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Troponyms in the Glorious Qur'an with Reference to their Realizations in English

A B S T R A C T

Troponymy is one of the lexical relations that exist in language. This relation is concerned with the manner that accompanies the acts of verbs. This study aims at: identifying the role of manner in differentiating between the troponyms in the Glorious Qur'an and the reasons behind selecting specific troponyms instead of others. It also aims at showing the most frequent aspects of manner that exist among the troponyms in the Glorious Qur'an, and presenting a full description of troponymy relations that can help in attaining more accurate renditions of the verbs in the Glorious Qur'an. This study arrives at the following conclusions: Arabic in general, and the Glorious Qur'an in particular, is rich in troponyms in various and different aspects of manner, the inclusion of the semantic components of meaning is the main way that can help in determining the troponymous relations among the verbs in language, the lexical choice of each troponym in the Glorious Qur'an is compatible exactly with the context in which each one is used, and because the translators tend to be faithful to the religious text, they adopt the semantic translation in rendering the troponyms in the Glorious Qur'an much more than the communicative one.

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الأفعال الإنضوائية في القرآن الكريم مع الإشارة لترجماتها إلى اللغة الإنكليزية

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الخلاصة:

يعد إنضواء الأفعال احد علاقات المفردات المعجمية التي توجد في اللغة والتي تهتم بكيفية حدوث الأفعال. تهدف هذه الدراسة الى التعرف على كيفية حدوث الأفعال ودور هذه الكيفية في التفريق بين الأفعال المنضوية فيما بينها ودورها ايضاً في كونها السبب في اختيار أفعال منضوية معينة بدلاً من أفعال منضوية اخرى. وتهدف هذه الدراسة ايضاً الى بيان أوجه كيفية حدوث الأفعال الأكثر تواتراً الموجودة في القرآن الكريم، وتهدف ايضاً الى تقديم وصف واف لعلاقات الأفعال المنضوية التي يمكن ان تساعد في الوصول الى تراجم اكثر دقة للأفعال في القرآن الكريم. إن أهم ما توصلت اليه هذه الدراسة هو

أنَّ اللغة العربية عموماً، وعلى وجه الخصوص القرآن الكريم، هو غني بالأفعال المنضوية المتنوعة والمختلفة في أوجه كيفية حدوثها، وأنَّ مفهوم اشتغال المكونات الدلالية للمعنى هو المبدأ الرئيس الذي يمكن ان يساعد في تحديد علاقات الأفعال المنضوية في اللغة، وأنَّ اختيار كل فعل منضو في القرآن الكريم جاء متوافقاً بالضبط مع السياق الذي استخدم فيه، وبسبب ميل المترجمين بأن يكونوا مخلصين و امناءً في ترجمة النص الديني، تبنى هؤلاء المترجمون الترجمة الدلالية أكثر بكثير من الترجمة التواصلية في ترجمتهم للأفعال المنضوية في القرآن الكريم.

الكلمات المفتاحية: إنضواء الأفعال، القرآن الكريم، التحليل المكوّناتي، معنى المفردة المعجمية، كيفية حدوث الأفعال، الترجمة الدلالية.

1. Theoretical Background

There is a number of various relations that hold lexical items like synonymy, polysemy, homonymy, antonymy, metonymy, prototype, meronymy, hyponymy, troponymy etc. In this section, troponymy and synonymy will be defined and explained.

The term troponymy comes from the Greek word *tropos* which means manner or fashion. It is used to describe the manner relation between two verbs in which “*the first verb*” relates to “*the second verb*” in some manner. For instance, *to traipse* is *to walk* in some manner; *to stutter* or *to lisp* is *to talk* in some manner. Thus, *to traipse* means *to walk slowly*, *to mince* means *to walk carefully*. Another example, is *to nibble* that means *to eat* in one manner, and *to gorge* that means *to eat* in another manner. Thus, *traipse*, *stutter*, and *mince* are troponyms of *walk*; *nibble*, and *gorge* are troponyms of *eat*. On the other hand, *eat* and *walk* are called superordinates of their troponyms. The sister in each group are called co-troponyms of each other, so *traipse* is a co-troponym of *stutter*; *nibble* is a co-troponym of *gorge* and so on (Fellbaum and Miller, 1990:566).

