

Polysemous and Family-resemblance Expressions in Standard Arabic: Some Orientations and Affiliations

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Abstract This small-scale study explores the extent to which Arabic employs or rather applies polysemy, i.e. diversity of meanings as well as family-resemblance words to advance new senses. First, the paper quantifies the words that sound polysemous. Then, it qualifies the meaning values such words utilize. The paper classifies the polysemous words according to the values they benefit from into shape-oriented, source-based, locomotion-adjusted, knot-tailored and cavity-accommodated morphemes. The paper also advances to check family-resemblance phrases from a sociolinguistic as well as a socio-pragmatic perspective. It subcategorizes these phrases into functional and dysfunctional familial lexemes. The study approaches lexical meaning from a systemic functional language (SFL) as well as a critical discourse analysis (CDA) perspective. The paper benefits from both discourse analysis and corpus linguistics. Accordingly, the study explores the corpus of the Noble Quran for key word in context (KWIC). The paper exclusively quotes from the holy Script of Islam for its linguistic conciseness.

Keywords Morphology, Lexical meaning, Polysemy, Family-resemblance words, Standard Arabic

1. Introduction

In the recent denotational theories, meaning can be 'conveyed in different ways' at different linguistic levels. From a pure semantic perspective, a word denotes once it is 'paraphrased or defined'. Such a word also makes sense when it is conveyed or felt by 'ostensive', i.e. perceptive, definition. On the syntactic level, meaning can be achieved by 'addition and composition'. Logically, Arabic syntax also allows for sentence-pattern shifting and phonemic deletion to model meaning. On the morphological level, 'lexical meaning' can be carried out by providing a synonym, antonym, hyponym, meronym, polysemous word and family-resemblance. From more integrative perspectives on the lexico-grammatical level, meaning can be loaded in two types of expressions: 'Categorematic and syncategorematic'. The former often carries full meaning and can stand alone. Therefore, it is pivotal to meaning. The later can only help modify meaning for a grammatical purpose, such as the number and tense. The syncategorematic word cannot usually stand alone by itself (Kearns, 2000, pp.1-24).

In first language acquisition (FLA), there is a clear inclination to focus on certain kinds of meaning. First language textbooks usually highlight lexical meaning, namely synonyms and antonyms (see for example the Arabic

language course-book used for grade 9 part 1, pp.2, 3, 10, 34, 35, 56..etc.). From earlier to more advanced stages, language learners are often encouraged by their teachers to convey meaning by providing other words that carry similar or opposite meanings. They are also inspired (to some extent at very advanced stages) to define technical terms, stipulate good definitions for confusing words and restate sentences in their own words. The other kinds of meaning and their techniques are relatively neglected. Packaging meaning on the structural level by composition and addition is probably underestimated. Categorematic and syncategorematic phrases are officially quite disregarded. Lexical meaning conveyed by polysemous words and family resemblances are totally absent.

Polysemy refers to 'diversity of meanings', i.e. the existence of 'several meanings in a single word' (www.dictionary.com). A polysemous word is best defined as a word or a phrase that carries some different meanings. The various forms of the polysemous phrase should have one form in common. Such words actually sound as if they were descending from one basic form. For example, the English noun phrase (NP) 'fork' refers to 'a small tool with two or more pointed parts, called prongs or tines, used for picking up food or digging soil in the garden' (www.merriam.com). This denotation clearly shows that the NP 'fork' has the semantic features of any big or small tool that has a handle with some tines. The same shape can repeat itself in other objects in the surroundings. For example, one driver may find himself facing a traffic sign that reads a 'forked road'. A photographer from National Geographic may also take us a

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photo of a 'forked tongue' for an Indian Copra trying to climb a 'forked branch'. The denotations of these phrases vary, though they have one basic form or shape.

A family-resemblance expression is glossed as a word that comprises a membership with some other words. Membership subsumes partnership or fellowship. Partners (also referred to as 'discourse communities') are oriented by some goals (Dudley-Evans, 1998, pp. 87-94). A typical family consists of two parents and two kids. Each of which is supposed to have one target or more to meet relatively. However, all should have the same vision. In Arabic, the linking verb phrases (VPs) [ka:na], [asbaha], [amsa:], [thalla:], and [ma: za:la] roughly glossed as (he was), (soon he was), (he was later), (he kept), and (still he was) respectively for instance, comprise a family-resemblance word. On the syntactic level, they help convert the nominal style into a verbal sentence.

On the functional level, these family-resemblance expressions are used to mark the nominal style with the past tense. In turn, the semantic factors assign the frequent [kana:] as a template for indefinite past time. Such factors also accredit [amsa:] derived from [amasi] meaning (yesterday), and [asbaha] or [adha:] both derived from [subuh] and [duha:] meaning (morning) and (dawn), respectively, to inflect for definite past time. As words denote, i.e. carry meaning, they should also connote, i.e. signify meaning. This helps explain why [tafiqa] glossed as (he commenced) echoes for the positive connotations of a past tense 'action' whereas [ma: zala:] meaning (still) depicts the negative connotations of an 'action' started in the past. From a semantic perspective, family-resemblances should behave differently.

Daiu (2015, p. 169) explored polysemy as a phenomenon of language not of speech. The researcher aimed his attention to grasp a full understanding of polysemy from a semantic perspective in educational and higher educational contexts. The scholar suggested that if both polysemy and homonymy were dealt with together, both would constitute a quite sophisticated linguistic phenomenon that was entitled for good treatment. The researcher addressed four main properties of polysemy that could help us not only realize the actual meaning of a lexeme but also discriminate it from homonymy. In the study, the scholar aimed to raise the awareness of language teachers and researchers of the importance of semantic approaches to polysemy. He also pointed at aiding them a useful, practical and valid instrument in their daily teaching and researching processes.

Dobric (2014, p. 147) also investigated polysemy as a semantic phenomenon. The researcher made a distinct between polysemy which occurs when one specific lexical item conveys more different meanings that could be felt as related to one another and homonymy which often takes place when two or more unrelated meanings are -by means of etymological accident- linked to the same phonemic or graphemic form. The researcher argued that although polysemy might be regarded as a minor issue because discourse could resolve ambiguity of meaning in everyday language use, dealing with polysemy in a systematic way in

terms of how polysemy was depicted in the lexicon and how to examine the criteria regulating the distinction as well as the interaction of meaning, for instance, was a challenge to meet. The researcher concluded that the theoretical perspective on multiple meanings emerging from the conferred cognitive and semantic models and frameworks was the most plausible and dominant in probing polysemy.

In a thesis submitted to University College London, Falkum (2011) studied polysemy as "a single lexical form with two or multiple related senses, e.g. catch the rabbit / order the rabbit, lose a wallet / lose a relative.. etc." (p.3). The researcher designed a pragmatic description for polysemy based on Sperber and Wilson's relevance theory. He found that polysemy poses some descriptive and theoretical problems, though it was not open to question from a communication point of view. The researcher maintained that word senses must be made up of intricate representations to satisfy the meaning relations included in polysemy. To deal with polysemy paradox, the researcher suggested that polysemy should be treated essentially as a communicative phenomenon emerged as a result of encoded lexical conceptions being densely decided by the interlocutor-intended notions, and was usually found in people's pragmatic potential ability.

In another article, McCaughren (2009, p. 107) investigated "the concepts of polysemy and homonymy". He analyzed several examples taken from dictionaries. The researcher also focused on how problems usually emerge in listening. As Chinese is rich in words characterized by ambiguity and multiple connotations, the researcher examined some of the subsequent problems facing the Chinese dictionary compilers. The scholar suggested a friendly user model for ambiguous word entries. He also examined how English words such as 'over', could be negotiated when visualized and stored in the lexicon. Treatment of 'time' was also investigated to check out how it might be arranged in semantic memory. The researcher concluded that more work was needed to resolve the main issues addressed in the paper.

