

## Phrasal Verbs in English and Arabic: A Comparative Study

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### ملخص البحث

تحاول الدراسة الحالية تسليط الضوء جانب لغوي التي لم تعطى الاهتمام المناسب. ومع ذلك، فإنه يحاول التحقيق في الأفعال التعبيرية. ان تركيبة الأفعال التعبيرية يتكون من الأفعال التي يمكن أن تكون فعل احادي المقطع من العمل أو الحركة فعلى سبيل المثال الحصول على الرعاية، وانظر والحروف واحد أو أكثر. معنى هذه الأفعال التعبيرية لا يمكن التنبؤ بمعرفة معنى الجمع بين أجزائهاخذين بنظر الاعتبار هذه الحقيقة فالأفعال التعبيرية (المقصود بالصعوبة كما يؤكد لتر (١٩٦٢:٥٤)، أي عائق يحول دون تحقيق بعض الأهداف والحوافز والتحديات وتتطلب قدرا كبيرا من الجهد والتفكير (كما ورد في خورشيد، ١٩٩٥:٣٨) من قبل متعلموا اللغة الإنجليزية (كريستال ١٩٩٥:١١٨). الكلمات المفتاحية : أشباه الجمل، الحروف، أنواع، الادبية، التصويرية.

### Abstract

The present study tries to shed light on an area of language that has been given its due attention. Yet, it tries to investigate phrasal verbs. The construction of the Ph Vs consists of a verb which could be a monosyllabic verb of action or movement for instance care get, see, and one or more particles. The meaning of these Ph Vs can not be predicted by knowing the meaning of the combining parts. Owing to this fact, Ph Vs are difficult (here difficulty means as **Littre** maintains (١٩٦٢:٥٤), any obstacle that prevents achieving certain objectives and incentive the challenge and require a great deal of effort and thinking (as cited in **Khursheed**, ١٩٩٥:٣٨) to be mastered by English language learners (**Crystal**, ١٩٩٥:١١٨).

**Key words:** phrasal verbs, particles, types, literal, figurative.

### ١. Introduction

#### a. Separable phrasal verbs

add up  
bring about  
burn up  
carry over  
calm down

#### b. Inseparable phrasal verbs

care for  
come by  
get in  
see about  
pass on

The aforementioned examples are just a few samples of the uncountable English phrasal verbs (PhVs henceforth) which refer to one of the worth noting characteristics of the English language. The construction of the Ph Vs consists of a verb which could be a monosyllabic verb of action or movement for instance care get, see, and one or more particles. The meaning of these Ph Vs can not be predicted by knowing the meaning of the combining parts. Owing to this fact, Ph Vs are difficult (here difficulty means as **Littre** maintains (١٩٦٢:٥٤), any obstacle that prevents achieving certain objectives and incentive the challenge and require a great deal of effort and thinking (as cited in **Khursheed**, ١٩٩٥:٣٨) to be mastered by English language learners (**Crystal**, ١٩٩٥:١١٨).

**Johnson** (١٩٩٨:١٧٥٥) asserts that PhVs become so common in spoken English and are used more informally than their Latinate synonyms like **use up** vs. **consume**; **gather together** vs. **assemble**; **put out** vs. **extinguish**. **Johnson** (Ibid) goes on to account for the following three facts:

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١. That English grammarians have noted the significant increase of Ph Vs since the mid-nineteenth century.

٢. Many Ph Vs could have alternatives with little change of meaning, by single words: bring *on* by *cause*, **carry over** by **carry**, and **add up** by **add**.

٣. Ph Vs and their noun derivatives explain a huge number of new words now being in English language.

This study investigates PhVs types (figurative, literal, transitive, intransitive, separable, inseparable) in English and Arabic literature.

The present study aims at tackling the following issues:

١. Presenting a number of definitions of what is meant by Ph Vs, their structure, their types, and the particle as a main part in the construction of Ph Vs in both languages.

٢. Explaining the classification of PhVs in English and Arabic.

٣. Providing a number of examples in both languages in English (some common examples) and Arabic (holy Quran examples and Arabic literature).

٤. Finding out the main points of contrast between the two languages in identifying PhVs.

## ٢. Definitions of Phrasal Verbs?

**Bolinger** (١٩٧١:٦) maintains "I do not believe that a linguistic entity such as the phrasal verb can be confined within clear bounds [...] being or not being a phrasal verb is a matter of degree".

Also, **Sinclair** (١٩٧٢:٢٦١), points out that a Ph V is a grammatical and semantic association between verb and an adverb. The verb precedes its particle.