As for synonymy, Saeed (2016:61) defines synonyms as phonologically different words that have the same or very similar meanings According to many linguists, synonymy are classified into: absolute synonymy, sense synonymy

and near synonymy. Lyons (1996:61) defines absolute synonyms as those that can be substituted in all contexts. Murphy (2003:146-7) defines sense synonyms as those that are common in one sense or more but they are different in other senses, as in *couch* and *sofa* which both mean “a seat.” Divjak (2010:3-4) defines near synonyms as two lexical items in which the central semantic traits of the senses of both the items are identical, but these senses differ in terms of minor traits. These minor traits can include adverbial specializations of verbs as in *amble* and *stroll*.

As for the difference between synonymy and troponymy, synonymy occurs with nouns, verbs, adjectives, and adverbs whereas troponymy occurs only with verbs. In synonymy, two lexical items can be substitutable for each other because the relation between them is bilateral, whereas in troponymy, two lexical items cannot be substitutable for each other because the relation between them is unilateral.

2- The Research Problem

The translators who are not familiar with troponymy relation may ignore the differences among the Arabic troponyms. Therefore, they may regard those Arabic troponyms as absolute synonyms which may lead to inaccurate translations.

3. Research Methodology

In this section, the researcher presents the methodology of this study. It includes the subsections: data collection, data selection, model of analysis, and method.

3.1 Data Collection and Description

Seven verbs are collected from the Glorious Qur'an which are distributed to three groups. Seven Arabic dictionaries and thesauri are adopted in this study by which the meanings of the verbs gathered are determined. These dictionaries and thesauri are *Mufradaat Alfaaz Al-Qur'an* by Al-Aşfahani (2009), *Al-Mu'jam Al-Ishtiqaaqi Al-Mu'sşal Li Alfaaz Al-Qur'an Al-Qareem* by Jabal (2010), *Al-Mu'jam Al-Waseeţ* by Majma' Al-Lughah Al-'Arabiyyah (2004), *Al-Furouq Al-*

Lughawiyyah by Al-‘Askari (1997), *Lisaan Al-Arab* by Ibn-Manzour (1968), *Al-Muṣbaah Al-Muneer* by Al-Fayyumi (1987), and *Al- Al-Raa’id* by Mas’oud (1992).

Five exegeses are adopted to interpret the Qur’anic ‘Ayahs which contain these verbs. These exegeses are *Tafseer Al- Ṭabari* (1994) by Al-Tabari, *Fath Al-Qadeer* by Al-Shawkani (2007), *Majma‘ Al-Bayaan Fi Tafseer Al-Qur’an* by Al-Ṭubrusi (2006), *Al-Jami‘ Li Aḥkam Al-Qur’an* by Al-Qurtubi (2006), *Al-Kashshaf* by Al- Zamakhshari (2009).

Four renderings of the chosen ‘Ayahs of different translators are adopted which are: *Translation of the Meanings of the Noble Qur’an in the English language* by Al-Hilali, M. T. D. and Khan, M.M. (1996), *The Holy Quran: English Translation of the Meanings* by Ali, A.Y (1987), *The Meaning of the Glorious Quran* by Pickthal, M.(1930), and *The Quran* by Itani, T.(2009).

3.2 Data Selection

The verbs are selected as they are believed to be related by troponymy. The verbs are selected from the Glorious Qur’an and they are distributed into eighteen groups. In each group, there are one superordinate and at least one troponym whose meanings are determined according to the dictionaries and the thesauri mentioned in the previous section. The troponymous relations among the verbs are determined according to the literature review of troponymy that is explained earlier in the previous chapter. The groups are arranged according to the Arabic alphabetic order of the superordinates which are placed at the beginning of each group. In the analysis, the Arabic and English verbs are presented in their base forms even though their forms in the texts are presented in other forms. That is to say, the inflected verbs like (يلفظ), and *threw*, and the archaic verbs like *cometh* are presented in their base forms (لَفَظًا), *throw*, and *come* respectively because the current study is devoted to the lexical meaning that is not affected by the syntactic structure or the morphological form of the verbs.