Vanhove. (2008, p 61) also examined "meaning's malleability", i.e. polysemy and shifts in meaning. The author argued that the meaning of any word often varied according to the context. Variation in meaning was usually governed by some different mechanisms. There was always interaction between the terms used in the sentence and between the specific features of the terms. The federation perceived between one word and a given context added a lot to the specification of its informative value. For example, a 'tender steak' was actually not the same thing as a 'tender man'. Besides, a 'setting' might be perceived differently depending on whether the interlocutor was talking about a 'ring' or a 'play'. These different values might help the lexeme to display a certain degree of stability demonstrated by the fact that the natural language usually regards it as a single unit. Between a 'square person' and a 'square foot' one could find a change in the meaning of the adjective and the semantic features preserved in any talk. The nature of the

relationships between the meaning values of the term and the mechanisms kept usually regulates language variation.

The notion of 'family resemblance' was central to Wittgenstein later philosophy of language (Yeung, Chan and Chan, 2007, pp. 219-231). The concept was introduced in an effort to simplify what we think about the meaning and sense of specific words. Wittgenstein used the analogy of 'family resemblance' to reveal how words work, and are perceived. According to Wittgenstein, the term 'family resemblance' is a crucial one in clarifying meaning. Therefore, he tried to supply us with an analytical definition of all words in his earlier work. To understand the philosophical relationship between the world, word and its denotations, he exploited what has been termed as the 'picture theory of meaning'. The philosopher asserted that the linguistic proposition (p), i.e. what is intended to say, was, indeed the picture of reality. According to him, propositions were pivotal to meaning as they portray a state of affairs. Like a drawing or an image, a statement could inform.

From a psychological perspective, Duchaine, Germine and Nakayama (2007, p. 419) reported on a neuropsychological trial testing done with a family in which the members were recorded of serious impairments of face recognition. The subjects of the study including ten members were functional in everyday life. They normally accomplished tests of high-level cognition and low-level vision, on one hand. On the other, they showed clear shortage in the tests requiring judgments of facial similarity and face memory. The researchers found that the members' recognition impairments were not limited to facial identity. They finally suggested the presence of a genetic condition leading to a selective deficit of visual recognition.

Medin, Wattenmaker and Hampson (1987, p. 242) argued that natural categories were coordinated in terms of family-resemblance principles. These categories of family resemblance members inclined to share properties with one another. Members had, however, no properties that were individually necessary and jointly enough for category membership. The researchers reported seven tests to assess the conditions under which people chose to build categories according to the general principle of a family-resemblance expression. The researchers found that subjects of the study left behind the unidimensional sorting in favor of classifying by correlated properties mainly when they were accidentally connected face-to-face. Besides, sorting according to family resemblance became adequately common when conceptual knowledge was added. The addition of knowledge made the inter-property of family resemblance categories look more useful. Finally, the researchers implicated for the development and practice of family resemblance categories.

Al-Sughaiyer and Al-Kharashi (2004, p. 189) exclaimed that several decades of solid research on English morphemes, i.e. smallest units of words that carry meaning, have illuminated language researchers and scholars to use the most recent techniques to analyze Arabic morphemes. Arabic is one of the Semitic languages; it is referred to as a highly derivational language. Arabic uses prosodic

morphology. Standard Arabic demonstrates a very complex but systematic structure based on root-pattern schemes at the morphological level. Consequently, the researchers implicated that the old techniques were outdated and more recent ones should be surveyed and implemented. They reviewed the literature to summarize and categorize the information available. The researchers attempted to motivate scholars and researchers to check the validity of the old techniques and examine the saliency of the modern ones. The paper attempted to introduce, classify, and survey Arabic morphological analysis techniques.

In concord with the findings as well as the implications of the studies previewed above, this evaluative paper explores the extent to which Arabic morphemes help build lexical meaning. It aims at quantifying as well as qualifying polysemous words and family-resemblance expressions. It excludes synonymy, hyponymy and meronymy because of time and coverage limits. First, it examines the semantic factors that accelerate using polysemous words and family resemblances. Then, it investigates the semantic features of such polysemous words and family resembling phrases. Accordingly, the paper addresses the following questions:

1. What are the semantic factors that help further polysemous words and family-resembling expressions?
2. What specific meaning relations and values are benefited from to advance such expressions?
3. How is meaning fully assigned, interpreted and satisfied only by the selection as well as the use of such expressions?

The paper only highlights contextualized words. Therefore, it examines lexical meaning on the syntactic level. As native speakers of Arabic as well as Arab linguists totally agree that the holy Script of Islam is characterized by preciseness and conciseness, the paper exclusively quotes from the Noble Qur'an (available at: www.alaislam.org).

Methodologically, the study benefits from both corpus linguistics (CL) and discourse analysis (DA). Corpora (plural of corpus) are 'large bodies of texts'. At first, the paper concordances the holy Script of Islam for 'key words in context' (KWIK). These will include certain quotes collected as data for more analyses (Schmitt, 2010, 92-111). Then, the paper makes use of DA to unearth the linguistic features of the texts under investigation. As the paper underlies pure linguistics as an approach, 'systemic functional language' (SFL) as well as 'critical discourse analysis (CDA) is supposed to leak a lot about the grammatical functions of the structures under study (ibid. 55-73). As the paper applies an integrative approach to lexical meaning, kinds, 'truth values, meaning relations and the syntactic properties' are supposed to be calculated and acknowledged (Hurford, 2007, pp.187-204).

In its theoretical framework, the paper sounds notably cognitive or rather socio-cognitive. The paper seeks some knowledge about language, so it highlights to a great extent pure linguistics as an approach to study language phenomena.

However, knowledge is sometimes encyclopedic when it refers to general life. If so, then linguistic knowledge is determined by some social factors related to the interlocutors, their needs and preferences. Therefore, the paper stresses the importance of 'the social factors' in language choice and selection (Holmes, 2013, pp. 194-220). From a sociolinguistic as well as a 'pragmalinguistic' perspective, language has to be examined within a social context. The participants, i.e. the speaker and listener or listeners, their age, their roles, status, and relation will certainly affect people's use of language. They also affect the style used. Language styles vary a lot; they can be casual, formal, intimate or even frozen. The 'message content', that is how beneficial the message to both the speaker and the hearer, has a big impact on language selection. The 'communicative activity', a job interview or a complaint, for instance, has a considerable impact on the language choice, as it develops certain norms, such as the right to talk and ask questions, to structure discourse, and to determine the mood of the talk (Schmitt, 2010, pp. 74-91).

2. Polysemy in Standard Arabic

A polysemous word refers to any morpheme that carries some different meanings. Though different in meaning, these lexemes have the same form as if they were cognates, descending from the same root. What counts here is the format or the shape. For example, certain words, such as [qarnun], [qari:nun], [al-qarnu], [qarnayin], and [muqarranina] meaning a 'nation', 'companion', 'the century', 'two horns', and 'be bound to', respectively, tend to be polysemous words. A 'horn' is defined as one of the 'bony, permanent, hollow paired growths, often curved and pointed, that project from the upper part of the head of certain cattle' such as sheep and goats' (www.dictionary.com). It is probable that these 'meaning values' have been benefited from to advance the various 'senses' or connotations of such polysemous words (Palmer, 2013, pp. 1-24).