A PhV is said to consist of more than one word. Most PhVs consist of two words: the first word is a verb; the second word is a preposition or an adverb. Examples of common Ph Vs are: get up, put off, turn on, object to, and apply for. There are also some three-word Ph Vs, such as look forward to and get away with (**McArthur**, ١٩٩٢:٧٧٢).

According to **McArthur** (Ibid), historically, the Ph V was first used in ١٩٢٥. **McArthur** maintains that the famous lexicographer of the eighteenth century, Samuel Johnson, was one of the first to consider these formations (,i.e., PhVs) carefully (Ibid:٧٧٣). **McArthur** states that a PhV is a type of verb in English that operates more like a phrase than a word. **McArthur** (Ibid) continues to assert that these verbs are also entitled as: verb phrase, discontinuous verb, compound verb, verb-adverb combination, verb-particle construction, while in American English they are called : two-part word /verb and three-part word/verb. **McArthur** (Ibid:٧٧٤), also proceeds to state that PhVs "are often informal, emotive, and slangy, and may often contrast with Latinate verbs".

**Crystal** (١٩٩٥:١١٨) defines this combination of words ,i.e., verb+ adverb particle, as 'multi-word verb' describing it as a lexeme or as an entity that has a wider meaning than being one linguistic unit.

**Fowler** (١٩٩٦:٥٩٤) attracts the attention to the objections raised against Ph Vs they are applicable when the common simple verb is enough alone.

**Singh** (١٩٩٧:١) maintains that Ph V is a verb accompanied with a preposition or an adverbial particle, to form a phrase which has a meaning of its own, distinct from that of separate words.

**Kolln and Funk** (١٩٩٨:٣٥) adopts the view that Ph Vs define only those combinations that form an idiom, a phrase whose meaning can not be predicted from the meaning of its parts.

In this regard, **Parrot** (٢٠٠٠:١٠٨), sees the Ph V as inseparable single unit of meaning. This unit is made up of a verb plus a particle.

**Mc Carthy** (٢٠٠٤:٧٨) mentions the most common Ph Vs as in the following list:

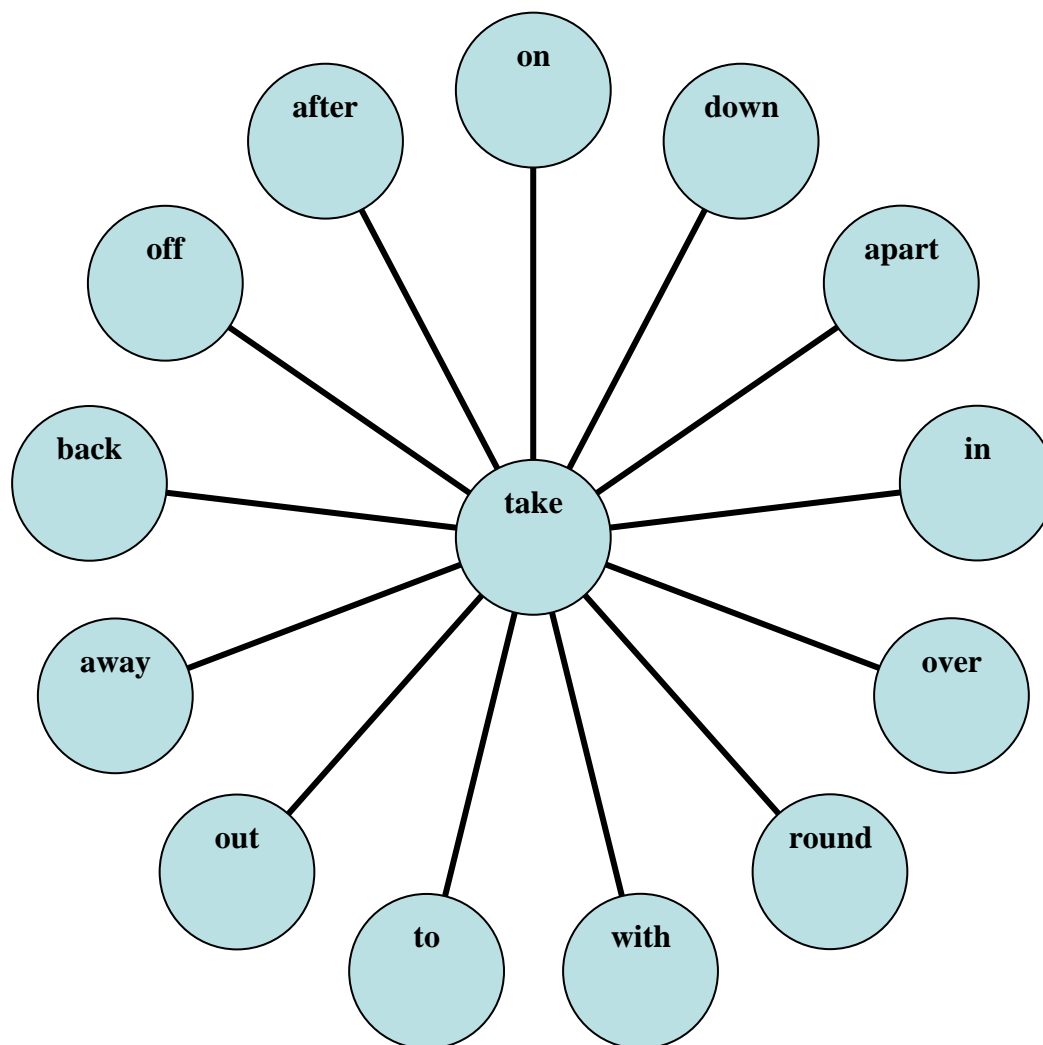
- |        |       |
|--------|-------|
| •break | •make |
| •bring | •pass |
| •call  | •pick |
| •come  | •pull |
| •cut   | •put  |
| •get   | •run  |
| •give  | •set  |
| •go    | •take |
| •keep  | •turn |
| •look  |       |

