

A Linguistic Analysis of two Versatile Verbs "qat'a'a" and "šarf" in the Glorious Qur'an with Reference to Their Realizations in English

Abdullah Jasim Abbas¹, Asst. Prof. Hadeel Kamil Ali (Ph.D)²

¹University of Tikrit/ College of Education for Humanities Department of English abdullahjasimabbas@gmail.com

²University of Tikrit/ College of Education for Humanities Department of English hadelkamil@tu.edu.iq

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ABSTRACT

This study investigates the different morphological patterns, syntactic structures and meanings of the versatile verbs "قطع" and "صرف". This study analyses these verbs linguistically, providing a holistic view of their usage and versatility within Qur'anic texts. A qualitative approach is used to analyze data. This study aims to investigate the influence of the context on the morphological forms, the syntactic patterns and different meanings of these verbs. Furthermore, it aims to investigate how the translators transfer the linguistic characteristics of these verbs into English. To achieve the aims of the study, the researcher adopts an eclectic model. Accordingly, two verbs are chosen as the study sample. The main findings of this are as follows: firstly, the verb "قطع" is considered versatile due to its meanings only; it has different meanings with fixed syntactic structure (it is transitive in all the selected' Ayahs). The verb "صرف" is considered versatile in accordance with its meanings and syntactic structures; that is, it has different meanings and syntactic structures. Secondly, all the different meanings are considered polysemous senses of the same selected roots. Thirdly, the context is the most influential factor that makes these verbs versatile. Finally, concerning the renderings of the selected Arabic verbs into the TL, it is concluded that sometimes translators have taken the context into account and have rendered some of these verbs into the equivalently TL. Some other times, they do not render these verbs equally.

1. Introduction

The Glorious Qur'an is a well-structured and built miracle text. Despite its simple language, it is rich in rhetorical and symbolic devices. As a result, some meanings of the lexical items in the Glorious Qur'an cannot be captured literally; instead, they require essential knowledge of the linguistic characteristics of the Glorious Qur'an. Therefore, the verbs as an independent word class in Arabic are somewhat problematic. The first phase of the problem lies in how certain verbs are considered versatile in the Glorious Qur'an. They have different meanings and syntactic uses in different contexts, although each variant of the same verb has its own meaning and syntactic pattern in which it fits. Verb meanings can be captured either from a morphological or syntactic base. Morphological variations affect the syntactic structures; consequently, the syntactic structures may affect the intended meaning of a given verb. Additionally, the types of verb complementation (objects, prepositional phrases, adverbs, etc.) have much to do with specifying the verb's meaning to fit the syntactic pattern in which it is used. Moreover, the usage and meaning of versatile verbs in the Glorious Qur'an are highly sensitive to the contextual factors whether these factors are related to the linguistic or the situational context. Having these problematic features stated in the first phase is not the whole story. Therefore, the second phase of the problem is that versatile verbs are more problematic when rendered into English due to each language's different linguistic systems. Therefore, it is not easy for translators to accurately convey all the characteristics of versatility from Arabic into English.

Theoretical Background

Concept of Versatile Verbs in English

A verb is a lexical item or a group of lexical items, referred to as a verb phrase, that conveys an action or a state of being about a noun or pronoun (Biber et al., 1999:358 and Fogiel, 2000:52). Based on this description, certain verbs are categorized as either action verbs (dynamic) or stative verbs (non-action). They can function as either lexical or auxiliary verbs. However, there are specific verbs in English that can serve as both action and stative verbs, as well as lexical and auxiliary verbs

at the same time. Certain verbs have several functions and meanings and can be used in different morphological forms or basic phrase types. Put simply, they are ‘versatile verbs’. Consider the various meanings and grammar patterns associated with the verb ‘get’:

[1]. He will get a surprise. SVO

In (1), the verb ‘get’ means ‘obtain’ or ‘acquire’ by some means or to come into possession (McMordie, 1974: 26).

[2]. He is getting angry. SVC

Quirk et al. (1985: 1172) assert that the verb ‘get’ is a resulting copula. It is included in the verb of becoming’. It is a process verb that emphasizes the agency behind the event or the result of the change, as in (10) (Ibid., 1174).

[3]. We got home. SVA

In this pattern, the verb ‘get’ has meanings that differ from those in (SVO and SVC). In this pattern, ‘get’ means ‘return’.

[4] Bill got Susan a book on economics. SVO_iO_d

In (4), the verb ‘get’ has causative uses in this pattern (SVO_iO_d), which means ‘cause to receive’.

[5]. They got him angry. SVOC

In (5), the verb ‘get’ is a complex transitive verb. It has an object complement. It means (made or cause to make). Quirk et al. (1985:1197) assert this meaning.