3.3 Model of Analysis

The analysis of data in this study depends on an eclectic model which is carried out by three stages which are: decomposing the meanings of the Arabic

verbs, displaying the troponyms of those verbs, and describing the English renditions of those troponyms. These stages will be explained as follows:

1- Decomposing the meanings of the Arabic verbs.

In this study, the researcher adopts the Componential Analysis by Nida (1975) to be the model of decomposing the meanings into their components. According to this analysis, Nida (1975:33,76) classifies the components of meaning into common components and diagnostic components. Common components are those which are shared by two or more lexemes in a certain semantic domain. The function of these components is to define this domain, and to prescribe its boundaries by exhibiting the essential features of the meanings within this semantic domain. Diagnostic components, on the other hand, serve to distinguish one meaning from another in the same domain. For example, the verbs *walk*, *jump*, and *crawl* have a common component of meaning that indicates movement. The diagnostic components of meaning in each verb are, however, various according to the ways of movement. The diagnostic component that differentiate *walk* and *jump* from *crawl* is “by using limbs” which is absent in *crawl*. On the other hand, *walk* and *jump* contrast with each other in their diagnostic components of meaning which are “in a successive movements or continuously” in *walk* and “in a single movement” in *crawl*.

2- Displaying the troponyms of the verbs.

In this stage, the researcher designates troponyms depending on the troponymy relations that are explained by Fellbaum and Miller (1990:568), Fellbaum (1998:79-97), and Miller et al. (1993:58-9). According to them, these relations are determined by the three ways, entailment and temporal inclusion of verbs, the semantic components of verbs, and the confluences of a verb sense with other senses. Fellbaum and Miller (1990:568) define entailment as a relation between two propositions in which the first one entails the second if and only if there is no possible state of affairs that can make the first true and the second false. For example, *snoring* entails *sleeping*. However, this relation is not enough unless it is accompanied by temporal inclusion. They define temporal inclusion as a state when the first verb entails the second but not the other way round, and the two verbs are done at the same time. For example, *limping* and *walking* are done at the same time, and the first entails the second but not the other way round. Therefore the verb *limp* is regarded as troponym of the verb *walk*. According to Fellbaum (1998:79), verbs have semantic components some

of which are regarded as elaborations or traits to those verbs. These components can be regarded as aspects of manner like: speed, cause, degree of the force used by the agent, conveyance of displacement, intensity degree of the state or action. Fellbaum (1998:79-97), and Miller et al. (1993:58-9) explain a number of complex processes that occur to verbs by which the meaning of a verb is conflated with other meanings. For example, the verb *saw* is a conflation of the verb *cut* with the instrument *saw*.

In the analysis, the researcher depends on the semantic components of the verbs and the conflation of a verb sense with other senses but he excludes entailment and temporal inclusion of verbs.

3- Describing the English renditions of the troponyms.

The researcher adopts Newmark's approach to translation in describing the English realizations of the troponyms in the Glorious Qur'an. According to this approach, a rendition is described as either semantic or communicative.

Communicative translation attempts to produce on its readers an effects as close as possible to that obtained on the readers of the original. Semantic translation attempts to render as closely as the semantic and syntactic structures of the second language allow, the exact contextual meaning of the original. (Newmark, 2001:39)

Newmark (ibid: 39; 51-3) produces prolonged illustrations about the differences between communicative and semantic translation, and these differences can be summarized in the following points:

A- Communicative translation is directed towards the receptor's language and culture, and towards one category of readership whereas semantic translation is directed towards the transmitter's language and culture,

B- Communicative translation is simpler, more conventional, pursuing the intention of the transmitter, whereas semantic translation is more complex, more concentrated, more awkward, pursuing the thought-process of the transmitter.

C- Communicative translation concentrates on the message and the effect on the reader rather than the form and the content of the original, whereas semantic translation concentrates on the form and content of the original in order to recreate the flavoure of the original in the target language.

D- Communicative translation attempts to present the function of the utterance whereas semantic translation attempts to present the total meaning.

