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Polysemy Analysis on Triliteral Arabic Verb /d/, /r/, /b/ Based on Quran Meaning

Tanty Riyani*, Irna Rahmawati, Tubagus Chaeru Nugraha
Department of Linguistics Arabic Studies, Padjadjaran University,
Jl. Raya Bandung-Sumedang Km. 21, Jatinangor, Indonesia
*tantyriyani@gmail.com

Abstract

Humans need the ease of speaking. Save in the use of language indicated by the use of a word for a different purpose. This is not only occurs in everyday language but also occurred in the use of language in the Quran, holy book of muslims. A word that has two (or more) related meaning is called by polysemy. This study aims to describe how polysemy occur on triliteral Arabic verb /d/, /r/, /b/ in the Quran. This research is qualitative study and the research method used is descriptive analysis method. The technique used to obtain data from the Quran is refer technique, the amount of data found and used for research as much as fifty five triliteral verb /d/, /r/, /b/. The datas are processed by the structure and semantic approach to determine the effect of the structure and context of the formation of meaning. After doing research on the phenomenon of polysemy on triliteral arabic verb /d/, /r/, /b/ in the Quran obtained two general classifications meaning of the verb. First, lexical meaning which could be find in Arabic dictionary. Second is contextual meaning, in the contextual meaning there are thirteen variants of meaning that is generated due to the influence of sentence patterns and context of the sentence. Structure of triliteral verb /d/, /r/, /b/ in the Quran can be used as a reference standard for the use of written and spoken language in the Arabic language in general.

Keywords: Polysemy, Structure, Meaning, Verb.

Introduction

Objectives

Polysemy is a language phenomenon that related to meaning and happened to many of words in a language. The existence of word with multiple meaning could occur confusement between language user especially for non-native speaker. Every language has its own unique in its usage. This thing is adjusted by the condition of language user because the arbitrary character that every language has.

Polysemy phenomenon not only happen in daily usage language. This polysemy also happened in holy book of Muslims, Quran. One of the polysemy phenomenon is the existence of meanings in a trilateral verb /d/, /r/, /b/. Trilateral verb is one of verb classification based on Arabic. Trilateral verb in Arabic is a verb which consists of three consonants. Because Arabic has the inflective character, then this trilateral verb is divided to another verb which are perfective verb, imperfective verb, and imperative verb in the formation to command or prohibit.

Trilateral verbs /d/, /r/, /b/ in Quran translated differently because of the influence whether it comes from structure or context. Context that we meant here is the themes it self that occur in Quran. Those themes will be get based on tragedy that happened while those verses or surah being mentioned. This makes polysemy meanings in trilateral verb /d/, /r/, /b/ are more interesting to be investigated.

Research Question

Based on the objective that authors have mentioned, then in this research we will analyse the data according to these questions :

1. How many meaning that occurred on trilateral Arabic verb /d/, /r/, /b/ in Quran ?
2. What kind of structure and context that cause the existence of polysemy on trilateral Arabic verb /d/, /r/, /b/ in Quran ?

Theory

In analysing data in this research the authors need some theory about polysemy and semantic. Al-Khuli (1982) explained polysemy as the same word and has different meaning. While for semantic theory there is a theory from Umar (1982) that said semantic is a study of meaning, or science that discusses the meaning, or branch of linguistics that examines the theory of meaning, or branch of linguistics that examines the conditions that must be met to reveal the symbols of sound so they could have meaning.

Methodology

The method that authors use in this research is descriptive method analysis. Descriptive method analysis is a method that aims to create a description with the intention to create a picture, painting systematically, factually and accurately about the data studied, the properties and the relationship of phenomena studied (Djadjasudarma, 1993:8).

To analyze the meaning of trilateral verb /d/, /r/, /b/ in the Quran the authors use the identical method with the advanced technique in the form of applying

equalization and applying differentialization. According to Mahsun (2014) identical is a word that is synonymous with the word appeal and something compared to contain the meaning of connectedness so that the pad is interpreted as a matter of compare. Reference to connect the meaning is the Quran translation by Indonesian religious department. Then proceed with the applying differentialization technique where the data are grouped based on the meaning resulting from the trilateral verb /d/, /r/, /b/.

After obtained the classification of meaning in the data, then the data are analyzed in terms of structure using the distributional method with basic techniques Immediate Constituent Analysis (ICA) and explanation techniques. The distributional method is the method which the decryption tool is part of the language. ICA basic technique works in the analysis phase to divide the lingual unit of data into several parts or elements while the explanation technique is a technique to explain the object of study.