[6]. He got himself into trouble. SVOA

In (6), the meaning of the verb ‘get’ approaches to ‘cause to put’. It has the causative sense.

To sum up, the v ‘get’ is transitive and intransitive, excluded only from the type of (SV). It takes six different clause types with different meanings.

Concept of Versatile Verbs in Arabic.

In Arabic, versatile verbs refer to verbs that can take on multiple meanings or functions depending on their context. These verbs are highly flexible and can be used in various grammatical constructions. Arabic verbs can take different forms by adding prefixes, infixes, or suffixes, which can change the meaning of the root verb. Some Arabic verbs can be transitive (requiring a direct object) and intransitive (not requiring a direct object), and the meaning and grammatical role of the verb are changed accordingly. The meaning of a verb can also be changed based on the prepositions or particles it is used with. Now consider the verb (فَتَحَ) in the following Quranic 'Ayahs:

[7] (يوسف:65) □ وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضْعَتَهُمْ.... □

(Then when they opened Their baggage, they found stock-in-trade...) (Ali, 2001:574)

In the 'Ayah (7), the past form of the V (فَتَحُوا) conveys its primary meaning which is ‘they opened’ (As-Shawkani, 1414:46. Vol.3). It indicates such meaning because it is mono-transitive and followed by direct object (مَتَاعَهُمْ) ‘baggage’ and such object refers to something that can be opened physically.

[8] (الأعراف:89) □ رَبَّنَا أَفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ □

(Our Lord! Decide with truth between us and our folk, for thou art the best of those who make decision) (Pickthall, 1930:115)

The meaning of the V (أَفْتَحْ) in this 'Ayah (8) is different from the previous one. In this 'Ayah, it means ‘judge’ (Darweesh, 1415:405. Vol.3). This meaning is indicated in relation to the grammatical pattern of the verb. This verb is intransitive since it has no object complement; instead, it is followed by an adverb. This adverb greatly impacts conveying the meaning of this verb in this 'Ayah.

□ مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا □ (فاطر: 2) [9]

(Whatever of mercy (i.e. of food), Allah may grant to mankind, none can withhold it;...) (Al-Hilali and Khan, 1996:581)

In this 'Ayah, the meaning of this verb differs from its meanings in the previous 'Ayahs (7 and 8). In this 'Ayah, it means 'give' (Ibn-'Ashor, 1984:252. Vol.22). This meaning can be interpreted in relation to the linguistic context, for instance, the prepositional phrase 'مِنْ رَحْمَةٍ': refers to the gifts or blessings granted by Allah, and 'فَلَا مُمْسِكَ لَهَا': means that the blessings given or sent by Allah cannot be prevented from reaching their intended recipient. Therefore, by combining these words, it becomes clear that this verb means 'give'. This verb is mono-transitive according to its meaning in this 'Ayah. Its object is the conditional particle (مَا), which refers to something(s) unspecified.

In each context of the above 'Ayahs, the verb occurs in different syntactic structures ranging from transitive to intransitive. In addition to the different syntactic structures, the verb has different senses in each context. Therefore, based on these criteria, this verb is considered versatile. It can be said that the meanings of this verb in the above 'Ayahs are interpreted in relation to the grammatical constructions in which the verbs are used. Additionally, the linguistic context and the core meaning of these 'Ayahs play an essential role in determining the meanings of such verbs.

2. Methodology

In this section, the researcher identifies the theoretical framework and methods used in analyzing the selected data of the study. This section highlights the research design, data collection and description, model of analysis and data analysis procedures.

The Research Design

Qualitative and quantitative approaches are two major methodologies used in scientific research for collecting and analyzing data. Each approach has its distinct strengths and applications.

According to McMillan and Wayers (2011:125), qualitative research involves systematically gathering, analyzing, and interpreting narrative and non-numerical data to gain insight into a specific phenomenon. This type of research does not address the whole amount of the issue being studied. Data can be collected through several techniques in qualitative research, including observations, textual or visual analysis (e.g., from movies and books), and surveys (individual or group-based).

The current study is a qualitative investigation of two selected versatile verbs in the Glorious Qur'an, focusing on the root-sharing verbs in terms of the morphological, syntactic, semantic and pragmatic aspects. The qualitative approach is used because this study is a descriptive-analytical method. The researcher is not after the number of versatile verbs in the Glorious Qur'an that can be obtained using quantitative methods. Instead, the researcher tries to investigate and analyze the phenomenon of these two versatile verbs' different functions and meanings in different 'Ayahs in the Glorious Qur'an.

