

Qur'anic Idiomatic Phrasal Verbs: Their Syntactic and Semantic Properties

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Abstract

Qur'anic idiomaticity, in its all aspects, poses a great deal of challenge to the Qur'an readers, learners, commentators and translators. One of the most challenging aspects of the Qur'anic idiomaticity is Qur'anic idiomatic phrasal verbs (henceforth QIPVs), where meanings of proper Arabic verbs are utterly fused into meanings of prepositions following them to produce new meanings, which have nothing to do with the basic meanings of those verbs and prepositions. This paper concerns itself with scrutinizing the phenomenon of idiomatic phrasal verbs in the Qur'an. In so doing, it tackles this vital phenomenon from two perspectives, namely: syntactic and semantic perspectives. Due to space restriction, the pragmatic perspective has not been covered. It will be tackled by its own in a separate study. The main purpose of this paper is to initiate a discussion on the idiosyncrasies of QIPVs in an attempt to enhance our understanding of the Qur'anic texture and discourse by providing insights into the ways by which these idiomatic expressions function in the Qur'an. It is hoped that this investigation will be of practical pedagogical use for both teachers and learners of Qur'anic Arabic and also, by extension, for the Qur'an commentators and translators into other languages.

Keywords: Qur'an Translation, Idiomaticity, Qur'anic Phrasal Verbs, Arabic Verbs, Arabic Prepositions, Arabic Verb-Preposition Combination, Arabic Syntax, Arabic Semantics.

1. Introduction

In the eighteenth century, English linguists observed a new and rather strange phenomenon arose in English language, which they at the time labelled idiomatic English phrasal verb (henceforth IEPV). This phenomenon is characterised by collocating proper verbs with adverbial particles, fusing together to produce meanings that are completely different from the sum of their literal meanings¹. The phenomenon of IEPV may be defined as a combination of two or three elements (a verb + a preposition, a verb + an adverb, or a verb + an adverb + a preposition).

¹ Cf. Bolinger, D. (1971). *The Phrasal Verb in English*. Cambridge and Massachusetts: Harvard University Press; McArthur, T. (1975). *Using Phrasal Verbs* (Second ed.). London and Glasgow: Collins; McArthur, T. (1979). *The strange cases of the English phrasal verb*. *Zielsprache English*, 9 (3), 24-26; McArthur, T. (1989). *The long-neglected phrasal verbs*. *English Today*, 5 (2), 38-44; Fraser, B. (1976). *The Verb-Particle Combination in English*. New York, San Francisco and London: Academic Press; Lindner, S. J. (1983). *A Lexico-Semantic Analysis of English Verb Particle Constructions With Out and Up*. Unpublished doctoral dissertation, Indiana University; Quirk, R., Greenbaum, S., Leech, G., & Svartvik, J. (1985). *A Comprehensive Grammar of the English Language*. London and New York: Longman; Turton, N., & Manser, M. (1985). *The Student's Dictionary of Phrasal Verbs*. London and Basingstoke: Macmillan; Dixon, R. M. W. (1982). *The Grammar of English Phrasal Verbs*. *Australian Journal of Linguistics*, 2, 1-42; Dixon, R. M. W. (1991). *A New Approach to English Grammar, on Semantic Principles*. Oxford: Clarendon Press; Azzaro, G. (1992). *The Syntactic Learning of English Phrasal Verbs: Theory*. *Rassegna Italiana di Linguistica Applicata*, XXIV (1), 33-60; Shovel, M. (1992). *Making Sense of Phrasal Verbs*. London: Prentice Hall International (UK) Limited; Live, A. H. (1965). *The Discontinuous Verb in English*. *Word* (21), 428-451; Close, R. A. (1992). *A Teacher's Grammar: An Approach to the Central Problems of English*. London: Language Teaching Publications; Cowie, A. P., & Mackin, R. (1993). *Oxford Dictionary of Phrasal Verbs* (Second ed.). Oxford: Oxford University Press; Crowley, T., Lynch, J., Siegel, J., & Piau, J. (1995). *The Design of English: An introduction to descriptive linguistics*. Auckland: Longman Paul; Lindstromberg, S. (1998). *English Prepositions Explained*. Amsterdam/Philadelphia: John Benjamin's Publishing Company; among others.

Which functions as a single unit of meaning in the sense that its meaning cannot be inferred from the total sum of the meanings of its separate elements, e.g., to give up, to give in, to give away, to carry out, to carry on, to put up With, to turn up, to turn on, to turn off, to get away with². Moving on to the Arabic language, it has a similar phenomenon. Nonetheless, unlike the English language, Arabic does not allow proper verbs to combine with adverbs, it allows them to combine with prepositions, as in: māla 'ilā (to like, to sympathize), and māla 'an (to avoid, to dislike), waqa'a fī (to fall down into), and waqa'a 'alā (to come across, to find) etc. Classical Arabic linguists did not categorise these combinations under a particular heading. This is due to the fact that they do not incorporate prepositions when studying Arabic verbs. They rather dedicate a special part of their studies to prepositions, or study them separately with other type of particles, which are referred to as ḥurūf al-ma'ānī 'particles of meanings'³. Yet, a number of modern Arabic linguists label these combinations of verbs and prepositions as al-dhamā'im (enclosures)⁴. Others have dealt with them in passing⁵. While a few linguists (such as: Lentzner⁶, 1977; Heliel⁷, 1994; Al-Shamsān⁸, 1987 and Aldahesh⁹, 2016a), have attended to their properties in a more elaborated manner. This has been said, the phenomenon of combining proper verbs with prepositions in an idiomatic manner in the Qur'an is a common feature of the Qur'anic discourse. In his two volumes book *Al-Qur'an al-Karīm Wa Tafā'ul al-Ma'ānī: Dirāsa Dilālya li Ta'lluq Ḥarf al-Jarr bi al-Fi'il Wa 'Atharahu fī al-Ma'nā fī al-Qur'an al-Karīm*, Dāwood (2002) makes the most significant contribution by attending to this phenomenon in the Qur'an¹⁰. Another significant contribution is made by al-Shamsān in his book *Al-Fi'il fī al-Qur'an al-Karīm Ta'adyatuhu wa Luzūmuhu*¹¹. It is vital to say that, except for Aldahesh (2016a) who draws a clear-cut between the idiomatic and non-idiomatic types of Arabic verb-preposition structure¹², no such a distinction has been made between them by the scholars who have previously investigated the phenomenon. It has been taken for granted by them that all Arabic combinations in which proper verbs are followed by prepositions are 'idioms'. Lentzner (1977), for instance, confuses the idiomatic/metaphorical verb-preposition constructions with those of non-idiomatic/literal ones. She erroneously labels all the constructions as "Arabic verb-preposition idiom[s]". Such confusion is due to the approach she undertakes in her study.

²Aldahesh, A. Y. (2009a). *Translating Idiomatic English Phrasal Verbs into Arabic*. UK. VDM Verlag Dr. Muller, p. 27.

³Al-Kisā'ī (d. 189 H) was the first to devote a study to these vital particles followed by al-Akhfash (d. 215 H), then al-Mubarrid (d. 285 H), then Ibn Kaysān (d. 299 H), then al-Zajjajī (d. 337 H), then al-Farisī (d. 377 H), then al-Rummānī (d. 412 H), then al-Qazzāz (d. 412 H), then al-Harawī (d. 415 H), then al-Muqālī (d. 702 H), then al-Murādī (d. 749 H). Let alone linguists who wrote books about Arabic grammar in general and devoted special chapters for prepositions such as al-Zamakhsharī (d. 538 H) in *al-Mufaṣṣal*, and Ibin Hushām (d. 671 H) in *Mughnī al-Labīb*. For more details, see Dāwood, 2002, pp. 1:11-15; Al-Shamsān, 1986, p. 733; and Aldahesh 1916a p. 16.

⁴Cf. Al-Shamsān, A. I. (1986). *Al-Fi'il fī al-Qur'an al-Karīm Ta'adyatuhu wa Luzūmuhu*, Kuwait University, p. 252 & p. 747; cf. Aldahesh 1916a p. 13.

