



## A Linguistic Analysis of Two Versatile Verbs “ata” and “akhatha” in the Glorious Qur’an with Reference to Their Realization in English

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### Abstract

This study investigates the different morphological patterns, syntactic structures and meanings of the versatile verbs “أتى” (to come) and “أخذ” (to take). 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.

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Accordingly, two verbs are chosen as the study sample. The main findings of this study are as follows: firstly, the verb “أتى” is considered versatile in accordance to both its meanings and syntactic structures; that is, it has different meanings and different syntactic structures. The verb “أخذ” is considered versatile due to its meanings only; that is, it has different meanings with fixed syntactic structure (it is transitive in all the selected 'Ayahs). 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.

**Keywords:** Versatile Verbs, The Verb “Ata “, The Verb “Akhatha “

## دراسة لغوية للفعلين المتعددين الانماط "أتى" و "أخذ" في القرآن الكريم مع الإشارة الى ترجمتهما الى اللغة الأنكليزية

### المستخلص

تهدف هذه الدراسة الى التحقق التراكيب الصرفية والنحوية والمعاني المختلفة المتعلقة بالفعلين "أتى" و "أخذ" في القرآن الكريم. حيث تم تحليل هذه الأفعال لغوياً لتقديم نظرة شاملة على استخدام وتنوع معاني الأفعال في النصوص القرآنية تهدف هذه الدراسة الى التحقق عن 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 تستخدم هذه الدراسة منهج نوعي لوصف وتحليل استخدام ومعاني الأفعال المختارة وذلك بالاعتماد على اربعة نظريات لغوية. واهم النتائج التي توصل اليها البحث هي: أولاً، الفعل "أتى" هو فعل ذو معاني وتراكيب نحوية مختلفة

حسب سياقات مختلفة. ثانياً، الفعل "أخذ" هو فعل ذو معاني متعددة ولكن يظهر بتركيبية نحوية واحدة حيث انه متعدد في جميع الايات القرآنية المختارة. بالنسبة للترجمة, بعض من هذه الافعال في بعض الايات القرآنية نقلت بشكل مكافئ للغة الانكليزية, وبعضها لم ينقل بشكل مكافئ.

**الكلمات المفتاحية:** الافعال متعددة الانماط, الفعل "أتى", الفعل "أخذ".

## 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. That is, 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.

## **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., 1999:358 and Fogiel, 2000:52). Based on this description, certain verbs are categorized as either action verbs (dynamic) or stative verbs (non-action). They can function as either lexical or auxiliary verbs. However, there are specific verbs in English that can serve as both action and stative verbs, as well as lexical and auxiliary verbs at the same time. Certain verbs have several functions and meanings and can be used in different morphological forms or basic phrase types. Put simply, they are 'versatile verbs'. Consider the various meanings and grammar patterns associated with the verb 'get':

[1]. He will get a surprise. SVO

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

[2]. He is getting angry. SVC

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

[3]. We got home. SVA

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

[4] Bill got Susan a book on economics. SVO<sub>i</sub>O<sub>d</sub>

In (4), the verb ‘get’ has causative uses in this pattern (SVO<sub>i</sub>O<sub>d</sub>), which means ‘cause to receive’.

[5]. They got him angry. SVOC

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

[6]. He got himself into trouble. SVOA

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

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

## 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:

[7] □ وَالْمَا فَتَحُوا ۖ مَتَّعَهُمْ وَجَدُوا بِضِعَّتِهِمْ... □ (يوسف 65):

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

In the ’Ayah (7), the past form of the V (فَتَحُوا) conveys its primary meaning which is ‘they opened’ (As-Shawkani, 1414:46. Vol.3). It indicates such meaning because it is mono-transitive and

followed by direct object (مَتَّعُهُمْ) ‘baggage’ and such object refers to something that can be opened physically.

