

الافعال السببية في القرآن الكريم: تحليل دلالي

Causative Verbs in the Holy Quran :A Sematic
Analysis

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المخلص

يحاول هذا البحث تقصي التراكيب السببية في القرآن الكريم. ان لدراسة التراكيب السببية اهمية كبيرة نظراً لتعقيدها بالإضافة الى حقيقة ان فهم التراكيب السببية يقود الى فهم تراكيب الجملة ككل. وان الخطاب القرآني يتميز بخصائص لغوية (صرفية ونحوية ودلالية و بلاغية) تختلف عن الانواع الاخرى من الخطاب العربي. انموذج كيمل وفيرهاكن 1994 حيث يقوم بتحليل دلالي لأنواع الافعال السببية المستخدمة في القرآن الكريم. وتفترض الدراسة بان التراكيب السببية المادية المباشرة هي الاكثر استخداماً ومن خلال التحليل تم اثبات هذه الفرضية.

Abstract

This paper endeavors to investigate causative constructions in the Holy Quran. The study of causative structures is of great interest due to their complexity as well as the fact that the understanding of causatives leads to the understanding of clause structure as a whole. Quranic discourse is characterized by linguistic features (morphological, syntactic , semantic, and rhetorical) that are different from other types of Arabic discourse. This paper, adopting Kemmer and Verhagen (1994)'s model, analyses the semantic causative types used in the Holy Quran. It postulates that the direct physical causation represents the most widely used type. Throughout the analysis, the hypothesis is validated.



1- Introduction

All languages use different ways to show causation. In most languages there are lexical causative forms such as ' rise – raise , lie – lay , sit – set ' in English. Some have morphological inflections that change the verbs into their causative forms as, jalsa 'sit' ?ajlasa 'make sit' in Arabic. Some languages use periphrasis, idiomatic expressions or auxiliary verbs(Wikipedia).

In causative constructions, somebody makes somebody else do something or brings about a change in a state. English does not regularly show causation through morphology i.e. there is no causative morpheme except the –en suffix which is added to turn adjectives into causative verbs, as light –lighten ' made light'. Causation in English is expressed either periphrastically as in (1) or conflated with the resulting event or state in the semantics of the verb as in (2).

(1) I made Ahmed paint the house.

(2) John killed the burglar. (cause to die)

Causative verbs involve at least two arguments: one denoting the causer and one denoting the caused state or event. Alexander (1988 : 247) assures that the causative is similar to the passive in that the focus is on the result or what is done to someone or something.

(3) a. My car is being serviced.

b. I am having my car serviced.

Users of language manipulate the causative or the passive when they may not know or do not need to name who performs the action. But the causative differs from the passive in that the causative is used to stress the fact that the interlocutors cause someone else to do the action.

To Washio (1993 :45) the causative and the passive meanings can be conveyed by the same form, as in:

(4) John had his watch stolen by Mary.

This sentence can be interpreted at least in some contexts as having two senses: one is the causative, that 'John had Mary steal the watch'. The other is the passive, namely, 'John's watch was stolen by Mary'.

Traditional views to causative constructions, like Comrie (1976: 303) cited in Kemmer and Verhagen (1994: 116), were that they result from " the compression of an underlying complex structure with embedding into a derived structure simplex sentence." This means that larger or complex structures are reduced to simpler ones. On the contrary, the cognitive view regards causative constructions as extensions of simpler kinds of expressions rather than reductions from more complex structures. The causatives of intransitive, for example:

(5) I made Mary cry.

are viewed as shaped on simple two-participant clauses, like ' I ate the cake ' and the causatives of transitive:



(6) He had the mechanic repair the car.

are seen as modeled on simple three-participant clauses, as ' I gave Mary a flower.'

In short, causative constructions are built from simpler structures in that they relate to more basic clause types. This is also the case in Arabic where causative forms are morphologically derived from the basic root of the trilateral verb.