⁵E.g. Ryding, K. G. (2005). *A Reference Grammar of Modern Standard Arabic*. Cambridge University Press. UK; Al-Shamsān, 1986; Al-Shamsān, A. I. (1987). *Qaḍāyā al-Ta'adī wa al-Luzūm fī al-Dars al-Nahwī*. Matba'at al-Madanī. Juddah. Saudi Arabia; Kharmā, N., & Hajjaj, A. (1989). *Errors in English Among Arabic Speakers: Analysis and Remedy*. London: Longman; Abboud, P. F., & McCarus, E. N. (1968). *Elementary Modern Standard Arabic*. United Kingdom: Cambridge University Press; Bataineh, R. F., & Bataineh, R. F. (2002). *The Difficulties Jordanian Graduate Learners of English as a Second language Face When Translating English Idioms into Arabic*. RASK, 16, 33-83; cf. Aldahesh 1916a p. 13.

⁶Lentzner, K. R. (1977). *Semantic and Syntactic Aspects of Arabic Prepositions*. Unpublished doctoral dissertation, Georgetown University, Washington, D. C, pp. 155-195

⁷Heliel, M. H. (1994). *Verb-Particle Combinations in English and Arabic: Problems for Arab Lexicographers and Translators*. In R. De Beaugrand, A. Shunnaq & M. H. Heliel (Eds.), *Language, Discourse and Translation in the West and Middle East*. Amsterdam/Philadelphia: John Benjamins Publishing Company.

⁸Al-Shamsān, A. I. (1987). *Qaḍāyā al-Ta'adī wa al-Luzūm fī al-Dars al-Nahwī*. Matba'at al-Madanī. Juddah. Saudi Arabia; Al-'Atyya, A. M. (2008). *Ḥurūf al-Jarr bayna al-Nyāba wa al-Taḍmīn*. Majallat al-turāth al-'Arabī. Year 28. No. 112. Beirut, Lebanon.

⁹Aldahesh, A. Y. (2016a). *Pinning Down the Phenomenon of Phrasal Verbs in Arabic*. *International Journal of language and Linguistics*. 3 (1), pp. 12-24. ISSN 2374-8850 (Print), 2374-8869 (Online).

¹⁰Dāwood, M. M. (2002). *Al-Qur'an al-Karīm Wa Tafā'ul al-Ma'ānī: Dirāsa Dilālya li Ta'lluq Ḥarf al-Jarr bi al-Fi'il Wa 'Atharahu fī al-Ma'nā fī al-Qur'an al-Karīm*. Dār Gharīb. Cairo. Egypt.

¹¹Al-Shamsān, A. I. (1986). *Al-Fi'il fī al-Qur'an al-Karīm Ta'adyatuhu wa Luzūmuhu*. The Kuwait University.

¹²Aldahesh, A. Y. (2016a). *Pinning Down the Phenomenon of Phrasal Verbs in Arabic*. *International Journal of language and Linguistics*. 3 (1), pp. 12-24. ISSN 2374-8850 (Print), 2374-8869 (Online).

Lentzner tackles the issue from prepositions rather than verbs perspective, focusing on the function of prepositions when they combine with verbs and ignoring the semantic characteristics of the verbs and their major input to the overall meaning of the structure when they combine with prepositions¹³. Another example, which is more relevant to our topic, is Dāwood's treatment of this phenomenon in the Qur'an. He amply traces all verb-preposition occurrences in the Qur'an, elaborates on their syntactic and semantic nuances, and provides some quite fruitful insights, charts and statistics on the Qur'anic usage of such a phenomenon. Yet, like other researchers, he does not differentiate between the idiomatic and non-idiomatic types of these combinations. This is, in our view, due to the very perspective from which he tackles this phenomenon, that is *Ta'illuq Ḥarf al-Jarr bi al-Fi'il Wa 'Atharahu fī al-Ma'nā fī al-Qur'ān al-Karīm* 'the preposition-verb relation and its impact on meanings in the Qur'an'. Tackling the issue from this wide-ranging view, Dāwood incorporates every single combination of verb-preposition in the Qur'an without paying attention to the idiomaticity of some combinations and non-idiomaticity of others. As far as we are concerned, *al-ta'illuq* (relation, attachment/dependency) is one of the vital factors that shape idiomaticity of the Arabic verb-preposition combinations; nonetheless it is not the only factor. This factor may occur in many Arabic verb-preposition combinations with no effect on their idiomaticity as shall we see below. Likewise, al-Shamsān, in his treatment of verbs in the Qur'an, provides some interesting insights and comes up with a number of useful tables of verbs and the prepositions with which they typically combine. Yet, he stops short from differentiating between the idiomatic and non-idiomatic types of these combinations. This is, once more, due to the standpoint he opts for to explore this phenomenon, that is *al-ta'addī wa al-luzūm* 'verb transitivity and intransitivity'. As far as we are concerned, the issue of verb transitivity and/or intransitivity constitutes another important factor that may contribute to idiomaticity of the Arabic verb-preposition combinations, yet it is not the only factor as we shall see below. The point need to be made here is that our focus in this study is on the idiomatic type of Qur'anic verb-preposition combination, which has a figurative, metaphorical and non-transparent significance. Whereas the other type falls out of the scope of this study since its meaning is straightforward and pose no problem at all to readers, commentators and translators of the Qur'an. To the best of our knowledge and research, we know of no such specific analysis. Hence the importance of this study, which aims to bridge the gap by exploring the phenomenon of QIPVs per se, and accounting for the key factors that govern the syntactic and semantic relationships between their constituents.

2. Syntactic Properties of QIPVs

2.1 Word Class of QIPVs

In what follows we will briefly shed some light on the two key components of the QIPVs, *vis.* the Arabic proper verbs and prepositions:

2.1.1 Proper Verbs

Proper Arabic verb (*al-fi'il*) is a linguistic unit that denotes an action. This action is undertaken by *al-fā'il* (agent) in one of the following manners: optionally as in: *'akala* (to eat) *qa'ada* (to sit), or by attributing the action to the agent as in: *māta* (to die)¹⁴. In the main, Arabic proper verbs fall into two key categories, namely: *thulāthī* (trilateral) and *rubā'ī* (quadrilateral). The first category refers to verbs with three-consonant roots, while the second category refers to verbs with four-consonant roots. Many forms can be derived from both trilateral and quadrilateral verbs by utilising a number of morphological patterns '*awzān*' (also known by western scholars as 'verb forms')¹⁵. Arabic proper verbs are marked for person, gender and number. There are three classes as far as person is concerned, namely: first person (e.g., *'adrusu* 'I study'), second person (e.g., *tadrusu* 'You study'), and third person (e.g., *yadrusu* 'He studies'). In terms of gender, there exist two classes, namely: masculine (e.g., *ydrusu* 'He studies'), and feminine (e.g., *tadrusu* 'She studies'). As for number, there are three classes of Arabic proper verbs, namely: singular (e.g., *ydrusu* 'He studies'), dual (e.g., *yadrusāni* 'They study'), and plural (e.g., *yadrusūna* 'They study'). As far as time is concerned, Arabic proper verbs can be conjugated into three classes namely: past (e.g., *darasa* 'He studied'), present (e.g., *yadrusu* 'He studies') and future by prefixing either *sa* or *soufa* (e.g., *soufayadrusu* 'He will study').

¹³ Aldahesh, 2016a, p. 13.

¹⁴ Al-Shamsān, 198, p. 17. Cf. Aldahesh, 2016a, p. 15.

¹⁵ For more details see Ryding, 2005. Cf. Aldahesh, 2016a, p. 15.