[8] رَبَّنَا أَفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ ۝ ٨٩ □ (الأعراف:89):  
(Our Lord! Decide with truth between us and our folk, for thou art the best of those who make decision) (Pickthall, 1930:115)

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

[9] □ مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا □ (فاطر 2):  
(Whatever of mercy (i.e. of food), Allah may grant to mankind, none can withhold it;...) (Al-Hilali and Khan, 1996:581)

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

In each context of the above ‘Ayahs, the verb occurs in different syntactic structures ranging from transitive to intransitive. In addition to the different syntactic structures, the verb has different senses in each context. Therefore, based on these criteria, this verb

is considered versatile. It can be said that the meanings of this verb in the above 'Ayahs are interpreted in relation to the grammatical constructions in which the verbs are used. Additionally, the linguistic context and the core meaning of these 'Ayahs play an essential role in determining the meanings of such verbs.

### **3. Methodology**

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

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

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



tries to investigate and analyze the phenomenon of these two versatile verbs' different functions and meanings in different 'Ayahs in the Glorious Qur'an.

### **3.2 Data Collection and Description**

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

### **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 verb's meaning. Concerning the meaning of the verb, affixes do not change the core meaning of the verb but produce a meaning which is somehow different to convey a particular function.

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

The semantic analysis is based on Lyons's theory (1977) of lexical relations to investigate the lexical relations (polysemy and homonymy) among the root of the selected verbs and their different meanings. The distinction is based on two criteria: first, the 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, the concept of related senses and unrelated senses; that is, if a single root of the selected verbs has two or more related meanings to the core meaning of the root, then these related meanings are treated as polysemy. If a verb has two or more unrelated meanings, then these unrelated meanings are considered homonymy.

The pragmatic analysis is based on Yule's (1996) context classification. Yule (1996) classifies context into linguistic context and physical context. Linguistic context refers to the surrounding sound, words, phrases, sentences or even a complete text that play

an essential role in determining the intended meaning of the lexical item. The physical context refers to the material objects that surround the communication event and the time and place in which the utterance takes place. As the present study is concerned with the Glorious Qur'an, the meanings of the verbs are not only interpreted in relation to the context but also by depending on some well-known exegeses and linguistic books.

#### 4. Analysis

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

##### 4.1 أتى

The trilateral basic verb (أتى) which has the morphological pattern (فعل) can be used to indicate the easy arrival of a person or thing to a place. It has multiple syntactic functions and meanings. In the Glorious Quran, it has six 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 (أتى).

The Arabic Meanings	Translation	Lexical Relations
1. القرب	Approximation	Polysemy
2. القلع	uprooting	Polysemy
3. العمل او ارتكاب المعصية	Doing or committing sins	Polysemy

4. الخَلَق	Creation	Polysemy
5. المَحِيء	Coming	Polysemy
6. الدُّخُول	Entering	Polysemy

All these different meanings shown in Table 4.1 are considered polysemous since they are related to the same root (أَتَى) (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 ranging from intransitive to transitive. Furthermore, its occurrence in many different contexts has remarkably affected the variations of its meaning. Therefore, demonstrating all these criteria, this verb is considered versatile. The following analysis analyses each selected verb from morphological, syntactic, semantic and pragmatics (context) perspectives.

### SL Text (1):

□ أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ... □ (سورة النحل 1):

### TL Texts:

1. The commandment of Allah **will come to pass**, so seek not ye to hasten it ... ( Pickthall, 1930, P. 199)
2. The Event (the Hour or the punishment of disbelievers and polytheists or Islamic laws or commandments) ordained by Allah **will come to pass**, ... ( Hilali and Khan, 1996:347)
3. (Inevitable) **will cometh (to pass)** The Command of God; ...  
( Ali, 2001:656)

### Interpretation:

Allah confirms that what He promised is close at hand (Ibn-Kathir, 1999:555 . Vol.4).

## Discussion:

Morphologically speaking, the structure of the V (أتى) consists of the root only with no additional affixes attached to it. This pattern is called trilateral basic V in Arabic. In this form, it refers to the past time; however, it may refer to the future in the Glorious Quran as a particular use of emphasis as in the given 'Ayah and used to agree with a masculine, singular subject. Syntactically, this verb, in this context, is intransitive since it requires no object complement, but rather it is followed by (أمرُ الله), which is the subject. It is used in this structure to express the meaning of approximation (القرب), and a verb in such meaning requires no object complement and is restricted to the subject. As-Shawkani (1414:176 . Vol. 3) asserts that the meaning of this verb is interpreted in relation to the linguistic context in which it is used. The phrase 'فَلَا تَسْتَعْجِلُوهُ', which means do not seek to hasten it, indicates that the decree of Allah did not come before, so the past form of this verb is used to indicate that there is no doubt about the becoming of the Day of Judgment and it is so soon.