Data Collection and Description

As mentioned above the current study is a qualitative investigation of two versatile verbs in the Glorious Qur'an, focusing on the root-sharing ones in terms of the morphological, syntactic, semantic and pragmatic aspects. The researcher has quoted several 'Ayahs from the Glorious Qur'an, first in Arabic, along with their translations in English from the translators Pickhtall (1930) and Al-Hilali Khan, (1996) and Ali (2001). Concerning the meanings of the selected versatile Arabic verbs, the researcher depends on some Arabic dictionaries such as Al-Eṣfahani (1991) 'Al-Mufradat fi Gharib al-Qur'an', and 'Lisan al-'Arab' by Ibn-Manẓur (1993) to show the polysemous functions and meanings of the roots of the selected verbs. Moreover, the researcher uses some well-known exegeses such as Ibn-'Ashor (1984), As-Shawkani (1993), Ibn-Kathir (1999), Al-Sa'di (2000) and other sources that are concerned with the interpretation of the Glorious Quran to show the intended meanings of the selected verbs in different Qur'anic 'Ayahs.

Model of Analysis

The present study deals with four levels of linguistic analysis: morphology, syntax, semantics and pragmatics. As for the morphological level, the current study is based on Katamba (1993). Katamba divides the morphemes into root, affixes, stem and base. The current study is concerned with the root and affixes since this study is concerned with the root-sharing verbs, and affixes in Arabic determine the verb form (past, present and future), gender, person, and number and may affect the meaning of the verb. Concerning the meaning of the verb, affixes do not change the core meaning of the verb but produce a meaning which is somehow different to convey a particular function.

The syntactic analysis adopts Quirk et al. (1985) 'A Comprehensive Grammar of the English Language'. This model presents comprehensive classifications of verbs as transitive or intransitive. The reason for choosing this model is because a single versatile verb may be transitive in one context and intransitive in another context, depending on its meaning or syntactic function. That is, the transitivity of versatile verbs is determined by their meanings and functions.

The semantic analysis is based on Lyons's theory (1977) of lexical relations to investigate the lexical relations (polysemy and homonymy) among the root of the selected verbs and their different meanings. The distinction is based on two criteria: etymological criterion, which is concerned with the origins of words. If two or more identical forms have the same origin, they are treated as polysemy and then are given one dictionary entry. If two or more identical forms have different origins, they are treated as homonymy and then are given separate dictionary entries. Second is the concept of related and unrelated senses; that is, if a single root of the selected verbs has two or more related meanings to the core meaning of the root, then these related meanings are treated as polysemy. If a verb has two or more unrelated meanings, then these unrelated meanings are considered homonymy.

The pragmatic analysis is based on Yule's (1996) context classification. Yule (1996) classifies context into linguistic context and physical context. Linguistic context refers to the surrounding sound, words, phrases, sentences or even a complete text that play an essential role in determining the intended meaning of the lexical item. The physical context refers to the material objects that surround the communication event and the time and place in which the utterance takes place. As the present study is concerned with the Glorious Qur'an, the meanings of the verbs are not only interpreted in relation to the context but also by depending on some well-known exegeses and linguistic books.

3. Results and discussion

Analysis

This section analyses (2) selected versatile verbs distributed in (10) Qur'anic 'Ayahs. The analysis of these Qur'anic 'Ayahs follows the eclectic models adopted. Additionally, Arabic linguistic books and interpretations of the Glorious Qur'an are used to analyze the selected verbs to show the different morphological patterns, syntactic structures, and meanings of these verbs. Moreover, three reliable translations of the Glorious Qur'an are adopted to show how the translators transfer the linguistic characteristics of Arabic verbs into English.

قَطَعَ

The trilateral basic V (قَطَعَ), which has the pattern (فَعَلَ) indicates the meaning of cutting something physically. It is also used to express the meaning of crossing something, for example, (قَطَعْتُ النَّهْرَ) which means I crossed the river. It is also used to express the meaning of estrangement of the relatives, such as (قَطَعَ رَجْمَهُ), which means he estranged his relatives. (Ar-Razi, 1999:256). It has multiple syntactic functions and meanings. In the Glorious Quran, it has six different meanings related to the same root. Table (4.42) clarifies these meanings and the lexical relations (polysemy and homonymy) that existed between them:

Table (4.1) the different meanings of the verb (قَطَعَ).