Here, it is important to notify that Arabic noun phrases (ANPs) are inflected for the case. Once the case is nominative, the syntactic morphemes [-u] and [-un] are used to mark the definite and indefinite (whether singular or plural) NP. The accusative case is also predictable. Accordingly, NPs are marked with [a] and [un]. If additive, the syntactic markers [i] and [in] are used. Because of these markers, Arabic syntax was born for every arduous work.

2.1. Shape-oriented Lexemes

The word [qari:nun] meaning (companion) matches the value of being a duo or a physically-fixed pair. The term 'companion' refers to 'someone or something that is closely connected to someone or something else'. It also stands for someone employed to live with and serve another'. A companion may also refer to 'a celestial body that appears close to another but that may or may not be associated with it in space'. Unevenly, the word [sahib] meaning (friend) refers

to 'someone who you like and enjoy being with'. It also refers to the 'person who helps or supports someone or something else' (www.merriam.com). The denotations of [qari:nun] explicate only physical association whereas those of [sahib] implicate physical, but amiable, connection. Therefore, the word [qari:nun] sustains the negative connotations of the exclusively physical relationships between companions, on one hand (see the transliterations in quote 1A). On the other, the lexeme [sahib] maintains the positive connotations of the inclusive spiritual rapports among friends. Stylistically, companionship is notional, i.e. a way of understanding. Friendship is, however, conceptual, i.e. a full understanding (see the transliterations in quote 1B).

Quote^[1A] [qala qari:nuhu Rabbana: ma: atghaytuhu wa-lakin ka:na fi: dala:li(m) ba'idin] Qa:f 50-27

[His [devil] companion will say, "Our Lord, I did not make him transgress, but he [himself] was in extreme error."]

Quote^[1B] [.ith huma fi: alghari ith yaqu:lu li-sahibihi la: tahzan 'inna Allaha ma'na:...] At-Tawbah 9:40

[..when they were in the cave and he said to his companion, "Do not grieve; indeed Allah is with us."..]

The atrophic plural but indefinite form [qarnun] as well as the definite form [alquru:n] meaning 'generations' or 'nations' mates the negative values of 'a curved, but empty growth' of the horn (www.merriam.com). Like human being, a nation emerges, develops, grows old and dies out. It has a starting and an ending point, and duration. Throughout the Noble Quran, the connotations of both [qarnun] and [alquru:nu] is negative whereas that of [ummtun, plural 'umamun] also glossed as 'nation' is rather positive. Quote 2A exemplifies for a poor model of nations. In the quote, the discourse implicates that the form [qarnun] mirrors the connotations of negative, hollow nations. However, quote 2B presents a model of good nations, though such a model includes only Abraham, the Prophet. The context suggests that the NP [ummatun] should reflect the connotations of positively substantial solid nations. Morphologically, the form [qarnun] confederates with [quru:nun] also meaning (horns). The word [ummatun] affiliates with [ummun] meaning (mother).

Quote^[2A] [wa-kam 'ahlkNa: qablahum min qarnin hum ahsanu atha:than wa-ri'yya:] Maryam 19:74

[And how many a generation have We destroyed before them who were better in possessions and [outward] appearance?]

Quote^[2B] ['inna Ibrahi:ma ka:na ummatan qa:nitan li-Llahi hani:fan wa-lam yakun min al-

[Lo! Abraham was a nation obedient to Allah, by nature upright, and he was not of the idolaters]

In quote 3A, the adverbial phrase [muqarrani:na] is used to show how the doers of very bad deeds will be tortured on the Day of Doom. It means that they will be bound together in chains, with which 'their feet and hands are tied together to their chins and necks' (At-Tabarit: www.tafsir.com). In some modern Quranic explanations, they are 'bound together as

dues in chains with their devil companions' (Al-Alusi: www.tafsir.com). Whether ancient or modern, the interpreters of the Quranic Script tend to make use of the potential meaning values of either the shape or the number. Unfortunately, their postures at that situation are not going to be different from the horn's binary shape. In this sense, the selection of such a phrase explicates curvation. It also implicates negative helplessness or uselessness. Unevenly, the Arabic NP [riba:tun] derived from [rabata] meaning (he bound or tied up something), entails a similar meaning. Whether a VP or an NP, the connotations are, however, positive throughout the Holy Script of Islam. They always mirror an extreme positive power of the object under manifestation (see quote 3B).

Quote^[3A] [wa-tara: al-mujrimi:na yawm-'ithin muqarrani:na fi: al-asfa:di] Ibrahi:m 14:49 [And you will see the criminals that Day bound together in fetters]

Quote^[3B] [..in ka:dat (ummu Mu:sa:) la-tubdi: bihi lawla: 'an rabatNa 'ala: qalbiha..] Al-Qasas 28:10
[..She was about to disclose [the matter concerning] him had We not bound fast her heart..]

2.2. Source-based Morphemes

The term 'source' refers to 'anything or place from which something comes, arises, or is obtained'. It also refers to 'the beginning or place of origin where something', such as water or some information, streams or flows from (www.dictionary.com). The Arabic morphemes ['atra:bun] meaning possibly (partners of the same age), [matrabatun] meaning literally (in dusty circumstances) and [tura:bun] meaning (dust) are likely to stem from the same source. Throughout the Noble Quran, the word [tura:bun] is 'pragmatically assigned as a reference' for the material from which man, i.e. Adam, was created (Schmitt, 2010, pp. 74-91). The denotation of such a source is universally accepted. This helps explain why people say "Ash to ash" when they undertake the dead underground. The connotations sound neutral (see quote 4A).

Like [tura:bun], the phrases [silsa:lun min hama'in masnu:nun] and [ti:nun] also mean (clay or baked dust) and (mud or wet dust). Where it denotes 'clay', the word always signifies a positive description of human being's creation (see quote 4B). However, the word [ti:nun] is used when there is a shift to other types of creation, such as creating birds or if there is a debate about Adam's creation. This helps explain why Beelzebub, one of the Angels, boasts that Allah created him from 'fire', and he argues against creating Adam from 'mud', for example (see the transliterations in quote 4C).

Quote^[4A] [inna mathala 'isa: 'inda Allahi ka-mathali Adam khalaqahu min tura:bin..] AL-Imra:n 3:59
[Indeed, the example of Jesus to Allah is like that of Adam. He created Him from dust..]

Quote^[4B] [wa-laqaad khalaqNa: al-'insa:na min silsalin min hama'in masnu:nin] Al-Hijr 15:26

[And We did certainly create man out of clay (from an altered black mud).]

Quote^[4C] [qa:la ana khairrun minhu khalaqtani: min narin wa-khalaqtahu min ti:nin] Sa:d 38:76
[Iblis (Satan)] said: "I am better than he, You created me from fire, and You created him from clay."]

The adjective phrase ['atra:bun] probably comes from the same source as [tura:bun] meaning (dust). In the holy Script, this NP is used three times to describe female partners in Eden. The plural NP ['uruban], which also resembles ['araban] meaning (Arabs) at the consonantal tier, refers to the wives that devote themselves to their husbands. It is important to note that meaning in Arabic is usually loaded at the consonantal tier and altered at the morphological tier (Katamba, 2006, pp. 154-174). The phrase [qasira:tu at-tarifi] explicates women's coyness. The plural NP [kawa'ibu] stands for full-breasted women. It may also implicate sexual maturity. Along with such possible meanings assigned for women, the term ['atra:bun] is often attached. The pioneer as well as the latter scholars who attempted to explain the Quranic scripts concluded that partners must be 'of the same age' at that fresh situation (At-Tabari, Al-Alusi and many others available at: www.altafsir.com). This interpretation is likely as people will be then of the same age. However, the selection of ['atra:bun] may also set an answer about the source from which such lovely women come from (see quotes 5A, B, and C).