Table (4.2) realization of the verb (أتى)

Arabic verb	Pickthall translation	Al-Hilali and Khan translation	Ali translation
أتى	Will Come to pass	Will Come to pass	Will Cometh (to pass)

## Discussion

Concerning English, all three translators use the verbs (will come to pass/ will cometh (to pass)) in an intransitive pattern, identical to the Arabic version used in this verse. Moreover, they use the auxiliary V (will) to compensate for the future reference of the

Arabic version expressed in the past form for emphasis. Ali uses the word (Inevitable) to convey the meaning of emphasis expressed by the past form in the SL. Semantically, the translators use the sense of coming or approaching, which is identical to the sense of versatile verbs used in this 'Ayah. As for the context, it seems that they have considered it since they adjusted the criteria of the verb in the TL to meet the original version in Arabic as much as possible.

### **SL Text (2):**

□ قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَحَرَّ عَلَيْهِمُ السَّمَاءَ مِنْ فَوْقِهِمْ...  
(النحل 26) :

### **TL Texts:**

1. Those before them plotted, so Allah **struck at** the foundations of their building, and then the roof fell down upon them from above them ... ( Pickthall, 1930, P. 200)
2. Those before them indeed plotted, but Allah **struck at** the foundation of their buildings, and then the roof fell down upon them, .... ( Hilali and Khan, 1996:350)
3. Those before them did also Plot (against God's Way): But God **took** their structures From their foundation, and the roof fell down on them from above; .... ( Ali, 2001:662)

### **Interpretation:**

This 'Ayah describes the situation of those who came before; they also plotted and planned against their messengers; they came up with all kinds of elaborate tricks to stand against the message they brought. However, Allah struck at the foundations of what they built; He dealt with the matter at the root, and the roof fell on them from above (Ibn-'Ashor, 1984:133. Vol. 14).

## Discussion

Morphologically, In this 'Ayah, the V (فَأْتَى) is a trilateral basic verb which retains the original morphological features of the root. The trilateral basic verb in Arabic is used as a masculine, singular and past verb. It is prefixed with (الفاء) that connects the preceding clause with the following one, so it works as a conjunction here. Looked syntactically, unlike the verb in Text (1), here it is a mono-transitive verb since it is followed by (اللَّهُ بَنِيْنَهُمْ), which indicates the subject and the object of the verb. It is transitive because it conveys the meaning of 'uprooting' (القلع), and a verb with such meaning requires an obligatory object. This meaning is interpreted in relation to the linguistic context of the verb. 'بُنِيْنَهُمْ مِّنَ الْقَوَاعِدِ فَخَرَّ' ، 'عَلَيْهِمْ السَّقْفُ مِنْ فَوْقِهِمْ' which means that Allah struck at the foundation of their buildings, then the roof fell down upon them. So it is clear that a stroke at the root makes the buildings fall down. Darweesh (1415:291. Vol.5) states that this verb means uprooting their buildings from the base.

Table (4.3) realization of the verb (فَأْتَى)

Arabic verb	Pickthall translation	Al-Hilali and Khan translation	Ali translation
فَأْتَى	So struck at	But struck at	But took

## Discussion

As for English translations, Pickthall and, Al-Hilali and Khan render it into the TL using the prepositional verb (struck at), and Ali renders it into (took). They use the mono-transitive verbs in the past forms which are equivalent to the Arabic version of the verb. They use the conjunctions (so, but) to indicate the function of the Arabic particle (الفاء). It can be said that all the translators try to convey the meaning of this verb by using such forms of these

verbs. It seems that the translators have considered the context since they try to make the adjustments required in the TL to meet the criteria of the verb in the SL.