In order to obtain data and valid analysis results authors used triangulation method. In applying this method authors used a variety of references namely tafsir al-Jalalayn, tafsir al-Munir, and I'rabul Quran (Nugraha, 2010).

Literature Review

Based on the theory by Dahdah explained that verbs in Arabic consists of three kinds namely, perfective verb, imperfective verb, and imperative verb. In examining three kinds of verbs derived from the trilateral verb /d/, /r/, /b/ in the Quran is based on the conceptual theory *an-naẓariyyah at-ṭashawuriyyah*. This theory is a semantic theory that focuses the study of meaning on the conception principle that exists in the human mind (Matsna, 2016 : 13).

A word can be define differently, according to Pateda (2010) lexical meaning or semantical meaning or external meaning is the word's meaning while the word stand alone, either as a lexeme or affixes that still have consistence meaning, it could be read in any dictionary of certain language. On the other hand Chaer (2012) said that contextual meaning is meaning of a lexeme or word in one context, then the theory of Wittgenstein (in Ullman, 1972) those meanings are founded based on what people did to a word.

The relation of meaning between lexical and contextual meaning known as polysemy. Al-Khuli (1982) mentioned polysemy as al-musyarakul lafziyyu which means the same word and has different meaning.

The variation of meanings that happened in polysemy is affected by structure that construct the sentence where the language unit exist. Keraf (1995) mentioned that structure is a relation tool between organized parts, that gather and make a bigger

unity. Arabic linguist, Amayirah (in Matsna, 2016) proposed that meanings are affected by harakat I'rab. I'rab based on Ibn Faris theory is one of great study belongs to Arabian, it is kind of differentiator between meanings that have same form and with it predicate, subject, object, and the other complements are known.

In general, the causes of polysemy occurrence are the speed of pronouncing words, grammatical factors, lexical factors, foreign language influences, user of language factors that want to conserve word usage, and factors in the language itself that open to accept change whether the formative's change or the meaning's change. (Pateda, 2010)

Findings

Based on research that had been done, authors got fourteen classifications of meaning that are divided into lexical meaning and contextual meaning.

1. Lexical Meaning

Data	Object of Study	Meaning
1	a. ... idrib bi'aṣāka al-ḥajar...(QS. 2:60)	'strike'
	b. ... idribū hu biba'd{ihā...(QS. 2:73)	

2. Contextual Meaning

Data	Object of Study	Meaning
2	...wa lā yaḍribna biarjulihinna liyu'lama mā yukhfīna min zīnatihinna...(QS. 24:31)	'stamp'
3	a. ...wal yaḍribna bikhumurihinna 'alā juyūbihinna...(QS. 24:31)	'close'
	b. faḍarabnā 'alā ādhānihim...(QS. 18:11)	
4	a. ḍuribat 'alayhim al-dhillatu...(QS. 3:112)	'covered'
	b. ...wa ḍuribat 'alayhim al-maskanat...(QS. 3:112)	
5	a. ...an yaḍriba mathalan mā ba'ūdātan ... (QS. 2:26)	'make'
	b. ... yaḍribu allahu al-ḥaqqā wa al bāṭila... (QS. 13:17)	
6	Falā taḍribū lillahi al-amthāla...(QS. 16:74)	'do not take'
7	a. ... ḍaraba lil-rahmāni mathalan...(QS. 43:17)	'create'
	b. ... ḍuriba ibnu maryama mathalan...(QS. 43:57)	
8	a. Waḍrib lahum mathalan rajulayn...(QS. 18:32)	'give'
	b. ... mā ḍarabū hu laka illā jadalān...(QS. 43:58)	
9	...fa ḍuriba baynahum bisūrīn...(QS. 57:13)	'erect'
10	... ḍarabnā linnāsi fī hādihā al-qurāni min kulli mathalin...(QS. 30:58)	'explain'
11	...in antum ḍarabtum fī al-arḍi...(QS. 5:106)	'walk'
12	...idhā ḍarabtum fī sabīlillahi...(QS. 4:94)	'go forth'

13	a. ... faḍribū fawqa al-a‘nāqi... (QS. 8:12)	‘cut’
	b. ... waḍribū minhum kulla banānin (QS. 8:12)	
14	Afa naḍribu ‘ankum al-dhikra ṣafhan... (QS. 43:5)	‘divert’

Discussion

The meanings exist in Quran were not only based on the structure, but also affected by the theme of the verse. This discussion will show which meaning is affected by the structure or by the context (theme). On triliteral verb /d/, /r/, /b/ that has lexical meaning there are two verses that will be discuss. Structures of these two verses are the same, the structure can be obtained by dividing the sentence or data into some clause or lingual unit based on its category in sentence. This method is what we called as Immediate Constituent Analysis (ICA).