The Arabic Meanings	Translation	Lexical Relations
التخديش	scratching	Polysemy
قطع اليد	Cutting off	Polysemy
منع الناس التي تمر بالطريق بسرقتهم أو قتلهم	Preventing the passengers on roads by robbing or killing them	Polysemy
التقسيم	Distribution or dividing	Polysemy
تفصيل الملابس	Cutting out	Polysemy
القتل	killing	Polysemy

All these different meanings shown in this Table are considered polysemous since they are related to the same root (قَطَعَ) (i.e. they have one dictionary entry). In each context ('Ayah), the verb appears in a different sense. In addition to having different senses, this verb has also occurred in various morphological structures and multiple syntactic functions. Furthermore, its occurrence in many different contexts has remarkably affected the variations of its meaning. Therefore, demonstrating all these criteria, this verb is considered versatile. The following analysis analyses the verbs from morphological, syntactic, semantic and pragmatic (context) perspectives.

SL Text (1):

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَكًا وَعَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ ... (يوسف:31)

TL Texts:

And when she heard of their sly talk, she sent to them and prepared for them a cushioned couch (to lie on at the feast) and gave to every one of them a knife and said (to Joseph): Come out unto them! And when they saw him they exalted him and **cut** their hands.... (Pickthall, 1930:174)

So when she heard of their accusation, she sent to them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [(to Yusuf (Joseph))]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) **cut** their hands. ... (Hilali and Khan, 1996:307)

When she heard Of their malicious talk, She sent for them And prepared a banquet For them: she gave Each of them a knife: And she said (to Joseph), "Come out before them." When they saw him, Thy did extol him, And (in their amazement) **Cut** their hands...(Ali, 2001:561)

Morphologically, the verb (قَطَّعْنَ) is originally a triliteral root, but in this 'Ayah, it appears in the intensified form (i.e. the second root letter (الطاء) is doubled). This form indicates intensification and emphasis. This form refers to an event that happened in the past, so there is a concord between the verb form and the time reference. The subject is the feminine plural pronoun (نون النسوة), which is a connected pronoun. From a syntactic corner, this verb, in this 'Ayah, is mono-transitive since it is followed by the direct object (أَيْدِيَهُنَّ). This verb is inherently transitive in Arabic, as it expresses an action that directly affects something else. Besides the fact that it is inherently transitive, the verb is morphologically intensified to indicate repeated or intense action, and it requires an object to complete its meaning. Ibn-'Ashor (1984:263 . Vol .12) asserts that this verb is used here to express the meaning of scratching. In addition to this interpretation, the meaning of the verb is interpreted in relation to the linguistic context. For instance, The word (سكينا), in this 'Ayah, is a sharp tool used to cut something, and it is used to perform the action of the verb. The object (أَيْدِيَهُنَّ) is directly affected by the action of the verb. Therefore, this tool is used to make wounds or scratches in their hands, so this verb indicates the meaning of physical scratching.

Table (4.2) English realization of the V (قَطَّعَ)

Arabic V	Pickthall translation	Al-Hilali and Khan translation	Ali translation
قَطَّعَ	cut	cut	cut

Discussion

With reference to English, all translators transfer the Arabic past form of the verb into the correspondence English past form to indicate the past reference indicated by the verb in the SL. Syntactically, they use mono-transitive verbs followed by direct objects; thus, they are identical to the Arabic verb. Semantically, all translators use verbs that indicate the meaning of scratching to convey the sense expressed by the versatile verb in the SL. Therefore, it seems that all translators have taken the context of this 'Ayah into account since they convey the linguistic characteristics of the Arabic verb in their renderings.

SL Text (2):

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا... (المائدة:38) □

TL Texts:

As for the thief, both male and female, **cut off** their hands: ... (Pickthall, 1930:80)

And (so far) the male thief and the female thief, **cut off** (from the wrist joint) their right hand..... (Hilali and Khan, 1996:149)

As to the thief. "Male or female, **Cut off** his or her hands: ... (Ali, 2001:254)

Discussion:

Morphologically speaking, the imperative verb (فَاقْطَعُوا) is prefixed with the conjunction (الفاء) that connects the cause that exists before the verb to the consequence (the action of the verb) quickly and directly. The imperative form is usually used to give constructions or commands in the present and future, but in this 'Ayah, it refers to the past, present and future. This verb is suffixed with the plural pronoun (الواو), which serves as the subject of the verb. From a syntactic perspective, this verb, in this 'Ayah, is mono-transitive since the direct object (أَيْدِيَهُمَا) follows it. It is transitive because it is used here to convey its dictionary or lexical meaning (physical cutting); in this meaning, it is originally transitive. Al-Wahidy (1994:180 . Vol.2) says that this verb, in this context, means to cut off the hands of the thieves from the wrist and separate them from the body.

