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A Linguistic Study of Some Selected Versatile Verbs in the Glorious Qur'an with Reference to their Realization in English

A B S T R A C T

This study investigates the different morphological patterns, syntactic structures and meanings of the selected versatile verbs. 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, three versatile verbs are chosen as the study sample, namely, تَلَا, سَأَلَ and حَسَّنَ. The main findings of this are as follows: firstly, the verb "تَلَا" 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 verbs "حَسَّنَ" and "سَأَلَ" are considered versatile in accordance with their meanings and syntactic structures; that is, they have 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.

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دراسة لغوية لبعض الافعال متعددة الانماط في القرآن الكريم مع الإشارة الى ترجمتهما الى اللغة الإنكليزية

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الخلاصة:

تهدف هذه الدراسة الى التحقق من التغيرات الصرفية والتراكيب النحوية والمعاني المختلفة المتعلقة

بالأفعال المختارة لهذه الدراسة في القرآن الكريم. حيث تم تحليل هذه الأفعال لغوياً لتقديم نظرة شاملة على استخدام وتنوع معاني هذه الأفعال في النصوص القرآنية. تهدف هذه الدراسة الى التحقق من كيفية تأثير السياق على البنية الصرفية والنحوية ومعنى هذه الأفعال. كذلك تهدف الى معرفة كيفية نقل الخصائص اللغوية لهذه الأفعال الى اللغة الانكليزية. لتحقيق هذه الاهداف تستعمل هذه الدراسة منهجاً نوعياً لوصف وتحليل استعمال ومعاني الأفعال المختارة وذلك بالاعتماد على اربع نظريات لغوية. حيث تم اختيار ثلاثة افعال متعددة الانماط كبيانات للدراسة وهذه الأفعال هي تلا و حسّ وسأل. وأهم النتائج التي توصل اليها البحث هي : أولاً : الفعل "تلا" هو فعل يظهر بمعان متعددة ولكن ذو تركيبة نحوية واحدة حيث انه متعدد في جميع الآيات القرآنية المختارة. اما الفعلان "حسّ" و "سأل" هما فعلاّن يظهران بمعان وتراكيب نحوية مختلفة حسب سياقات مختلفة. ثانياً : كل العلاقات التي توجد بين جذور الفعلين ومعانيهما المختلفة تعد علاقة تعدد المعاني لنفس الجذر. ثالثاً : أظهرت الدراسة أن السياق هو العنصر الأكثر تأثيراً على تحديد التراكيب النحوية والمعاني المختلفة للفعلين. واخيراً، بالنسبة للترجمة، بعض هذه الأفعال في بعض الآيات القرآنية نقلت بشكل مكافئ للغة الانكليزية ، وبعضها لم تنقل بشكل مكافئ .

الكلمات المفتاحية : الأفعال متعددة الأنماط ، التغيرات الصرفية ، التراكيب النحوية ، العلاقات المعجمية ، السياق ، التفسير .

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.

1.1 Aims of the Study

1. It aims to investigate the influence of the context on the morphological forms, the syntactic patterns and different meanings of the selected verbs.
2. Moreover, it aims to show the lexical relations between the selected roots and their different meanings.
3. It also aims to investigate how the translators transfer the linguistic characteristics of these verbs into English.

1.2 Questions of the Study

1. How does the context influence the morphological form, syntactic structure and the meaning of the versatile verbs?
2. What are the lexical relations (polysemy and homonymy) exist between the versatile verbs' roots and their different meanings in Arabic?
3. Do the English verbs and structures convey the versatility of Arabic verbs?

2. Theoretical Background

2.1 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 and Fogiel, 2000). 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 grammatical 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).

[2]. He is getting angry. SVC

Quirk et al. (1985) 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).

[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) 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.

2.1 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:

□ وَلَمَّا فَتَحُوا مَتْعَهُمْ وَجَدُوا بِضْعَتَهُمْ.... □ (يوسف: ٦٥) [7]

(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). It indicates such meaning because it is mono-transitive and followed by direct object (مَتْعَهُمْ) 'baggage' and such object refers to something that can be opened physically.

□ رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ ٨٩ □ (الأعراف: ٨٩) [8]

(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 (افْتَحْ) in this 'Ayah (8) is different from the previous one. In this 'Ayah, it means 'judge' (Darweesh, 1415). 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 يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا □ (فاطر: ٢) [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). 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.