Data 1a.

(QS. 2:60) اضْرِبْ بِعَصَاكَ الْحَجَرَ		
al-ḥajar	bi‘aṣāka	iḍrib
O	A	S ^{internal} - P
‘the rock’	‘with your staff’	‘strike (by you)’
Strike the rock with your staff		

Data 1b.

(QS. 2:73) اضْرِبُوهُ بِبَعْضِهَا		
biba‘ḍihā	hu	iḍribū
A	O	S ^{internal} - P
‘with a part of it’	‘it’	‘strike (by you)’
Strike the corpse of the murdered man with a part of the sacrificed cow		

Consist of internal subject /anta/ in data 1a and /antum/ in data 1b, predicate, object, and adverb. At the second verse the object comes right after the predicate but didn’t change the meaning because of the same purpose. These two verses have the same predicate which is imperative verb that order to hit something.

In contextual meaning there is thirteen meanings that will be explain here :

a. Triliteral Verb /d/, /r/, /b/ means ‘stamp’

The next structure of triliteral verb /d/, /r/, /b/ consists of internal subject, predicate, first adverb, and second adverb. There is no object in this second data construction.

(QS. 24:31) وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ.		
liyu‘lama mā yukhfina min zīnatihinna	biarjulihinna	wa lā yaḍribna
A2	A1	S ^{internal} - P
‘to show their hidden ornaments’	‘their feet’	‘also forbid them (f) to stamp’
Also forbid them to stamp their feet on the ground lest their hidden ornaments should be displayed		

Triliteral verb /d/, /r/, /b/ in data is an imperative form to prohibit with a verbal sentence, when this object being translated lexically then the meaning will be ‘don’t strike by their feet to show their hidden ornaments’* but the focus is the first adverb ‘their feet’ and the structure that doesn’t have an explicit object. Then the structure formation and second adverb’s meaning ‘to show their hidden ornament’ the verb meaning turns to ‘stamp’. This is similar with tafsir al-Jalalayn which describe this verse by an obligation of women to use hijab and part of the body which may not be visible while performing.

b. Triliteral Verb /d/, /r/, /b/ means ‘close’

Next alteration is from the meaning strike to close in the structures of data 3a and 3b,

Data 3a.

(QS. 24:31) وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ		
‘alá juyūbihinna	Bikhumurihinna	wal yaḍribna
A2	A1	S ^{internal} - P
‘over their bosoms’	‘their veils	‘and to close (them f)’
and to draw their veils over their bosoms		

Data 3b.

(QS. 18:11) فَضْرَبْنَا عَلَىٰ آذَانِهِمْ	
‘alāādhānihim	faḍarabnā
A	S ^{internal} - P
‘their ears’	‘(we) close’
We close their ears	

The structure of internal subject, predicate, first adverb, and second adverb in data 3a has similar structure with data 2 but the translation is so much different. This happened due to the locative adverb in data 3a ‘over their bosoms’. Meanwhile in data 3b the verb is followed by preposition /‘alá/ that makes the meaning change into ‘close’. Both datas have verb that means to dominate its object and its adverb, for example in data 3a ‘their veils’ are putted ‘over their bosoms’, in tafsir al-Munir this verse explained about the law of hijab for women which means the first adverb dominates the locative adverb (A2). Then in data 3b there is a collaboration between verb and preposition /‘alá/ that also meant to dominating the object ‘their ears’. The domination here is the condition where the object and location are closed by adverb and subject in each example of data, so that the verb or predicate here means ‘close’. The context of data 3b is about a story of Ashabul Kahfi when Allah closes their ears to lull them.

c. Triliteral Verb /ḍ/, /r/, /b/ means ‘covered’

These two datas have same structure and meaning,

Data 4a.

(QS. 3:112) ضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ		
al-dhillatu	‘alayhim	ḍuribat
S	A	P
‘ignominy’	‘they’	‘(it f) covered’
They were covered with ignominy		

Data 4b.

(QS. 3:112) ضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ		
al-maskanat	‘alayhim	ḍuribat
S	A	P
‘humiliation’	‘they’	‘(it f) covered’
They were covered with humiliation		

The kind of triliteral verb in data 4a and 4b is passive perfective that followed by preposition /‘alá/. The same with data 3b, collaboration of triliteral verb /ḍ/, /r/, /b/ with preposition /‘alá/ meant to dominate. The domination of subject ‘ignominy’ and ‘humiliation’ through the adverb ‘they’ has created new meaning ‘covered’. The theme that is including in this verse based on tafsir al-Munir is about how Allah makes ignominy and humiliation covering people.

d. Triliteral Verb /ḍ/, /r/, /b/ means ‘make’

Data 5a.