**McCarthy** (Ibid) goes on drawing the following diagram on the Ph V "take":

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## ٢. What is a particle?

**Blake** (٢٠٠٢:٢٧) emphasizes that the particle operates as a kind of adverb, although many started life as prepositions.

**McCarthy and O'Dell**, (٢٠٠٤:٥) defines a particle as a small word that is identified as a preposition or an adverb. Moreover, a particle could be defined as an invariable and an uninflected word employed to state syntactical relationships (**Pie and Gaynor**, ١٩٦٠: ١٦١).

**McCarthy** (٢٠٠٤:٧٨) in an explanation given on Ph Vs and the particles they include, provides some uses or meanings of some particles as in the following:

a. The particle "on"

- consist of three meanings:

- the literal meaning of movement or place

- ١. I got on the train.

- ٢. Put your shoes on.

٣. I've been stuck on this exercise for ٣٠ minutes.

\_continuing or progressing

٤. I carried on having until my room was clean

٥. Keep on ringing her!

\_ the idea of starting something

٦. Switch on the TV, please!

٧. Could you turn on the radio? I hate that silence.

#### **٤. Phrasal Verb Types**

Wildly known Ph Vs can be divided into transitive (separable, inseparable), and intransitive, (McArthur, ١٩٩٢:٧٧٣). However, according to (Ibid), there are two other types of Ph Vs and they are: a. literal, and b. figurative (idiomatic). The present study limits itself to adopt the two (transitive & intransitive) types taking into consideration that each classification is based on a certain rule, take for example the first one depends on the possibility of separating the verb and the particle by putting a noun or whether the verb is transitive or intransitive, while the second classification depends on their use in sentence patterns.

#### **٤.١. Transitive PhVs**

Transitive Ph Vs usually need an object to make sense (Mc Arthur, ١٩٩٢:٧٧٣). The object is usually placed between the two parts of the Ph V or after the Ph V, consider the following examples:

٨. Drink up your coffee. We have got to go.

Or

٩. Drink your coffee up. We have got to go.

Also, the Ph V can be a noun, a noun phrase, or a pronoun and here are some other examples (Crystal, ١٩٩٥:١١٨):

١٠. She bought that dress in Tokyo.

Not She bought in Tokyo that dress.

١١. I picked Tom up. Or I Picked up Tom.

١٢. They put their friends up. Or They put up their friends.

However, transitive Ph V can be separable or inseparable.

#### **٤.١.١. Separable Ph Vs**

Ph Vs can be separated by their object. When the object is a noun, it is entirely optional whether the object is placed between the verb and the particle or placed after the particle (Ibid). Both sentences are correct, consider the following example:

١٣. I took my shoes off.

I took off my shoes.

However, when a pronoun is used instead of a noun, the pronoun must be placed between the verb and the particle, as in the following:

١٤. I took them off.

\*I took off them.

But in one type of sentence, separable Ph Vs must be separated. When the Ph V has two objects, consider the following:

١٥. She put a blanket on the bed.

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\*She put on a blanket the bed.