Table (4.3) English realization of the V (فَاقْطَعُوا)

Arabic V	Pickthall translation	Al-Hilali and Khan translation	Ali translation
فَاقْطَعُوا	Cut off	Cut off	Cut off

Discussion

As for English realizations, all translators use the present form of the phrasal verb to express the imperative mood indicated by the verb in the SL. Syntactically, they use mono-transitive verbs followed by direct objects, and thus, they are equivalent to the Arabic version in the sense of transitivity. Semantically, all translators try to use the appropriate verbs to indicate the meaning conveyed by the Arabic verb. As for the context, it seems that all translators have taken it into account since they try to transform all the linguistic characteristics of the Arabic verb into the TL.

SL Text (3):

أَنِتَّكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ... (العنكبوت:29) □

TL Texts:

For come ye not in unto males, and **cut** ye not the road (for travellers), and commit ye not abomination in your meetings? ... (Pickthall, 1930:317)

"Verify, you practise sodomy with men, and **rob** the wayfarer (travellers)! And practise Al-Munkar (disbelief and polytheism and every kind of evil wicked deed) in your meetings." ... (Hilali and Khan, 1996:533)

“Do ye indeed approach men, And **cut off** the highway? And practise wickedness (Even) in your councils?” ... (Ali, 2001:1036)

Discussion:

Morphologically, the verb (تَقَطَّعُونَ) is composed of the root (قَطَعَ) with the prefix (التاء) indicating present form, and the attached pronoun (ون) indicating the plural subject. In this 'Ayah, the present form refers to recurrent and habitual actions in the past. Syntactically, this verb, in this 'Ayah, is mono-transitive as it is followed by a direct object (السَّيْلَ). In this context, this verb means that they were obstructing people passing by the road either by killing them, taking their money, or indulging in immorality (Ad-Durat,2009:172. Vol.7). So the meaning indicated by this verb does not refer to physical cutting as in Texts (1 and 2). However, it means obstructing people on roads.

Table (4.4) English realization of the V (تَقَطَّعُونَ)

Arabic V	Pickthall translation	Al-Hilali and Khan translation	Ali translation
تَقَطَّعُونَ	Cut ye	rob	Cut off

Discussion:

With reference to English, the Arabic verb is realized as present simple forms by all translators, and these forms are equivalent to the Arabic present form. These forms have a present reference, contrasting with the Arabic verb, which has past reference. Syntactically, the first translator uses the mono-transitive verb ‘cut’ followed by the archaic subject pronoun ‘ye’. This syntactic deviation is achieved by inverting the order of the clause element to make emphasis. The second and third translators use mono-transitive verbs; thus, they are equivalent to the Arabic verb in the sense of transitivity. Semantically, the first and last translations seem literal and do not indicate the sense expressed by the Arabic verb. The second translation seems more appropriate in conveying the meaning expressed by the verb in the SL.

SL Text (4):

□ وَقَطَّعْنَهُمْ فِي الْأَرْضِ أُمَمًا □ (الأعراف:168)

TL Texts:

And **We have sundered them** in the earth as (separate) nations. ... (Pickthall, 1930:123)

And **We have broken them** (i.e. the Jews) **up** into various, separate groups on the earth: ... (Hilali and Khan, 1996:225)

We broke them up Into sections on the earth. ... (Ali, 2001:392)

Discussion:

From a morphological angle, the past form of the verb (قَطَّعْنَهُمْ) has the pattern (فَعَّلَ) in which the second letter (الطاء) is doubled to convey linguistic and semantic implications. This doubling indicates intensification and repetition, which means that the action did not occur only once but repeated and spread over time. It also indicates that the action was done with strength and intensity, not just an ordinary act. There is agreement between the verb form and time reference that this past form has a past reference. This verb is suffixed with two pronouns: (نَا), which serves as the plural subject, and (هُمْ), which serves as the direct object. Syntactically, this verb, in this 'Ayah, is di-transitive since it has two objects: the first one is the connected pronoun (هُمْ), and the second one is (أُمَمًا). This verb refers to the dispersal of the Israelites across different parts of the earth. This scattering was not random but a structured punishment from Allah, turning them into different groups (Al-Baghawy, 1997:295. Vol.3).

Table (4.5) English realization of the V (قَطَّعْنَهُمْ)

Arabic V	Pickthall translation	Al-Hilali and Khan translation	Ali translation
قَطَعَهُمْ	We have sundered them	We have broken them up	We broke them up

Discussion

As for English translations, the first two translators use the present perfect simple that refers to an action that happened in the past and continues up to the present. While the third translator renders it into a past simple form. Syntactically, all translators render the Arabic verb into mono-transitive verbs followed by direct objects (them); thus, it is unlike the verb in the SL, which is di-transitive. Semantically, all translators use verbs that convey the meaning of separating or dividing, which are almost identical to the meaning of the verb in the SL.