2- Causatives in Arabic

In Arabic, verbs are formed through a system known as derivation. Words are derived from a stem composed of three consonants. They are known as radicals. The letters of radicals are " fa ay lam ". This string of consonants denotes the general idea of a verb meaning " to act" or "to do " from which more complex words are derived. There are ten patterns of the Arabic verb that are systematically related to the basic root f- - l. Ford (2009:1) states that this basic trilateral root is the source from which all causatives are derived. Thus, causatives in Arabic are all morphological, unlike English , as shown before, which contains lexical and analytic causatives. There are three causative forms in Arabic, they are :

2-1 The ablaut (Form I) [faʕala]

From the basic root, a variety of causatives may be derived. This variety is called ablaut by Hallman (2006 :6) where a change of the second vowel from (a, i, u) to / a / in the causative form. Thus the template of the ablaut is [c1 a c2 a c3 a]. This basic Form I contains both transitive and intransitive verbs. Intransitive verbs are of two types: unaccusatives and unergatives. The unaccusatives are stative verbs whereas the unergatives refer to active verbs or happenings that occur to the person without his deliberate act. Thus, the unaccusative may be transformed into an ablaut, while the unergatives cannot (Ford, 2009: 3). This is not the case in English where the unergatives refers to the verb whose subject is consciously responsible for the action and if not then the verb is unaccusative. Shibatani and Pradeshi (2001:137) call these verbs as active and inactive intransitive respectively, and unlike Arabic, both permit causativization, like:

- (7) a. The vase broke. (inactive)**
- b. Tom made the vase break. (causative)**
- (8) a. Jane ran. (active)**
- b. Tom had Jane run. (causative)**

In an attempt to justify the possibility of the unaccusative rather than the unergatives class to change into an ablaut, Hallman (2006 :11) assures that the unergative verbs, like 'laugh' , 'sneeze' are hidden transitive as these verbs imply a direct object incorporated in the verb as ' laugh a laugh 'and ' sneeze a sneeze '. So the ablaut has selectional restrictions to accept only intransitive verbs represented by the unaccusatives only.



Basic

Ablaut

- (9) a. hazina (be sad) → hazana (make sad) (حَزَنَ)
 b. haruma (be prohibited) → harama (prohibit) (حَرَّمَ)
 c. farasha (spread out) → farasha (spread s.th. out) (فَرَشَ)

(10) (صَرَفَ اللَّهُ قُلُوبَهُمْ) (127) سورة التوبة، الآية: (Khan:2009) (9 : 127)
turn away [from the truth])

In the examples (9 a and 9 b) the shift from the basic Form I to the causative is clear through the change of the middle vowels /i/ and /u/ to /a/ whereas there is no vowel change in (9 c) as the vowel /a/ exists in both forms. Ford (2009: 2) maintains that one cannot decide whether it is basic Form I or the causative from isolation. Thus, the entities accompanying the verb are important to distinguish the basic form from the causative one.

(11) a. **falata l-kalb-u**
 get-loose the dog-NOM.

'The dog got loose' (فَلَّتْ الكَلْبُ)

b. falata l-walad-u l-kalb-a (فَلَّتْ الولدُ الكَلْبُ)
 get-loose the child-NOM. the dog- ACC.

'The child let the dog loose. '

To Hallman (2006: 3) the vowel in the causative is consistent i.e./a/. This means that the vowel in the unaccusative is lexically determined whereas the vowel of the causative form denotes causativization. Fassi Fehri (1987 cited in Hale and Keyser,1998: 32) describes the change from intransitive unaccusative to causative as apophonic causativization which involves a morphological addition.

2-2 The Geminate (Form II) [faʕʕala]

The geminate causative is formed by doubling the second consonant taking the template [c1 a c2 c2 a c3]. Hallman (2006: 8) states that geminate causatives may be derived from the same root from which many ablaut causatives are formed. Ford (2009: 1) mentions that the vowel pattern of Form II would be [a-a-a]which can be expressed as [fa ʕʕala] Form ʕ → [faʕʕala] Form II.