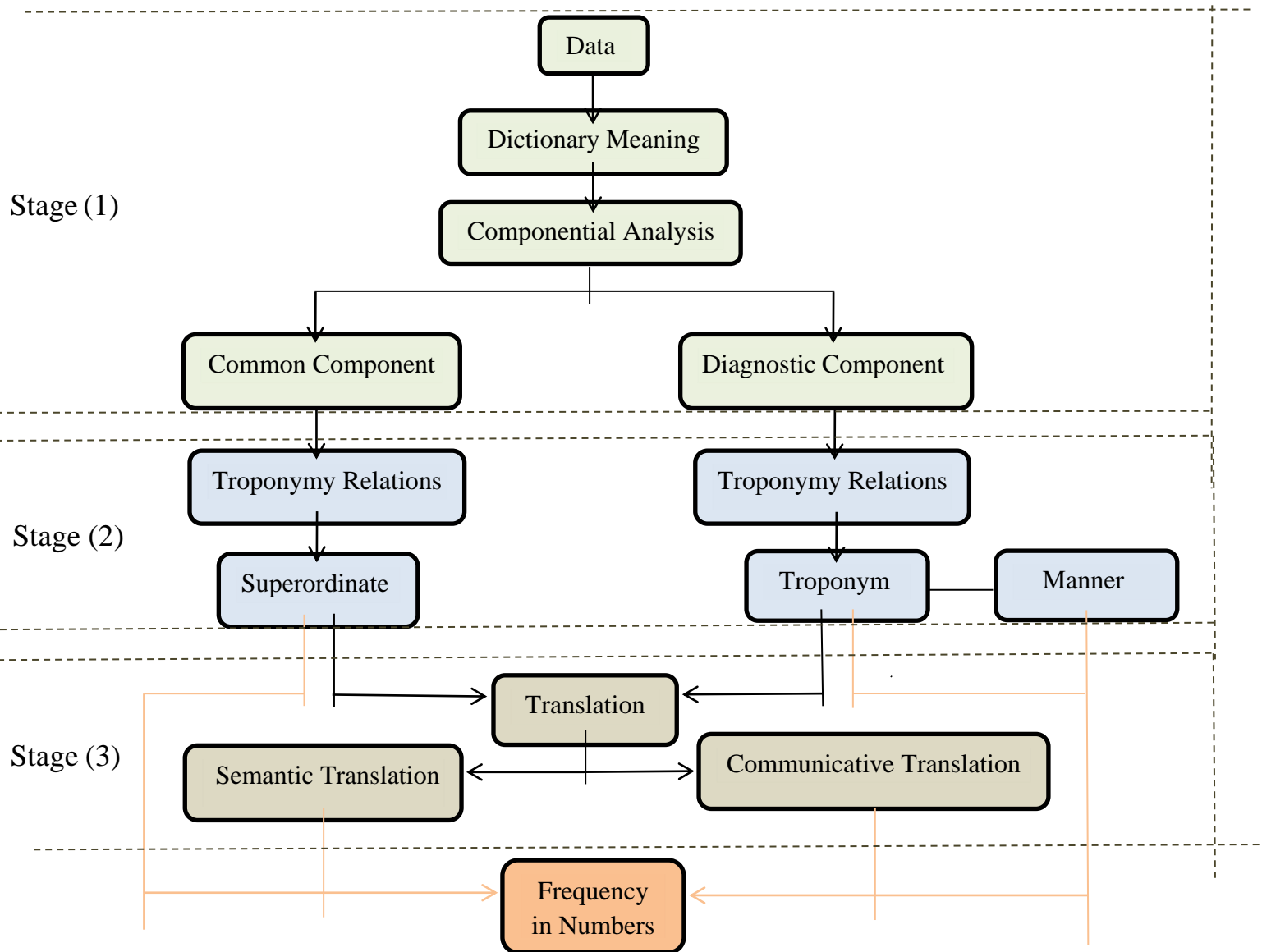


Figure (12) : The Eclectic Model Adopted in the Data Analysis.