SL Text (5):

...فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ... (الحج:19) □

TL Texts:

...But as for those who disbelieve, garments of fire **will be cut out** for them; ... (Pickthall, 1930:258-159)

Then as for those who disbelieved, garments of fire **will be cut out** for them, ... (Hilali and Khan, 1996:445)

but those who deny (their Lord), For them **will be cut out** A garments of Fire: ... (Ali, 2001:855)

Discussion:

Morphologically, the past passive form of the verb (قُطِعَتْ) has the Arabic pattern (فُعِلَ) in which the second letter (الطاء) is doubled to indicate the meaning of intensification and exaggeration in the action of the verb. This past form has future references. This reference is apparent in the light of the linguistic context of the surrounding 'Ayah. It is suffixed with the pronoun (تاء التانيث), which is initially used to show a feminine and singular subject in the active form of the verb, but here it is used to indicate a feminine and singular object as this verb in the past passive form. Looking at the text syntactically, this verb is mono-transitive since it is used in the passive form, and any verb used in the passive must be originally transitive in the active sentence. Hence, the noun (ثياب) is its object. In this context, this verb means that garments of fire are made for the disbelievers. The linguistic context plays an essential role in interpreting the meaning of this verb in such a way. For instance, the word (ثياب) (clothes) indicates that these clothes are made and prepared for the disbelievers. Hence, this verb, in this 'Ayah, indicates the meaning of forming clothes into a particular shape to fit disbelievers. Therefore, this meaning differs from the meanings of this verb expressed in the previous Texts (1,2,3,4).

Table (4.6) English realization of the V (قُطِعَتْ)

Arabic V	Pickthall translation	Al-Hilali and Khan translation	Ali translation
قُطِعَتْ	Will be cut out	Will be cut out	Will be cut out

Discussion

As for English realizations, all translators render the Arabic past passive verb into the future passive tense to indicate the future reference indicated by the original version of the Arabic verb. Syntactically, they use mono-transitive verbs in the passive time; thus, they are identical to the Arabic transitive verb. Semantically, all translators use the phrasal verb 'cut out' to give the sense of forming something into a particular shape by cutting; thus, it is equivalent to the Arabic verb. As for the context, it seems that all translators have considered it since they try to transfer all the linguistic characteristics of the Arabic versatile verb into English.

SL Text (6):

لَيَقْطَعَنَّ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا □ (ال عمران:127)

TL Texts:

That He **may cut off** a part of those who disbelieve, ... (Pickthall, 1930:47)

That He **might cut off** a part of those who disbelieve, ... (Hilali and Khan, 1996:92)

That He **might cut off** A fringe of the Unbelievers ... (Ali, 2001:156)

Discussion:

Morphologically, the verb (لَيَقْطَعَنَّ) is prefixed with (لام التعليل); it is a preposition indicating the reason or purpose, preceding the present form of the verb. The subject is the internal pronoun (هو) since the verb is prefixed with the present letter (الباء), which refers to a masculine singular subject. Ibn-‘Ashor (1984: 79 . Vol. 4) says that this verb is used in the present form even though the action takes place in the past to express the extraordinary victory (no equivalence in number and equipment) in Badr. From a syntactic perspective, this verb is mono-transitive since it is followed by a direct object (طَرَفًا). It is transitive because it conveys the meaning of killing, and a verb with such meaning requires an obligatory object.

Table (4.7) English realization of the verb (لَيَقْطَعَنَّ)

Arabic verb	Pickthall translation	Al-Hilali and Khan translation	Ali translation
لَيَقْطَعَنَّ	May Cut off	Might Cut off	Might Cut off

Discussion

Concerning English, Pickthall renders the Arabic present verb into the present phrasal verb ‘may cut off’, using the modal auxiliary (may) to make future reference. Al-Hilali and Khan, and Ali render it into a ‘might cut off’, so they use the modal auxiliary (might) to refer to the future in the past. Syntactically, all translators use mono-transitive verbs followed by direct objects; thus, they are equivalent to the Arabic versatile verb in the sense of transitivity. Semantically, it seems that all translators translate it literally.

صَرَفَ

The trilateral basic V (صَرَفَ), which has the pattern (فَعَلَ) indicates the meaning of changing something from one state into another or replacing it with another thing; it is also used to express the meaning of exchanging money, such as the dinner (Al-Eṣṣāḥani, 1412:282). It has multiple syntactic functions and meanings. In the Glorious Quran, it has four different meanings related to the same root. Table (4.49) clarifies these meanings and the lexical relations (polysemy and homonymy) that existed between them:

Table (4.8) the different meanings of the verb (صَرَفَ).