(QS. 2:26) أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً	
mathalan mā ba‘ūdātan	an yaḍriba
O	S ^{internal} - P
‘similitude of a gnat’	‘(he) makes’
To make similitude of a gnat	

Data 5b.

(QS. 13:17) يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ		
al-ḥaḡqa wa al-bāṭila	Allahu	yaḍribu
O	S	P
‘the truth distinct from falsehood’	‘Allah’	‘(he) makes’
Allah makes the truth distinct from falsehood		

Data 5a and 5b have predicate which is an imperfective verb with internal subject /huwa/ in data 5a and external subject ‘Allah’ in data 5b. There are two objects that being translated the same as ‘similitude’. In tafsir al-Jalalayn the meaning ‘make’ obtained from Allah’s way to create water and foam as similitude of the truth distinct from falsehood, so that the verb is being translated as progress of object creation or ‘make’.

e. Triliteral Verb /d/, /r/, /b/ means ‘take’

Data 6.

(QS. 16:74) فَلَا تُصْرِبُوا لِلَّهِ الْأَمْثَالَ		
al-amthāla	lillahi	falā taḍribū
O	A	S ^{internal} - P
‘comparisons’	‘for Allah’	‘(you m) don’t take’
Take no comparisons therefore with Allah		

Data 6 explained an order of prohibition with the structure of internal subject /antum/, predicate, adverb, and object. This prohibition is addressed to human as a servant and object of the action that prohibited is ‘comparisons’ for ‘Allah’. Based on tafsir al-Jalalayn this verse is a prohibition to create comparison or any other similar for Allah. The relation between comparison, servant, and God makes the meaning of the predicate turns into ‘do not take’.

f. Triliteral Verb /d/, /r/, /b/ means ‘create’

Data 7a.

(QS. 43:17) ضَرَبَ لِلرَّحْمَنِ مَثَلًا		
matsalan	lil-rahmāni	ḍaraba
O	A	S ^{internal} - P
‘sign’	‘to the Merciful one’	‘(he) created’
It has created as a sign to the Merciful One		

Data 7b.

(QS. 43:57) ضَرَبَ ابْنُ مَرْيَمَ مَثَلًا		
mathalan	ibnu maryama	ḍariba
O	S	P
‘example’	‘the son of Maryam’	‘(he) created’
The son of Maryam (Isa) is created as example		

Structure of data 7a is translated in passive way because of its subject position as adverb ‘to the Merciful One’. The act of subject is taking ‘sign’, in the complete structure of the verse there is a clause about ‘the birth of a girl’ that is created as ‘sign’ by ‘the Merciful one’, then the verb meaning that suits the context is ‘created’. Likewise what happen to data 7b, but in data 7b there is explicit passive verb that makes the real subject ‘Allah’ invisible, however the meaning still the same with data 7b because of the same context.

g. Triliteral Verb /d/, /r/, /b/ means ‘give’

Data 8a.

(QS. 18:32) وَاضْرِبْ لَهُم مَّثَلًا رَجُلَيْنِ		
matsalan rajulayn	lahum	waḍrib
O	A	S ^{internal} - P
‘parable of two persons’	‘for them’	‘give (by you m)’

And give them a parable of two persons

Data 8b.

(QS. 43:58) مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا			
illā jadalan	laka	hu	māḍarabū
A2	A1	O	S ^{internal} - P
'except for contentiousness'	'for you'	'it'	'(they) do not give'
They don't give it to you except only for contentiousness			

Data 8a dan 8b have specific sign in its adverb that begin with the letter lam which means 'for'. On the other hand the structures is the same consist of internal subject /anta/ for data 8a and /hum/ for data 8b, predicate, object, and adverb. The meaning of adverb in these two datas is the purpose of object. Object is addressed to the adverb then cause the meaning turns into 'give'. This meaning matches the tafsir al-Jalalayn and al-Munir in the context of giving parable for people in data 8a and for prophet Isa in data 8b.

h. Triliteral Verb /d/, /r/, /b/ means 'erect'

Data 9.