3. Methodology

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

3.1 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), 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 three 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 researchers are 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 four versatile verbs' different functions and meanings in different 'Ayahs in the Glorious Qur'an.

3.2 Data Collection and Description

As mentioned above the current study is a qualitative investigation of three versatile verbs in the Glorious Qur'an, focusing on the root-sharing ones in terms of the morphological, syntactic, semantic and pragmatic aspects. The researchers have 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). Concerning the meanings of the selected versatile Arabic verbs, the researchers depend on some Arabic dictionaries such as Al-Eṣfahani (1991) 'Al-Mufradat fi Gharib al-Qur'an', and 'Lisan al-'Arab' by Ibn-Manzur (1993) to show the polysemous functions and meanings of the roots of the selected verbs. Moreover, the researchers use some well-known exegeses such as Ibn-'Ashor (1984), As-Shawkani (1993), Ibn-Kathir (1999), As-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 the Qur'anic 'Ayahs.

3.3 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.

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.

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; 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.

4. Analysis

This section analyses (3) selected versatile verbs distributed in (12) 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.

٤.١ تَلَا

The triliteral basic verb (تَلَا), which has the pattern (فَعَلَ) indicates the meaning of following someone or something, either physically following or following the beliefs of someone. It also means to read and is especially used to refer to the reading of the Glorious Quran (Al-Ešfahani, 1412). It has multiple syntactic functions and meanings. In the Glorious Quran, it has four different meanings related to the same root. Table (4.1) clarifies these meanings and the lexical relations (polysemy and homonymy) that existed between them:

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

The Arabic Meanings	Translations	Lexical Relations
1. الأتباع	following	Polysemy
2. الكتابة	writing	Polysemy
3. القراءة	recitation	Polysemy
4. العمل	doing	Polysemy

All these different meanings shown in Table 4.1 are considered polysemous since they are related to the same root (تَلَا) (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.

SL Text: (1)

□ وَالْقَمَرَ إِذَا تَلَّهَا ٢ □ (الشمس: ٢)

TL Texts:

1. (And the moon when she **followeth** him,) (Pickthall, 1930:530)
2. (By the moon as it **follows** it (the sun). (Hilali and Khan, 1996:837)

Discussion:

From a morphological perspective, the past form of the verb (تَلَّاهَا) is a triliteral basic verb which retains the original morphological features of the root. This past form has timeless reference; it refers to the past, present and future. It is suffixed with (ها) functioning as the object. Syntactically, this verb is mono-transitive as it has an object to complete its meaning. Besides the interpretation above, the meaning of this verb can also be interpreted in relation to the linguistic context. The connect pronoun (ها) refers to the sun mentioned in the previous 'Ayah, and the subject of this verb, in this 'Ayah, is the internal pronoun (هو) which refers to (الْقَمَر).

Table (4.2) English realization of the verb (تَلَّاهَا)

Arabic verb	Pickthall translation	Al-Hilali and Khan translation
(تَلَّاهَا)	followeth him	follows it

As for English translations, the two translators render the Arabic verb as present simple verbs to express the timeless reference expressed by the Arabic past form. Looked syntactically, they use mono-transitive verbs followed by direct objects; thus, these verbs are identical to the original version of the Arabic verb. Semantically, they use the most appropriate English verbs to convey the intended meaning indicated by the Arabic verb.

SL Text: (2)

□ وَأَتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمٍ □ (البقرة: ١٠٢)

TL Texts:

1. (And follow that which the devils **falsely related** against the kingdom of Solomon...) (Pickthall, 1930:11)
2. (They followed what the shayatin (devils) **gave out (falsely of the magic)** in the lifetime of Sulaiman (Solomon)...) (Hilali and Khan, 1996:20)

Discussion:

Morphologically, the verb (تَتْلُوا) is prefixed with the present letter (التاء), which is used to form the present verb. This present form of the verb has a past reference, which means that the action of the verb occurred in the past. This verb is

suffixed with (الواو) to indicate plural subject. Syntactically speaking, this verb is intransitive since it has no object follows it. Ibn-Kathir (ibid) states that this verb conveys the meaning of writing in this 'Ayah.

Table (4.3) English realization of the verb (تَتْلُوا)

Arabic verb	Pickthall translation	Al-Hilali and Khan translation
تَتْلُوا	falsely related	gave out (falsely of the magic)

Concerning English, the translators use past simple forms to indicate the past reference expressed by the Arabic verb. Syntactically, they use intransitive verbs followed by prepositional phrases. Semantically, all the translators try to use the appropriate verbs that represent the meaning of the in the SL. In addition, they use the word (falsely) to express the sense of falsehood expressed by the action of the versatile verb in Arabic.