3.4 Research Method

The method that the researcher adopts in this study is a mixture of the two methods which are the qualitative and quantitative. The qualitative method is used in this study to describe and explain the meanings, their components, the troponymous relations among verbs, the aspects of manner, and to show the differences between the troponyms and their superordinates in the Qur’anic

'Ayahs. It is also used to describe the renditions that the translators produce for the troponyms in the Glorious Qur'an.

The quantitative method is used to display the frequencies of the aspects of manner that exist in the troponyms in the Glorious Qur'an. This method is also used to display the frequencies of the kinds of translation that the translators adopt in this study.

4. Data Analysis

Five troponyms with three superordinates from the Glorious Qur'an will be analyzed as follows:

Group One: Verbs of Coming (جَاءَ), (أَتَى), (أَقْبَلَ)

[1] (يوسف: 16) ﴿يوسف﴾ [2] (10: 10) ﴿وَجَاءُوا آبَاهُمْ عِشَاءً يَبْكُونَ﴾
(الصافات: 94) [3] ﴿وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ...﴾
(المنافقون) ﴿فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ﴾

Lexical Meaning:

The verb (جَاءَ) means “to move from a place where someone or something was to a place where he/she/it reached” (Jabal, 2010:264). The verb (أَتَى) means “to come easily” (Al- Aşfahani, 2009: 60). The verb (أَقْبَلَ) means “to come towards the front side of someone or something” (Al-‘Askari, 1997: 306). All the three verbs have a common component of meaning that denotes coming but the verb (أَتَى) has a diagnostic component that denotes easiness, and the verb (أَقْبَلَ) has a diagnostic component that denotes direction. Given that these diagnostic components in each verb denote aspects of manner, the verbs (أَتَى) and (أَقْبَلَ) are regarded as troponyms of the verb (جَاءَ).

Translations:

[1]

- Al-Hilali & Khan (1996:305) **came**
- Ali (1987:108) **came**

- Pickthal (1930:173) came
- Itani (2012:108) came

[2]

- Al-Hilali & Khan (1996:762) comes
- Ali (1987:287) come
- Pickthal (1930:471) cometh
- Itani (2012:296) approaches

[3]

- Al-Hilali & Khan (1996:306) came
- Ali (1987:224) came faced
- Pickthal (1930:362). came
- Itani (2012:233) came

Discussion:

The 'Ayah [1] talks about the brothers of the prophet Joseph when they came to their father at night crying. They were not really crying but they pretended to be crying in order to cover up what they did with their brother (Al-Shawkaani, 2007: 686). Within the 'Ayah [2], Allah commands those who believe in Him and His messenger to spend in charity of what He provides them before death comes to them (Al- Ṭabari, 1994: 303, Vol.7). The 'Ayah [3] talks about the people of the prophet Ibraheem when they came hastening to him after he broke their idols (Al-Shawkani, 2007:1245).

The act coming of Joseph's brothers in [1] is general without any aspect of manner. The coming of death in [2] is characterized by easiness which is not found in the former act. Therefore, the verb (أتى) is used in order to warn people that death comes easily and immediately at any time. The coming of Ibraheem's people in [3] is characterized by the direction of the prophet Ibraheem and his people who were facing each other. The act of coming in (جاء) can be done to any direction, so, the direction is not known exactly from which Joseph's brothers came to their father. The verb (أقبل), however, is done where the participants face each other.

All the translators render the verb (جَاء) semantically into *come* because the verb *come* is a semantic equivalent to the verb (جَاء). Given that the verb (أتى) has no exact equivalent in English, Hilali & Khan, Ali, and Pickthal render it semantically into *come*. Like some previous renditions, this rendition undergoes the process of generalization in which the more specific meaning is rendered into the more general one which is regarded as a near semantic equivalent of the verb (أتى). Itani renders it semantically into *approach*, which means according to (<https://www.merriam-webster.com/dictionary/approach>), “to come very near to.” The act of coming nearly does not necessarily mean that this act is done easily, but it may be done with difficulty. That is to say, the verbs *approach* and (أتى) share a common component of meaning but they differ in their diagnostic components of meaning. Thus, the rendition *approach* is regarded as a near semantic equivalent to the verb (أتى). As for the verb (أقبل), Al-Hilali & Khan, Pickthal, and Itani render the verb semantically into *come* which is more general and near semantic equivalent of the verb (أقبل). However, Ali renders it communicatively into *come... and face* by adding the verb *face* in order to convey the meaning more accurately to the readers.

