaa hu al -maalu*
made superior him det money

'Money made him superior'

10b. [Event CAUSE ([Thing al- maalu 'money'] i [Event GO ([Thing] i[Path cala 'over [Place ([Thing hu 'him']j [State BE ([Thing]j [Place fi 'at' ([Property fawqi superior]j)]]))]])]].

10c. syntactic structure

ṭagha 'made superior'

V

----- NP (external)

[Event CAUSE ([Thing])i.

----- NP and PP (internal)

[Event GO ([Thing]i [Path [Place ([Thing]j))]].

S

----- NP, PP

[State BE ([Thing]j [Place ([Property]j))]

(10b) illustrates that the verb *tagha* 'made superior' in its new nuisance projects the event CAUSE-function in which *al- maalu* 'money' is indexed with [i]. It also projects the event- GO function which is illustrated by the identical entity [i] and the PP *cala hu* 'over him'. The embedded clause represented by the state-function implies the entity [j] and the PP *fi fawqi* 'at superior'. All the functions constitute the meaning of the verb at all levels though some of them are absorbed by the verb at LF. Thus, the native speaker of Arabic is able to recognize the difference in meaning through the conceptual concepts.

11a. *ṭaghat al - baqaratu*

shouted det cow

'The cow shouted'

(11a) is in (11b) as the conceptual structure.

11b. [Event MOVE ([Thing al-baqaratu 'the cow'])]

The verb *ṭagha* 'shouted' is a intransitive one because *al-dahik* 'laughter' is not a part of the conceptual structure of such verb. Thus, it syntactically projects only the event-move function in which is the external subject which is filled by the argument *al-baqaratu* 'the cow'. It is significant to notice that the subject must be non-human or else the sentence is ungrammatical.

12a. *ṭagha al - bahru*

rose det sea

'The sea is rough'

(Ibn- Manzoor, p. 169-170)

12b. [Event MOVE ([Thing al-bahru 'the sea'])].

(12b) shows the verb *tagha* 'rose' is intransitive and it indicates that the sea is rough due to the rise of level of water in it. Hence, it selects the move-function in which the argument is fused to the subject position. The subject is inanimate and it indicates the meaning of water level. In short, (11b) indicates the sense of shout and the subject has to be non human whereas in (12b) the sense is related to the level of water and the subject is non- animate. Thus, the verb has two different semantic connotations which should not be mixed with *ṭagha* 'became a sinner' as in (8b).

To sum up, the verb *ṭagha* in (6d) is translated in different manner due to the help of the conceptual structure theory. It is obvious the syntactic structure theory is not enough to give a complete meaning of the verb in translation because certain arguments are not visible at the syntactic form; however, the conceptual structure theory followed in this work is needed for translation at LF because not only of language specific culture features but also to specify covert meanings projected at the conceptual level. A translator cannot keep close eyes when it comes to such factors in a language. Thus, the entities *cala huduudi allahi* ' over the limits of God', *yusbihi kaafiran* ' became atheist' and *yastahiqu al- cadhaaba* ' deserves the chastisement' are taken care in the theory by mechanisms of (i) incorporation and (ii) argument fusion because they constitute the form as well as the semantic connotations of the verb in Arabic in this verse at LF. This

theory accounts for (8b) in which the same verb incorporates the arguments *cala huquuqi shacbihi* 'over his people' rights' and *yuşbihi ṭaḡhiyah* 'be a tyrant' in the conceptual meaning but cannot be neglected in translation at LF as they constitute the form of the verb in this context. In (9b), the verb *ṭaḡha* 'flooded' can cover *difatayhi* 'its flanks' only with *mai* 'water' and nothing else. These arguments are semantically visible at the conceptual level but not at the syntactic form. However, the same verb can be used in the reflexive sense of syntax and semantics as in (10b) in which the subject of the functions is fused with *hu* 'him' as the verb is causative. The adjective *fawqi* 'superior' is recovered from the verb at the structural form though it is not necessarily to be overt at the syntactic level. Hence; such theory is essential is needed to translate the verse in (6d) or else the version that relies on the syntactic structure alone is surely inadequate. Likewise, the verbs *ṭaḡha* 'shouted' in (11a) and *ṭaḡha* 'is rough' in (12a) are used in one sense as far as the constituent selection is concerned. For instance, in the former, it cannot incorporate any internal arguments as they are not selected and it has the concept of 'shout' as it is the only selected argument at the conceptual structure (cf. Jackendoff, p. 1990-90). In the latter, the verb *ṭaḡha* includes the meaning of 'rough' and illustrates the level of water in the sea; thus, such verbs in (7,9,10,11 and 12) do not include the real meaning of the verb as in (6d).