Quote^[5A] ['uruban 'atraban] Al-Waqi'ah 56:37
[Devoted [to their husbands] and of equal age]

Quote^[5B] [wa-kawa'iba 'atra:ban] An-Naba' 78:33
[And full-breasted [companions] of equal age]

Quote^[5C] [wa-'indahum qa:sira:tu at-trifi 'atra:bun] Sa:d 38:52
[And with them will be women limiting [their] glances and of equal age.]

The phrase [matrabatun] meaning literally (dusty circumstances) is used once to describe very miserable people. The phrase is added to the morpheme [tha:] meaning (characterized by). This template allomorph demonstrates a possible, proximal case in which someone is featured by absolute poverty. The term [matrabatun] actually prescribes, i.e. shows, how such miserable people look like. They must be either lying in the dust or the dust itself is covering their attires. In both cases, the phrase [matrabatun] attempts to mirror the connotations of a miserable life (see quote 6). This helps explain why the term ['it'a:mun] meaning (feeding) is always accompanied with [miski:n] meaning (a very needy person) who you may meet downtown. Interestingly, the title of the Quranic episode Al-BALAD meaning the town demonstrates the place where these miserable people can be found (see quote 6).

Quote^[6] ['aw miski:nan tha: matrabatin] Al-Balad 90:16
[Or to the indigent (down) in the dust]

2.3. Locomotion-adjusted Lexemes

The VP [jara:] meaning (he ran) triggers a locomotion 'specification'. The specification (also referred to as a Mot-P or a Loc-P) must show a 'motion' from one location to another or just a pure 'location' (Baker, 2004, pp. 49-72). The NP [tijaratun] meaning (trade) for instance, is possibly clipped at the consonantal tier from [jara:] also glided as [jaraya] meaning (he ran). Trading is a process that entails porting, i.e. running, some goods from one place to another. The Arabic word for 'neighbour' is [ja:run]. It also corresponds with [jara:] and explicates a location. This NP implicates a 'transitive location meaning relation' (Kearns, 200, pp. 25-35). Neighbourhood is dimensional and directional. If you are living in an apartment, there might be some people living to the east, west, south, north, up and down. Please, do not forget that you are in the centre. This also helps explain why Arab people claim that Prophet Muhammad's teachings include (but not exclusively) taking care of seven neighbours in the surroundings.

The indefinite word [ja:riyatan] meaning (running or flowing) is also used to describe 'springs' of water (see quote 7A). It is probable that the selection of such an adjective phrase signifies the connotations of positive 'calmness', 'coolness', or 'pureness' from a psychological perspective (www.merriam.com). The definite NP [al-jawa:ri] is also used to refer to the (ships) running in the sea. On the graphemic as well as the phonemic level, there is a fair vowel shift (FVS) from the long [i:] into the short [i]. From a sociolinguistic view, language changes (whether drastic or minor) take place to meet 'social, economical, or even scientific' fresh, urgent needs (Holmes, 2013, pp. 194-220). In the thirteenth century, English vowels had 'drastically changed from long to short ones' (Katamba, 2006, pp. 98-100). The Great Vowel Shift (GVS) occurred to get rid of the totally social encroachment of both French and German. Remnants of GVS can be etymologically found in words such as 'man' and 'men' and 'goose' and 'geese' but not in the punning words such as 'fan' and 'fans' and 'cruse' and 'cruses'. GVS also accelerated using some morphemes coming in from the new geographic discoveries and for the scientific inventions. In quote 7B, the new technical term [al-jawa:ri] is reinforced by [al-munsha'atu] i.e. structured as big as [al-'ala:m], i.e. landmarks such as mountains.

Quote^[7A] [fi:ha: 'aynun ja:riyatun] Al-Ghashiyah 88:12
[Within it is a flowing spring.]

Quote^[7B] [wa-laHu al-jawa:ri al-munsha'atu fi: al-bahri ka-'ala:mi] Ar-Rahman 55:24
[And to Him belong the ships [with sails] elevated in the sea like mountains.]

The technical term [al-jawa:ri] can also be used to define another technical term. In quote 7C, it is used to paraphrase [al-khunnas] which is perceived as some sort of stars. The term [khunnas] comes from the tri-literal root [khanasa] meaning (get or be silent). At the beginning of Islam, Arabs were familiar with [najmun plural nuju:mun] meaning (star). As the Noble Quran introduces its audience to a new kind of

stars that they totally ignore, it defines such silent stars as [al-jawa:ri], i.e. running ones. However, it also adds [al-kunnas] stemming [kanasa] meaning literally (he swept something). Although the word [kanasa] puns with [khanasa], it is a verb of sanitation, i.e. cleanliness, such as 'wash' and 'shave'. It must mirror a function or a purpose for the action taking place. The word [khanas] is a receptive VP. It can show the general characteristics of someone or something. Postulates of meaning suggest that quote 7C should describe something that has the 'semantic features' of the objects that can stand mute, go running and do mopping (Hurford, 2007, pp. 187-197).

Quote^[7C] [fa-la: uqsumu bi-l khunnas al-jawa:ri al-kunnas] At-Takwi:r 81:15-16
[So I swear by the retreating stars - Those that run [their courses] and disappear -]

2.4. Knot-tailored Lexemes

A knot is defined as an 'interlacement of the parts of one or more flexible bodies forming a lump or knob for fastening or tying together'. The word can also stand for 'the lump or knob so formed'. The phrase signifies 'a tight constriction or the sense of constriction' (www.merriam.com). Once something is knotted or plotted for punning, it becomes narrower, smaller, tighter, and possibly harder. For many people, a knot is something too hard to solve. A knot is also felt as a self-restraint that prevents someone or something from developing freely.

In Arabic, certain syncretistic, i.e. reconciled, morphs such as ['aqdun], ['iqdun], and ['uqdun] meaning a (contract), (decade), and (necklace) respectively, stem from ['aqada] meaning (he knotted something). The Arabic ['aqd] entails a process of listing some items (of duties and rights) tightly and agreeing upon (by signing). When signed, a contract makes parties behave accordingly. The Arabic for 'necklace' refers to the object resulting from fastening some beads together (by a string) and keeping them around the neck. The Arabic ['iqd] entails linking a relatively small number of years (10 by convention) together for more exactly chronological manipulation.

Quote 8A exemplifies for a biological, social need governed legally by the term ['uqdatun] meaning (knot). The term is added to [an-nika:hu] meaning (marriage) to compound ['uqdatu an-nika:hi] meaning (the marriage bond). It is 'a bond of legal union' in which two mature people of both sexes agree to join together and to become a couple (www.dictionary.com). Such a linkage is supposed to build a tight rapport between couples as well as to organize (usually by narrowing) their relations with others. Any human contract should also be oriented as well as conditioned by time factors (see quote 8C).

Quote^[8A] [..wa-la: ta'zimu: 'uqdata al-nika:ki hata: yabluqha al-kita:bu ajalahu..] Al-Baqarah 2:235
[And do not determine to undertake a marriage contract until the decreed period reaches its end..]

Not only can the knot be tangible, but it can also be felt

abstractly. From a neurolinguistic perspective, aphasia is a brain disorder referring to 'the loss or impairment of the power to use or comprehend words usually resulting from brain damage' (www.merriam.com). Aphasia is usually accompanied by some speech problems, such as stuttering words, i.e. repeating the beginning sound of some words. On the psychological level, the consequence of brain disorder may represent itself as a knot that prevents the tongue (one of the main organs in sound production) to work properly. As a result, the mother tongue, i.e. native language, sounds non-fluent. In quote 8B, Moses, the Prophet, supplicates his God to untie the knot from his tongue, i.e. to solve this hardship so that the Egyptians and their ruler can comprehend what he utters so easily.