Basic	Form II
(12) a. hadima (fall into ruins)	→ haddama (ruin) (هَدَّمَ)
b. khariba (be destroyed)	→ kharraba (destroy) (خَرَّبَ)
c. waṣala (arrive)	→ wassala (accompany) (وَصَّلَ)
d. samina (be fat)	→ sammana (fatten) (سَمَّنَ)

The causative form implies a sense of intensity and repetition or step by step execution. In addition to causative meaning, Form II contains denominative verbs which denote the meaning of making or doing or being occupied with the thing expressed by the noun which is derived from as: "khayyama" 'to pitch a tent', "jayyasha" 'to collect an army' (Wright, 1996: 32).

To distinguish denominative verbs from causative verbs, Al-Dubaian (2005: 71) confirms that denominative verbs are derived from nouns that lack base verbs as "jayyasha" 'make an army' a denominative verb which is formed from the noun "jaish" 'army'. In contrast, a causative verb is not derived from a noun as "raqqaṣa" 'cause to dance' which is derived from the basic form "raqaṣa" 'dance' not from the noun "raqṣ". Unlike ablaut, which applies only to unaccusative class, gemination can apply to unergative as in (13); transitive as in (14).

- (13) a. dhahika (laugh) → dhahhaka (make s. o. laugh) (ضَحَّكَ)
- b. nama (sleep) → nawwama (make s. o. sleep) (نَوَّمَ)
- (14) a. darasa (study) → darrasa (teach s. o. s. t.) (دَرَّسَ)
- b. kataba (write) → kattaba (make s. o. write s. t.) (كَتَّبَ)

The valency-increasing process of the causatives which turns the intransitive into transitive, like the ablaut, also changes the transitive into ditransitive. The two objects are in the Accusative case, the causee is primary and the patient or the theme is secondary object, as in (15).

- (15) a. سورة العنكبوت, الآية: 63 (مَنْ تَوَلَّى مِنَ السَّمَاءِ مَاءً) 'who made descend from the sky rain' (Ali:1983) (29: 63)
- b. fahamm-tu-hu d-darsa (فَهَّمْتَهُ الدَّرْسَ) 'I made him understand the lesson.'



Gemination, like ablaut, cannot apply to ditransitive verbs nor to transitive verbs that are derived by ablaut. Ford (2009: 5) assures that a causative cannot be derived from an already derived causative. He (ibid) adds that in spite of the broad derivation system of Arabic language, it allows only for one application.

2-3 Form IV [ʔafʕala]

This variant of causative is formed by prefixing 'ʔa' to basic Form I and as a result the first vowel is elided. *Sā* [faʕala] Form I becomes [ʔafala] Form IV, as "jalasa" 'to sit down' becomes "ʔajlasa" 'to make s. o. sit down'; "nazala" 'to come down or descend' becomes "ʔanzala" 'to bring s. o. or s. t. down'; "thahaba" 'go away' becomes "ʔathhaba" 'cause to go away' (Wright, 1996: 32 and Fischer, 2002:99).

Hale and Keyser (1998: 35-36) state that causatives are derived from basic roots not from derived verbs, as the causative "ʔahzana" 'to sadden' or 'make s. o. sad' can be derived from the intransitive root "hazina" 'to be sad' not from the transitive "hazana" 'was sad' i.e. the ablaut since it is a derived form. Let's consider the following example:

(16) سورة القدر, الآية: 1 (إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ)

'Verily, We have sent it (this Quran) down in the Night of Al-Qadr
'Decree' " (97: 1)

3- The Three Forms Compared

Arabic causative morphology shows overt derivation and zero derivation in forming the three causative forms. They apply only to basic roots in that derived forms cannot be causativized and with some basic roots, three varieties of causatives can be derived from the same root. Ford (2009: 3) gives the following example.