In order to test the validity of the theory of decomposition at the conceptual level and analyze more of polysemous verbs, the researchers may look at the verb *qatala* 'killed' in the verse (13):

13. *bi ai dhanbin qutila -t*
 for what crime was killed fem
 'For what crime she was killed'
fgvvvv (Holy Quran, 1405 h, p. 1906, verse 09)

The verb *qutila* has been translated by a number of translators in different nuances; for instance, Palmer (1942, p. 518), Dawood (1986, p. 17), Arberry (1980, p. 26), Pieckthel (1982, p. 609) and Khan and Al-Hilali (1996, p.1090) have given the meaning of 'slain'. Some like Ali (1955, p. 606), Ali (1963, p. 1148), Khan (1970, p. 606) and Ali (1993, p. 1607) have given the meaning 'to bring an end to someone's life'. Others like Sale (1866, p. 571) and Rodwell (1978, p. 45) have used the meaning of 'to put to death'. It is obvious that the translators almost roam around one meaning 'to bring someone's life to an end'; but what attracts the attention is that none of them was able to be specific and give exactly how the female has been killed and the reasons behind the killing in this particular context. These facts are obvious in the analysis of the conceptual structure of the predicate in the verse in which the context carries a number of religious as well as cultural facts that help us to give better understanding of the verse in translation. The researchers may first look at the verb *qatala* 'killed' in a normal Arabic sentence (14a), then shift to the analysis of the verse in which the same verb is used as in (14c) respectively.

Syntactic – Structure

- 14a. [NP *ahadun maa*] [VP *qatala al-binta*]
 one some killed det girl
 'Someone killed the girl'
 V

----- NP, PP

(14b) is the conceptual structure for the active structure (14a):

- 14b. [Event CAUSE ([Thing *ahadun maa* 'someone']i [Event GO ([Thing *al-bintu* 'the girl']j, [Path ([via [Thing *an tamuta* 'to die'])])])].

In (14b), the verb *qatala* 'killed' is decomposed into the functions event- cause in which the argument *ahadun maa* 'someone' is fused as the subject. Then, it selects the event – go function in which the object *al-bintu* 'the girl' is also fused. The path- function is posited at the structure to show that the verb causes someone's life has come to an end. This entity is covert at the syntactic level because it can be incorporated semantically. It is evident that the abovementioned translators can translate the meaning of the verb by saying 'to kill', 'to slain' and 'to put to death', of course, without a need to give the exact reason behind killing. However, if the verb is used in a verse as is the case in (13), the situation of translation is entirely different. This semantic fact is visible in the omission of the non specific agent and the reason behind killing in this particular verse. The generic meaning of the verb as 'to put to death' is insufficient because there are other semantic nuances are essential to be known and the translator has to be aware of such facts particularly when the case comes to the holy Qura'n. These facts are explicated in a clear manner in the sentence (14c).

Syntactic – Structure

V

----- NP, (PP)

- 14d. *bi ai dhanbin qutila -t*
 for what crime was killed fem
 'For what crime she was killed'

The conceptual Structure for the passive structure in (14d) is (14e):

- 14e. [Event CAUSE ([Thing *al-ʔab* 'the father']i [Event GO ([Thing *al-bintu* 'the girl']j, [Path ([Thing *ʔan tamuuta li annaha wulidat untha* 'to die alive as born a baby girl']j by [Event GO ([Thing *al-bintu* 'the girl']j [Path *fi* 'in' ([Place *al-huffrati* 'the whole'])])])])].