(<http://owl.english.purdue.edu/>)

### 4, 1, 2. Inseparable Ph Vs

Ph Vs cannot be separated by their object as in the following example:

16. He ran into a tree.

Not \*He ran a tree into.

Inseparable Ph Vs remain together.

## 4.2. Intransitive Ph Vs

When the Ph V does not take an object, it means it is intransitive (Ibid).

### 4.3. Literal and Figurative(idiomatic)PhVs

**McArthur** (1992:773) indicates that Ph Vs cover both the literal and figurative (idiomatic) uses. He (Ibid) explains the two types through the following examples:

۱۷. She **put down** the book.(literal)

۱۸. The army **put down** the rebellion.(figurative/idiomatic)

**McArthur** (Ibid) goes on to say that some phrasal verbs can have a multitude of different meanings depending on the context. He presents the following examples of the Ph V (pick up):

19. pick up that book.(means to take up by hand)

٢٠. please, **pick up** your room.(to tidy up)

٢١. The airport van **picked up** its passengers.(to take on)

२२. He **picked up** this ring on sale. (to acquire casually).

## ٤,٤. Phrasal Verbs in Arabic

Arab linguists classify transitive verbs into two groups. The first group includes transitive verbs that are transitive by itself as in:

۲۳. (الزلزلة: ۲۰) [Ali ۸۹: ۲۰] And ye love wealth with inordinate love! "

(النمل: (الدينوري، ١٩٧٣: ٣٩٤-٤١٥) "Now do thou throw thy rod!" [Ali ٢٧:١٠] (وَأَلْقِ عَصَاكَ) ٢٤.

(١٠, the two verbs "تُحِبُّونَ" and "أَلْقِ" are transitive verbs reached their objects without prepositions. The second group includes transitive verbs by means of prepositions as in:

(فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ) ٢٥.

(الماعون: الآية ٤- "So woe to the worshippers who are neglectful of their prayers" [Ali ١٠٧:٤-٥])  
 (٥. To say (عَنْ صَلَاتِهِمْ) means that those who do their praying at a late time, whereas to say (في)

(صلاتهم) means those who miscount the number of the prayings in their worship. Thus, the change of the preposition of the verbs will result in a change in the meaning of the verb.

Another example is presented by الخطابي (١٩٩١:٣٢)

(الزخرف: ٣٦) (وَمَنْ يَعِشْ عَنْ ذِكْرِ الرَّحْمَنِ نُقِصْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ). ٢٦.

[Ali ٤٣:٣٦] "If anyone withdraws himself from remembrance of (Allah) Most Gracious, We appoint for him an evil one, to be an intimate companion to him.", i.e., there is a difference between saying (عشوت إلى) and (عشوت عن).

البطيوسي (١٩٧٣: ٢/٢٦٢-٢٦٤), in his explanation about the preposition as a particle (على), says that it refers to the height of something like:

البطيوسي (Ibid) goes on to assert that 'I overlooked on the mountain' (أشرفت على الجبل). ٢٧. those who are not specialized in syntax think that the particle (على) has left its meaning, for instance:

(زرتة على مرضي) ٢٨.

or

(وأعطيته على أن شتمني) ٢٩.

#### ٤,٤,١. Transitivity of Verbs

Verb in the syntactic studies has different classifications according to its parsing, construction or according to its present or past tense and future. However, the present study is mainly concerned with the idea of whether the verb is transitive or intransitive, in particular transitive verbs by means of prepositions (حسن، ١٥٥/٢، الزمخشري ٢٥٧ ب، الصميري ١٩٨٢/١: ١٠٥، ١٠٩، الأنصاري ١٩٧٩، ٦٧٨).

It is not a secret that each preposition has its own meaning. This feature modifies the verb meaning according to the noun that comes after the preposition. Thus, each verb could have more than one meaning due to the preposition attached to. In this regard (١٩٩٧: ٣٥٨ الأصفهاني) (says that wanting or being interested in something as in the following Quranic verse:

﴿إِنَّا إِلَى اللَّهِ رَاغِبُونَ﴾ (التوبة: ٥٩) [Ali ٩:٥٩] "to Allah do we turn our hopes!" (that would have been the right course)", or if it is said being uninterested in something or interested in asceticism as in the following verse [Ali ٢:١٣٠] "And who turns away from the religion of Abraham"

﴿وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ﴾ (البقرة: ١٣٠) (أبو موسى، ٢٩٨-٢٩٦: ١٩٨٨). Consequently, the meaning of the phrasal verb has been changed because of the change of the preposition attached to that verb, i.e., the preposition (إلى) has changed the meaning of the verb (راغب) into the contrary uninterested in (يَرْغَبُ عَنْ). Such an effect is attributed to the preposition itself rather than the verb (الخطابي، ٣٢: ١٩٩١).