In addition, there are four major moods of Arabic proper verbs, being: indicative (e.g., *yadrusu* 'He studies), subjunctive (e.g., *'anyadrusa* 'To study), jussive (e.g., *lamyadrus* 'He did not study), and imperative (e.g., *'udrus* 'Study). Furthermore, Arabic proper verbs fall into two types in terms of voice, namely: active (e.g., *darasa* 'He studied), and passive (e.g., *durisa* 'Was studied)¹⁶. What is relevant to our topic here is that Arabic proper verbs, in its all the above-mentioned types, may well constitute the first component of the QIPV. Let us consider this point by means of illustrative examples:

- 1) *'Ulā'ika allathīnataba'a Allahu 'alā qulubihim wa sam'ihim wa absārihim*¹⁷ 'These are people whose hearts, hearing, and sight have been closed off by God'¹⁸ (*taba'a 'alā'is* an active voice QIPV), and;
- 2) *Thālīka bi'annahum 'āmanu thumma kafarū fa tubi'a 'alā qulubihim fa hum lā yafqahūn* 'because they professed faith and then rejected it, so their hearts have been sealed and they do not understand'¹⁹ (*tubi'a 'alā'is* a passive voice QIPV)²⁰.

What is more relevant to our study is that Arabic proper verbs have been classified into two different groups as to their combination with prepositions, namely: Restricted verbs and non-restricted verbs. The restricted Arabic verbs are verbs combine with one particular preposition. E.g. *'abaqa* 'fled' which appears in the Qur'an with one preposition only that is *'ilā* in: *'ith 'abaqa 'ilā al-fulki al-mashhūn*²¹ 'He fled to the overloaded ship'²². The non-restricted Arabic verbs, however, are verbs that can combine with many prepositions. E.g. *dakhala* which appeared in the Qur'an combined with *bi-*²³, *'alā*²⁴, *min*²⁵, and *fi*²⁶. Having said that, a verb could be a restricted verb in the Qur'anic usage but a non-restricted one in the general usage of Arabic. E.g. the aforementioned verb *'abaqa*, which may combine with the preposition *min* in the general usage²⁷: *'abaqa al-'abdu minsayyidhi*²⁸ 'the slave fled from his master'²⁹.

2.1.2 Prepositions

Arabic linguists provide two labels for Arabic prepositions. Classical Arabic linguists of al-Kūfa school call them *hurūf al-iḍāfa*, due to the fact that prepositions are genitive particles add the meaning of verbs, which precede them to the meaning of nouns, which follow them³⁰. Classical linguists of al-Basrah school and modern linguists, on the other hand, name Arabic prepositions *hurūf al-jarr* or *hurūf al-khafḍ*, due to the fact that they put nouns, which come after them, into the *majrūr* 'genitive' case³¹. Unlike verbs and nouns, prepositions have no dictionary meanings; they rather have functional meanings, which cannot be figured out unless they are employed in contexts. Thus, it is the context only that gives prepositions their significances and allows us to favor one meaning over another in a given structure³². Therefore, Arabic prepositions are characterized by being context sensitive entities.

¹⁶ Cf. Aldahesh, 2016a, p.15

¹⁷ Q.16:180

¹⁸ Abdel Haleem, M. A. S. (2010). The Qur'an: English Translation and Parallel Arabic Text. Oxford University Press. Oxford, p. 280

¹⁹ Ibid, p. 555

²⁰ Cf. Aldahesh, 2016a, p.15

²¹ Q. 37:140. Cf. Dāwood, 2002, p. 1:7

²² Abdel Haleem, 2010, p. 452

²³ Q. 2:23

²⁴ Q. 5:23 and Q. 13:23

²⁵ Q. 12:67

²⁶ Q. 110:2

²⁷ Dāwood, 2002, p. 1/7

²⁸ Ibn Manzūr, Jamāluddīn Muhammad bin Makram (1994). Lisān al-'Arab. Third Edition. Dār Šādir, Beirut, Lebanon. Cf. Dāwood, 2002, p. 1:7

²⁹ Cf. Aldahesh, 2016a, p.15

³⁰ Haywood, J. A., and Nahmad, H. M. (1965). A New Arabic Grammar of the Written Language. London: Lund Humphries, p. 412; Ghalāyīnī, M. (1986). Jāmi' al-Durūs al-'Arabyyati. Beirut: Al-Maktabat al-'Ašriyya, pp. 167-168; Al-Sāmarrā'ī, I. (1979). Muqaddimatun fi Tārīkh al-'Arabyyati. Dār al-Ḥurriyya. Baghdad, Iraq, p. 12. Cf. Aldahesh, 2016a, p.16

³¹ Aldahesh, A. Y. (2009b). Notes on Western Scholars' Classification of Arabic Prepositions. Proceedings of the Conference "Arabic Language on Perspective of Social and Culture". October 12-14, 2009. North Sumatra University, Indonesia, Medan. Cf. Aldahesh, 2016a, p.16

³² Dāwood, 2002, p.1: 25.

Their functional meanings cannot be deduced from their lexical individual and decontextualised meanings. Such meanings can only be comprehended by taking into account the surrounding textual and contextual factors. Arabic prepositions are also language-specific items. Arabic language has its own unique manner of utilizing them. Such a manner may or may not overlap with the manners of utilizing prepositions in other languages. The specificity and context sensitivity of Arabic prepositions are the main two reasons behind the difficulty of mastering their usage by non-native learners of Arabic language³³. Arabic linguists classify Arabic prepositions into three types, namely³⁴:

- 1) Authentic/genuine prepositions, which complete the meanings of entities with which they are combined, put nouns that come after them in a genitive case, and need *muta'aliq* (relator). It is this type of prepositions that is the very focus of this study³⁵. Authentic prepositions are twelve in number: *min*, *bi-* (the letter *bā'*), *ka-* (the letter *kāf*), *li-* (the letter *lām*), *'ilā*, *ḥattā*, *'an*, *'alā*, *fī*, *matā*, *wāw*, and *ta-* (the letter *tā'*);
- 2) Redundant prepositions, which do not need *muta'aliq*. They are four prepositions: *min*, *bi-* (the letter *bā'*), *ka-* (the letter *kāf*), and *la-* (the letter *lām*). Redundant prepositions appear to serve one particular communicative function that is to confirm the meaning of the sentence in which they are employed³⁶, and;
- 3) Quasi-redundant prepositions, which have new meanings and do not need *muta'aliq*. They are six in number: *khalā*, *'adā*, *ḥāshā*, *rubba*, *la'alla*, and *lowlā*³⁷.

It is crucial to say that not all Arabic prepositions have the ability to combine with verbs to form QIPVs. Only the authentic, genuine, 'true' prepositions, which can be used in abstract senses, are used for that purpose³⁸. The 'true' prepositions, semantically speaking, are of two types: locative prepositions and directional prepositions. The locative prepositions specify 'where' something is either in space or in time. While the directional prepositions specify a 'change' in location, or movement in space or time.³⁹ The locative prepositions are three in number: *bi-* (by, in, with), *fī* (at, in), and *'alā* (on)⁴⁰. The directional prepositions, however, are of two kinds. The first kind is prepositions, which indicate direction 'towards'. They are two prepositions: *'ilā* (to, toward), and *li-* (to)⁴¹. The second kind is prepositions signify direction 'from'. They are three prepositions: *min* (from), *'an* (from, away from), and *munthū* (since)⁴². It is worth mentioning that redundant and quasi-redundant prepositions fall out of the intention of this study because they have no *ta'alluq* (attachment/relation) with the verb⁴³. In addition, the preposition *munthū* (since) is not used in the Qur'an. Furthermore, the prepositions *ta-* (the letter *tā'*) and *wāw* are used in the Qur'an but not in combination with verbs⁴⁴. It is also worth mentioning that only eight of the authentic, genuine, 'true' prepositions are used in combination with verbs throughout the Qur'an. They are: *min*, *bi-* (the letter *bā'*), *li-* (the letter *lām*), *'ilā*, *ḥattā*, *'an*, *'alā*, and *fī*. These ones are the prepositions widely used in everyday language of Arabic speaking communities nowadays. This indicates the huge influence of the Qur'an on the Arabic language and its users⁴⁵. Arabic prepositions have their own basic functional meanings alongside with a number of other associated meanings. It is not unusual to see a meaning of a preposition overlapping with meanings of other prepositions⁴⁶.