It is quite obvious that the specific agent *al-ʔab* 'the father' as per this analysis is fused in the subject position as the cause of killing; the reason of killing which is *ʔan tammuta li annaha wulidat untha* 'to die a live as she was born a baby girl' is fused in the path - function and the place of killing is *fi al-huffrati* 'to be buried in a whole'. Such meanings are not at all mentioned in the version of translation done by the traditional translators above. It is a fact that the decomposition of this verb in this verse shows that it has these three primary semantic notions in the conceptual structure and they are essential to be mentioned in translation; otherwise, the meaning will be generic as in (14a) which is in fact different. This is because Arabic cultural specifics impose such specific meanings to the verb which are understood by the native speaker. The researchers argue that Arabs before Islam used to bury the baby girls and keep the baby boys thinking that the former causes a shameful stigma for the father in his nomadic life. In short, one must keep in mind that not necessarily the verb *qatal* is to be treated semantically in the same manner in all the situations. In other words, the verb has generic meaning as in (14b) and very specific meaning in (14e) due to the interference of cultural and religious backgrounds.

V. CONCLUSION

As the traditional translators relied only on the information available at the syntactic structure in translating the two verses in which the verbs of polysemous meaning, namely *tagha* 'transgress', and *qutila* 'was killed' are used, their versions were insufficient. Thus, as an alternative, the researchers opted for Jackendoff's (1990) Semantic Theory in which the focus is on the content of the conceptual structure in addition to the syntactic level as well. For instance, we discovered meanings such as 'to violate the limits of God', 'tyrannize' 'made superior', 'shout' and 'is rough' in various contexts for the verb *tagha* and 'was slain' and 'to be buried alive as a baby-girl child in a whole' for the verb *qutilat* 'was killed'. To get more crucial unknown facts of the verbs, we have tested the validity of the semantic theory in translation and we have found that it is fit to be applied to Arabic religious texts. This is due to the fact that it makes use of the incorporated as well as overt semantic connotations in translation for the used verbs in the particular contexts. For instance, in (6d), the theory explains that the verb *tagha* 'violated the limits of God' engulfs specific conceptual concepts essential to be mentioned in translation. The researchers have found that the verb, in this context, has specific reference to the violation of limits of God and not to transgress all bounds as found in the traditional version. As a result of this violation, the transgressor became an atheist and due to this the person, in question, deserves God's chastisement in the doomsday. Such facts are confirmed if one has a look at the subsequent verses in the same Surat. All these entities are covert in the structure of the verse but they constitute the exact meaning of the verb at all levels; otherwise, Arabic selects to use other specific verbs such as *taʿadda* and *khaalafa* 'violate' as instances. The researchers argue that such significant meanings of *tagha* in (6d) cannot be neglected as they are crucial in translation. The researchers also argue that the meaning given by the traditional translators is merely syntactic since the object 'all bounds' satisfies the sub-categorization of the verb in question. In contrast, our version contains every single meaning in the conceptual structure and such arguments are linked to the syntactic structure by limited mechanisms, namely, argument structure, argument fusion and incorporation to be more specific. In (8c), the verb *tagha* is used in Modern Standard Arabic context; thus, it means 'to tyrannize'. The verb semantically incorporates the argument *huquqi shaʿbihi* 'his people's rights' at the syntactic level, and due to this illegal act, the person, in question, becomes *taghiyah* 'tyrant'. Thus, the verb takes a negative religious depict of (6d). The difference between (8c) and (6d) is that in the former the verb at the conceptual level shows a kind of terrorism against human wrights but in the latter a kind of violation to Islamic rules proposed by God. In another context, in (9c), the verb *tagha* is used in a different sense; for instance, it incorporates the entity *mai* 'water' which is causative meaning. In similar situation, in (10b), the same verb incorporates the meaning *fawqi* 'made superior'. The similarity of (9c) and (10b) is that both of them do not carry a sacred meaning.