SL Text: (3)

□ لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ ءَايَاتِ اللَّهِ ءَانَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ۝ ١١٣ □ (ال عمران: ١١٣)

TL Texts:

1. (They are not all alike. Of the People of the Scripture there is a staunch community who **recite** the revelations of Allah in the night season, falling prostrate (before Him).) (Pickthall, 1930:45)
2. (Not all of them are alike; a party of the people of the scripture stand for the right, they **recite** the verses of Allah during the hours of the night, prostrating themselves in prayer.) (Hilali and Khan, 1996:90)

Discussion:

Morphologically, the verb (يَتْلُونَ) is prefixed with the present letter (الياء), which is used to form the present form of the verb. This form conveys the continuity and regularity of the action, and it refers to the past, present and future tenses. This verb is suffixed with the pronoun (ونَ), functioning as the plural subject. From a syntactic perspective, this verb is mono-transitive since it has object (آيات) to complete its meaning. It is transitive because it indicates the meaning of recitation, and such meaning is usually transitive as in this 'Ayah.

Table (4.4) English realization of the verb (يَتْلُونَ)

Arabic verb	Pickthall translation	Al-Hilali and Khan translation
يَتْلُونَ	Who recite	They recite

In English, the Arabic verb is translated as ‘recite’ which represent the simple present tense used to describe past, present, and future time references given by the Arabic verb. These verbs are mono-transitive since they are followed by direct objects in the two renderings. As for the meaning in accordance with the context, it seems that the two translations conveys the intended meaning of the verb in the SL.

SL Text: (4)

□ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ □ (البقرة: ١٢١)

TL Texts:

1. (Those unto whom We have given the Scripture, who **read** it with the right reading, those believe in it...) (Pickthall, 1930:13)
2. (Those (who embraced Islam from Bani Israel) to whom we gave the Book [the Taurat (Torah)] [or those (Muhammad’s ﷺ companions) to whom We have given the Book (the Qur’an)] **recite** it (i.e. obey its orders and follow its teachings) as it should be recited (i.e, followed). (Hilali and Khan, 1996:23)

Discussion:

Morphologically, the verb (يَتْلُونَهُ) is prefixed with the present letter (الياء), which is used to change the verb into the present form. This form is used to indicate the present or future tense. However, here, it refers to the past, present and future as this verb describes a permanent characteristic of the subject (i.e. the subject continually performs the action of the verb). This verb is suffixed with the pronoun (وَنَ), functioning as the plural subject. It is also suffixed with (الهَاء), which serves as the object. Syntactically, this verb is mono-transitive as it is followed by object to complete its meaning in this context. Ad-Damghani, (1980) asserts that this verb indicates the meaning of doing.

Table (4.5) English realization of the verb (يَتْلُونَهُ)

Arabic verb	Pickthall translation	Al-Hilali and Khan translation
يَتْلُوهُ	Who read it	Recite it

With reference to English realizations, the two translators render the Arabic verb into present simple forms in the TL. These forms denote the timeless action expressed by the Arabic verb, which means they denote permanent actions in the past, present and future time. Syntactically, all the verbs used by the translators are mono-transitive since they are followed by direct objects (it). Semantically, it can be said that the two translators do not recognize that the Arabic verb is polysemous in this context since they provide lateral translations for it.

4.2 حَسَّ

The trilateral basic verb (حَسَّ) which has the pattern (فَعَّلَ) means to perceive something clearly through the senses, such as sight, hearing, or touch, and it is sometimes used in emotional contexts to indicate deep feelings towards someone or something. It may also refer to the meaning of getting news (Ar-Razi, 1999). It has multiple syntactic functions and meanings. In the Glorious Quran, it has three distinct meanings related to the same root. Table (4.6) provide explanation of these meanings and the lexical relations (polysemy and homonymy) that existed between them:

Table (4.6) the different meanings of the verb (حَسَّ).

The Arabic Meanings	Translation	Lexical Relations
1. الرؤية البصرية او الأيجاد	Perceiving with eyes or find	Polysemy
2. القتل	killing	Polysemy
3. البحث	Seeking	Polysemy

All the meanings presented in Table 4.6 are classified as polysemous since they are connected to the same root (حَسَّ) and share a single dictionary entry. This verb has a distinct meaning in each Ayah. This verb has been observed in a variety of morphological forms syntactic functions, ranging from intransitive to transitive, in addition to having varied senses.