Quote^[8B] [wa-uhlul 'uqdatan min lisa:ni ☉ yafqahu: qawli: ☉]
Taha 20:27-28

[And untie the knot from my tongue. That they may understand my speech.]

In standard Arabic, the NP ['uqdatun] may have two plural forms. Stylistically, the Noble Quran exclusively advances the singular form ['uqdatun] to refer to marriage bonds. It uses the plural form ['uqu:dun] interchangeably to stand for either the treaties Muslims held and must keep with their enemies or the obligations (commitments) they made to their Creator or Prophet. The other plural form ['uqadun] is maintained for the evil of malignant 'witchcraft'. Technically, quote 8C furthers the term [an-naffa:tha:t] to describe what witches' egos allow them to do. They used to make a large number of knots (from threads or paper) and keep blowing in and in and in or spitting on and on and on. This behavior probably accelerates using the hyperbole term [an-naffa:tha:t] that shows the craft instead of the craftsmen themselves. The Arabic word for 'self' is [nafsun] also meaning a 'soul' or 'someone'. Like Freudian's classification of ego, the Noble Quran lists three types, namely [al-'ammaratu], [al-lawwamatu] and [al-mutma'innatu]. The former refers to the persistent of enjoiner to evil; the second represents self-reproaching; the latter stands for the satisfied, i.e. content, one. The former type may shed some light on the 'denotations' as well as the negative 'connotations' of all the words used in quote 8C (Kearns, 2000, pp. 16-24).

Quote^[8C] [wa-min shari an-naffa:tha:ti fi al-'uqadi] Al-Falaq
113:4

[And from the evil of the blowers in knots]

2.5. Abdomen-accommodated Words

The abdomen refers to 'the part of the body that lies between the thorax and the pelvis'. It also includes 'the cavity of this part of the trunk' enclosing the chief organs, such as the stomach, liver, intestines, and kidneys (www.merriam.com). In the world of insects, the abdomen refers to the rear part of the insect, as the bee's or ant's, for instance. Postulates of meaning referred to above suggest that the meronym word 'abdomen' entails either a central or a rear part of whole meaning relations. The semantic features of the 'abdomen' as a cavity suggest that it also has an

internal-external part of whole relations. This interpretation may help understand why many Arabs informally use the term [bata:niyyah] meaning literally (abdomen cover) instead of 'bed cover'. This vernacular term might be unintentionally derived from [batnun] meaning (abdomen). In this sense, the covering object is intended to wrap up either the overt, observable exterior part or the hidden, covert interior parts. The multiple values of meaning the phrase [batnun] can convey, allow people to widen its 'senses' or 'meanings' a lot (Palmer, 2013, pp. 1-5).

In quote 9A, 'Imran's wife pledged what she was having in her womb to her Lord'. The Arabic word for 'womb' is [rahmun]. As the 'womb' is part of the abdomen, the holy Script of Islam tends to widen the meaning. This change sustains a central, internal, covert meaning relationship between both terms of 'womb' and 'abdomen'. Indeed, Mary as well as any other newborn baby had stayed in her mother's central cavity the duration necessary for any normal pregnancy. Similarly, quote 9B narrates the story of Jonnah who remained a few days in the whale's stomach. Once again, the Holy Script widens the meaning of the 'stomach' to include the whole central cavity.

Quote^[9A] [..Rabbi 'inni: nathartu la-Ka ma: fi: batni: ..]
Al-Imra:n 3:35

[.. "My Lord, indeed I have pledged to You what is in my womb..]

Quote^[9B] [la-labith fi: batnihi 'ila: yawmi yub'athu:na]
As-Saffa:t 37:144

[He would have remained inside its belly until the Day they are resurrected.]

In quotes 9C and 9D the plural form [butu:nun] meaning (bellies) is used differently. From a pragmlinguistic perspective, any locution, i.e. speech process, requires the speaker to 'assign a reference' as well as 'meaning' (Schmitt, 2010, pp. 74-91). It must also urge the hearer to interpret both the 'explicated and the implicated meanings' (Kearns, 2000, pp. 271-280). Otherwise, misunderstanding may take place. In quote 9C, the masculine personal deictic reference [-hi] in [butu:ni-hi] moves cataphorically, i.e. forward. It refers to pure milk which comes from the invisible substances hidden in excretion and blood. The hearer should, in turn, interpret [butu:nu al-'ana'a:m] meaning (bellies of livestock) as the substantial source of milk, though it can be found in their potential udders. In quote 9D, the feminine personal deictic reference [-ha:] moves anaphorically, i.e. backward, to refer to livestock's bellies. In both verses, one concludes that milk originates from the ingredients of the food cows or sheep, for instance, ingest (and probably cud or ingest again), digest properly in their stomachs and intestines, process during their blood circles and force out as pure liquid. Though referred to as 'milk', the liquid is best characterized as ovine, i.e. related to livestock, and inanimate, i.e. nonliving. This helps explain why people in the Arab World taste the milk coming from livestock differently. Still, they refer to the products that come from this milk interchangeably.

- Quote^[9C] [wa-'inna lakum fi: al-'anami la-'bratan nusqi:kum mimma: fi: butu:nihi mi(m) bayni farthin wa-damin labanan kha:lisan..] An-Nahl 16:66
[And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk,..]
- Quote^[9D] [wa-'inna lakum fi: al-'anami la-'bratan nusqi:kum mimma: fi: butu:niha: ..] Al-Mu'minu:n 23:21
[And indeed, for you in livestock is a lesson. We give you drink from that which is in their bellies..]

The present participle, adjective-like form [Al-Ba:tinu] is listed among the ninety-nine proper names (PNs) that Arab Muslims use to refer to their Almighty God. Arab linguists distinguish between two types of present-participle NPs: The adjective-like form and the hyperbole form. The former is always featured by absolute stability of 'justice' and 'mercy', for example. The latter exaggerates certain human characteristics, such as 'justice' and 'mercy' up to a certain point of stability. This may explain why the former is always used to refer to Allah and the latter to earthly objects. In Quote 10A, the NP [Al-Batinu] is used as adjective-like NP to describe Allah. It is used as an opposite for [Ath-thahiru] meaning (the most visible, apparent or clearer to the eye). Postulates of meaning subsume that Allah must be the Outward and the Topmost because people can perceive Him everywhere as a superior creator. He is, however, the Inward, as people may feel him so close, hidden somewhere in their entities. The meaning relations both antonyms of the 'Topmost' and 'Innermost' mirror, are related to a very high, apparent rank and a very close, inner state of potential adoration, respectively.

- Quote^[10A] [Hwa Al-'Awalu wa Al-'Akhiru wa-Ath-thahiru wa-Al-Ba:tinu..] Al-Hadi:d 57:3
[He is The First and The Last, and The Outward and The Inward; (Or: The Topmost and The Innermost) and He is Ever-Knowing of everything..]

One final polysemous word is [bita:natun]. This mass or collective NP is used in some vernaculars to refer to the outer layer of cement added on walls at houses. It is part of the finishing that aims at hiding any deficiencies, fixing construction works as well as smoothening surfaces. This word is also used to refer to the inner layer tailors and curtain makers add to some clothing to make them look less transparent. In Standard Arabic, the word [bita:natun] is used to refer to a group of people or companions that people, mainly leaders and politicians used to keep in the surroundings for some advice. As they found themselves dealing with dictators, those court-mates thought that it would be much safer or easier for them to market leaders' faults than to give blame on their policies. They were good at hiding dreadful facts from their leaders and telling lies to the public. Otherwise, they would plot against each other. To some extent, their personal needs are governed by their ill-gotten means. Therefore, the word [bita:natun] reflects the

connotations of both poor internal needs and external ill-gotten means. In quote 10B, the Noble Quran warns people against such parties.