In contrast, in (11b) and (12b) the verb *tagha* is used in different senses. In the former it means 'shout' and in the latter 'rough'. These two entities as per the semantic theory are parts of the conceptual structures of the verbs in such contexts.

This theory is also very helpful to account for the derived meaning of the verb *qatala* 'killed' in (14b). As a matter of fact the verb is used in a standard Arabic sentence; it means 'cause some one to die due to killing'. This is, of course, a generic meaning. However, in (14c), the verb *qutilat* 'was killed' is used in the Qur'an verse; it has the specific meaning of 'cause a baby child to die in a dug whole as she born a girl but not a boy'. Hence, the meaning of killing used by the translators in (14b) is insufficient though the same verb is used. The researchers infer that the covert meanings of the verb *qutilat* 'was killed' in (14c) are religious based but not surface structure based. This is because the verb will give other meanings in standard Arabic which are different.

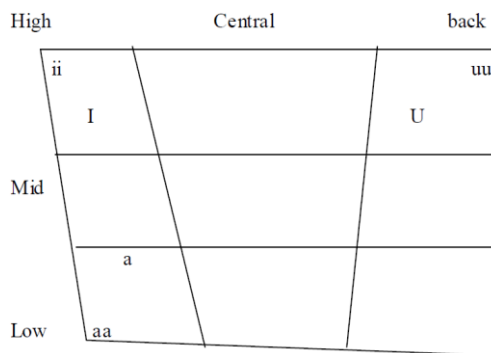
The researchers may argue that the syntactic structure theory alone is not a proper solution to be used in translation. As an alternative, we opt for the semantic theory as it accounts for both overt as well as covert arguments. The researchers can say that the theory of semantic structure with all its mechanisms, namely, (i) argument structure, (ii) argument fusion, (iii) incorporation and (iv) conceptual structure are universal properties and worth to be applied not only in religious texts but also in modern standard Arabic sentences. The researchers have succeeded in making the generalizations of Jackendoff's (1990) semantic theory correct. These generalizations about translation in specific contribute to better understanding of the religious book of Qur'an. Meanwhile, they also enrich the field of research in Arabic with new versions of translation by following new modern perspectives not in use before.

VI. transliteration of the Arabic phonemic symbols of consonants

Arabic	Transliteration	Arabic	Transliteration
أ	ʔ	ض	<u>d</u>
ب	b	ط	<u>t</u>
ت	t	ظ	<u>z</u>
ث	th	ع	f ^c
ج	j	غ	gh
ح	<u>h</u>	ف	f
خ	kh	ق	q
د	d	ك	k
ذ	dh	ل	l
ر	r	م	m
ز	z	ن	n
س	sh	و	w
ص	<u>s</u>	ي	y

Notice: The researchers have a reference to the transliteration symbols only while writing the Arabic words the texts. (c.f. Jalabneh, 2007)

VII. STANDARD ARABIC PHONETIC SYMBOLS OF VOWELS



(c.f. Fari and et al, 2006, p. 74)

VIII. STANDARD ARABIC PHONETIC SYMBOLS OF CONSONANTS AS PER IPA

	Labial	Inter- dental	alveolar	palatal	velar	uvular	pharyngeal	glotal
	Dental plain		emphatic					
nasal	m	-	n	-	-	-	-	-
Stop vl	-	-	t	<u>t</u>	-	k	q	ʔ
	v	b	-	d	<u>d</u>	d ₃	-	-
Fricative vl	f	θ	s	<u>s</u>	ʃ	-	χ	ħ
	v	-	ð	z	<u>z</u>	-	-	ʁ
Trill	-	-	-	r	-	-	-	-
Lateral	-	-	-	l	-	-	-	-
Approximate w				j				

Notice: the researchers do not refer to the phonetic symbols but they used the transliteration ones while writing the Arabic specimens in the text. The phonetic symbols are listed only for knowledge (c.f. http://en.wikipedia.org/wiki/Arabic_Phonology).

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