³³ Aldahesh, A. Y. (2013). Context Sensitivity and Language Specificity of Arabic Verb-Preposition Structure: The Case Study of English Learners of Arabic. International Journal of Linguistics. Vol. 5. No. 3. ISSN 1948-5425. Doi: 10.5296/ijl.v5i3.3933, p.188.

³⁴ Cf. Zainul 'ābidīn, B. N. (2008). Ḥurūf al-Jarr al-zā'ida wa al-shabīḥa bil zā'ida: Dirāsa Naḥwyya. Majalat al-'u ūm wa al-thaqāfa. Vo. 9 (2); and Dāwood, 2002, pp.1: 28-29

³⁵ Aldahesh, 2016a, p.16

³⁶ Aldahesh, 2016a, p. 16

³⁷ Ibid, p. 16

³⁸ Lentzner, 1977, p. 33; and Aldahesh, 2016a, p.16

³⁹ Ibid, p. 33

⁴⁰ The prepositions (*bi-* and *'alā*) are the most commonly used in combination with verbs. See Lentzner, 1977, p. 33

⁴¹ Ḥattā (up to, until) is also considered as one of this type of prepositions. See Lentzner, 1977, p. 33

⁴² Ibid, p. 33; and Aldahesh, 2016a, p.16

⁴³ Dāwood, 2002, p. 1:4

⁴⁴ Dāwood, 2002, p.1: 32

⁴⁵ Dāwood, 2002, p.1: 32

⁴⁶ Ibid, pp.1: 29-31

Both classical and modern Arabic grammarians have accounted for the functional and associated meanings of Arabic prepositions in detail ⁴⁷. The basic functional meanings of the 'true' Arabic prepositions are as follows: *Bi*⁴⁸ signifies *al-ilṣāq* (affixing); *fī*⁴⁹ signifies *al-zarfīyya* (adverbial); *alā*⁵⁰ signifies *al-isti'lā'* (superiority); *li*⁵¹ signifies *al-ikhtisāṣ* (habitual belonging); *'ilā*⁵² signifies *intihā'* *al-ghāya* (end of destination); *min*⁵³ signifies *ibtidā'* *al-ghāya* (start of destination); and *'an*⁵⁴ signifies *al-mujāwaza* (going beyond)⁵⁵.

2.1.3 Syntactic Relationships of Verbs and Prepositions

Generally speaking, Arabic verbs are of six main categories as to their syntactic relationships with the prepositions they combine with, namely⁵⁶:

- 1) Verbs that typically require prepositions. E.g., *intaqama*, which requires the preposition *min* (to take revenge on someone), and *takhllā*, which requires the preposition *'an* (to abandon, relinquish something).
- 2) Transitive verbs that can optionally take prepositions. E.g., *zāda*, which may occur with *min* (to increase something), and *baḥatha*, which may occur with *'an* (to search someone, something).
- 3) Intransitive verbs that use prepositions in construction with a noun phrase. E.g., *sahira 'alā* (to watch over someone), and *ḍaḥikamin* (to laugh at someone, something).
- 4) Verbs, which are passive either in form or meaning, in which prepositions mark underlying agents. E.g., *'ukhitha bi-* (to be influenced by something), and *'u'jiba bi-* (to admire someone, something).
- 5) Verbs that involve two noun phrases introduced by prepositions. E.g., *samiḥabi-* (to permit someone to do something), and *'amlā 'alā* (to dictate something to someone).
- 6) Verbs that take one preposition for one meaning, another preposition for other meanings. E.g., *raghiba fī* (to desire something), and *raghiba 'an* (to detest something).

⁴⁷ See related from *roFAI-Rummāni*, Abi al-Hassan Ali bin 'Isā (2005). *Ma'ānī al-Ḥurūf*. Al-Maktaba al-'Asryya. Beirut, Lebanon. Al-Shamsān (1986) provides a table for each preposition and the verbs with which it combines (pp. 224-253) and elaborates on the semantic meaning of seven prepositions ('ilā, bī-, 'alā, 'an, fī, li-, and min) (pp. 733-738). Cf. Aldahesh, 2016a, p. 17

⁴⁸ Its other associated meanings include: *al-tab'īḍ* (partition), *al-sababiyya* (cause), *al-muṣāḥaba* (accompanying), *al-ta'diya* (transitivity), *al-isti'āna* (assistance), *al-zarfīyya* (adverbial), *al-isti'lā'* (superiority), *al-mujāwaza* (going beyond), *al-badal* (replacement), *al-'awaḍ* (compensation), *al-ta'līl* (justification), *al-qasam* (oath), and *intihā' al-ghāya* (end of destination). Cf. Dāwood, 2002, pp.1:30-31; Al-Shamsān, 1986, pp. 733-738.

⁴⁹ Its other associated meanings include: *intihā' al-ghāya* (end of destination), *al-isti'lā'* (superiority), *al-ilṣāq* (affixing), *al-muṣāḥaba* (accompanying), *al-'awaḍ* (compensation), *al-ta'līl* (justification), *al-muqāyasa* (analogy), and *al-sababiyya* (cause). Cf. Dāwood, 2002, pp.1:30-31; Al-Shamsān, 1986, pp. 733-738.

⁵⁰ Its other associated meanings include: *al-mujāwaza* (going beyond), *al-zarfīyya* (adverbial), *al-ilṣāq* (affixing), *al-ta'līl* (justification), *ma'nā ba'da* (the meaning of after), and *al-al-muṣāḥaba* (accompanying). Cf. Dāwood, 2002, pp.1: 30-31; Al-Shamsān, 1986, pp. 733-738.

⁵¹ Its other associated meanings include: *istiḥqāq* (deserving), *mulk* (possession), *al-tabyyn* (clarifying), *al-ṣayrūra* (act of becoming), *al-ta'līl* (justification), *al-nasab* (attribution), *al-tablīgh* (reporting), *ma'nā 'inda* (the meaning of having), *intihā' al-ghāya* (end of destination), *al-mujāwaza* (going beyond), *al-isti'lā'* (superiority), *al-zarfīyya* (adverbial), and *al-ta'diya* (transitivity). Classical Arabic grammarians and linguists have given a great deal of attention to this preposition. Az-Zajajī (d. 337 H) dedicated a whole monograph to account for its properties. He distinguished thirty-one types of the letter *lām* some of which overlap. Sibawayh refers to the meaning of *mulk* and *istiḥqāq* in *lām al-garr* or *lām al-'idafa* in which it functions as "a particle making the noun or pronominal suffix annexed to it in *ḥālat al-garr* or the so-called 'genitive case'". Cf. Dāwood, 2002, pp.1: 30-31; Al-Shamsān, 1986, pp. 733-738; Shboul, A. M. H. (1983). "Having" In Arabic. *Journal of Arabic Linguistics*. Otto Harrassowitz Wiesbaden. Heft 11, pp. 24-47, p. 30.

⁵² Its other associated meanings include: *ibtidā' al-ghāya* (start of destination), *al-zarfīyya* (adverbial), *al-ilṣāq* (affixing), *al-ikhtisāṣ* (habitual belonging), *al-tabyyn* (clarifying), and *al-al-muṣāḥaba* (accompanying). Cf. Dāwood, 2002, pp.1: 30-31; Al-Shamsān, 1986, pp. 733-738.

⁵³ Its other associated meanings include: *intihā' al-ghāya* (end of destination), *al-mujāwaza* (going beyond), *al-'isti'laa'* (superiority), *al-zarfīyya* (adverbial), *al-ilṣāq* (affixing), *bayān al-jins* (gender determining), *al-badal* (replacement), *al-tabyyn* (clarifying), *al-ta'līl* (justification), *al-faṣl* (separating), and *al-tab'īḍ* (partition). Cf. Dāwood, 2002, pp.1: 30-31; Al-Shamsān, 1986, pp. 733-738.

⁵⁴ Its other associated meanings include: *al-isti'lā'* (superiority), *al-zarfīyya* (adverbial), *al-ilṣāq* (affixing), *al-isti'āna* (assistance), *al-sababiyya* (cause), *al-badal* (replacement), *al-tabyyn* (clarifying), *al-ta'līl* (justification), *al-faṣl* (separating), *ma'nā ba'da* (the meaning of after), and *al-tab'īḍ* (partition). Cf. Dāwood, 2002, pp.1:30-31; Al-Shamsān, 1986, pp. 733-738.