Table (1) : The Meaning of the Verb (جَاء) and its Troponyms.

Verbs		Lexical Meaning	Manner
Sup.	جَاء	to move from a place where someone or something was to a place where he/she/it reached	
Trop. (1)	أتى	to come easily	speed
Trop. (2)	أقبل	to come towards the front side of someone or something	direction

Table (2): The Translations of Verb (جَاء) and its Troponyms.

Verbs	Al- Hilali & Khan	Type of Trans.	Ali	Type of Trans.	Pickthal	Type of Trans.	Itani	Type of Trans.
Sup.	جَاء	come	Come	Sem.	come	Sem.	come	Sem.
Trop. (1)	أتى	come	Come	Sem.	come	Sem..	approach	Com.
Trop. (2)	أقبل	come	come ... and face	Com.	come	Sem.	come	Sem.

Group Two: Verbs of Dragging (جَرَّ), (سَحَبَ)

[4] (الأعراف: 150)

(غافر: 71)

[5] ﴿...وَأَلْقَى الْأَلْوَاخَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ...﴾
﴿إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ﴾

Lexical Meaning:

The verb (جَرَّ) means “to move someone or something towards oneself by using force” (Jabal, 2010:294). The verb (سَحَبَ) means “to drag someone or something on the ground ” (Ibn-Manzour, 1968:461,V.1). Both verbs carry the meaning of dragging that represents the common component of meaning. In addition to the common component, the verb (سَحَبَ) has also a diagnostic component that denotes the place involved in the act of dragging. This diagnostic component can serve as an aspect of manner by which the verb (سَحَبَ) can become a troponym of the verb (جَرَّ).

Translations:

[4]

- Al-Hilali & Khan (1996:221). **dragged**
- (Ali (1987:76) **dragged**
- Pickthal (1930:120) **dragging**
- Itani (2012:83) **dragging**

[5]

- Al-Hilali & Khan (1996:640) **dragged**
- Ali(1987:239) **dragged**
- Pickthal (1930:386) **dragged**
- Itani (2012:248) **dragged**

Discussion:

'Ayah [4] talks about Moses when Allah told him that his people have worshiped the Calf. He became very angry and threw down the Tablets and blamed his brother Haron seizing him by the head and dragging him towards himself (Al- Ṭabari, 1994:503,Vol.3). Within 'Ayah [5] Allah shows the punishment that will be prepared to the disbelievers in the Day of Judgment.

Their necks will be rounded with iron collars, and they will be dragged on the ground of Hell that is covered with hot water (Al- Ṭubrusi, 2006:345, Vol.8).

The act of dragging Hron's head in [4] is done without any aspect of manner. The act of dragging the disbelievers in [5] is more specific than the former one because it is done on the ground. All the translators remain bound to the original text by translating the verb (جَرَّ) semantically into its exact semantic equivalent *drag*. Although the verb (سَخَبَ) has no exact semantic equivalent in English, it is rendered by all the translators into *drag*. This rendition is semantic because the verb *drag* is a near semantic equivalent to the verb (جَرَّ) having the same common component of meaning as that in the latter.

Table (3) : The Meaning of the Verb (جَرَّ) and its Troponyms.

Verbs		Lexical Meaning	Manner
Sup.	جَرَّ	to move someone or something towards oneself by using force	
Trop. (1)	سَخَبَ	to drag someone or something on the ground	Place

Table (4): The Translations of the Verb (جَرَّ) and its Troponym.

Verbs		Al- Hilali & Khan	Type of Trans.	Ali	Type of Trans.	Pickthal	Type of Trans.	Itani	Type of Trans.
Sup.	جَرَّ	Drag	Sem.	drag	Sem.	drag	Sem.	drag	Sem.
Trop. (1)	سَخَبَ	Drag	Sem.	drag	Sem.	drag	Sem.	drag	Sem.