The Arabic Meanings	Translation	Lexical Relations
الارسال	sending	Polysemy
البيان او التوضيح	explaining	Polysemy
التقسيم	dividing	Polysemy
الدفع	Repelling	Polysemy

All these different meanings shown in Table (8) are considered polysemous since they are related to the same root (صَرَفَ) (i.e. they have one dictionary entry). In each context (‘Ayah), the verb appears in a different sense. In addition to having different senses, this verb has also occurred in various morphological structures and multiple syntactic functions. Furthermore, its occurrence in many different contexts has remarkably affected the variations of its meaning. Therefore, demonstrating all

these criteria, this verb is considered versatile. In the following analysis, the verbs are analyzed from morphological, syntactic, semantic and pragmatic (context) perspectives.

SL Text (7):

□ (الأحقاف:29)... □ وَإِذْ صَرَفْنَا إِلَيْكَ نَفْرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ

TL Texts:

And when **We inclined** toward thee (Muhammad) certain of the Jinn, who wished to hear the Qur'an ... (Pickthall, 1930:415)

And (remember) when **We sent** towards you (Muhammad) a group (three to ten persons) of the Jinn, (quietly) listening to the Qur'an. ... (Hilali and Khan, 1996:685)

Behold, **We turned** towards thee a company Of Jinn (quietly) listening To the Qur'an: (Ali, 2001:1375)

Discussion:

Looking morphologically, the verb (صَرَفْنَا) is a trilateral basic verb since it retains the original morphological features of the root. It is suffixed with the pronoun (نا), which functions as a plural subject. From a syntactic corner, this verb is mono-transitive since it has an object complement (نَفْرًا). The transitivity of this verb is because it conveys the meaning of sending, thus requiring a direct object to clarify what is being sent. The linguistic context is essential in figuring out which meaning of this verb is intended. For instance, the prepositional phrase (إِلَيْكَ), which consists of the preposition (إِلَى) (indicates the meaning of turning the direction towards someone or something), and the connected personal pronoun (الكاف) (refers to the prophet Muhammad). 'نَفْرًا مِّنَ الْجِنِّ' which means a group of jinn. According to this context, this verb means that Allah sent a group of Jinn to the prophet Muhammad (Ibn-'Ashor, 1984:51 . Vol.26).

Table (4.9) English realization of the V (صَرَفْنَا)

Arabic V	Pickthall translation	Al-Hilali and Khan translation	Ali translation
صَرَفْنَا	We inclined	We sent	We turned

Discussion

Concerning English, all translators use past forms of the verbs; thus, they are identical to the Arabic form of the verb. Syntactically, they render the Arabic verb into mono-transitive verbs followed by direct objects. Semantically, they use verbs that seem equivalent to the meaning of this versatile verb in the SL. As for the context, it seems that all translators have taken it into account since they tried to adjust the criteria of the verbs in the TL to meet the criteria of the verb in the SL.

SL Text (8):

□...وَصَرَفْنَا فِيهِ مِّنَ آلِوَعِيدٍ...□ (طه:113)

TL Texts:

1. ... and **We have displayed** therein certain threats, ... (Pickthall, 1930:245)
2. ... and **We explained** therein in detail the warnings, ... (Hilali and Khan, 1996:425)
3. ... And **explained** therein in detail Some of the warnings, ... (Ali, 2001:814)

Discussion:

Morphologically, the past form of the verb (صَرَفْنَا) is intensified by doubling the second letter (الراء) to express emphasis and exaggeration in the action of the verb. This verb is suffixed by the pronoun

(نا), functioning as the plural subject. Syntactically speaking, this verb is intransitive since it has no object; instead, it is followed by a prepositional phrase. As-Sha'rawi (1997:9403 . Vol. 15) asserts that this verb is used here to indicate that Allah explained all the kinds and colours of warnings.

Table (4.10) English realization of the V (صَرَّفْنَا)

Arabic V	Pickthall translation	Al-Hilali and Khan translation	Ali translation
صَرَّفْنَا	We Have displayed	We explained	explained

Discussion

As for English Realizations, Pickthall renders it into the present perfect. Al-Hilali and Khan, and Ali render it into past simple forms; thus, they are pretty equal to the verb in the SL. Syntactically, all translators use intransitive verbs followed by adverbs. Semantically, all translators use English verbs that carry the meaning expressed by the Arabic versatile verb in this 'Ayah. In terms of the context, it seems that all translators have considered it since they try to use the equivalent linguistic characteristics of the versatile Arabic verb.