### **SL Text (3):**

□ (سورة العنكبوت) ... وَتَأْتُونَ فِي نَادِيكُمْ الْمُنْكَرَ ... □

### **TL Texts:**

1. ...and **commit** ye not abomination in your meetings? ...  
(Pickthall, 1930:317)
2. And **practice** Al-Munkar in your meetings. ... .... (Hilali and Khan, 1996:350)
3. ...And **practice** wickedness (Even) in your councils ...  
(Ali, 1946:1036)

### **Interpretation:**

This 'Ayah highlights the immoral actions of the people of Loot. Among these unethical actions, they perform shameful practices during their gatherings (Ibn-'Ashor, 1984:240. Vol. 20).

### **Discussion:**

Morphologically, the verb (تَأْتُونَ) is formed from the trilateral basic verb (أَتَى). It is used as a present verb since it is prefixed with the present letter (ت), which changes the verb from the past to the present form and suffixed with (ون), indicating the plural subject. The present form of this verb, in this 'Ayah, is used to describe the continuity or frequency of an action in the past. From the syntactic point of view, it is mono-transitive since it is followed by the direct object (الْمُنْكَرَ). It is transitive because it conveys the meaning of 'doing' (الْعَمَل), and a verb in such meaning may require an object as in this 'Ayah. The linguistic context plays an essential role in determining what this verb means in this 'Ayah. For instance, the adverb 'فِي نَادِيكُمْ' refers to the place that they were gathering in, and the noun (الْمُنْكَرَ) refers to all the shameful acts. Consequently, the



most appropriate meaning of this verb in this context is that they were doing or committing immoral deeds in their meetings.

Table (4.4) realization of the verb (تَأْتُونَ)

Arabic verb	Pickthall translation	Al-Hilali and Khan translation	Ali translation
تَأْتُونَ	commit	practice	practice

### Discussion

With reference to English, the present form of the Arabic verb is rendered by all translators as present simple forms of the verbs, which means that they transfer the form of the verb directly to the TL without considering that this form is used in the SL to express an action that was happening continually in the past. They use mono-transitive verbs followed by direct objects (abomination, Al-Munkar, and wickedness), so these verbs are equivalent to Arabic verbs in accordance with the transitivity function. Semantically, they use verbs that convey the sense of doing. Therefore, regarding these linguistic characteristics used by the translators, it seems that they have taken the context into account to convey the linguistic features of this versatile verb into English.

### SL Text (4):

□ أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ □ ١٩ سورة ابراهيم

### TL Texts:

1. Hast thou not seen that Allah hath created the heavens and the earth with truth? If He will, He can remove you and **bring (in)** some new creation; ( Pickthall, 1930, P. 189)

2. Do you not see that Allah has created the heavens and the earth with truth? If He wills, He can remove you and **bring (in your place)** a new creation! (Hilali and Khan, 1996:330-331)
3. Seest thou not that God Created the heavens and the earth In Truth? If He so will, He can remove you and **put (in your place)** A new creation? (Ali, 1946:625)

### **Interpretation:**

In this 'Ayah, Allah emphasizes to His slaves that the heavens and the earth were created with a meaningful purpose. It is important for individuals to understand that the creator of the heavens and the earth possesses the power to remove them and replace them with a new creation that is more obedient to Allah (Al-Sa'di, 2000:424).

### **Discussion**

From the morphological point of view, the verb (يَأْتِ) is prefixed with the present letter (ي) to indicate that the verb is in the present form. The present form of the verb in this, 'Ayah is used to refer to the past, present and future. This form is used to agree with a masculine and singular subject. Syntactically, this verb in this 'Ayah is unlike the verbs in texts (2) and (3) that become transitive directly according to their meaning in the contexts of the 'Ayahs without prepositions; this verb becomes transitive by using the preposition (الباء). The reason for its transitivity is that it conveys the meaning of 'creation' (الخلق), and this meaning requires a direct object, so the noun (خَلْق) is the direct object which is affected by the verb. The meaning of this verb can also be interpreted in relation to the linguistic context in which the verb is used. For instance, the phrase 'يَخْلُقُ جَدِيدًا' means new creation, and these new creations must be created because they are no longer there before.