(17) hazina 'to be sad' → hazana 'make s. o. sad' Ablaut (Form I)
→ hazzana 'make s. o. sad' Form II
→ ʔahzana 'make s. o. sad' Form IV

Causatives cannot be formed from a derived verb. Hale and Keyser (1998: 33) cite Fasssi Fehri's generalization for Arabic language that "derivational causativization is limited to one application." Thus, the causative "hazzana" 'make s. o. sad' is not derived from the ablaut.



Ablaut

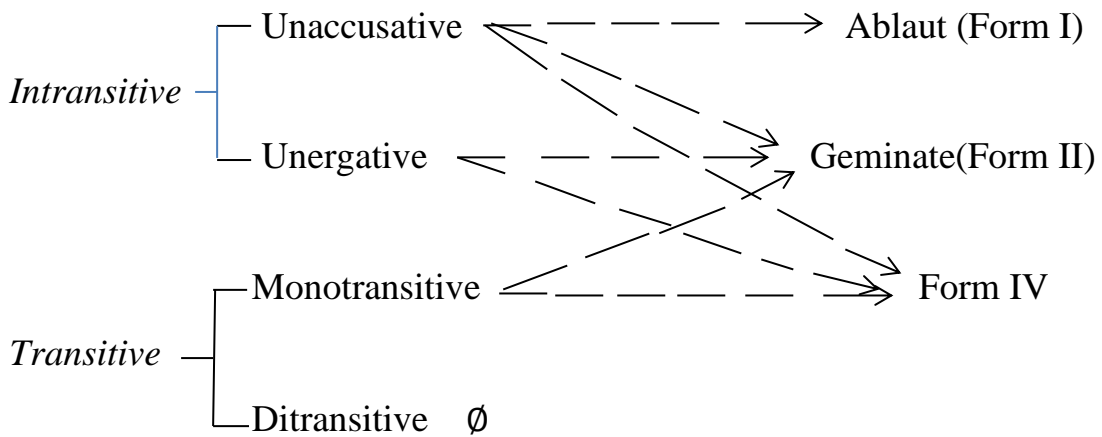
Form II

(18) a. hazana ' make s.o. sad' → * hazzana ' cause s.o. to make s.o. sad'

b. hadama 'ruin' → * haddama ' cause s.o. to ruin s.t.'

To explain this, Ford (2009: 5) mentions that though Form II and Form IV can render ditransitive structure, they do not apply to an ablaut as their input because the resulting construction has too many arguments and the transitivity of the verb may be only increased once from the basic root.

The derivation operation may be diagrammed as follows:



As shown by the diagram above, the Ablaut [faʕala] can be derived from unaccusative intransitive basic root, whereas the Geminate [faʕʕala] and Form IV [ʔafʕala] can be formed from unaccusative, unergative and mono transitives. But ditransitives cannot be the input of any causative type in Arabic language.

There are some exceptions. It should be borne in mind that not all unaccusative verbs can be changed into an Ablaut, as in "waʕala" 'arrive' → *"waʕala" 'cause to arrive"; "khala" 'be vacant' →*"khala" ' cause to vacate'. And when a verb can be used both transitively and intransitively, gemination cannot be applied to it, as in "falata" ' be released'→"falata" ' release s.t.' , but not*"fallata" 'cause s.o. to release s.t.'(Hallman, 2006:13-20).

Due to such different causative forms that exist in Arabic, one may inquire whether there are semantic differences among them, especially the case where three variants can be derived from the same root as in (17). Wright (1996: 34) and Ford(2009: 8) mention that these variants have different meanings in some cases, but in others they are the same. Ford



(ibid) adds that there are minute differences that would not be clearly expressed in English dictionaries. Especially with the Holy Quran ayas, there are differences in meaning due to the subtle use of words and grammar. Now let's consider the following examples provided by Al-Samara?i (2006: 58-66).

(19) karrama vs. ?akrama

"karrama" 'exalt' is used to describe more significant and permanent events, as (وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ) الآية:70 'We have honoured the sons of Adam'(17:70) due to the reverence of Adam. But "?akrama" 'to treat with hospitality ; 'honour' is used for financial reward, as in ' Now, as for man, when his Lord trieth him, giving him honour and gifts' (89:15) which denotes rewards by money.

