

Discourse Meanings: An Application of Intertextuality Perspective

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Abstract

The ultimate aim of this research paper is to figure out how the discourse meanings of lexemes can be different from their meanings, which are used in everyday life. This study considers the Holy Quran an example of a discourse, in which, words have distinct meanings. As for the methodology, the main advancements of the Intertextuality Perspective are adopted. The Arabic word fata is used as study data. Precisely, the current study aims to figure out the discursal meaning of the lexical item fata in the holy verse Prophets 60. The methodology employed consists of two levels. Firstly, the main speculations of the primal

Islamic scholars, concerning this word, are added. Secondly, intertextuality is used as a theoretical construct to map out the discoursal meaning of fata in the Holy Quran. The study concludes with the claim that the word fata has a discourse meaning in the Holy Quran which is different from what has been widely claimed. The study hypothesizes that fata means 'a servant' in the Holy Quran regardless of his or her age. The study recommends adopting this meaning when interpreting the Holy Quran in order to understand it properly and carefully.

Keywords: Fata, Intertextuality, Local level, Global level

1. Introduction

Intertextuality Perspective (henceforth, IP) is widely used to map out semantic applications and ramifications. It provides discourse analysts with linguistic solutions which are completely dependent on the text per se (text-bound). As for its origin, IP was first termed by Kristeva (1980), who indicated that “any text is constructed as a mosaic of quotation; any text is the absorption and transformation of another”.

In order to pin down what the text interprets, a potential network of interrelated textual bonds has to be provoked (Allen, 2000). In addition, IP is best mirrored as a linguistics technique, highlighting inner relationships between textual entities (Waaajman, 2010 and Kolaiti, 2008).

Many researchers address IP as an effective approach to account for special texts including religious texts. Indeed, these researchers claim that meaning can be driven, mapping out any potential relationship between a text and other texts which are involved; thus, the text is merely inter-text (Adel and Maasoum, 2011).

Besides, different discourse scholars indicate that our knowledge of words obtained is apparently kept as entries in our lexicon. The exact form of this lexicon is relatively different varies due to theory. However, most of the theories concerned indicate that the lexicon is formed as an enumerative data structure with some principled constraints on the nature of the information to be stored in it (Elman, 2009).

It can be supposed that a lexical item has a valid meaning affected by our sensory system, limited mental potentials, and world academic experience. What is vital here is the ability to delimit what the given lexical item really stands for (Gregg, 2010) In addition, translation usually provides the possible or the closest meanings to the source text, but does not always provide one-to-one equivalence them (Hellwig, 2010).

Our ultimate goal is to look for a working approach so as to indicate the meaning of lexical items. In each language, one needs to determine an approach that fits that language. Therefore, dictionaries cannot be ultimate sources of knowledge all the time (Baxter, 2009). Despite the fact that dictionaries are not deemed important or essential, they are often unsuitable since they are simply human-made with possible flaws and pitfalls rendering the process of finding the actual meanings of words imperfect. (Mouristen, 2010).

Since IP works as a linguistic method which focuses on the relation between texts, cohesion is then the most important feature. In addition, a text is conceived of as “an intersection of fragments, allusions and resonances of other texts” (Waaajman, 2010). According to Van Dijk (1978), a text can become coherent “only if its respective sentences and propositions are connected, and if these propositions are organized globally at the macrostructure level”. Cohesion is enhanced by the sense and reference relations that exist between the lexical entities at the macro- and micro-structural levels. What this basically means is that after showing how words are linked together at the local and global levels, we need to make sure that the meanings arrived at make sense, resulting in holding the semantic and the pragmatic meanings together. The ultimate goal of this particular paper is to underpin the actual

meaning of one Arabic word mention in the holy Quran with no regard to any text-free tools or dictionaries.

1.1 A review of Related Literature

Al-Jarrah (2011) presents a new religious outlook of grave torment, influenced by the on-going discussion on textuality (Sperber and Wilson 1986, 1995) and adopting the basic premises and conventional notations of some linguistic theory, namely, Optimality Theory (Prince and Smolensky, 1993; McCarthy and Prince, 1993a, b). He investigates local and global intuitions of some Qur'anic verses which are commonly alluded to as evidence for grave torment. He uses such intuitions to utilize the notion of "semantic competence" in order to determine the meaning of a particular string of words. He argues that the grave torment is never backed up by verses of the Holy Quran.