- Quote^[10A] [ya: ayyuha: al-athi:na 'a:manu: la: tatakhithu: bita:natan..] Al-Imra:n 3:18
[O you who believe! Take not as (your) Bitanah (advisors, consultants, protectors, helpers, friends, etc.)]

3. Family-Resemblance Expressions

As the phrase suggests, family resemblances refer to a group of words that form one atomic or extended family. To speak metaphorically, family, whether big or small, has some members with different ambitions and abilities. However, those members should have one vision and some targets to accomplish. Logically, many words such as 'football', 'handball', 'chess', 'javelin', 'cards' are classified as 'games' or 'sports'. They all constitute a family-resemblance expression, though they are completely different. Some of them are very physical; others are almost mental; time accounts in many; still it does not account in some others. As they aim to recreation, training and competition, they tend to have one common goal to satisfy.

In Arabic, each of ['inna] glossed as 'indeed' and [ka:na] roughly glossed as 'be', for instance, makes a word family because they have some members with clear targets. The former aims at endorsing the nominal style whereas the latter intends to verbalize the same style by inflecting the past tense. Although they deal with one nominal style, these family resemblances behave differently on the syntactic level. Functionally, each of which has some family members that carry different meanings. For example, the endorsing element ['inna] accommodates [lakinna] to resume speech, [la'ala] to express a hopeful desire, and [layta] to show a hopeless want. When isolated as morphs, these family resemblances sound as 'linking' elements or 'deficient' particle phrases. The paradigmatic VP ['arju:] meaning (I hope), for instance, can carry a full meaning, so it can stand alone. The particle phrase [la'ala] cannot stand alone, though it denotes 'a full hope'. The pragmalinguistic similarity that family-resemblance words functionally show on the syntactic level and the dissimilarity that they reveal on the morpho-syntactic level must also manifest itself on the semantic level. That is to say, family-resemblance phrases should also reflect a socio-pragmatic correspondence or indifference on reality, i.e. the family. From a sociological perspective, families can be functional or dys-functional.

Quotes 11A and 11B exemplify for a family whose members, namely Muslims, Jews, Christians, and Sabaeans, give two models of unequal believers. In the first Quranic model, all the family arguments, i.e. members, are assigned for the predicate BELIEVE IN ALLAH & THE OTHER DAY and already endorsed (inclusively) by ['inna] meaning 'indeed' (see quote 11A). The word 'Saba'a' technically refers to a group of Arabs who rejected polytheism and believed in

the teachings of Jesus, the Christ, before Muhammad's era. In the second model, only believers in Muhammad (and possibly in Moses) are endorsed by ['inna]. Both the Sabeans and Christians are exclusively assigned for the predicate BELIEVE (see quote 11B). This exclusion is carried out by phrase-order where the argument 'Sabeans' comes before the argument 'Christians' and receives the nominative marker [u:n]. Exclusion may also include Jews (only if clause-order is structurally considered) as the whole verse uses [wa-] which is used for random addition. This syntactic modification allows for a new, uncertified nominal sentence to begin and receive a predicate. The predicate is what is said about one argument or more. The changes done on the syntactic level, probably present the members of this family-resemblance words as unequal partners, i.e. believers. As people behave differently, sentence structure also behaves differently to meet the potential, emerging burdens of meaning (see quotes 11A and B).

Quote^(11A) ['inna al-athina A:manu: wa-alathi:na Ha:du: wa-Anasa:ra wa-as-Sa:bi'i:na man a:mana bi-Allahi wa-al-yawmi al-akhiri..] Al-Baqarah 2:62

[Indeed, those who believed and those who were Jews or Christians or Sabeans [before Prophet Muhammad] - those [among them] who believed in Allah and the Last Day..]

Quote^(11B) ['inna al-athina A:manu: wa-alathi:na Ha:du: wa-as-Sa:bi'u:na wa-Anasa:ra man a:mana bi-Allahi wa-al-yawmi al-akhiri..] Al-Ma'idah 5:69

[Indeed, those who have believed and those [before Him] who were Jews or Sabeans or Christians - those [among them] who believed in Allah and the Last Day..]

3.1. Functional Family-resemblance Members (FFMs)

The typical, 'functional family' is defined (I stipulate from the world of business) as a family that has one member to do the right things, another to do things right, and some other potential members (if any) to learn the right things accurately and / or to do things properly (Onedera, 2006, pp. 206-211). From a sociolinguistic perspective, a typical speech, such as that taking place at breakfast, often consists of two 'shouters' and some passive 'listeners' or active 'interrupters'. From a sociological view, the traditional family usually includes the male parent who is expected to lead, the female parent who is supposed to manage, and some male and female descendants who are expected to act accordingly (Sexton, 2014, pp. 1-19). The roles may overlap or shift from one community to another resulting in a totally patriarch, gender-free or matriarch community.

Throughout the Noble Quran, divine Prophets and Messengers are referred to as functional members of earthly families. Each of which member is characterized by certain elements. Abraham constituted a 'nation', i.e. a great leader

of a tribe of native citizens or a group of native tribes that share the same history, traditions, or language (see quote 12A). Others, namely Noah, Moses, Jesus the Christ and Muhammad, had the strongest will (see quote 12B). Joseph was a man of truth and vision (see quote 12C). Both David and Solomon were very knowledgeable wise men (see quote 12D). Ishmael was a very perfect, obedient son (see quote 12E). These characteristic features reflect the general qualities of leadership, citizenship, veracity, knowledge, tolerance, good-will and parenthood. They represent the optimal world of the male family members.

Quote^(12A) ['inna Ibrahi:ma ka:na 'ummatan]
[Abraham was a nation]

Quote^(12B) [Yusufu, ayyuha: assiddiqu 'aftina: fi: sab'i baqara:tin sima:nin..] Yusuf 12:46
[He said], "Joseph, O man of truth, explain to us about seven fat cows..]

Quote^(12C) [fa-asbir ka-ma: sabara 'ulu: al-'azimi mina ar-rusuli..] Al-Ahqaf: 46:35
[Therefore be patient (O Muhammad SAW) as did the Messengers of strong will..]

Quote^(12D) [wa-laqa'd 'a:tayna: Da:wu:da wa-Sulayma:na 'lman..] An-Naml 17:25
[And We had certainly given to David and Solomon knowledge..]

Quote^(12E) [fa-lamma: 'aslama: wa-talahu lil-jabi:ni] As-Safa:t 37:103
[And when they had both submitted and he put him [Ishmael] down upon his forehead]

The perfect world of female members is also likely. On the syntactic level, Arab linguists refer to two 'types of coordination': Polysyndetic and syndetic (Azar, 1999, pp. 262-282). In the former, the linking word [wa-] meaning (and) is used repeatedly among the coordinated elements. Indeed, Arabic is a polysyndetic, i.e. one of the wa-wa coordination languages. In the latter, the coordinator [wa-] is used once before the last element as 'and' is often used in modern English. This syndetic coordinator is usually referred to as a variation linking marker or the eighth-element marker. It is called so because it is inserted finally either to contrast between two different descriptive elements or to introduce exclusively element number eight. In quote 13, the Noble Quran lists eight potential general characteristics for female members. As the verse quantifies as well as qualifies the feminine features of good wives, it also shifts the style (of coordination) into a more integrative, unusual one.