Group Three: Verbs of Throwing (رَمَى), (قَذَفَ), (رَجَمَ)

[6] (الأنفال: 17) ﴿...وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى...﴾

[7] (طه: 87) [8] (46: ﴿...قَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ...﴾

(الكهف) ﴿ إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ ... ﴾

Lexical Meaning:

The verb (رَمَى) means “ to push something out of the hand through the air” (Al-Fayyumi, 1987:92). The verb (قَذَفَ) means “to throw something with a lot of force” (Majma‘ Al-Lugha Al-‘Arabiyyah, 2004:721). The verb (رَجَمَ) means “ to throw stones at someone or something.” The word (رَجَمَ) originally comes from (الرَّجْمَةَ) which refers to the stone that are put on the grave (Jabal,

2010:768). On the one hand, the common component of meaning in the verbs is the act of throwing. On the other hand, the high degree of force used by the agent and the stone, which is an instrument used for throwing, are two diagnostic components that exist in the verbs (قَذَفَ) and (رَجَمَ) respectively represent aspects of manner. Therefore, the verbs (قَذَفَ) and (رَجَمَ) are troponyms of the verb (رَمَى).

Translations:

[6]

- Al-Hilali & Khan (1996: 233) **threw**
- Ali (1987:80) **threwest**
- Pickthal (1930:128) **threwest**
- Itani (2012:88) **launched**

[29]

- Al-Hilali & Khan (1996: 422) **cast**
- Ali (1987:152) **threw**
- Pickthal (1930:243) **cast**
- Itani (2012:161) **cast**

[8]

- Al-Hilali & Khan (1996:387) **stone**
- Ali (1987:139) **stone**
- Pickthal (1930:222) **stone**
- Itani (2012:148) **stone**

Discussion:

'Ayah [6] talks about a scene in the battle of Badr when the Angel Jibreel told the prophet Muḥammed (PBUH) to throw a handful of soil at the polytheists' faces. It is not the power of the prophet but it is the power of Allah that made this handful of soil to fill with soil the eyes, the nostrils, and the mouth of each polytheist (Al-Qurtubi, 2006:478, Vol.9). 'Ayah [7] shows what the Children of Israel and Al-Samiri did when the prophet Moses was at the mountain. Al-Samiri commanded them to throw all the ornaments they borrowed from the people of Pharaoh in the fire. Al-Samiri did not throw

ornaments but he threw a handful of soil he had taken from the track of the angel Jibreel (Al-Shawkaani, 2007:918-9). 'Ayah [8] talks about the People of the Cave when they woke up after their long sleep. They advised the man who would buy food to be cautious and behave gently with others because the King and his companions would stone them or turn them back to disbelief once others knew them and their secret place (Al-Zamakhshari, 2009:615).

The act of throwing by the handful of soil in [6] is done without any details that represent manner, whereas in [7] and [8] these acts are more specific. The act of throwing the ornaments in [7] is done by exerting more strength. In [8], the act of throwing stone is also more specific than the first, and it is conflated with the instrument used, i.e. the verb (رَمَى) “to throw” is conflated with (الرَّجْمَةَ) “a stone” to become (رَجَمَ) “to stone.

The verb (رَمَى) is rendered semantically by Al-Hilali & Khan, Ali, and Pickthal into *throw*, which is the exact semantic equivalent of the verb (رَمَى). Itani also renders it semantically but into *launch*, which means “to throw forward” (<https://www.merriam-webster.com/>). This rendition shares the meaning of throwing, which is the common component of meaning, with the meaning of the verb (رَمَى). Therefore, this rendition is regarded as a near semantic equivalent of the verb (رَمَى). The verb (قَذَفَ) is rendered semantically Al-Hilali & Khan, Pickthal, and Itani into *cast*, which is regarded as near semantic equivalent of the verb (قَذَفَ) because it means “to throw somebody or something somewhere, especially using force” (<https://www.oxfordlearnersdictionaries.com/>). Ali renders it semantically into *throw*. The rendition *throw* is a near semantic equivalent of the verb (قَذَفَ) because it carries only the common component of meaning and does not denote the high degree of force, which represents the diagnostic component of the meaning of the verb (قَذَفَ). The verb (رَجَمَ) is rendered semantically by all the translators into *stone*. The verb *stone* is the exact semantic equivalent of the verb (رَجَمَ).