Table (4.5) realization of the verb (يَأْتِ)

Arabic verb	Pickthall translation	Al-Hilali and Khan translation	Ali translation
يَأْتِ	bring (in)	bring (in your place	put (in your place)

### Discussion

Concerning English, Pickthall uses the verb (bring (in)) to render the verb into the TL. Al-Hilali and Khan render it into (bring (in your place)). Ali renders it into (put (in your place)). All the translators use the present forms of the verbs without referring in their renderings that these verbs refer to past, present and future as expressed by the verb in the SL. Concerning the syntactic pattern, they use mono-transitive verbs to express the syntactic function of the Arabic verb. It seems that they all consider the context through their translations since they try to use the appropriate linguistic structures to convey the meaning expressed by the verb in the SL.

### SL Text (5):

□ فَأَنْتِ بِهٖ قَوْمَهَا تَحْمِلُهُ... □ (سورة مريم 27):

### TL Texts:

1. Then she **brought** him to her own folk, carrying him. (Pickthall, 1930, 232)
2. Then she **brought** him (the baby) to her people, carrying him. ... ( Hilali and Khan, 1996:404)
3. At length she **brought** the (babe) to her people, Carrying him (in her arms) (Ali, 1946, P.773)

### **Interpretation:**

This 'Ayah means that when Maryam recovered from giving birth, she came to her people carrying Eesa in her arms (Al-Sa'di, 2000:492).

### **Discussion**

Morphologically speaking, the past form of the verb (فَأْتَتْ) is prefixed with the connective particle (الفاء), which is used to indicate a sequence of events. It is also suffixed with (ت), which indicates a feminine and singular subject. This verb refers to the past, so there is a concord between the verb form and the time reference. Syntactically, in this 'Ayah, it is mono-transitive since it is followed by a direct object (فَوَمَهَا). In this 'Ayah, this V indicates the meaning of coming, so it carries its primary meaning in this context.

Table (4.6) realization of the verb (أَتَتْ)

Arabic verb	Pickthall translation	Al-Hilali and Khan translation	Ali translation
أَتَتْ	Then brought	Then brought	At length brought

### **Discussion**

All the translators translate the Arabic verb into the past forms in the TL, which means that it is in one-to-one correspondence with its three realizations in English. They use the conjunction (then) and the phrase (at length) to indicate the function of the connective particle (الفاء) in Arabic. Syntactically, they use mono-transitive verbs which is identical to the syntactic function of the verb in the SL. According to the verb forms and the syntactic structures used by the translators, it seems that they have taken the context into

account in order to convey the function and the meaning of the V in the SL.

### **SL Text (6):**

□...وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ۝ ١٨٩ □ (سورة البقرة 189):

### **TL Texts:**

1. ...So **go to** houses by the gates thereof, and observe your duty to Allah, that ye may be successful. ( Pickthall, 1930, P. 21)
1. ...So **enter** houses through their proper doors, and fear Allah that you may be successful. ( Hilali and Khan, 1996:39)
2. ... It is virtue if ye fear God. **Enter** houses Through their proper doors: And fear God: That ye may prosper. (Ali, 1946:75)

### **Interpretation:**

This 'Ayah shows that when the Ansar and other Arabs entered ihram, they refrained from entering houses through their doors, believing this act to be a form of worship and righteousness. So Allah that it was not considered righteous, as it had not been prescribed for them by Allah. Then Allah instructed them to enter houses through their doors (As-Shawkani, 1993:218. Vol.1).

### **Discussion**

From a morphological corner, in this 'Ayah, the imperative verb (أْتُوا) is suffixed with (وا), which is used to indicate the plural subject. From the syntactic perspective, it is mono-transitive since it is followed by an object which is (البيوت). It is transitive because it refers to the meaning of entering, and a verb with such meaning may be transitive, as in this 'Ayah. According to the linguistic context, this verb is interpreted. It is a fact that all houses have doors, and it usually is to enter or walk out through these doors. Besides the linguistic context, the reason for sending down this

'Ayah determines which meaning is conveyed as stated in the above interpretation of this 'Ayah (ibid).