(QS. 57:13) فَضْرِبَ بَيْنَهُم بِسُورٍ		
bisūrin	baynahum	faḍuriba
S	A1	P
'wall'	'between them'	'be erected'
Then a wall shall be erected between them		

Data 9 is composed of verbal sentence containing predicate as passive perfective verb, locative adverb, and subject. According to I'rabul Quran on tafsir al-Munir 'wall' acts as a substitute for the subject because of the passive verb structure. As for the meaning that turned into 'erected' is supported by the existence of a preposition 'between them' between the predicate and the subject.

i. Triliteral Verb /d/, /r/, /b/ means 'explain'

Data 10.

(QS. 30:58) ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ			
min kulli mathalin	fī hādhā al-qurāni	linnāsi	ḍarabnā
A3	A2	A1	S ^{internal} - P
'all kind of parable'	'in the Quran'	'to people'	'(we) explained'
In the Qur'an We have explained things to people in myriad ways			

The meaning of verb in data 10 with the word 'explain' is due to the structure of the third adverb as the object described from 'all kinds of parable'. The object described is intended for the first adverb 'to people' with the origin 'in the Quran'. Emphasis of explanation in third adverb for the first adverb is what causes the contextual meaning 'explain'. This is also validated by tafsir al-Munir where this verse

is found in the verses theme about the importance of the Qur'an in explaining the aqidah arguments.

j. Triliteral Verb /d/, /r/, /b/ means 'walk'

Data 11.

(QS. 5:106) <i>إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ</i>		
fī al-arḍi	ḍarabtum	in antum
A	S ^{internal} - P	S
'on the earth'	'walk'	'if you'
If you are on a journey		

The above verse is the structure of the nominal sentence preceded by the person pronouns. The predicate contained in data 11 has a preposition companion of fī. The meaning of the verb will be greatly determined by the noun following the preposition. While the collaboration of verb and /fi/ is intended for movement. The adverb 'on earth' causes the meaning to be 'walk'.

k. Triliteral Verb /d/, /r/, /b/ means 'forth'

Data 12.

(QS. 4:94) <i>إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ</i>	
fī sabīlillahi	idhā ḍarabtum
A	S ^{internal} - P
'in the way of Allah'	'when (you m) go forth'
When you go forth in the way of Allah	

This verse has a verbal sentence structure because it is preceded by verb. The structure of data 12 consisting of internal subject, predicate, and adverb that also have similarity of verb and preposition with data 11. The difference lies in the noun located after the letter /fi/ which is 'in the way of Allah'. The existence of this noun causes a change of meaning to 'forth'.

l. Triliteral Verb /d/, /r/, /b/ means 'hit'

Data 13a.

(QS. 8:12) <i>فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ</i>	
fawqa al-a'nāqi	faḍribū
A	S ^{internal} - P
'at their necks'	'cut (by you)'
So hit at their necks	

Data 13b.

(QS. 8:12) <i>وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ</i>		
kulla banānin	minhum	waḍribū
O	A	S ^{internal} - P
'every pore and tip'	'from them'	'cut (by you)'
And hit every pore and tip of them		

Both verbs in the above data are imperative verbs in the form of commands. The predicate structure is accompanied by the position of adverb. Data 13a has an adverb of the place, data 13b has an adverb and object of predicate's action. But the adverb of data 13a shows the place as well as the object of the predicate. Therefore the meaning of the object has an important role in understanding the meaning of verbs. Since objects are 'necks' and 'every pore and tip' then the meaning of verbs is 'cut'. Cut made the right match because this verse explains how to conquer an opponent in battle.

m. Triliteral Verb /d/, /r/, /b/ means 'divert'

Data 14.

(QS. 43:5) أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا			
ṣafhan	al-dhikra	'ankum	Afa nadribu
A2	O	A1	S ^{internal} - P
'Quran'	'this good counsel'	'from you'	'should we divert'
Should We divert this Good Counsel from you			

The verbs in data 14 are accompanied by the letter /an/ in the first adverb. Strengthened with the object of 'reminder' or 'Quran' then the meaning of the verb turns to 'divert'. This verse in tafsir al-Munir is on the Qur'anic theme derived in Arabic and the question of whether Quran verses should cease to be descended by the cause of the transgressing people.

Conclusion

After polysemy analysis on twenty one samples from fifty five triliteral arabic verb /d/, /r/, /b/ data populations in Quran. Found fourteen meanings that resulted from the verb which meaning to strike; stamp; close; covered; make; do not take; create; give; erected; explain; walk; go forth; cut; divert.

The diversity of meanings contained in triliteral arabic verb /d/, /r/, /b/ in Quran is caused by structure and context (theme). In terms of structure every word position has an important role as a determinant of meaning. In the polysemy phenomenon of the triliteral arabic verb /d/, /r/, /b/ in the Quran that gives effect to meaning is subject, object, preposition as verb companion, and adverb.

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