Taha et al. (2013) show how IP can be a viable approach to determine the intended meaning of words in religious texts such as the Holy Quran. The researchers select two Quranic words to be the data of the study. These were al-gibaaal and al-rawaasi. They adopt a three-level analysis. At the first level, they provide denotational and connotational meanings of these two lemmas as illustrated in some major Arabic dictionaries. At the second level, they look for the meanings of these words in the interpretations of some major Muslim expositors. Finally, the researchers provide alternative accounts by bringing out the local and global intuitions that the words invoke in the Quranic text as a coherent whole. The analysis of data reveals that al-gibaaal and al-rawaasi are different. They argue that al-rawaasi is the main part of a mountain digging deep in the earth, whereas al-gibaaal is the outside part. They add that al-gibaaal serves a different function as compared with that of al-rawaasi.

Believing in the idea that that God has given us a literary work (rather than a dictionary) in which his message has been communicated to us, Spring (2003) utilizes the notion of "semantic competence" in order to determine the meaning of a particular string of words. He argues that determining the meaning of a word in a sentence is not the same as determining the meaning of the same word in isolation. Besides, he focuses on the role of the syntactic structure, leading to distinct meanings. He investigates discourse meanings of different Biblical words and comes out with the idea that these biblical words have different meanings as compared to their everyday life uses.

2. Methodology

The sample of the current study is mostly cited from the Holy Quran. The researchers deal with the word fata in the holy verse Prophets 60. Given that this word is one of the recurrent words in the Holy Quran, the meaning of this word in this verse becomes controversial because of the existence of different proposed meanings. From a linguistic viewpoint, the recurrence of this word provides us with the opportunity to determine if a text can help both reader and translator understand the meaning of this word completely.

The researchers analyse the selected data from a newly perceived semantic point of view, namely by explaining it within the IP. The researchers provide common current (encyclopaedic) meanings of the selected word as provided by Quranic interpretations

through showing the translations of the verses in which the word *fata* is mentioned. This is done because these translations are confirmed based on the existing interpretations of the Holy Quran. Thus, we could state that the translations are illustrated by traditional as well as contemporary Arabic linguists and Muslim expositors. Then, in light of the IP, the researchers provide a new meaning of the word *fata*.

3. Discussion

The holy verse Prophets 60 has been interpreted differently. These multi-interpretations have been triggered by the different meanings attributed to the word *fata*.

قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ

They said, "We heard **a youth** talk of them: He is called Abraham."¹

The puzzle in this verse is that some interpretations of it claim that the word *fata* in this verse does not mean 'a youth' but 'a slave'. Thus, the main idea of this research paper is to determine the meaning of this word by relying on the global level of the Holy Quran. This analysis is supported by the idea that there are other verses, where the same word is mentioned, which are considered as 'a text base'². This provides us with clues to figure out the intended meaning of it.

The lexical entry (*fata*) which is roughly translated into English either as a young man, young woman or slave, etc. appear recurrently in different verses of the Holy Quran. To be accurate, it is mentioned in ten verses of the Holy Quran. In the following sections, the meaning of this lexeme is investigated, depending on the text itself away from any external factors such as the context or Arabic dictionaries. Table 1 shows the verses in which the word *fata* is mentioned in the Holy Quran and its authentic English translation. Table 1 indicates how Islamic expositors understand the meaning of this lexeme.

Table 1. The verses in which the word *fata* is mentioned in the Holy Quran and its authentic English translation

No	Verse Number	The verse	The existing Quranic translations adopted by interpreters and Islamic expositors
1-	(Al-Nisaa, 25)	مَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مِمَّا مَلَكَتْ أَيْمَانُكُمْ مِنْ قَتَبَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَإِنْ كُنْتُمْ هُنَّ بِأَيْدِي أَهْلِيهِنَّ وَأَتَوْهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرِ مُسَافِحَاتٍ وَلَا مُتَّخَذَاتِ أَخْدَانٍ فَإِذَا أَحْصَيْتُمْ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا	If any of you have not the means wherewith to wed free believing women, <u>they may wed believing girls from among those whom your right hands possess</u>: And Allah hath full knowledge about your faith. Ye are one from another: Wed them with the leave of their owners, and give them their dowers, according to what is reasonable: They should be chaste, not lustful, nor taking paramours: when they are taken in

¹ This translation is the standard one.

² See Kintsch and van Dijk (1979) for more details on the notion of text base.