Another example is the verb (بعث) which could be transitive by means of (على، في، إلى، من، اللام)، thus, in turn one can find different meanings attached to this verb as in the following Quranic verse:

﴿ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَى قَوْمِهِمْ فَجَاءُواهُمْ بِالْبَيِّنَاتِ﴾ (يونس: ٧٤) [Ali ١٠:٧٤] "Then after him We sent (many) messengers to their peoples: they brought them Clear Signs" which refers to the fact that the sending of prophets, to their nations, has started after the sending of Nooh, Saleh, Ibrahim, and Shuaeb (peace be upon them) (الدينوري، ١٩٧٣: ٥٦٦-٥٧٦). The same verb (بَعَثْنَا) has gained another meaning by means of حرف الاستعلاء (supreme preposition) as in the following Quranic verse:

﴿فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَفْعُولًا﴾ (الإسراء: ٥) [Ali ١٧:٥] "When the first of the warnings came to pass, We sent against you Our servants given to terrible warfare: They entered the very inmost parts of your homes; and it was a warning (completely) fulfilled" to indicate a matter of harm and destruction.

(بَعَثْنَا) is achieved by the supreme preposition which implies obsession as Allah Almighty saying:

﴿لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ﴾ (الأعراف: ١٦٧) [Ali ٧:١٦٧] "that He would send against them, to the Day of Judgment, those who would afflict them with grievous penalty". However, the verb could be transitive by the purview particle "اللام" as in Almighty saying:



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٣٥. [Ali ٢:٢٤٧] (البقرة: ٢٤٧) (إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا) "Allah hath appointed Talut as king over you" which refers to the idea of sending the best prophet to them and for the sake of them. Transitivity could also be done by means of the adverbial particle (في) as in the following Holy verse:

٣٦. هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ [Ali ٦٢:٢] (الجمعة: ٢) "It is He Who has sent amongst the Unlettered a messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom, - although they had been, before, in manifest error". This use of this adverbial particle refers to the concept of sending a well-known one who lives among them and not ambiguous one (٧١/٣/: ١٩٨١، الحنفي). The aforementioned meanings of the verb (بَعَثَ) are attributed to the diverse use of different prepositions used with it.

The transitivity of a verb could be done by more than one preposition and thus, such a change in the meaning of that verb could be rare and uncommon. This scarcity of such a use leads to committing errors by some linguists because of the multi-use of many prepositions with some verbs to indicate different meanings (٥١٦/٢: ١٩٨٣، الأندلسي).

Grammarians have two viewpoints in referring to the transitivity of an adverb by a particle that is not part of the original use or form of the verb and they are:

**A. Kuffians** and their advocates state that the replacement of some prepositions with the same verb would change the meaning of the verb like 'في' to mean 'على' or the reverse. (الدينوري ١٩٧٣: ٥٧٦-٥٦٦) is considered as one of the first from Arab linguists who referred to this interchange. He tried in his book 'مشكل تأويل القرآن' to focus on this phenomenon under the heading 'the effect of some prepositions of adjectives' (A.H ١٣٨٢، عبد الحميد). Later, some other grammarians have published books on the original meanings of the prepositions and the other new meanings created by adding such prepositions to verbs (١٤٠٦، الزجاجي، ٩٣، ٣٦٢<sup>nd</sup>ed.- ٧٤ : ٢ الهروي، ١٩٩٣: ٢٨٣ الرمانى، ١٩٦٨: ٣٦، ٤٣٤، ٢٩٧، ٢٢٢، ٢<sup>nd</sup>ed، المالقي، ١٤٠٥، ٨٧، الأنصاري، ١٩٧٩: ٦٧٨، ٢٧٧-٢٨٨).

**B. Bassrian** and their proponents support the point of view that the verb implication of another meaning is achieved by means of a preposition (٢٦٢-٢٦٤/٢: ١٩٧٣، البطليوسي، ١٩٨٣: ٤٦، بن جني، ١٩٨٣: ٣٠٦-٣١١، الجوزية، ب.ت: ٢١//٢، المرادي، ١٩٨٣).