SL Text: (5)

□ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هَلْ يُحِصُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ۙ ٩٨ □ (مریم: ٩٨)

TL Texts:

1. (And how many a generation before them have We destroyed! Canst thou (Muhammad ﷺ) **see** a single man of them, or hear from them the slightest sound?) (Pickthall, 1930:237)
2. (And how many a generation before them have We destroyed! Can you (O Muhammad ﷺ) **find** a single one of them, or hear even a whisper of them?) (Hilali and Khan, 1996:413)

Discussion:

Morphologically speaking, the verb (تُحَسُّ) is prefixed with the present letter (الياء), which indicates a masculine, singular subject. This verb has timeless reference, which refers to the past, present and future. Looked syntactically, the verb (تُحَسُّ) is mono-transitive since it is followed by object. It does not reach its object (احد) directly but rather by using the preposition (من). It is transitive because it conveys the meaning of seeing with eyes or finding.

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

Arabic verb	Pickthall translation	Al-Hilali and Khan translation
تُحَسُّ	thou (Muhammad) see	you (O Muhammad) find

As for English translations, the translators use the present simple form of the verbs to express the timeless reference indicated by the verb in the SL. Syntactically, all the verbs used by the translators are mono-transitive since they are followed by object. Semantically, the first translator uses the verb 'see', and the second uses the verb 'find' to convey the sense of perceiving with eyes or finding expressed by the verb in the SL.

SL Text: (6)

□ وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِآيَاتِهِ... □ (ال عمران: ١٥٢)

TL Texts:

1. (Allah verily made good His promise unto you when ye **routed** them by His leave, ...) (Pickthall, 1930:49)
2. (And Allah did indeed fulfill His promise to you when you **were killing** them (your enemy) with His permission;) (Hilali and Khan, 1996:96)

Discussion:

From a morphological perspective, the verb (تَحْسُونَهُمْ) is prefixed with the present letter (الياء), which signifies the verb's present form. The present form is employed to denote the ongoing nature of an action in the present. However, in this 'Ayah, it conveys the idea of continuity of the action in the past. This verb is suffixed with two personal pronouns: the first one (ون) serves as the plural subject, while the second one (هم) serves as the object. Syntactically, the verb (تَحْسُ) is classified as mono-transitive because it denotes the act of killing and a verb in such meaning requires an object.

Table (4.8) English realization of the verb (تَحْسُونَهُمْ)

Arabic verb	Pickthall translation	Al-Hilali and Khan translation
تَحْسُونَهُمْ	ye routed them	you were killing them (your enemy)

As for English, the Arabic V is realized as a simple past form by Pickthall, while it is realized as a past continuous form by Al-Hilali and Khan. The past continuous form is more appropriate since it conveys the meaning of continuity of the action in the past that is expressed by the Arabic verb. Syntactically, they use mono-transitive verbs followed by direct objects; thus, they are identical with the Arabic verb in this sense. Semantically, they use verbs, which seem equivalent to the Arabic version in terms of their meanings, so the two translators realize that this Arabic verb is polysemous.

SL Text: (7)

□ يٰٓيُنَيَّ اٰذْهَبُوْا فَتَحَسَّسُوْا مِنْ يُوسُفَ وَ اٰخِيهِ... □ (يوسف: ٨٧)

TL Texts:

1. (Go, O my sons, **and ascertain** concerning Joseph and his brother, ...) (Pickthall, 1930:1)
2. ("O my sons! Go you **and enquire** about Yusuf (Joseph) and his brother, ...) (Hilali and Khan, 1996:316)

Discussion:

Morphologically, the imperative verb (فَتَحَسَّنُوا) has the trilateral derived pattern (تَفَعَّلَ), which is formed by doubling the middle letter of the form (فَعَلَ). This form is used to express the meaning of intensification. It is prefixed with the conjunction particle (الفاء) to express the sequence of events. The suffix (وا) is the attached plural subject pronoun. From a syntactic point of view, this verb is intransitive since it is not followed by an object; instead, it is followed by a prepositional phrase (من يوسف). Ar-Razi (1999) states that this verb is used to convey the meaning of searching.