SL Text (9):

وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ... (الفرقان:50) □

TL Texts:

And verily **We have repeated** it among them ... (Pickthall, 1930:283)

And indeed **We have distributed** it (rain and water) amongst them ... (Hilali and Khan, 1996:484)

And **We have distributed** The (water) amongst them, ... (Ali, 2001: 938)

Discussion:

Morphologically speaking, the past form of the verb (صَرَّفْنَاهُ) is intensified by doubling the middle letter (الراء), so it has the pattern (فَعَّلَ) which indicates repetition and intensification. Two pronouns are attached to the verb: the first one is (نا), which acts as the plural subject, while the second is (هاء) which serves as the direct object. From a syntactic corner, this verb in this 'Ayah is mono-transitive since it has an object (الهاء). Two reasons for the transitivity of the verb: firstly, because it has the morphological pattern (فَعَّلَ), which is always transitive, secondly is according to the meaning it conveys in this context. As-Shawkani (1993:94 . Vol. 4) states that, this verb is used here to indicate the meaning of distribution.

Table (4.11) English realization of the V (صَرَّفْنَاهُ).

Arabic V	Pickthall translation	Al-Hilali and Khan translation	Ali translation
صَرَّفْنَاهُ	We have repeated	We have distributed	We have distributed

Discussion

With reference to English, all translators render the Arabic past verb into present perfect simple forms to express that the verb's action begins in the past and continues up to the present. Syntactically, they use mono-transitive verbs followed by direct objects. Semantically, the second and third translators use verbs, which are much equivalent to the Arabic versatile verb in meaning. As for the context, it can be concluded that all translators have taken it into account, but it seems that the second and third translators render it more appropriately since they try to make all the adjustments required of the verbs in the TL to meet the linguistic features of the Arabic verb as much as possible.

SL Text (10):

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ۖ (الفرقان:65) □

And who say: Our Lord! **Avert** from us the doom of hell; lo! the doom thereof is anguish; (Pickthall, 1930:284)

And those who say: “Our Lord! **Avert** from us the torment of Hell. Verily its torment is ever an inseparable, permanent punishment,” (Hilali and Khan, 1996:486)

Those who say: “ Our Lord! **Avert** from us the Wrath Of Hell, for its Wrath Is indeed an affliction grievous, (Ali, 2001:942)

Discussion:

Morphologically, the verb (أَصْرَفَ) is used in the imperative form to express the meaning of requesting and preying. From a syntactic viewpoint, it is mono-transitive since it is followed by a direct object (عَذَابَ). It indicates the meaning of praying to Allah to prevent and make the punishment of fire away from them (Ad-Damghany, 1980:279). In this 'Ayah, the meaning of this verb is interpreted in relation to the linguistic context in which the verb is used. The whole surrounding 'Ayah talk about the believers of Allah. It is a fact that the believers know hell well as they read about it in the Qur'an, so they always ask Allah to keep them away from it.

Table (4.12) English realization of the V (أَصْرَفَ)

Arabic V	Pickthall translation	Al-Hilali and Khan translation	Ali translation
أَصْرَفَ	avert	avert	avert

Discussion

With reference to English translations, all translators use present simple verbs to express the imperative mood expressed by the versatile verb in the SL. Syntactically, they use mono-transitive verbs followed by direct objects; thus, they are identical to the Arabic versatile verb. Semantically, they almost use verbs that convey the meaning expressed by the Arabic versatile verb. In terms of the context, it seems that all translators have taken it into account since they try to adjust the criteria of the verbs in the TL to meet the criteria of the original version of the verb in the SL as much as possible.

4. Conclusion and future scope

In light of the analysis of the data, the study came up with the following conclusions:

1. The concept of versatility is a characteristic of some Arabic verbs especially in the language of the Glorious Qur'an. The verb “قطع” is considered versatile due to its meanings only; it has different meanings with fixed syntactic structure (it is transitive in all the selected 'Ayahs). While the verb “صرف” is considered versatile in accordance with its meanings and syntactic structures, it has different meanings and syntactic structures.
2. All the different meanings of the same roots are considered polysemous senses to the same selected roots since all these meanings have one dictionary entry.
3. The context is the most influential factor in determining the selected verbs' morphological patterns, syntactic structures and meanings.
4. Concerning the renderings of the selected Arabic verbs into the TL, it is concluded that some translators have considered the context and rendered some of these verbs into the equivalent syntactic structures and meanings in the TL. Sometimes, the translators recognize the syntactic structure of a given verb and render it equally into the TL but fail to convey its identical meaning in the TL. Some other times, the translators render the meaning of a given verb equivalently into the TL but with a syntactic structure different from this in the SL.

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