In another place, (٣٥٨، ٣٧٣: ١٩٦١، الأصفهاني) states clearly the transitivity of the verb 'راغ' once by the preposition 'إلى' and another time by the preposition 'على' as in saying 'ورأغ فلان إلى فلان' i.e. someone inclined to someone else by cheating. Also, consider the following ayah:

٣٧. [Ali ٥١:٢٦] (الذاريات: ٢٦) (فَرَاغَ إِلَى أَهْلِهِ) "Then he turned quickly to his household".

٣٨. [Ali ٣٧:٩٣] (الصافات: ٩٣) (فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ) "Then did he turn upon them, striking (them) with the right hand", which means 'having a tendency to'.

## ٤، ٤، ٢. Efforts of Arab Linguists in Studying Transitivity of Verbs

الزمخشري is the first and the best scientist who studied the rhetorical secrets of the prepositions of the transitive verbs in his book (الكشاف). Rhetoricians classified rhetoric research into three sciences; one of them is called 'hidden rhetoric' (٣/٢٣٧، ب.ت).

The first sign on verb's transitivity by means of prepositions is Al-kataby's (الخطابي) saying " or في" depart from each other in some places as in:

٣٩. (أَخَذْتُ مِنْهُ مَالًا) (I took money from him) or as in:

٤٠. (أَخَذْتُ عَنْهُ عِلْمًا) (I took knowledge from him)



or saying

٤١. (سمعت منه كلاماً)

to indicate (hearing directly from his mouth),

or

٤٢. (سمعت عنه حديثاً) to implicate (I was from others) to indicate indirectness (١٩٩١:٣٢) (الخطابي: ١٩٦١:٣٧٤) says in the transitivity of the verb ( seeing

الرؤية) a. if it is transitive into two verbs, it means 'knowledge' as in the following Holy verse:

٤٣. [Ali ٣٤:٦] (سيا: ٦) (وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ) "And those to whom knowledge", b. if it is transitive by (إلى), it would implicate the meaning of (take into consideration) as in:

٤٤. [Ali ٢٥:٤٥] (الفرقان: ٤٥) (أَلَمْ تَرَ إِلَىٰ رَبِّكَ) "Hast thou not turned thy vision to thy Lord?", and as in the following holy verse:

٤٥. [Ali ٤:١٠٥] (النساء: ١٠٥) (بِمَا أَرَاكَ اللَّهُ) "as guided by Allah", to indicate Allah's teaching and defining (الجوهري: ١٩٨٢: ٤٢/١).

In another place, أبو موسى (١٩٨٨: ٢٣٧/٣) refers to the transitivity of the verb (يجري) by means of (إلى or اللام) when interpreting the holy verse:

٤٦. [Ali ٣١:٢٩] (لقمان: ٢٩) (وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى) " that He has subjected the sun, and the moon (to his Law), each running its course for a term appointed...." to indicate continuity of action to its destination or to a certain place or moment. He (Ibid) tries to point out that verb transitivity by the prepositions (إلى or اللام) reflects a difference in the meaning of the verb in relation to the preposition attached to.

This difference could be seen as in the following Holy verse:

٤٧. [Ali ١٧:١٩] (الإسراء: ١٩) (وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ) "Those who do wish for the (things of) the Hereafter, and strive therefor with all due striving, and have Faith...." Or in saying:

٤٨. [Ali ٦٢:٩] (الجمعة: ٩) (إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ) "When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah...". in the first holy verse there is a call to work for the sake of the second life and to be ready, while in the second holy verse, there is a call for praying (الخضري: ١٩٨٩: ١١).

أبو موسى (١٩٨٨: ٢٩٦-٢٩٨) continues in his illustration on the verb transitivity when interpreting the holy verse:

٤٩. [Ali ٥٠:٦] (الإنسان: ٥-٦) (إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا عَنَّا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا) "As to the Righteous, they shall drink of a Cup (of Wine) mixed with Kafur,- A Fountain where the Devotees of Allah do drink, making it flow in unstinted abundance". In the aforementioned holy verse, the verb (يَشْرَبُ) drink) is transitive by means of (مِنْ) in (يَشْرَبُونَ مِنْ كَأْسٍ), and in the second verse by means of (الباء) in (يَشْرَبُ بِهَا عِبَادُ اللَّهِ), in this concern, (Ibid) says when the verb (يَشْرَبُ) becomes transitive by means of the initial preposition (مِنْ), asserts the idea that glass is the direct goal and its ultimate intention, whereas in the second verse the verb becomes transitive by means of affixing letter (بِهَا) which refers to the idea of closeness to indicate reference to paradise (Ibid).