		خَيْرَ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ	wedlock, if they fall into shame, their punishment is half that for free women. This (permission) is for those among you who fear sin; but it is better for you that ye practise self-restraint. And Allah is Oft-forgiving, most Merciful.
2-	Joseph (36)	وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ ۖ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا ۖ وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ (٣٦)	Now with him there came into the prison two young men. Said one of them: "I see myself (in a dream) pressing wine." said the other: "I see myself (in a dream) carrying bread on my head, and birds are eating, thereof." "Tell us" (they said) "The truth and meaning thereof: for we see thou art one that doth good (to all)."
3-	Joseph (62)	وَقَالَ لِفَتَيَانِهِ اجْعَلُوا بَصَاصَتْهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَرْفَوْنَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ	And (Joseph) told his servants to put their stock-in-trade (with which they had bartered) into their saddle-bags, so they should know it only when they returned to their people, in order that they might come back.
4-	Joseph 30	وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُبِينٍ	Ladies said in the City: "The wife of the (great) 'Aziz is seeking to seduce her slave from his (true) self: Truly hath he inspired her with violent love: we see she is evidently going astray."
5-	Cave 60	وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا ابْرُخْ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا	Behold, Moses said to his attendant, "I will not give up until I reach the junction of the two seas or (until) I spend years and years in travel."
6-	Cave 62	فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ إِنِّي غَدَاةٌ لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا	When they had passed on (some distance), Moses said to his attendant: "Bring us our early meal; truly we have suffered much fatigue at this (stage of) our journey."
7-	Cave 13	نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى	We relate to thee their story in truth: they were youths who believed in their Lord, and We advanced them in guidance.
8-	Cave 10	إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا	Behold, the youths betook themselves to the Cave: they said, "Our Lord! bestow on us Mercy from Thyself, and dispose of our affair for us in the right way!"
9-	Al-Nour 30	وَلَيْسَتُغْفَى الَّذِينَ لَا يَحْدُونَ نِكَاحًا حَتَّىٰ يُعْذِبَهُمُ اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ يَبْتِغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَأَنُؤُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا تُكْرَهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْتُمْ تَحْصِنًا لَئِنْ تَبَيَّنَا عَرَضَ الدُّنْيَا وَالْآخِرَةِ وَمَنْ يُكْرَهُمْ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِمْ غَفُورٌ رَحِيمٌ	Let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace. And if any of your slaves ask for a deed in writing (to enable them to earn their freedom for a certain sum), give them such a deed if ye know any

			good in them: yea, give them something yourselves out of the means which Allah has given to you. But force not your maids to prostitution when they desire chastity, in order that ye may make a gain in the goods of this life. But if anyone compels them, yet, after such compulsion, is Allah, Oft-Forgiving, Most Merciful (to them).
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Based on the interpretations attributed to these verses by the Islamic expositors, different meanings are provided to this lexeme. Table 2 shows these different meanings:

Table 2. Different meanings attributed to the word *fata*

No	Verse	Meaning
1.	Al-Nisaa, 25	girls
2.	Joseph (36)	two young
3.	Joseph (62)	servants
4.	Joseph 30	slave
5.	Cave 60	attendant
6.	Cave 62	attendant
7.	Cave 13	youths
8.	Cave 10	youths
9.	Prophets 60	a youth
10.	Al-Nour 30	a youth

It seems that Quranic interpreters do not reach an agreement concerning this word. They attribute different meanings to this word to back their interpretations of the verses. What is worth mentioning is that they depend on their world knowledge to determine the intended meaning of the word *fata*. In addition, they utilize their understanding of the meaning of this word based on the context or its everyday life meaning, which is represented by the meaning of 'youth'. This claim is best shown in translations of the verse which are rendered based on the existing interpretations of the Holy Quran.

However, the current study hypothesizes that the word *fata* means 'servant'. We apply this meaning to all verses containing this word in order to re-grasp the actual interpretations of these verses. Accordingly, we refer to the verses with our potential analysis to the meaning of this word.

1. The verse (Al-Nisaa, 25)

مَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ قَتَائِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ
 بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَأَتَوْهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ وَلَا
 مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أُحْصِيَ فَإِنَّ اثْنَيْنِ يُفَاحِشَتُهُ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ
 مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

This verse reports the fact the any man can marry two different kinds of women:

- 1- Muslim women these men do not own
- 2- Muslim women these men own

This understanding is also reflected in the existing translations.