Table (4.9) English realization of the verb (تَحَسَّنَ)

Arabic verb	Pickthall translation	Al-Hilali and Khan translation
تَحَسَّنَ	And ascertain	And enquire

As for English, all translators use the present simple forms to express the imperative mood of the verb in the SL. They use the connective particle (and) to connect what follows to what precedes, which functions the same as the connective particle (الفاء) that is attached to the versatile verb in the SL. Syntactically, they render the Arabic verb into intransitive verbs followed by prepositional phrases; thus, these verbs are identical to the original version of the Arabic verb. Semantically, all translators use verbs that convey the sense of looking for or investigating, which seem to be equivalent to the meaning of the versatile verb in this 'Ayah.

سأل 4.3

The trilateral basic verb (سألَ), which has the pattern (فَعَلَ) means to ask or inquire about something in order to gain knowledge or clarifications; it may also

be used to ask people for charity (Jabal, 2010:233, Vol.3). It has multiple syntactic functions and meanings. In the Glorious Qur'an, it has five different meanings related to the same root. Table (4.10) clarifies these meanings and the lexical relations (polysemy and homonymy) that existed between them:

Table (4.10) the different meanings of the verb (سأل).

The Arabic Meanings	Translation	Lexical Relations
1. الاستفتاء	Asking for information	Polysemy
2. الدعاء	praying	Polysemy
3. المعارضة	opposing	Polysemy
4. الطلب	requesting	Polysemy
5. اللوم	blaming	Polysemy

All these different meanings shown in Table 4.10 are considered polysemous since they are related to the same root (سأل) (i.e. they have one dictionary entry). In each context ('Ayah), the verb appears in a different sense.

SL Text: (8)

□ يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ... □ (المائدة: ٤)

TL Texts:

1. (**They ask thee** (O Muhammad) what is made lawful for them. Say: (all) good things are made lawful for you. ...) (Pickthall, 1930:75)
2. (**They ask you** (O Muhammed ﷺ) what is lawful for them (as food). Say: Lawful unto you are At-Tayyibat[all kinds of Halal) (Hilali and Khan, 1996:142)

Discussion:

Morphological , the verb (يَسْأَلُونَكَ) is prefixed with the present letter (الياء), which denotes the present form and masculine subject. The present form is used here to indicate the endlessly repeated questions (Ibn-'Ashor, 1984). The suffixes (ون) is an attached plural subject pronoun, and (الكاف) is the object. Syntactically, this verb is di-transitive because it conveys the meaning of asking.

Table (4.11) English realization of the verb (يَسْأَلُونَكَ)

Arabic verb	Pickthall translation	Al-Hilali and Khan translation
يَسْأَلُونَكَ	They ask thee (O Muhammad ﷺ)	They ask you (O Muhammad ﷺ)

With reference to English, the Arabic verb is expressed in the TL as the present simple form. All translators use di-transitive verbs followed by two direct objects. In terms of context, it can be stated that all translators consider it by utilizing equivalent morphological forms and syntactic structures. Additionally, they employ suitable English verbs that accurately convey the meaning indicated by this verb in the SL.

SL Text: (9)

□ سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ١ □ (المعارج: ١)

TL Texts:

1. (A questioner **questioned** concerning the doom about to fall) (Pickthall, 1930:487)
2. (A questioner **asked** concerning a torment about to befall) (Hilali and Khan, 1996:783)

Discussion:

Morphologically, the verb (سأل), in this 'Ayah, has the basic triliteral form (فَعَلَ) since no further morphological features are attached to it. This form refers to the past tense and is used to agree with a masculine, singular subject. Syntactically speaking, this verb is mono-transitive since it has an object complement (عذاب) by using the preposition (الباء). It is transitive because it indicates the meaning of praying in this 'Ayah, so it becomes transitive by using this preposition (الباء) because the meaning it conveys requires such preposition to be transitive.

Table (4.12) English realization of the verb (سَأَلَ)

Arabic verb	Pickthall translation	Al-Hilali and Khan translation
سَأَلَ	questioned concerning the doom	asked concerning a torment

As for English, all the translators render Arabic verb as simple past forms in the TL. Syntactically, all the English verbs used by the translators are intransitive since they are not followed by object; instead, they are followed by prepositional phrases. Therefore, they are not identical to the Arabic verb, which is mono-transitive. Semantically, it seems that all translators render the Arabic verb into the TL literally.