Table (4.7) realization of the verb (أَتَوَّأ)

Arabic verb	Pickthall translation	Al-Hilali and Khan translation	Ali translation
أَتَوَّأ	go to	enter	enter

### Discussion

The Arabic verb is realized into (go to) by Pickthall and it is realized into (enter) by Al-Hilali and Khan and Ali. They use the present form of the verbs in their realizations to express the imperative meaning indicated by the Arabic verb. Syntactically, Pickthall uses intransitive verb, but the second and third translations use mono-transitive verbs followed by direct object (houses). Semantically, they recognize that this verb is polysemous since they try to use the most appropriate verbs to convey the intended meaning of the verb in the SL. As for the context, they all have taken it into account. However, it seems that the second and third translators have taken it more appropriately since they tried to adjust all the criteria of the verbs in the TL to meet the original version in Arabic as much as possible.

### 4.2 أَخَذَ

The trilateral basic verb (أَخَذَ), which has the pattern (فَعَلَ) means to take something using hands or a specific method, and it is the opposite of the V (give) (Al-Ešfahani, 1412: 67). It has multiple syntactic functions and meanings. In the Glorious Quran, it has four different meanings related to the same root. Table (4.8) clarifies these meanings and the lexical relations (polysemy and homonymy) that existed between them:

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

The Arabic Meanings	Translations	Lexical Relations
1. القبول	acceptance	Polysemy
2. العذاب	punishment	Polysemy
3. القتل	killing	Polysemy
4. الأسر	seizing	Polysemy

All these different meanings shown in Table 4.8 are considered polysemous since they are related to the same root (أَخَذَ) (i.e. they have one dictionary entry). In each context ('Ayah), the verb appears in a different sense. In addition to having different senses, this verb has also occurred in various morphological structures and multiple syntactic functions. Furthermore, its occurrence in many different contexts has remarkably affected the variations of its meaning. Therefore, demonstrating all these criteria, this verb is considered versatile. The following analysis analyses each selected verb from morphological, syntactic, semantic and pragmatics (context) perspectives.

### SL Text: (7)

104:الصَّدَقَاتِ ... □ (التوبة □ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ

### TL Texts:

1. (know they not that Allah is He Who accepteth repentance from His bondmen and **taketh** the alms ..... ) ( Pickthall, 1930:146)
2. ( know they not that Allah accepts repentance from His slaves and **takes** the sadaqat (alms, charity) ... ) ( Hilali and Khan, 1996:263)



3. (know they not that God Doth accept repentance from His votaries and **receives** Their gifts of charity...) ( Ali, 2001:472)

### **Interpretation:**

Do people not comprehend the immense extent of Allah's mercy and the boundless nature of His generosity? He accepts repentance from His slaves, regardless of their sins. He rejoices greatly over the repentance of His slave when they repent. And Allah accepts their charity (Al-Sa'di, 2000:351).

### **Discussion**

Morphologically, the verb (يَأْخُذُ) is prefixed with (الياء), which indicates the present form and that the subject is masculine and singular. This form of the verb is used here to express the continuity of the action, and it is also used to refer to the past, present, and future. From a syntactic standpoint, this verb, in this 'Ayah, is mono-transitive as it is followed by the object (الْصَدَقَاتِ). In this context, it refers to the meaning of acceptance (القبول), so it is transitive according to this meaning.

Table (4.9) realization of the V (يَأْخُذُ).

Arabic verb	Pickthall translation	Al-Hilali and Khan translation	Ali translation
يَأْخُذُ	taketh	takes	receives

### **Discussion**

As for English translations, all the translators use the present form of the verbs in their rendering, which are pretty equal to the Arabic form. Syntactically, they translate the Arabic mono-transitive verb into equivalent mono-transitive verbs in English since direct objects follow all the English verbs. It can be concluded that all

the translators have taken the context into account since they try to use the appropriate forms of the verbs to convey the meaning and syntactic function of this versatile verb in this 'Ayah.