⁵⁵ Aldahesh, 2016a, p.17

⁵⁶ Lentzner 1977, pp. 155-195; and Aldahesh, 2016a, pp.17-18

2.2 Word Order of QIPVs

Depending upon the preposition's location in a given Qur'anic construction, QIPVs can be classified into two types with regard to their word order patterns, namely: non-split QIPVs and split QIPVs.

2.2.1 Non-Split QIPVs

In this type of QIPVs the preposition is located right after the verb with which it combines. Depending upon the verbs' transitivity, tense, and voice and the number of prepositions with which they combine, the non-split type of QIPVs falls into a number of syntactic patterns⁵⁷. These patterns are listed and illustrated in the Table below:

Table 1: Non-Split QIPVs

| Non-Split QIPVs | | |
|--|--|---|
| Syntactic Pattern | Illustrative Example | Translation |
| <i>Intransitive Present Active Verb + Preposition</i> | يكاد سنا برقه يذهب بالأبصار (النور: ٤٣) | "... the flash of its lightning almost snatches sight away" (Abdel Haleem 2010, p. 356). |
| <i>Intransitive Present Passive Verb + Preposition</i> | يؤفك عنه من أفك (الذاريات: ٩) | "... those who turn away from it are [truly] deceived" (Abdel Haleem 2010, p. 522). |
| <i>Intransitive Past Active Verb + Preposition</i> | هو الذي خلق لكم ما في الأرض جميعا ثم استوى إلى السماء (البقرة: ٢٩) | "It was He who created all that is on the earth for you, then turned to the sky" (Abdel Haleem 2010, p. 6). |
| <i>Intransitive Past Passive Verb + Preposition</i> | ولما سقط في أيديهم (الأعراف: ١٤٩) | "When, with much wringing of hands" (Abdel Haleem 2010, p. 169). |
| <i>Intransitive Imperative Active Verb + Preposition</i> | اركض برجلك هذا مغتسل بارد وشراب (ص: ٤٢) | "Stam your foot! Here is cool water for you to wash in and drink" (Abdel Haleem 2010, p. 456). |
| <i>Transitive Present Active Verb + Preposition + Preposition</i> | واجلب عليهم بخيلك ورجلك (الإسراء: ٦٤) | "... muster your cavalry and infantry against them" (Abdel Haleem 2010, p. 289). |
| <i>Transitive Past Active Verb + Preposition</i> | وإذ قلنا لك إن ربك أحاط بالناس (الإسراء: ٦٠) | "[Prophet], We have told you that your Lord knows all about human beings" (Abdel Haleem 2010, p. 289). |
| <i>Transitive Present Passive Verb + Preposition</i> | قال لن أرسله معكم حتى تؤتون موثقا من الله لتأتني به إلا أن يحاط بكم (يوسف: ٦٦) | "He said, 'I will never send him with you, not unless you swear by God that you will bring him back to me if that is humanly possible.'" (Abdel Haleem 2010, p. 244). |
| <i>Transitive Past Passive Verb + Preposition</i> | وضربت عليهم الذلة والمسكنة (البقرة: ٦١) | "They were struck with humiliation and wretchedness" (Abdel Haleem 2010, p. 10). |
| <i>Intransitive Future Verb + Preposition</i> | سنفرغ لكم أيها الثقلان (الرحمن: ٣١) | "We shall attend to you two huge armies [of jinn and mankind]" (Abdel Haleem 2010, p. 533). |
| <i>Transitive Imperative Verb + Preposition</i> | أن أسر بعبادي فاضرب لهم طريقا في البحر يبسا (طه: ٧٧) | "Go out at night with My servants and strike a dry path for them across the sea" (Abdel Haleem 2010, p. 318). |
| <i>Negative Interrogation + Transitive Verb + Preposition</i> | ألم نشرح لك صدرك (الشرح: ١) | "Did we not relieve your heart for you" (Abdel Haleem 2010, p. 597). |
| <i>Conditional Particle + Intransitive Past Passive Verb + Preposition</i> | فإن عثر على أنها مستحقا إنما فأخران يقومان مقامهما (المائدة: ١٠٧) | "If it is discovered that these two are guilty [of perjury], two of those whose rights have been usurped have a better right to bear witness in their place" (Abdel Haleem 2010, p. 126). |

2.2.2 Split QIPVs

In this type of QIPVs the preposition is not located immediately after the verb with which it combines. It is rather separated from it by one or more constituents.

⁵⁷ Aldahesh, 2016b, p. 35

The split type falls into a number of syntactic patterns depending upon the type of the verb (i.e., transitivity, tense, and voice), the number of constituents, and the number of prepositions that come after that verb⁵⁸. These patterns are listed and illustrated in the Table below:

Table 2: Split QIPVs

| Split QIPVs | | |
|---|---|--|
| Syntactic Pattern | Illustrative Example | Translation |
| Intransitive Present Active Verb + Agent + Preposition + Object | قالوا إن هذان لساحران يريدان أن يخرجاكما من أرضكم بسحرهما ويذهبا بطريقتكم المثلى (طه: ٦٣) | “Saying, ‘These two men are sorcerers. Their purpose is to drive you out of your land with their sorcery and <u>put an end to your time-honoured way of life.</u> ” (Abdel Haleem 2010, p. 316). |
| Intransitive Present Active Verb + Agent + Object + Preposition | فلا تذهب نفسك عليهم حسرات (فاطر: ٨) | “... <u>do not waste your soul away with regret for them</u> ” (Abdel Haleem 2010, p. 436). |
| Negative Particle + Transitive Present Active Verb + Agent + Prepositional Phrase + Preposition | ولا يرغبوا بأنفسهم عن نفسه (التوبة: ١٢٠) | “... nor should <u>they have cared about themselves more than him</u> ” (Abdel Haleem 2010, p. 207). |
| Transitive Past Active Verb + Agent + Object + Preposition | حتى إذا أخذنا متر فيها بالعذاب إذا هم يجأرون (المؤمنون: ٦٤) | “When We bring Our punishment on those <u>corrupted with wealth, they will cry for help</u> ” (Abdel Haleem 2010, p. 347). |
| Transitive Past Active Verb + Agent + Preposition | فصرنا على أذانهم في الكهف سنين عددا (الكهف: ١١) | “We sealed their ears [with sleep] in the cave for years.” (Abdel Haleem 2010, p. 295). |
| Transitive Present Active Verb + Agent + Object + Preposition | ويضرب الله الأمثال لل ناس لعلمهم يتذكرون (إبراهيم: ٢٥) | “God makes such comparisons for people so that they may reflect” (Abdel Haleem 2010, p. 260). |
| Transitive Past Active Verb + Agent + Object + Preposition | جاءتهم رسلهم بالبينات فردوا أيديهم في أفواههم (إبراهيم: ٩) | “Their messengers came to them with clear proof, but <u>they tried to silence them</u> ” (Abdel Haleem 2010, p. 257). |
| Intransitive Imperative Verb + Agent + Preposition | فاستقيموا إليه واستغفروه (فصلت: ٦) | “Take the straight path to Him and seek His forgiveness” (Abdel Haleem 2010, p. 478). |
| Transitive Past Passive Verb + Agent + Preposition | ولو ترى إذ وقفوا على النار (الأنعام: ٢٧) | “If you could only see, <u>when they are made to stand before the Fire</u> ” (Abdel Haleem 2010, p. 131). |
| Transitive Imperative Verb + Agent + Object + Preposition | وأقيموا الوزن با لقسط ولا تخسروا الميزان (الرحمن: ٩) | “... <u>weight with justice and do not fall short in the balance</u> ” (Abdel Haleem 2010, p. 532). |
| Transitive Imperative Verb + Object + Preposition | أن اذقيه في التابوت فاذقيه في اليم (طه: ٣٩) | “Put your child into the chest, then place him in the river” (Abdel Haleem 2010, p. 315). |
| Negative Particle + Transitive Present Active Verb + Agent + Preposition | واتقوا يوما لا تجزي نفس عن نفس شيئا (البقرة: ٤٨) | “Guard yourselves against a Day when <u>no soul will replace another</u> in any way” (Abdel Haleem 2010, p. 8). |
| Negative Particle + Transitive Present Active Verb + Agent + Object + Preposition | ولا تاكلوا أموالهم إلى أموالكم (النساء: ٢) | “... <u>and do not consume their property along with your own</u> ” (Abdel Haleem 2010, p. 78). |
| Preposition + Noun + Verb | الرحمن على العرش استوى (طه: ٥) | “the Lord of Mercy, <u>established on the throne.</u> ” (Abdel Haleem 2010, p. 313). |
| Preposition + Pronoun + Verb | ولما ضرب ابن مريم مثلا إذا قومك منه يصدون (الزخرف: ٥٧) | “When the son of Mary is cited as an example, <u>your people [Prophet] laugh and jeer</u> ” (Abdel Haleem 2010, p. 494). |
| Preposition + Pronoun + Present Passive Verb | فيها يفرق كل أمر حكيم (الدخان: ٤) | “... a night when every matter of wisdom <u>was made distinct</u> ” (Abdel Haleem 2010, p. 497). |
| Preposition + Noun + Present Passive Verb | على النار يفتنون (الذاريات: ١٣) | “On a Day when they will <u>be punished by the Fire</u> ” (Abdel Haleem 2010, p. 522). |