Table (5) : The Meaning of the Verb (رَمَى) and its Troponyms.

Verbs		Lexical Meaning	Manner
Sup.	رَمَى	to push something out of the hand through the air	
Trop. (1)	قَذَفَ	to throw something with a lot of force	degree of force used by the agent
Trop. (2)	رَجَمَ	to throw stones at someone or something	conflation with the instrument

Table (6): The Translations of the Verb (رَمَى) and its Troponyms.

Verbs	Al- Hilali & Khan	Type of Trans.	Ali	Type of Trans.	Pickthal	Type of Trans.	Itani	Type of Trans.	
Sup.	رَمَى	throw	Sem.	Throw	Sem.	throw	Sem.	launch	Sem.
Trop. (1)	قَذَفَ	cast	Sem.	Throw	Sem.	cast	Sem..	Cast	Sem.
Trop. (2)	رَجَمَ	stone	Sem.	Stone	Sem.	stone	Sem.	stone	Sem.

5. Findings

This section is assigned to present in numbers and percentages the results of the study. With the following tables, the researcher manifests the frequency of the manner aspects and the translation types that are presented in this study.

Table (7): The frequency of the Troponyms according to the Aspects of Manner.

Aspects of Manner	Troponyms		Frequency	Percentage
Speed	أَتَى		1	20 %
Place	سَخَبَ		1	20 %
Direction	أَقْبَلَ		1	20 %
Degree of force used by the agent	قَذَفَ		1	20 %
Conflation with the instrument	رَجَمَ		1	20 %
			Total	5
				100 %

The table (7) shows the aspects of manner that are found out in this study which are: speed, place, direction, degree of force used by the agent, and conflation with the instrument. The troponyms according to these aspects have the same level of frequency, which is 20% for each.

Table (8): Translation Kinds of the Verbs in all the Groups.

Group	Arabic Verb		kind of Translation			
			Al- Hilali & Khan	Ali	Pickthal	Itani
1	Sup.	جَاءَ	Sem.	Sem.	Sem.	Sem.
	Trop. (1)	أَتَى	Sem.	Sem.	Sem.	Com.
	Trop. (2)	أَقْبَلَ	Sem.	Com.	Sem.	Sem.
2	Sup.	جَرَّ	Sem.	Sem.	Sem.	Sem.
	Trop. (1)	سَكَبَ	Sem.	Sem.	Sem.	Sem.
3	Sup.	رَمَى	Sem.	Sem.	Sem.	Sem.
	Trop. (1)	قَذَفَ	Sem.	Sem.	Sem.	Sem.
	Trop. (2)	رَجَمَ	Sem.	Sem.	Sem.	Sem.
Total	Sem.		8	7	8	7
	Com.		0	1	0	1

The table (8) displays the verbs chosen in the analysis and their kinds of translation. The number of the verbs is 8 consisting of 3 superordinates and 5 troponyms. The table exhibits that the translators use the semantic translation for the verbs much more than the communicative one.

6. Conclusions

The present study has arrived the following conclusions:

- 1- Arabic, especially the Glorious Qur'an, is rich with troponyms which are determined by many aspects of manner like speed, direction, place, degree of force used by the agent, conflation with the instrument, etc.
- 2- Understanding the troponymous relations in the Glorious Qur'an can help the readers imagine the picture of the act being depicted, as in (أَقْبَلَ) and (سَكَبَ).
- 3- Most renditions carry only the common component of meaning, therefore they are regarded as near semantic equivalents of the Arabic troponyms, like (قَذَفَ), (سَكَبَ), (أَقْبَلَ), and (أَتَى).
- 4- The translators resort to semantic renditions much more than the communicative ones even though those renditions do not carry the same meanings as those of the troponyms in the Glorious Qur'an.

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