الرازي (ب. ٢/٣٥) interprets the following ayah:

٥٠. [Ali ٢:٣] (البقرة: ٣) (الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ) "Who believe in the Unseen" (الآيمان) becomes transitive by means of (الباء) to implicate believe (الصدق). (الباء) as a letter is used to indicate accompany, believe, affixing (Ibid).

الرازي (ب. ٣/٢٣) mentions the difference in making the verb (تاب) transitive by means of (على or إلى) when interpreting Allah saying in the following:

٥١. [Ali ٢:٣٧] (البقرة: ٣٧) (فَتَلَقَّىٰ آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ) "Then learnt Adam from his Lord words of inspiration, and his Lord Turned towards him; ". Repenting is a term indicates a

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process takes place between Allah almighty and the Man as a slave. This repenting means the return of the slave to his God. While addressing this term to Allah, means Allah has given a gift to that slave (Man). In another place, the Holy Quran refers to the greatness and mercy of Allah by accepting their repentance as in:

**٥٢.** (النساء: ١٧) [Ali ٤: ١٧] "Allah accept the repentance of those who do evil in ignorance....", to refer to Allah open doors of mercy to sinners. The supreme preposition (على) indicates Allah word (promise) to sinners to accept their repentance because Allah can never violate the promise given to them (sinners) (الخصري: ٩٧). Also, الرازي (ب.ت. ٣/١٧٦) continues in elaborating on the transitivity of the verb (الإحسان) as in the following:

**٥٣.** (النساء: ٣٦) [Ali ٤: ٣٦] "and do good- to parents....." by adding (إلى) to add two meanings a. to do good to your parents b. recommending to be merciful with parents. (إلى) indicates affixing and addressing by referring to being 'good' and 'giving' as they are attached to mercy. الرازي (ب.ت. ١٣/١٦) mentions the transitivity of the verb once by (إلى) or (إلى) as in:

**٥٤.** (الأنعام: ٧٩) [Ali ٦: ٧٩] "I have set my face, firmly and truly, towards Him Who created the heavens and the earth....", this perfect expression is done on a purpose not haphazardly, instead of saying 'وَجَّهْتُ وَجْهِي إِلَى الَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضِ', to implicate one meaning which is the intention of heart to worship Allah as the only God and resorted from (إلى) to (إلى) as a vivid evidence on the oneness.

الأندلسي (١٩٨٣: ٥١٦/٢) explains the transitivity of the verb (الإنزال) once by (إلى) and another by (على) when interpreting the following ayah:

**٥٥.** [Ali ٣: ٨٤] Say: "We believe in Allah, and in what has been revealed to us....." or as in:

**٥٦.** [Ali ٢٩: ٥١] (العنكبوت: ٥١) "أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ." He (Ibid), states that the intended meaning behind using (على) is to the fact that the speech is between Allah and the prophet (peace be upon him and his household) with no means. While using (إلى) indicates the idea that the prophet (peace be upon him and his household) is himself delivering the message to people as in the following holy ayah:

**٥٧.** [Ali ١٦: ٤٤] (النحل: ٤٤) "وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ." and We have sent down unto thee (also) the Message; that thou mayest explain clearly to men what is sent for them, ".

عاشور (٢٩١/١: ١٩٨٤) comments on the meanings added by the prepositions to the verbs attached to them as in the following Holy verse:

**٥٨.** (وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنُوا وَإِذَا خَلَوْا بِشَبَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ)

[Ali ٢: ١٤] (البقرة: ١٤) "When they meet those who believe, they say: "We believe;" but when they are alone with their evil ones, they say: "We are really with you: We (were) only jesting."

He (Ibid) asserts that the verb (خَلَوْا) can be transitive by means of (إلى، مع،) but with no implication. He adds that the verb (خَلَوْا) could have another meaning by means of (إلى) to indicate 'end to' or to mean no harm could happen to you as an addressee.

### ٤, ٤, ٣. Secrets of Transitivity of Verbs in the Holy Quran

#### ٤, ٤, ٣, ١. Verb (دخل)

The verb دخل (get in) has different manifestations according to the preposition with which it becomes transitive. In addition, it could be transitive by itself as in the following Holy Quran:

٥٩. (وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ) (الكهف: ٣٥) [Ali ١٨:٣٥] "He went into his garden in a state (of mind) unjust to his soul" or as in the following:

٦٠. (قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا) (النمل: ٣٤) [Ali ٢٧:٣٤] "She said: "Kings, when they enter a country, despoil it" (الأصفهاني: ٣٠٩، ١٩٦١).