⁵⁸Aldahesh, 2016b, p. 36

It is quite telling to note that there exist a number of other syntactic patterns of verb-preposition combinations in the Qur'an. Nevertheless, we have excluded them for they are non-idiomatic thus irrelevant to the present study. It is more telling to know that scholars, who investigated these patterns in the Qur'an, albeit they confused the idiomatic with the non-idiomatic combinations, have come up with incredibly valuable statistical insights that merit to be taken into our consideration here. They are summarized in what follows:

- Interestingly, Arabic prepositions combine with transitive verbs much more than they do with intransitive verbs throughout the Qur'an.
- Patterns of the majority of the intransitive verbs + preposition combinations are non-split. While the majority of the transitive verbs + preposition combinations are split patterns.
- On the whole, the split and non-split patterns of verb-preposition combinations in the Qur'an are equal in number.
- The patterns of verbs + one preposition outnumber the patterns of verbs + two prepositions. While the patterns of verbs + three prepositions are quite rare (only three combinations in the whole Scripture)⁵⁹.

3. Semantic Properties of QIPVs

3.1 Semantic Relationships between Verbs and Prepositions

QIPVs are the product of combining prepositions with proper verbs. In such a combination, the prepositions significantly modify the basic meanings of the verbs with which they combine to the extent that changing a given preposition causes changing the overall meaning of the whole combination. Therefore, there is a semantic interaction between the verbs and the prepositions, which entails a "semantic transfer" and a "specific semantic modification" of the verbs to the extent that they change their dictionary meanings. This interaction between verbs and prepositions affects the degree of the QIPVs idiomaticity⁶⁰. Let us consider this semantic relationship by means of some examples:

- 1) *Wa 'ithādarabtumfī al-'arḍi*⁶¹ "When you [believers] are travelling in the land"⁶². The prepositions *fī* in this example has changed the original meaning of the verb *daraba* 'to blow/hit' into a new meaning, that is 'to walk or to travel'.
- 2) *Wa man yarghabu 'an millati Ibrāhīm*⁶³ "Who but a fool would forsake the religion of Abraham"⁶⁴. The preposition *'an* in this example has changed the original meaning of the verb *raghiba* (to like something and seeking it) into a new meaning, that is 'to dislike something and go away from it'.
- 3) *'Ulā'ika allathīna 'imtahana Allahu qulūbahum li al-taqwā*⁶⁵ "Whose hearts God has proved to be aware"⁶⁶. The prepositions *li-* in the third example has changed the original significance of the verb *imtahana* 'to examine or evaluate something' into a new significance, that is 'to prepare something for something else'⁶⁷.

In their treatment of prepositions, Arabic classical linguists did not account for the semantic interaction between prepositions and verbs when they combine with them⁶⁸. Yet, modern linguists who have studied the phenomenon of QIPVs arrived at a sort of regularity between the prepositions and the types of verbs with which they combine throughout the Qur'anic discourse. They proclaim that the preposition 'al' usually collocates with verbs signify *al-in'ām wa al-tafaḍḍul* (bestowing favour). For instance: *laqa manna Allahu 'alāal-Mu'mnīn*⁶⁹ "God has been gracious to the believers"⁷⁰. The preposition 'an collocates with verbs signify *al-tejāwz wa al-ṣafḥ wa al-musāmaḥa* (pardon and forgiveness).

⁵⁹ Dāwood, 2002, pp.1: 67-68

⁶⁰ Dāwood, 2002, p. 1:6; Lentzner, 1977, p.161; and Aldahesh, 2016a, p. 18.

⁶¹ Q. 4:101

⁶² Abdel Haleem, 2010, p. 95

⁶³ Q. 2:130

⁶⁴ Abdel Haleem, 2010, p. 21

⁶⁵ Q. 49:3

⁶⁶ Abdel Haleem, 2010, p. 516

⁶⁷ Aldahesh, 2016a, p. 18. For more examples see Dāwood, 2002, p. 1: 6

⁶⁸ Dāwood, 2002, p.1: 14

⁶⁹ Q. 3:164

⁷⁰ Abdel Haleem, 2010, p. 72

For example: ‘fanaḍribu‘ankumu al-thikra Ṣafhan ’in kuntum qawman musrfīn⁷¹ “Should We ignore you and turn this revelation away from you because you are an insolent people?”⁷². The prepositions min and ’ilā collocate with verbs signify motion in time and place⁷³. For example: wa ’ilā rabbika frghab⁷⁴ “and direct your requests to your Lord”⁷⁵.

Another aspect worthy of consideration is that the relationship between verbs and prepositions in the QIPVs is multifaceted. It is of two parallel dimensions, they are: grammatical colligation⁷⁶ dimension and semantic collocation⁷⁷ dimension to use Firth’s (1957-1986) terminologies. In addition, the overall meaning of the QIPV is shaped by four distinct variables, namely: 1) the original meaning of the verb, 2) the contextual meaning of the verb, 3) the associated meaning of the preposition (the special meaning understood from the preposition as a result of its combination with a verb), and 4) the object governed by the preposition, whether it is a human or non-human, indicating time or indicating place etc.⁷⁸.

Classical and modern Arabic linguists have addressed this complex relationship between verbs and prepositions from four interconnected perspectives, viz.: *al-ta’alluq* (verb-preposition relation/attachment/dependency), *al-ta’addī* (verb transitivity), *al-ināba* (preposition substitution) and *al-taḍmīn* (verb implication)⁷⁹. *Al-ta’alluq* is the main factor in distinguishing between the idiomatic and non-idiomatic Arabic verb-preposition structures⁸⁰. It signifies that the meaning of the verb is completed by both the preposition and the noun governed by that preposition⁸¹. This term was first mentioned by Abdul Qāhir al-Jurjānī (d. 471 H) in his book *Dalā’il al-I’jāz* wherein he established his own notion of *al-Naẓum* ‘discourse arrangement’. Al-Jurjānī argues that *al-Naẓum* is nothing but relating (*ta’alluq*) types of speech (nouns, verbs, and particles) to each other. Consequently, *al-ta’alluq*, according to him, is of three categories, namely: relating a noun to another noun, relating a noun to a verb, and relating a particle to a noun or to a verb. The category of relating a particle to a noun or to a verb is of three types one of which is relating a preposition to a verb. Once a preposition is related to a verb that verb gains the sense of transitivity when it is an intransitive verb⁸². Furthermore, *al-ta’alluq* establishes a semantic link, which makes the preposition and its object bound to the verb “just as part is bound to its whole, or a branch to its root”⁸³. The verb in such a structure is called by grammarians *muta’alliq* (relator). The *muta’alliq* can be *beẓāhir* (stated/itemized) or *ormaḥthūf* (unstated/implied)⁸⁴. Only the first type of the *muta’alliq* is relevant to this study. The second perspective from which the issue of Arabic verb-preposition relationship is approached by Arabic linguists is *al-ta’addī* (verb transitivity). As far as transitivity is concerned, Arabic verbs fall in to two categories⁸⁵:

⁷¹ Q. 34:5

⁷² Abdel Haleem, 2010, p. 490

⁷³ Dāwood, 2002, pp. 1: 23-24; and Aldahesh, 2016a, p. 18.