(20) wassa vs. ?awsa (سورة الفجر, الآية:15) فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ

"wassa" 'to enjoin' describes more important actions as it is used for more moral and religious events while "?awsa" is used for secular affairs, as in ' We have enjoined on man kindness to parents' (29:8) (سورة العنكبوت, الآية:8) (وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا)

سورة النساء, الآية:11 (يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ)

'Allah [thus] directs you as regards your children's [inheritance]: to the male, a portion equal to that of two females' (4:11)

(21) nazzala vs. ?anzala

"nazzala" 'to descend down' expresses the revelation of the Holy Quran which is descended down gradually for a period of 23 years while "?anzala" reveals sending down at once and this refers to the revelation of other Books rather than the Holy Quran.

سورة آل عمران, الآية:3 (نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ)

' It is He who sent down to thee [step by step], in truth , the Book, confirming what went before it ; and he sent down the law [of Moses] and the Gospel [of Jesus] before this'.(3 :3)

(22) najja vs. ?anja

"najja" 'to set at liberty ; to save ' is used to portray slowness in saving or setting someone at liberty while "?anja" denotes faster riddance of adversity and distress.

سورة البقرة, الآية:49 (وَإِذْ أَنْجَيْنَاكُم مِّنْ آلِ فِرْعَوْنَ يَشُومُونَكُم سُوءَ الْعَذَابِ)

سورة البقرة, الآية:50 (وَإِذْ فَرَقْنَا بِكُم الْبَحْرَ فَأَنْجَيْنَاكُم وَأَغْرَقْنَا آلَ فِرْعَوْنَ)



' And remember, We delivered you from the people of Pharaoh : They set you hard tasks and punishment.' (2: 49)

'And remember, We divided the sea for you and saved you and drowned Pharaoh's people.' (2 :50)

When salvation does not take up long time, Allah uses "?anja" in contrast to "najja" which is used in the case where staying with Pharaoh lasts for longer time.

3- The causatives in the Holy Ayas

3-1 The Ablaut [faṣala]

a-"balagha" ' receive ; have'

سورة الكهف, الآية:76 (قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا) (18 :76)

'then wouldst thou have received[full] excuse from my side.' (Ali, 1983)

' you have received an excuse from me.'

b- "jaṣala" ' to impose / inflict s.t.'

سورة الانعام, الآية:25 (وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ) (6:25)

'We have thrown veils on their hearts, so they understand it not.'
(Ali,1983)

c-"khatama" 'seal s. t. off '

سورة البقرة, الآية:7 (حَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ) (2:7)

'Allah hath set a seal on their hearts and on their hearing' (Ali, 1983)

d- "khasafa" ' cause s. o. to be buried into the ground'

سورة النحل, الآية:45 (أَفَأَمَّنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ) (16: 45)

'Do then those who devise evil [plots] feel secure that Allah will not cause the earth to swallow them up.'
(Ali, 1983)

e- "ṣarafa" 'divert ; cause to turn s. o./s.t. away'

سورة آل عمران, الآية:152 (ثُمَّ صَرَفْنَا عَنْهُمْ غِيبتَهُمْ لِيَبْتَلِيَهُمْ) (3 :152)

'Then did He divert you from your foes in order to test you' (Ali, 1983)

f- "dharaba" 'cause or impose s. t. on s. o.'

سورة الكهف, الآية:11 (فَصَرَبْنَا عَلَى آذَانِهِمْ) (18 :11)



'Then We draw [a veil] over their ears [so that they heard not] (Ali,1983)

'Then We caused them to fall into a deep sleep' (Khan, 2009)

g- "ṭaba ʿa" '(of God) to seal off s.o.'s heart'

(40:35) سورة غافر, الآية: 35 (كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ)

'Thus doth Allah, seal up every heart of arrogant and obstinate transgressors.' (Ali,1983)

h- "qathafa" 'to strike terror in s.o.'s heart'

(33: 26) سورة الاحزاب, الآية: 26 (وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ)

'And Allah cast terror in their hearts." (Ali, 1983)

i- "kataba" 'to bind /oblige s.o. to do s.t.)