Quote⁽¹³⁾ [..an u:bdilahu 'azwajan khayran minkunna muslima:tin mu'mina:tin qanita:tin ta'ibatin 'abida:tin sa'iha:tin thayyiba:tan wa-abkara:n] At-Tahri:m 66:5

[..will give him in your place wives better than you, submissive, faithful, obedient, penitent, adorers, fasters, widows and virgins.]

3.2. Dysfunctional Family-resemblance Members (DFMs)

The dysfunctional family is socially identified as a 'family that has an absent father, a harassed mother and some delinquent kids'. This identification actually entails that this model of family is 'socially impaired' (O'Moore, 2001, pp. 269-283). Unfortunately, the roles are not played well as the father (though present, he is often absent-minded, sounds irresponsible. In turn, the mother is exhausted from playing her partner's and her own roles. As a result, the kids usually start to offend, grieve and finally misconduct. Some delinquencies, such as tendency to upholding other's properties, telling lies, and having eccentric hairdressing and abnormal sex, all appear earlier in the nuclear family. On the individual level, the social defaults are likely to be governed by the member's sex and need.

Misconduct may appear among the males much more than their counterparts, the females. In certain circumstances, one may argue that the need to survive may force the unemployed parent to steal to support his family. As the traditional family tends to be patriarch, it highlights the male's role to earn living much more than the female's. Kleptomania, an irresistible impulse to steal stemming from emotional disturbance rather than economic need, is significantly limited (but not exclusively) to male members. Quote 14A legislates the physical punishment both male and female thieves must have if they have when they commit theft crimes. The punishment is conditioned by the absence of any necessary, human needs. On the syntactic level, male criminals are placed before their counterpart, the females. From a socio-linguistic point of view, the participants, the linguistic activity, and the ultimate goal of the talk, must account. The socio-pragmatic factors would also determine word-selection and word-order to meet the urgent needs of the participants.

Quote^(14A) [wa as-sariqu wa as-sariqatu fa-'iqta'u:
aydiyahuma: jaza'an bi-ma: kasaba:...]
Al-Ma'idah 5:38
[As for] the thief, the male and the female,
amputate their hands in recompense for what they
committed..]

Similarly, quote 14B legislates (under restrict conditions) one hundred lashes for unmarried people who caught guilty of sexual intercourse. On the syntactic level, the verse, however, places the unmarried woman before her counterpart, the married male. From a psychological perspective, both sexes develop differently. Adulthood or rather 'puberty' starts earlier among females (Kail, 2010, pp. 296). This may help explain why the potential adulterous female is deposited before her counterpart the male. As the quote enacts legislation for unmarried women, it sounds that it only considers the abnormal biological and financial needs. Unfortunately, prostitution as a craft is exclusively limited to -if not rooted in, the potential world of woman. More frequently, men tend to play the roles of sex entrepreneurs or practitioners. The context is biologically-oriented. In

relevance to marriage among unlawfully adulterous people, quote 14C, however, places the males before females. This sounds natural as men usually propose. Quote 14C predicts for people who engaged in prostitution, but they want to get married. Though stigmatized by some earlier abnormal practices, the quote paves the way for the development of uneasy social life.

Quote^(14B) [az-za:nutu wa az-za:ni: fa-'ijlidu: kulla wa:hidin
minhuma: mi'ata jaldatin..] An-Nu:r 24:2
[The [unmarried] woman or [unmarried] man
found guilty of sexual intercourse - lash each one
of them with a hundred lashes..]

Quote^(14C) [az-zani la: yankihu 'illa: za:niyatan 'aw
mushrikatan wa az-za:niyatu la: yankihuha: 'illa
za:nin 'aw mushrikin..] An-Nu:r 24:3
[The fornicator does not marry except a [female]
fornicator or polytheist, and none marries her
except a fornicator or a polytheist,

Hypocrisy refers to the behavior of people who do things, but they tell other people not to do (www.dictionary.com). This social behavior does not agree with what someone claims to believe or feel. Psychologists believe that teenagers often have a keen awareness of their parents' hypocrisies. They argue that only can man after puberty, a period characterized by the growth of hair around the sexual organs, implicate meanings. For example, ironical speeches entail saying something but meaning another. However, such linguistic behaviors are always accompanied by some 'phonotactics' related to the 'pitch and volume' of sound and physical behaviors attributed to 'body language', such as hand movements and facial expressions (Matsumoto, 2011, pp. 1-8). Similarly, quote 14D introduces hypocrite men and women. The verse explicates a transitive rapport between them, as both are 'one of another'. Then, it assigns a mutual, controversial linguistic activity for them; they both 'enjoin what is wrong and forbid what is right'. Finally, it shows that they do so by 'closing their hands' (see quote 14D).

Quote^(14D) [al-muna:fiqu:na wa-almuna:fiqu:tu ba'duhum
mi(m) ba'ad ya'muru:na bi-almunkar
wa-yanhawna 'an al-ma'ru:fi wa-yaqbidu:na
aydiyahum..] At-Tawbah 9:67
[The hypocrite men and hypocrite women are of
one another. They enjoin what is wrong and
forbid what is right and close their hands..]

Telling a lie refers to the process of 'saying or writing something that is not true to deceive others'. A lie indicates that something is either 'untrue or inaccurate' (www.merriam.com). Throughout the Noble Quran, the masculine plural NP [al-kathibini:na] meaning (the liars) is used frequently to stand for both sexes. The feminine form [al-kathiba:ti] is not used at all. In a potential, judicial case in which one husband accuses his wife of adultery without witnesses, the Quranic verses authorizes the male parent to pledge four oaths that he tell the truth (see quote 15A). And it also furthers a fifth pledge that Allah's curse be upon him if he were among liars (see quote 15B). Both verses empower

the female parent to pledge four times that her husband is among liars and a fifth vow that Allah's anger be upon her if he tells the truth (15C and 15D).

Quotes 15A to 15D manipulate a pledge, so the language function sounds performative. According to 'speech-act theory' (SAT), both parties are taking acts (Schmitt: 74-91). This probably accelerates suggesting the term 'curse' as a divine penalty for liars. A curse is identified as an offensive word, so angry people usually point at someone and say 'A LIAR!' when they are quite furious. This interpretation also explain why the hyperbole NP [al-kathaththa:bu] glossed as (very liar) is often accompanied by [al-ashiru] meaning (labeled by). Angry is parallelized with the truth as it is the feeling that makes someone shouts at somebody else when he does not tell the truth. This interpretation helps understand why the male's fifth pledge is manipulated by the terms 'curse' and 'telling lies' whereas the same female's oath is negotiated by 'anger' and 'truthfulness'. According to 'Grice's implicatures' of meaning, people should sustain the general 'maxim of truthfulness'. Otherwise, their speech is not 'qualified enough' (Kearns, 2000, pp. 254-261). Quotes 14B and 14D attempt to qualify the oaths of both parents.

Quote^(14A) [wa-alathina yarmu:na azwajahahum wa-lam yakun lahum shuhada:'a illa: 'anfusuhum fa-shaha:datu 'ahadihim arba'u shahada:ti(m) bi-Allahi 'innahu la-mina as-sa:diqi:na] An-Nu:r 24:6
[And those who accuse their wives [of adultery] and have no witnesses except themselves - then the witness of one of them [shall be] four testimonies [swearing] by Allah that indeed, he is of the truthful.]