⁷⁴ Q. 94:8

⁷⁵ Abdel Haleem, 2010, p. 597

⁷⁶ Colligation (intizām) refers to the grammatical conditions for combining a set of words. The English verb prefer, for example, colligates with to + infinitive as in I prefer to go. It does not colligate with the -ing form (CF. Daud, N., Dollah, N., & Zubir, B. (2003). *Linguistics Dictionary: English-Arabic Arabic-English*. Kuala Lumpur: A. S. Noordeen).

⁷⁷ Collocation (al-muṣāhaba or al-taḍām) refers to the frequent co-occurrence of words that have developed an idiomatic semantic relation. Perform, for instance, collocates with operation, dog collocates with bark, and rancid collocates with butter (CF. Daud et al. 2003).

⁷⁸ CF. Al-Shamsān, 1986, p. 252 & p. 747; Dāwood, 2002, pp.1: 21-22; and Aldahesh, 2016a, p. 18.

⁷⁹ Aldahesh, 2016a, p. 19.

⁸⁰ Cf. Dāwood, 2002, p.1: 21

⁸¹ Heliel, 1994, p. 146. See also Al-Daḥdah, A. (2009). *Mi‘jam Qawā’id al-Lughati al-‘Arabyyati fī Jadāwil wa Lwḥāt*. Maktabat Lubnān Nāshirūn. Beirut, Lebanon, p. 21.

⁸² Al-Jurjānī, Abdul Qāhir bin Abdirrahmān (1992). *Dalā’il al-I’jāz*. Edited by Mahmoud Muhammad Shākir. Maṭba‘at al-Madanī. Cairo. Egypt, pp. 4-7; and Aldahesh, 2016a, p. 19.

⁸³ Hassan, ‘Abbās (1963). *Al-Nahū al-Wāfi*. Third Edition. Dār al-Ma‘ārif. Cairo. Egypt, pp. 2: 405-406. Cf. Lentzner, 1977, p. 29; and Aldahesh, 2016a, p. 19.

⁸⁴ Aldahesh, 2016a, p. 19.

⁸⁵ Scholars who studied the notion of transitivity include: Sibawayh, Abu Bishir ‘Amr bin Qanbar (1977). *Al-Kitāb*. Edited by ‘Abdul Salām Hārūn. Al-hay’a al-Maṣryya al-‘āma lil kitāb. Cairo. Egypt, p. 1:34 and beyond; Al-Mubarrid, Abu al-‘Abbās Muhammad bin Yazīd (1965). *Al-Muqtaḍab*. Edited by Muhammad Abdul Khāliq ‘Aḍima. Al-Majlis al-A‘lā lil Shī‘ūn al-Islāmiyya. Cairo. Eyp, p. 3:187 and beyond; Ibn al-Sarrāj, Abu Bakr Muhammad bin al-Sarrī bin Sahl (1973). *Al-Aṣul fī al-Nahū*. Edited by Abdul Hussain al-Fatī. Maṭba‘at al-A‘zamī. Baghdad. Iraq, p.1:203 and beyond; Al-Jurjānī, Abu Bakr

af'āl muta 'addiya binafsihā 'transitive verbs which pass on to their objects through themselves', and *af'āl lāzima* or *af'āl muta 'addiya bighayrihā* 'intransitive verbs which pass on to their objects through other means'⁸⁶. There exists a number of Arabic verbs, which have the ability to be used both transitively and intransitively, and some doubly transitive verbs⁸⁷, which have the ability to govern more than one direct object, for example: *ra'ā* 'to see' and *wajada* 'to find'⁸⁸. This has been said, there is no clear cut between the two categories of Arabic verb since they may be used transitively and intransitively in different contexts and for different communicative purposes⁸⁹. There exist three means by which an intransitive Arabic verb can be changed into a transitive one, namely: 1) introducing *hamza* to it (e.g. *thahaba* 'to go' and *'athhaba* 'to make something/someone to go'); 2) doubling the second radical letter of it (e.g. *fariha* 'to be happy' and *farraha* 'to make someone happy'); and 3) using prepositions (e.g. *thahaba* 'to go' and *thhaba 'ilā* 'to go to')⁹⁰. Therefore, transitive the intransitive verb and vice versa is one of the major functions of Arabic prepositions⁹¹. Let us consider this issue by means of illustrative examples:

- 1) *Thahaba Allahu bi nūrihm*⁹² 'God takes away all their light'⁹³. The verb *thahaba* is an intransitive Arabic verb. Yet, it becomes a transitive one when combines with the preposition *bi*-as in the above-mentioned Qur'anic verse⁹⁴.
- 2) *Faliyahzar allathīna yukhālifūna 'in'amrihi*⁹⁵ '... and those who go against his order should beware...'⁹⁶. The verb *khālafa* is a transitive Arabic verb. Yet, it becomes an intransitive one when combines with the preposition *'an* as in the aforesaid Qur'anic verse⁹⁷.

The last two perspectives from which the issue of Arabic verb-preposition relationship is approached by Arabic linguists are *al-ināba*⁹⁸ (preposition substitution) and *al-taḍmīn* (verb implication). The issues of *al-ināba* and *al-taḍmīn* have been the interest of a number of classical and modern Arabic linguists. This is due to the comprehensive semantic range of Arabic verbs and prepositions and the overlap occurs among their meanings. *Al-ināba* and *al-taḍmīn* are interrelated phenomena in the sense that one cannot account for them separately⁹⁹. *Al-ināba* signifies that Arabic prepositions may substitute other prepositions in different contexts¹⁰⁰. Such a substitution is attributed by Sibawayh (d. 180 H.) to two main reasons, namely: 1) diversity of Arabic dialects; and 2) significances' likeness of the prepositions¹⁰¹.

Abdul Qāhir bin Abdul Rahman (1982). *Al-Muqtaṣid fī Sharḥ al-'Idāḥ*. Edited by Kāzm Bahrul Marjān. Wizarat al-Thaqāfa wa al-I'lām al-'Irāqyya. Baghdad. Iraq, p. 1:628 and beyond; Ibn Jinī, Abu al-Faḥ Uthmān (1954). *Al-Khaṣā'ish*. Edited by Muhammad 'Ali al-Najjār et al. Maṭba'at al-Bābī al-Ḥalabī. Cairo. Egypt, p. 2:214 and beyond; Ibn Jinī, Abu al-Faḥ Uthmān (1954). *Al-Munṣif*. Edited by Ibrāhim Mustafā and Abdullāh Amīn. Maṭba'at al-Bābī al-Ḥalabī. Cairo. Egypt, p. 1:84 and beyond; Ibn Jinī, Abu al-Faḥ Uthmān (1972). *Al-Luma'*. Edited by Fa'iz Fāris. First Edition. Dār al-Kutub al-Thaqāfiyya. Kuwait. P. 51; Ibn Hishām, Abu Muhammad Abdullāh Jamāluddīn bin Ahmad bin Abdullāh (1953). *Shuḥūr al-thahab*. Edited by Muhammad Muhyiddīn Abdulhamīd. Sixth edition. Al-Maktaba al-Tijāriyya al-Kubrā. Cairo. Egypt, p.354 and beyond; Al-Ṣiūfī, Jalaluddīn Abdul Rahmān bin Abi Bakr (1327H). *Ham' al-Hawāmi' Sharḥ Jam' al-Jawāmi'*. Edited by Badruddīn Al-Na'sāni. First edition. Maṭba'at al-Sa'āda. Cairo. Egypt, p. 5:9 and beyond; Qinano, A. (2005). *Al-Mutqan: Mi'jam Ta'adi al-Af'āl*. Dār al-Ratib al-JJāmi'yya. Beirut, Lebanon. Cf. Aldahesh, 2016a, p. 19.