(58:22) سورة المجادلة, الآية: 22 (أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ)

'For such He has written faith in their hearts." (Ali,1983)

'In whose hearts God has caused faith to become entrenched.'
(Mustansir,1989)

j- " labasa" ' make a matter doubtful for s.o.'

(6 : 9) سورة الانعام, الآية: 9 (وَلَكَبَسْنَا عَلَيْهِم مَّا يَلْبَسُونَ)

'and We should certainly have caused them confusion in a matter which they have already covered with confusion.' (Ali,1983)

k- "nazaʿa" 'take s.t. away from s.o. /deprive s.o. from s.t.'

(3 :26) سورة آل عمران, الآية: 26 (وَتَوَّعَجَ الْمَلِكُ مَمْنً)

'and Thou strippest off power from whom Thou pleases.' (Ali,1983)

'and you take away power/authority from whoever you like.'
(Mustansir, 1989)

l- "nazagha" 'cause dissension /a rift among people'

(12:100) سورة يوسف, الآية: 100 (مَنْ بَعْدَ أَنْ نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي)

'[even] after Satan had sown enmity between me and my brothers.'
(Ali,1983)

'After Satan had caused dissension between me and my brothers.'
(Mustansir, 1989)



3-2 The Geminate [fa ʿʿ ala]

a- " thabbata " ' to cause / enable s.o.to stand firm'

سورة هود, الآية:120 (مَا مُنَّيْتُ بِهِ قَوْلَاكَ) (11:120)

'with it We make firm thy heart.' (Ali,1983)

b-"zayyana " ' make beautiful'

سورة الحجرات, الآية:7 (وَزَيَّنَّهُ فِي قُلُوبِكُمْ) (49:7)

'and has made it beautiful in your hearts.' (Ali, 1983)

c- "sarrafa" 'cause s.t. to assume varied form'

سورة الانعام, الآية:46 (أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ) (6:46)

'See how we explain the signs by various [symbols].' (Ali,1983)

d- "tawwaʿa" 'dispose s.o. to do s.t.'

سورة المائدة, الآية:30 (فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ) (5:30)

'The [selfish] soul of the other led him to the murder of his brother.'
(Ali,1983)

e- "ghashsha" 'cover s.o./s.t. with s.t.'

سورة الانفال, الآية:11 (إِذْ يُغَشِّبِكُمُ الْعَاسَ أَمَنَةً مِنْهُ) (8 :11)

'He covered you with a sort of drowsiness to give you calm as from Himself.' (Ali,1983)

f- "massa" 'cause s.o. to experience s.t./inflict s.t.on s.o.'

سورة ص, الآية:41 (أَلَيْسَ لِي مَسِي الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ) (38:41)

'The Evil one has afflicted me with distress and suffering.' (Ali,1983)

g- "makkana" 'give s.o. possession/control/power'

سورة يوسف, الآية:56 (وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ) (12:56)

'Thus did We give established power to Joseph in the land.' (Ali,1983)

'Thus We caused Joseph to be established in a position of authority in the land.' (Khan,2009)

h- "mahhada" 'to smooth s.o.'s path'

سورة المدثر, الآية:14 (وَمَهَّدْتُ لَهُ تَمْهِيدًا) (74:14)



'To whom I made [life] smooth and comfortable.' (Ali,1983)

i- "nazzala" 'to send down'

سورة البقرة الآية: 176 (ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ) (2: 176)

'That is because God has sent down the Book with the truth.'
(Ali,1983)

j- "nakkasa" '[of God] to cause s.o.'s[physical or mental] constitution to deteriorate /degenerate '

سورة يس, الآية: 68 (مَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ) (36:68)

'If we grant long life to any, we cause him to be reversed in nature.'
(Ali,1983)

k- "wassala" 'to continue s.t. uninterruptedly over a period of time'

سورة القصص, الآية: 51 (وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ) (28: 51)

'Now have We caused the word to reach them themselves.' (Ali,1983)

l- "yassara" 'make a path smooth for s.o.'