Quote^(14B) [wa-alkha:misatu 'anna la'nata Allihi 'alayhi 'inn ka:na mina al-kathibi:na] An-Nu:r 24:7
[And the fifth [oath will be] that the curse of Allah be upon him if he should be among the liars.]

Quote^(14C) [wa-yadra'u 'anha: al-'atha:ba 'an tash-hada 'arba'a shaha:d:ti(m) bi-Allahi 'innahu la-mina al-kathibi:na] An-Nu:r 24:8
[But it will prevent punishment from her if she gives four testimonies [swearing] by Allah that indeed, he is of the liars.]

Quote^(14D) [wa-alkha:misatu 'anna ghadaba Allihi 'alayha: 'inn ka:na mina as-sa:diqi:na] An-Nu:r 24:9
[And the fifth [oath will be] that the wrath of Allah be upon her if he was of the truthful.]

4. Conclusions and Implications

To conclude as well as to imply for pedagogy and research, meaning can be conveyed at the various linguist levels in different ways. On the semantic level, meaning can be satisfied by denotation and sense. Denotation highlights both paraphrasing and definition to achieve meaning. Conveying meaning by sense can be carried out by ostensive defining.

Arab teachers need to focus on the techniques that help their learners perceive and feel meaning. Language textbook compilers and designers should also provide learners with some activities that help learn the skills of paraphrasing sentences or restating ideas.

On the syntactic level, meaning can be structured by composition and addition. Both techniques can be fostered by mechanics of writing and grammatical rules. Composition allows for streaming ideas whereas addition furthers coordination. L1 course-book publishers should supply some teaching materials that clearly facilitate sentence composition and addition. They can model meanings from The Noble Quran. Educational policy-makers should also consider the exclusive techniques that Arabic furthers on the structural level. These exclusively include sentence-pattern shifting or switching (SPS) and deletion on the consonantal tier (DCT). Scholars of advanced linguistics may check SPS from a logical perspective. They may also investigate DCT from a functional perspective. There is some evidence that Arabic models ability and inflect for the phase and aspect. In Arabic, meaning is loaded and should be modeled at the consonantal tier level.

On the morphological level, lexical meaning can be conveyed by providing a synonym, antonym, meronym, hyponym, polysemous expression and family resemblance. A lexeme, i.e. a word in the context, is intended by the speaker to denote one specific meaning. However, words sometimes fail to mean what they are intended to mean. It may also connote either negative or passive feelings within the listener. For full coverage, only the polysemous expression as well as the family-resemblance expression is investigated in this paper. Both kinds of lexical meaning may sound too enigmatic for the native speakers of Arabic to grasp the meaning relation that accelerates using them. They are possibly not aware of the meaning values these words benefited from. Arab linguists have not investigated them from more integrative linguistic, sociolinguistic and pragmalinguistic perspectives, yet.

The polysemous expression is defined as a word that carries some different meanings. Though different in meaning, the various forms of the polysemous word maintain the consonantal tier in which denotations as well as connotations of meaning are loaded and expected to be perceived. From a pragmatic point of view, any linguistic process should entail location, illocution and per-location. Location refers to saying words. Illocution as well as per-location is a nonlinguistic stage in which meaning is loaded and felt, respectively. In these stages, meaning is usually assigned by the speaker and interpreted by the listener. Words must have illocutionary force. Otherwise, they fail to mean what they are supposed to mean. When loading meaning, each polysemous phrase exploits one certain value or more of a template, i.e. basic, form. One category of polysemous words utilizes the shape or the general frame. It makes use of time and place to further other related meanings. Another category exploits the source from which the target word originates. It may take advantage of

the age, general appearance and temperament.

A third category is specified by locomotion. These expressions are limited to describe both people and objects that are characterized by motion. They are used to denote female servants, flowing water, running stars and ships. On the graphemic level, a fair vowel shift (FVS) is spotted here. Arab sociolinguists need to investigate the effect of Islam on language change. Before the emergence of Islam, the Arabic literary forms were oral. They were also limited to the rhymed poem and probably the short story. It is probable that the emanation of the Holy Script as a new language written form, introducing other fresh genres to Arabs, accelerated some phonotactics. These aimed at making a distinction between the old forms and the new ones on the vocal or rhythmic level. This discrimination was done on the melodic, i.e. the vowel, tier either by shortening the long vowels into short ones or by re-lengthening the long vowels into longer ones. Arab researchers need to examine the meaning values the polysemous words employ.

Arab researchers need to check the potential, phonological rules that govern the glottal sound / ' / preceded by a long vowel. In Arabia, some rules enabled some tribes to produce words, such as [nabiyyu] and [nabi:'u] both meaning (prophet) and [ma:yah], [ma'ah] and [mi'ah] meaning (one hundred), for instance. Arab linguists who annotated the Holy Script urge the native Arab reader to prolong the long vowels followed by a glottal as in [an-nisa::'] meaning (women) or a stressed, geminated consonant, as [ja:nn::] meaning (jinn) up to four or six times more than the same vowel in (ar-rija:l) meaning (men), for example. Did this language change aim to smart the local varieties? Was it intended to standardize Arabic? Was it directed to unify Arabs into one nation? From a sociolinguistic perspective, language change is governed by 'social' and 'economic' factors. Such a change can be drastic or gradual. It also 'spreads from one word to another, from one class to another and from one individual to another' (Holmes, 2013 pp: 194-220).

A fourth category of polysemous phrases are tailored from the knot. Certain values related to the functions of the knot are calculated. They include fastening or typing up concrete things together and making abstract things hard to function properly. Absent the 'marriage bond', the meaning relations this category helps build, are characterized by absolute passivity. One last category is taken from the external and internal abdomen cavity. It includes certain words that benefit from the meaning values the external abdomen or the internal cavity may draw. These words accommodate certain meaning relations that help widen, tighten and curtain, i.e. conceal, meaning.

One family-resemblance refers to a group of words that fits together to accomplish one target. Like family, the group can consist of some members playing different roles. On the list are some groups that refer to discourse communities, such as university teachers, for instance. They may include some family-resemblances, like a full professor, associated professor, assistant professor, lecturer and instructor. The

family-resemblance may also refer to some word communities (also known as verb paradigms) that behave similarly on the syntactic or functional level. Whatever the family-resemblance expression is, it always consists of some members that are either productive or abortive.

Members of the functional family often exchange roles. Some roles are major; others are minor. Some are creative, and others are less creative. Some are leading, but others are ancillary. Whatever the role is, it accounts here for stability and safety. In social engineering, accountability may help provide some feedback about the degree to which one member is responsible. Liability leads to reliability. One of the main targets of good texts is to neutrally reflect such social concepts, i.e. full understandings and notions, i.e. ways of understanding, on the discourse level. Conceptually, the Noble Quran clearly screens a couple of semi-identical scenes for a family of believers who behave unequally in relevance to faith. It also draws a full picture of how a good female member should behave socially. Notionally, the Holy Script of Islam implicates the meaning values of good family members, such as leadership, citizenship, tolerance, obedience, strong-will, parenthood, and thankfulness.

Members of dysfunctional families are stigmatized by irresponsibility, indignity and delinquency. The negative connotations of the dysfunctional family tend to appear earlier on the individual level if the roles of the family members are not played interchangeably. The roles usually flap and overlap. The miserable, social flops are usually inflamed by the biological financial and individual needs. On the syntactic level, the Noble Quran often lists the social failures. It also reveals (by linkage) the needs of both sexes. As many of them are considered by law as torts, the family-resemblance phrases are best referred to as acts. The Holy script does not only assign a performative language function but also implicates a negative meaning for them. It also parallelizes them (by comparison and contrast) with their positive values to take relevant speech acts.

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