If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess.

The word *fatayatikum* (plural form of *fataah*, which is the feminine form of the word *fata*) is not mentioned to describe the first kind of women but the second. The existing translations entail that the word *fatayatikum* means 'girls' which is not, we think, true because this meaning can be applied to the two kinds of the women men can marry. Put it differently, this meaning is not borne out because it is simply a contradiction to our world knowledge that both kinds of women men can marry are girls! This interpretation does not contribute to our knowledge since men can only marry females as such. The verse indicates that the word *fatayatikum* is only mentioned with the second kind of women men can marry. In addition, the remaining part of the verse explains that if one wants to marry this kind of women, he has to gain their parents' approval:

مَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ قَتَائِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ
 بَعْضُكُمْ مِنْ بَعْضٍ فَانْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَأَتَوْهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ

*The existing interpretation of this verse also provides us with a wrong claim about the word *ahil* which means 'family' not owners as the others state!*

.....Wed them with the leave of their owners, and give them their dowers, according to what is reasonable.....

The text states that you have to gain such an approval from their family (including their parents, etc.) not from their owners since these men wanting to wed these women own them already. The existing translation entails that if you want to marry a woman you possess, you have to gain approval from yourself?! In fact, the text itself states that if one wants to wed a woman he possesses, he has to gain her family's approval³. As a result, we can argue that the

³ Here, the word 'possess' means 'have the right to get such girls work only for, say, his house'. They are not slaves but servants who do not have the right to work only for that person.

word *fatayatikum* means unmarried⁴ women who serve specific people. They are possessed servants whose owners are different from their family. They are not slaves because if they are, people who own them are not required to gain the approval of their parents. The same understanding of the meaning of the word *fata* can be extended to the verse Al-Nour 30 which is:

وَلَيْسَتَنَّعِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُعْزِيَهُمُ اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَأَتَوْهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْتُمْ تَحَصُّنًا لِنَبْتِغُوا عَرْضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهْهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ

This verse states that *fatayatikum* (unmarried female servants) are subjected to those people these unmarried female servants work for. In addition, it states that the notion of not being married is intrinsic of the word *fatayatikum*, because if these unmarried servants want to marry, those men do not have to prevent them from doing so.

2. Joseph (36):

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيْنَانِ ۖ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا ۖ وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ ۖ نَبِّئْنَا بِتَأْوِيلِهِ ۖ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ (٣٦)

This verse states that two people entered the prison with Joseph. Islamic expositors indicate that the word *fatayan* (dual form of the word *fata*) means 'two youths'. However, the verse does not support this interpretation. Differently, according to Al-Jarrah (2013), these two people entered the prison with Joseph not at the same time as claimed by interpreters but with the same accusation. What is important here to state is that these two people are also servants. This claim is supported by the following verse which states that Joseph asked one of these people to mention him before his owner (lord). Compare:

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَا الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ

And of the two, to that one whom he considers about to be saved, he said: "Mention me to thy lord." But Satan made him forget to mention him to his lord: and (Joseph) lingered in prison a few (more) years.

Since this man has a lord, he is by default a servant to that lord. The reason why Joseph asked that man to mention him before his lord is that Joseph thinks that that man's lord is capable of protecting and freeing Joseph from his prison. In other words, Joseph does not depend on that man to do such a job since that man is merely a servant ordered by his lord.

Joseph (62):

وَقَالَ لِفَتَايَانِهِ اجْعَلُوا بَضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ

⁴ Notion of being unmarried is of paramount importance because it is inferred from the text that you cannot marry a married women.

This verse provides evidence to support the claim that the relationship between Joseph and his *fetyanuh* (Literally his servants) is similar to that between a boss and his servants. Put differently, Joseph speaks from a power position to his servants. He orders them to do some actions not vice versa. Interestingly, they obey him directly without any possible discussion. So that, we can suppose that they serve him, they are merely servants not youths. Such an analysis does not entail that they are not youth; they may be youth or they may be of different ages. The same conclusion can be drawn from the relationship between Moses and his servants in his trip to meet that good person.

Cave 60: وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا

Cave 62: فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا

In these two verses, it seems that Moses orders that person to do some deeds not vice versa. In addition, that person does what Moses asked him to do. He is a servant not an attendant (as claimed by the existing interpretation of the Islamic expositors).