سورة القمر, الآية: 17 (وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ) (54:17)

'And We have indeed made the Quran easy to understand
and remember.' (Ali,1983)

3-3 Form IV [?af Sala]

a- "?abla" ' [of God] to cause /enable s.o. to show his mettle'

سورة الانفال, الآية: 17 (وَلِيَبْلِيَنَّ الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا) (8: 17)

'in order that He might test the believers by a gracious trial from
Himself.'(Ali,1983)

'so that He might confer on the believers a great favour from Himself.'
(Khan,2009)

b- "?athhaba " '[of God] to cause s.o. to die / perish'

سورة النساء, الآية: 133 (إِنْ يَشَاءُ يُذْهِبْكُمْ أَيُّهَا النَّاسُ) (4 :133)

'If it were His will, He could destroy you, O mankind.' (Ali,1983)

c- "?arhaqa" 'subject s.o. to difficulties'

سورة المدثر, الآية: 17 (سَلِّهِنَّ صُعُودًا) (74 :17)



'Soon will I visit him with amount of calamities.' (Ali,1983)

'I shall force him to endure a painful uphill climb.' (Khan, 2009)

d- "?azagha" ' cause s.o. heart to become crooked'

سورة آل عمران, الآية: 8 (زَبْنَا لَا تُرْغُ قُلُوبَنَا) (3 :8)

'Our Lord "Let not our hearts deviate now." (Ali,1983)

e- "?adha ʿa" '[of God] to deprive s.o. of reward'

سورة آل عمران, الآية: 171 (وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ) (3 :171)

'and in the fact that Allah suffereth not the reward of the faithful to be lost.' (Ali,1983)

'God will not fail to requite the believers.' (Khan,2009)

f- "?a ʿ thara" ' to cause s.o. to find out /discover s.t.'

سورة الكهف, الآية: 21 (كَذَلِكَ أَعْرَضْنَا عَنْهُمْ) (18 :21)

'Thus did We make their case known to the people.' (Ali,1983)

'Thus We disclosed things to them.' (Khan,2009)

g- "?a ʿ jala" 'cause s.o. to leave /abandon s.t. quickly'

سورة طه, الآية: 83 (وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَا مُوسَى) (20 :83)

'[When Moses was up on the Mount, Allah said:] What made thee hasten in advance of thy people, O Moses?' (Ali,1983)

h- "?akrama" 'to treat s.o. with hospitality/ honour'

سورة يوسف, الآية: 21 (أَكْرَمِي مَثْوَاهُ) (12 :21)

'Make his stay [among us] honourable.' (Ali,1983)

i- "?alzama" ' to bind s.o. to s.t.'

سورة الفتح, الآية: 26 (وَأَلْزَمُهُمُ كَلِمَةَ التَّقْوَى) (48 :26)

'and made them stick close to the command of self-restraint.'

(Ali,1983)

'and firmly established in them the principle of righteousness.'

(Khan,2009)

j- "?alāna" ' make s.t. soft '

سورة سبأ, الآية: 10 (وَأَلْهَمْنَاهُ الْحَدِيدَ) (34 :10)



'And We made the iron soft for him.' (Ali,1983)

'We softened iron for him' (Khan, 2009)

k- "?amkana" 'give s.o. power/ control over s.o./s.t.'

سورة الانفال, الآية: 71 (فَأَمَّكُنَ مِنْهُمْ) (8 :71)

'and so hath He given [thee] power over them' (Ali, 1983)

'and He gave [you] power over them' (Khan, 2009)

l- "?anzala" ' to serve as a host'

سورة المؤمنون, الآية: 29 (وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا) (23: 29)

'And say: O my Lord enable me to disembark with the blessing.'