'Getting in' is the contrast of 'getting out' (الدخول والخروج نقيضين), this fact lies in the idea that 'Influence the body in the body or place is like a house and walled mosque' as Ibn Ashur says (٢/٢٧٥، ١٩٨٤: بن عاشور). When the verb (الدخول) becomes transitive with (على), the supreme preposition refers to the height of place (see ٤، ٤. p. ١٠).

(البطلويوسي ١٩٧٣: ٢/٢٨٢) inspires the transitivity of the verb (الدخول) in the Koran as in the following:

٦١. (وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا) [Ali ٣:٣٧] (آل عمران: ٣٧) "To the care of Zakariya was she assigned. Every time that he entered (Her) chamber to see her, He found her supplied with sustenance.....". The preposition (على) in the aforementioned ayah indicates the height of the place Mariyam (peace be upon her) was in. In another ayah, (على) has been used to assert the same purpose of getting in as in:

٦٢. (يوسف: ٥٨) [Ali ١٢:٥٨] "Then came Joseph's brethren: they entered his presence, and he knew them, but they knew him not", and:

٦٣. (يوسف: ٦٩) [Ali ١٢:٦٩] "Now when they came into Joseph's presence, he received his (full) brother to stay with him". This ayah refers to (يوسف) Joseph's rising status, and the Hardship and difficulties Joseph's brothers faced to reach and access to him.

While in the following Holy verse:

٦٤. (المائدة: ٢٣) [Ali ٥:٢٣] (المائدة: ٢٣) (قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَانْكُمُ غَالِبُونَ) (But) among (their) Allah-fearing men were two on whom Allah had bestowed His grace: They said: "Assault them at the (proper) Gate: when once ye are in, victory will be yours; ", the superiority demonstrates mastery, oppression and dominance. At the same time, he asks the interlocutors with more endurance and patience to meet the enemy. Context has revealed the desire of these two men who Allah has blessed them to encourage their people to fight the enemy through the expression of superiority preposition (على), and through confirming their promise with victory and prevail over the enemy as their saying narrated by the Quran as in the following:

٦٥. (المائدة: ٢٣) [Ali ٥:٢٣] (المائدة: ٢٣) (ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَانْكُمُ غَالِبُونَ) "Assault them at the (proper) Gate: when once ye are in, victory will be yours; (Ibid).

#### ٤، ٤، ٤. Conclusions

١. Both English and Arabic languages have Ph vs. In English they are called phrasal verbs whereas in Arabic are called transitive verbs.

٢. English Ph Vs are classified into transitive (separable & inseparable) and intransitive. Whereas in Arabic are called transitive verbs which, in turn, are divided into transitive by itself and transitive by means of particles including prepositions and adverbs.

٣. English grammarians define a Ph V as an association between a verb precedes a preposition or an adverb. While Arabic grammarians define a Ph V as the verb that influences one, two or three objects with or without prepositions and, in turn, leads to transitivity of verb.

٤. In English the particle or the preposition is a must to make a phrasal verb, whereas in Arabic the verb could be a phrasal verb by itself as in (الزلزلة: ٢٠) [Ali ٨٩:٢٠] (وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا) "And ye love wealth with inordinate love! "

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(النمل: ١٠) (الدينوري، ١٣٨٢ هـ: ٣٩٤ - ٤١٥) [Ali ٢٧: ١٠] "Now do thou throw thy rod!" (وَأَلْقِ عَصَاكَ)، the two verbs "تحبون" and "ألقى" are transitive verbs reached their objects without prepositions.

٥. Transitive verbs in the Holy Quran gain different meanings according to the prepositions attached to them, and the same is in English.

٦. In Arabic, various meanings of the same preposition add new meanings to the same verb to the extent it changes meaning to the reverse see (e.g. ٦٥.p. ٢٠).

٧. In the Holy Quran, prepositions are used rhetorically to achieve a certain goal that never be achieved by means of another one (alternative preposition).

٨. In English, some phrasal verbs are used without an object and others are used with an object. When the object is a noun phrase, one can usually put it before or after the particle. As the object pronoun, it could put before the particle.

٩. After a phrasal verb we can also use a gerund or a clause. One can not usually put clauses or very long phrases between the verb and the particle.

١٠. Phrasal verbs such as put off or leave out often used in informal situations rather than other verbs with similar meanings such as postpone or omit which may sound more formal.

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