As a result, we can state that the word *fata* means 'a servant'. Thus, we can claim that this meaning is shared by all verses in which the word *fata* is mentioned (Figure 1).

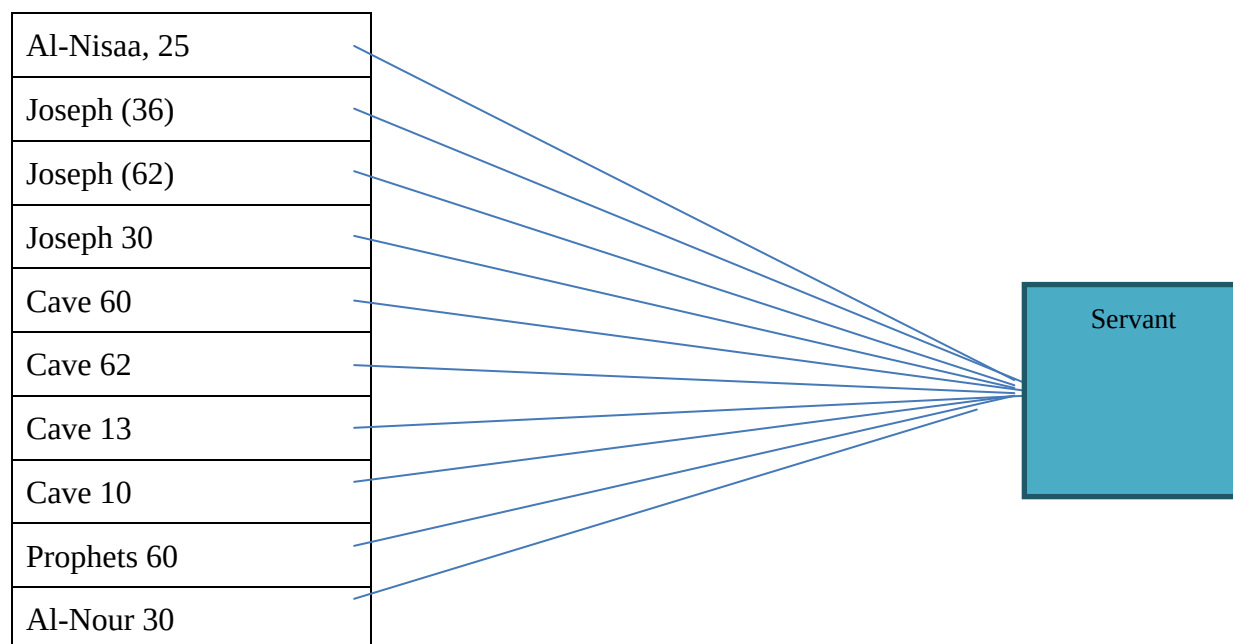


Figure 1. All verses share the same meaning

And the difference between *fata* and *fataah* is explained in the following table.

Table 3. Quranic discourse meanings of *fata* and *fataah*

Word	Meaning	Marriage
<i>fata</i>	A servant	Both married and not married
<i>fataah</i>	A servant	Unmarried

4. Conclusion

By adopting the IP, the current investigation probed into the intended meaning of one dictionary entry, *fata*, in the Holy Quran. We hope to have asserted that the IP could provide us with linguistic clues to re-read and re-interpret the religious text without recourse to dictionaries. The main claim of the current study is that information should be imported from the text *per se* but never exported into it. As for the findings, we claim to have arrived at the following assumptions: *fata* means, in the Holy Quran, 'a servant whose job is to do specific deeds of a particular person'. In addition, *fataah*, the feminine form of *fata*, means 'an unmarried female servant whose job is also to do specific deeds of a particular person'.

Recommendations

Based on the claim we make that IP could provide a viable alternative in figuring out the intended meaning of words in the religious text such as the Holy Quran, the researchers recommend that further studies adopting this framework of analysis need to be conducted. The study recommends studying the meanings of other words, depending on intertextuality, which, in turn, can lead us to new readings completely different from those provided by traditional interpreters. In addition, the researchers recommend that further studies need to focus on IP by adopting it to be the method to find intended the meaning of other problematic words related to the word *fata*, which are considered synonymous in all Arabic dictionaries and Muslim expositors' interpretations such as *Gholaam*, *Sebyaan*, etc.

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ⁱ All translations are adopted from the website:

http://www.searchtruth.com/chapter_display.php?chapter=1&translator=2