1983) (Ali,

'And say: My Lord, let me land with your blessing in a blessed landing place.' (Khan, 2009)

4- The Analysis

The three forms of Arabic causative verbs are analysed. The analysis includes the perfect and imperfect i.e. past and present causative verbs; active and passive as they occur in the Holy Quran. The model of the Analysis is Kemmer and Verhagen (1994) which classifies causatives semantically. They assure that the relation among participants in a causative event is more important than the semantic roles occupied by the participants. They propose the following types of causatives:

1-Direct physical causation, where the causer affects the causee directly without the interposition of any entity.

2-Indirect physical causation, in which the causer leads to the effected event through the use of physical means.

3-Inductive causation ,in such type, the causee is an agentive who is caused to perform an action following a verbal stimulus presented by the causer.

4- Enablement/ permission , it involves the removal of a barrier that stops the causee from achieving or undergoing the effected event. When the barrier is physical, the causation type is enablement, but when the barrier is social or psychological in nature, it is permission.



The semantic causative types occurred in the data analysed are as in Table (1).

Causation Types	The Verses	Number of occurrences	percentage
Direct physical Causation	3-1(c,d,e,f,g,h,i,j,k) 3-2 (b,c,j) 3-3(b,e,f,i)	16	44.4%
Indirect physical Causation	3-1(b) 3-2(a,e,f,i,k) 3-3(c)	7	19.5%
Inducive Causation	3-1(a,l) 3-2(a) 3-3(a,g,h)	6	16.6%
Enablement Causation	3-2(g,h,l) 3-3(d,j ,k,l)	7	19.5%
Total	36	36	100%

Table (1) The Occurrence of the Types of Causation

As table (1) above shows, the direct physical causation is the most common since it portrays God's power and will in bringing about the effected action. Indirect physical causation and enablement causation come second equally. The Inducive causatives is the least used type in the data under study. The Three causative forms can express the whole semantic types except the Ablaut [fa-ala] Form which cannot express the enablement type.

It is noteworthy that that the structure of the sentence plays a significant role in deciding the type of causation. Kemmer and Verhagen (1994: 121) mention that the differences in structure leads to different types of causation for e.g. ' I moved the chair' and ' I made the chair move.' The first is direct physical causation while the second may involve some means i.e. indirect physical causation. Arabic free word order in addition to the high inflection system results in different types of causation. So the same structure may cover more than one type depending on the context in which it occurs.

5- Conclusion

There are three forms of causatives in classical Arabic, the language of the Holy Quran. They are : Form I or the Ablaut where a vocalic change in the root leads to a causative form i.e. the second vowel /i/ or /u/ which are changed into /a/ ; another variant of causative Form I shows zero derivation where the second vowel /a/ remains the same in both the root and causative form. The second Form II or the Geminate is derived by



doubling the second radical of the trilateral root. The last causative type is Form IV where [ʔa] is prefixed to the root.

In some cases, the root may submit to forming of the three varieties. The different varieties show semantic differences especially in the Holy Quran where each word is used to imply subtle meaning depending on the context and interpretations of the verses, as in the differences between "najja" vs. "?anja" ; "nazzala" vs. "?anzala" and so on.

As far as the semantic types of causation are concerned, the analysis shows that the direct physical type is the most frequent in the verses analysed. The causer is Allah in all the direct physical type. This kind reveals Allah's force in bringing about an event. The [faʕala] form I type encompasses the most majority of direct physical causation, but it does not express the enablement causation type. The other two causative types Form II and Form IV [faʕʕala] and [ʔafaʕala] demonstrate various causative types.

Transliteration ʕ

Arabic	English
ء	ʔ
ث	<u>th</u>
ج	j
ح	<u>h</u>
خ	kh
ش	sh
ص	s
ض	dh
ذ	th
ط	t
ظ	<u>dh</u>
ع	ʕ
غ	gh
ق	q
هـ	h
و	ū
ي	ī



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