### **SL Text: (8)**

□ كَذَّابِ ءَالِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمْ ۗ اللَّهُ بِذُنُوبِهِمْ لَدَيْهِ شَدِيدُ  
الْعِقَابِ ۙ □ (ال عمران 11) :

### **TL Texts:**

1. (Like Pharaon's folk and those who were before them, they disbelieved Our revelations and **so** Allah **seized** them for their sins. And Allah severe in punishment) (Pickthall, 1930:35)
2. (Like the behaviour of the people of Fir'aun (Pharaon) and those before them; they the belied Our Ayat (proofs, evidence, verses, lessons, signs revelations, etc.). **So**, Allah **seized (destroyed)** them for their sins. And Allah is severe in punishment) (Hilali and Khan, 1996:68)
3. ((There plight will be)) No better than that Of people of Pharoan, And their predecessors: They denied our signs, **And** God **called** them to account For their sins. For God is strict in punishment) (Ali, 2001:142)

### **Interpretation:**

Allah reveals to us the stories of past nations, such as the one led by Pharaoh and those who preceded him. These nations possessed enormous wealth and powerful armies, controlling vast areas. However, when they stubbornly rejected the signs of Allah and denied the message brought by the Messengers, they met their downfall. Allah punished them for their sins on the basis of justice on His part, not injustice. (Ibn-'Ashor, 1984:173-175. Vol.3).

## Discussion

From a morphological viewpoint, the verb (فَأَخَذَهُمْ) is a trilateral basic verb. This form indicates the past tense with a singular and masculine subject. It is prefixed with (الفاء), which is used to connect the preceding clause with the following one; it is also used to express the speed at which the action of the verb occurred. It is suffixed with the connected personal pronoun (هم), the verb's object. Syntactically, this verb is mono-transitive since it is used to convey the meaning of punishment in this 'Ayah, and a verb in such meaning requires an obligatory object. Ibn-'Ashor (1984:174. Vol.3) asserts that the reason for using this verb in this context to indicate the meaning of punishment is because this verb refers to the punishment in this world and the hereafter.

Table (4.10) realization of the V (فَأَخَذَهُمْ).

Arabic verb	Pickthall translation	Al-Hilali and Khan translation	Ali translation
فَأَخَذَهُمْ	So/seized	So/Seized (destroyed)	And/called

## Discussion

With reference to English, all three translations are in one-to-one correspondence with the Arabic form of the verb, where the past form of the Arabic verb is rendered by past forms in English. Concerning the time reference, all these past forms have a past reference, thus they are identical to the Arabic time reference of the verb. The conjunctions (so/and) are used in these renderings to show that the action of the verb is connected with what preceding it, and thus, they are equivalent to the prefix (الفاء) in Arabic. Syntactically, mono-transitive verbs are used by translators since

these verbs are followed by direct objects (them), and they are identical to the Arabic verb. Therefore, it can be said that all the translators recognize that this verb is versatile since they try to use the appropriate forms of the verbs and identical syntactic structures to convey the accurate meaning of the verb into the TL in accordance with the context.

### **SL Text: (9)**

□ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ ۗ ... □ (غافر 5) :

### **TL Texts:**

1. (The folk of Noah and the factions after them denied (their messengers) before these, and every nation purposed **to seize** their messenger... ) ( Pickthall, 1930:380)
2. (The people of Nuh (Noah) and the confederates after them denied (their Messengers) before these; and every (disbelieving) nation plotted against their Messenger **to seize** him...) ( Hilali and Khan, 1996:631)
3. ( But (there were people) before them, Who denied (the signs), The people of Noah, And the Confederates (Of Evil) after them; And every People plotted Against their prophet, **To seize** him...) ( Ali, 2001:1263)

### **Interpretation:**

In this 'Ayah, Allah Almighty warns those who argue against the signs of Allah as was done by the people of Nooh and the parties who gathered against their Prophets after them. Those nations came together and united against the truth in order to refute it and to support the falsehood 'وهمت كل أمة برسولهم لياخذوه' means that each of those nations plotted against its Messenger to kill him and this

is the worst thing that they could ever do to the Messengers ( Ibn-‘Ashor, 1984: 85. Vol.24 and Al-Wahidy, 1994:4. Vol 4).