SL Text: (10)

□ لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ٢٣ □ (الانبياء: ٢٣)

TL Texts:

1. (He **will not be questioned** as to that which He doeth, but they will be questioned.) (Pickthall, 1930:249)
2. (He **cannot be questioned** as to what He does, while they will be questioned) (Hilali and Khan, 1996:431)

Discussion:

Looking at the text morphologically, the verb (لَا يُسْأَلُ) has the present passive form. This form is preceded by the negative particle (لَا), which negates the action of the verb in the future. This verb is used to agree with a masculine and singular subject. Syntactically, this verb is mono-transitive, and its object is the implied pronoun (هو). This verb does not convey its primary meaning, which is asking for information as in Text (8) or the meaning of praying as in Text (9). Al-Qurtubi (1964) states that this verb ,in this 'Ayah, means that no one can oppose Allah for what He does or does not do.

Table (4.13) English realization of the verb (لَا يُسْأَلُ)

Arabic verb	Pickthall translation	Al-Hilali and Khan translation
لَا يُسْأَلُ	He Will not be questioned	He Cannot be questioned

Concerning English, the translators use future passive forms to denote the future reference expressed by the Arabic verb. the translators use the negative particle (not) to express the negation in the future; thus, it is equivalent to the Arabic particle (لا). Syntactically, they use transitive passive verbs, which is identical to the Arabic version.

SL Text: (11)

□ يَسْأَلُهُ مَنْ فِي السَّمُوتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ٢٩ □ (الرحمن: ٢٩)

TL Texts:

1. (All that are in the heavens and the earth **entreat** Him. Every day He exerciseth (universal) power.) (Pickthall, 1930:446)
2. (Whosoever is in the heavens and on the earth **begs** of Him (its needs for him). Every day He is (engaged) in some affair (Hilali and Khan, 1996:729)

Discussion:

Morphologically, the verb (يَسْأَلُهُ), in this 'Ayah, refers to masculine, singular subject and present verb since it is prefixed with the present letter (الياء), which indicates these facts. This form indicates timeless action, meaning it applies to the past, present and future time, even though the form of the verb is present. From a syntactic viewpoint, this verb, in this 'Ayah, is mono-transitive since it is suffixed with the personal pronoun (الهاء), which is considered the object of this verb. Ibn- 'Ashor (1984) asserts that the second object of this verb is omitted to refer to all things in this world and in the hereafter. He also indicates that this verb means that all the creatures on the earth or in the heavens are continually requesting Allah Almighty for their needs.

Table (4.14) English realization of the verb (يَسْأَلُهُ)

Arabic verb	Pickthall translation	Al-Hilali and Khan translation
يَسْأَلُهُ	Entreat Him	begs of Him (its needs for him)

Concerning English, the translators render the Arabic verb into the present simple form in the TL to indicate the endless action expressed by the Arabic verb. Syntactically, Pickthall renders it into a mono-transitive verb followed by object. Al-Hilali and Khan use intransitive verbs followed by a prepositional phrase (of Him). Semantically, the two translators recognize that this verb is polysemous since they try to use suitable verbs that are identical to the meaning expressed by the Arabic verb.

SL Text: (12)

□ وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ٢٧ □ (الصافات: ٢٧)

TL Texts:

1. (And some of them draw near unto others, **mutually questioning**.) (Pickthall, 1930:359)
2. (And they will turn to one another and **question one another**) (Hilali and Khan, 1996:598)

Discussion:

Morphologically, the present form of the verb (يَتَسَاءَلُونَ) has the pattern (يَتَفَاعَلْ) that expresses the meaning of participation in one action between two or more people. This form of the verb refers to future time even though the form of the verb is present. It is suffixed with (ون), which agrees with a masculine and plural subject. Syntactically, This verb, here, is intransitive, so no object follows the verb. Darweesh (1994) and Ibn-‘Ashor (1984) state that this verb means that the leaders and their followers will start blaming each other because they misguided each other.

Table (4.15) English realization of the verb (يَتَسَاءَلُونَ)

Arabic verb	Pickthall translation	Al-Hilali and Khan translation
يَتَسَاءَلُونَ	Mutually questioning	Question one another

As for English, Pickthall uses the non-finite form (questioning), expressing a progressive aspect of the action. Al-Hilali and Khan use the present simple forms of the verbs, which are preceded by the particle (will) to denote future reference expressed by the Arabic verb. Syntactically, Pickthall use intransitive verb since no object follows it. Al-Hilali and Khan render it into mono-transitive. Semantically, it seems that all translations are literal and do not convey the intended meaning of this versatile verb in the SL.

5. Conclusions

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 "تَلَا" and 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 verbs "حَسَّ" and "سَأَلَ" are considered versatile in accordance with their meanings and syntactic structures; they have 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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