### Discussion

Morphologically speaking, the present form of the verb (لِيَأْخُذُوهُ) is prefixed with the particle of reason or purpose (لام التعليل) to indicate the reason or purpose of the action. This verb is suffixed with two personal pronouns: the first is (الواو), which stands as the plural subject of the verb, and the second is (الهاء), which indicates the object. Here, the present form of the verb is used to express the past to convey the meaning of continuity or frequency of the action in the past. From a syntactic angle, this verb is mono-transitive since it is followed by an object (الهاء). It is transitive because it implies the meaning of killing (ibid), and a verb with such meaning may require an object.

table (4.11) realization of the verb (لِيَأْخُذُوهُ)

Arabic verb	Pickthall translation	Al-Hilali and Khan translation	Ali translation
لِيَأْخُذُوهُ	To seize their messenger	To Seize him	To seize him

### Discussion

With reference to English, all the translators render the verb into the present form (seize) preceded by the particle (to) to indicate the reason or purpose of the action. Thus, it is identical with (لام التعليل) in Arabic. The simple present forms in these renderings refer to the past tense, which is apparent in the light of the structure of these translations since the translations describe events that took place in the past, so these renderings are equivalent to the Arabic verb in this sense. They use mono-transitive verbs followed by direct objects; thus, they are equivalent to the Arabic version of

the verb. Semantically, all the translators recognize that this verb is polysemous since they do not translate it literally but by using the verb (seize), which indicates the meaning of getting control over their messengers, as an attempt to convey the intended meaning of the verb in the SL. As for the context, it can be said that all the translators have considered it since they try to use the equivalent verb forms and syntactic structures to convey the intended meaning of the Arabic verb into the TL.

### **SL Text: (10)**

□. فَإِنْ تَوَلَّوْا فَخُذُوهُمْ ۖ وَاقْتُلُوهُمْ... □ (النساء 89):

### **TL Texts:**

1. (...**then take them** and kill them...) (Pickthall, 1930:65)
2. (...But if they turn back (from Islam) **take (hold of) them** and kill them...) (Hilali and Khan, 1996:124)
3. (...But if they turn renegades, **Seize them** and slay them...) (Ali, 2001:207)

### **Interpretation:**

This 'Ayah discusses the individuals who portrayed as Muslims but did not migrate. Muslims should not see them as allies or friends. If they wanted to migrate, they were subjected to the same treatment as any other individuals who follow the Islamic faith. However, if they choose not to move and persist in their refusal, then it is permissible to arrest and kill them wherever they are found (Ibn-'Ashor, 1984:151, Vol.5)

### **Discussion**

Morphologically, the imperative form of the verb (فَخُذُوهُمْ) is prefixed with the conjunction (الفاء), which expresses the sequence of actions. It is also suffixed with (الواو), which stands as the subject of the verb, and (هم), which is considered the object. From a syntactic view, in this 'Ayah, this verb is mono-transitive, which

is the connected personal pronoun) (هم). It is transitive due to the meaning it conveys in this context; that is, it conveys the meaning of seizing (ibid).

Table (4.12) realization of the verb (فَخَذُواهُمْ)

Arabic verb	Pickthall translation	Al-Hilali and Khan translation	Ali translation
فَخَذُواهُمْ	Then take them	Take (hold of) them	Seize them

### Discussion

As for English realizations, all the translators use the present simple forms of the verbs to express the imperative meaning of the Arabic verb. The prefix (الفاء) is realized by Pickthall only into (then) to indicate the sequence of the events. Syntactically, all the translators utilize mono-transitive verbs followed by direct objects (them), which are identical to the Arabic verb. Concerning the meanings of the English verbs, on the one hand, it seems that Pickthall Al-Hilali and Khan use more general translations to capture the meaning of the Arabic verb. On the other hand, Ali employs a more specific verb, which may represent the intended meaning of the Arabic verb. As for the context, it can be concluded that all the translators realize that this verb is versatile since they try to use suitable verb forms and syntactic structures in their renderings to get the intended meaning and the syntactic function of the 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 "أتى" is considered versatile in accordance with its meanings and syntactic structures; that is, it has different meanings and syntactic structures. The verb "أخذ" is considered versatile due to its meanings only; that is, it has different meanings with fixed syntactic structure (it is transitive in all the selected 'Ayahs).
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 morphological patterns, syntactic structures and meanings of the selected verbs.
4. Concerning the renderings of the selected Arabic verbs into the TL, it is concluded that some translators have taken the context into account and have 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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