⁸⁶ cf. Heliel, 1994, p. 144; and Aldahesh, 2016a, p. 19.

⁸⁷ Lentzner, 1977, p. 161.

⁸⁸ Al-Shamsān, 1987, p. 39; and Aldahesh, 2016a, p. 19

⁸⁹ Al-Shamsān, 1986, p. 749; and Aldahesh, 2016a, p. 20

⁹⁰ Al-Shamsān, 1987, pp. 22-45

⁹¹ For other transitivity particles see Al-Shamsān, 1987

⁹² Q. 2:17

⁹³ Abdel Haleem, 2010, p. 5

⁹⁴ Dāwood, 2002, p.1: 21; and Aldahesh, 2016a, p. 20.

⁹⁵ Q. 24:63

⁹⁶ Abdel Haleem, 2010, p. 60

⁹⁷ Dāwood, 2002, p.1: 21; and Aldahesh, 2016a, p. 20.

⁹⁸ Some scholars call it *al-ta'āqub* (succession). Cf. Dāwood, 2002, p. 1:32; and Aldahesh, 2016a, p. 20

⁹⁹ Aldahesh, 2016a, p. 20

¹⁰⁰ Aldahesh, 2016a, p. 20

¹⁰¹ Sibawayh, (1977), p. 4:226; and Aldahesh, 2016a, p. 20

Al-taḍmīn, on the other hand, denotes that the meaning of a given Arabic verb may include a meaning of another verb and take a preposition not typically combines with it, it is rather combines with the other verb which its meaning is incorporated¹⁰². It is crucial to say that the process of employing one preposition instead of another preposition is not without its communicative purpose as indicated by Ibn Jinnī (d. 392 H). Ibn Jinnī argues that violating the norm of Arabic grammar by employing a particular preposition other than the preposition stereotypically combines with the verb at hand is made in order to communicate a delicate meaning and send a specific message to readers/hearers¹⁰³. As one can see, all of the above-mentioned factors (i.e., *al-ta'alluq*, *al-ta'addī*, *al-ināba*, and *al-taḍmīn*) play a vital role in determining the meanings and the idiomaticity degree of verbs and prepositions in different contexts.

Thus, understanding the meaning of QIPV entails these four factors to be taken into account. Firstly, the *muta'alliq* (relator) of the preposition needs to be known; secondly, the transitiveness of the verb at hand (whether it is a transitive or an intransitive verb) must be identified. This is necessary to determine the meaning of the preposition with which it combines, and to know whether this preposition is the preposition that typically combines with that verb or a replaced one (*al-ināba*) employed with that verb since the verb carries a meaning of another verb (*al-taḍmīn*).

3.2 Semantic Fields of QIPVs

It is rather difficult to restrict the usage of QIPVs in the Qur'anic discourse to a limited number of semantic fields. This is mainly due to the nature of the Qur'an itself as a book of guidance that deals with a variety of human activities, thoughts, feelings, beliefs, and connections with the surrounding world. Therefore, the QIPVs have been employed in diverse semantic fields throughout the Qur'an. Table 3 below lists and illustrates the major semantic fields of QIPVs¹⁰⁴:

Table 3: Major Semantic Fields of QIPVs

| Semantic Field | Illustrative Example | Translation |
|-------------------------|---|---|
| Movement (Concrete) | وقالوا لإخوانهم إذا ضربوا في الأرض أو غزى (آل عمران: ١٥٦) | "... and said of their brothers who went out on a journey or raid" (Abdel Haleem, p. 71). |
| Movement (Metaphorical) | لا يأتيه الباطل من بين يديه ومن خلفه (فصلت: ٤٢) | "... which falsehood cannot touch from any angle" (Abdel Haleem 2010, p. 482). |
| Speech | فإذا ذهب الخوف سلقوكم بالسنة حداد (الأحزاب: ١٩) | "... when fear has passed, they attack you with sharp tongues" (Abdel Haleem 2010, p. 421). |
| Natural sounds | ومثل الذين كفروا كمثل الذي ينعق بما لا يسمع إلا دعاء ونداء (البقرة: ١٧١) | "Calling to disbelievers is like a herdsman calling to things that hear nothing but a shout and cry" (Abdel Haleem 2010, p. 27). |
| Cognition (Mental) | ألم تر إلى الذي حاج إبراهيم في ربه أن آتاه الله الملك (البقرة: ٢٥٨) | "[Prophet], have you not thought about the man who disputed God had given him power to rule?" (Abdel Haleem 2010, p. 44). |
| Cognition (Sensual) | وكذلك أعتنا عليهم ليعلموا أن وعد الله حق (الكهف: ٢١) | "In this way We brought them to people's attention so that they might know that God's promise [of resurrection] is true" (Abdel Haleem 2010, p. 297). |
| Feelings | ألم نشرح لك صدرك (الشرح: ١) | "Did we not relieve your heart for you" (Abdel Haleem 2010, p. 597). |
| Disobedience | ومن يكفر بالإيمان فقد حبط عمله وهو في الآخرة من الخاسرين (المائدة: ٥) | "The deeds of anyone who rejects [the obligations of] faith will come to nothing, and in the Hereafter he will be one of the losers" (Abdel Haleem 2010, p. 108). |
| Obligation | يا أيها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون (البقرة: ١٨٣) | "You who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may be mindful of God" (Abdel Haleem 2010, p. 29). |
| Objection | وما نقموا منهم إلا أن يؤمنوا بالله العزيز الحميد (البروج: ٨) | "Their only grievance against them was their faith in God, the Mighty, the Praise worthy" (Abdel Haleem 2010, p. 591). |

¹⁰²Ibn Jinnī, *Al-Khaṣā'is*, p.2: 308; Al-Shamsān, 1987, pp.68-72; and Aldahesh, 2016a, p. 21

¹⁰³Cf. Al-ʿAṭyya, 2008, p. 247; and Aldahesh, 2016a, p. 21

¹⁰⁴Cf. Dāwood, 2002, pp.1: 71-72; and Aldahesh, 2016b, pp. 36-38.

| | | |
|-----------------|--|--|
| Endeavour | ومن أظلم ممن منع مساجد الله أن يذكر فيها اسمه وسعى في خرابها (البقرة: ١١٤) | “Who could be more wicked than those who prohibit the mention of God’s name in His places of worship and strive to have them deserted?” (Abdel Haleem 2010, p. 19). |
| Disclosure | وأصبح فؤاد أم موسى فارغا وإن كادت لتبدي به لولا أن ربطنا على قلبها لتكون من المؤمنين (القصص: ١٠) | “The next day, Moses’ mother felt a void in her heart – if We had not strengthened it to make her one of those who believe, she would have revealed everything about him” (Abdel Haleem 2010, p. 387). |
| Concealing | ختم الله على قلوبهم وعلى سمعهم وأبصارهم غشاوة ولهم عذاب عظيم (البقرة: ٧) | “God has sealed their hearts and their ears, and their eyes are covered. They will have a great torment” (Abdel Haleem 2010, p. 4). |
| Prevention | أهلؤاء الذين أقسمتم لا ينالهم الله برحمته (الأعراف: ٤٩) | “And are these the people you swore God would never bless?” (Abdel Haleem 2010, p. 157). |
| Human relations | وكيف تأخذونه وقد أفضى بعضكم إلى بعض وأخذن عليكم ميثاقا غليظا (النساء: ٢١) | “How could you take it when you have lain with each other and they have taken a solemn pledge from you?” (Abdel Haleem 2010, p. 82). |
| Astray | ومن يعيش عن ذكر الرحمن نقيض له شيطاننا فهو له قرين (الزخرف: ٣٦) | “We assign an evil one as a comrade for whoever turns away from the revelations of the Lord of Mercy” (Abdel Haleem 2010, p. 493). |
| Preparation | إن الذين يعضون أصواتهم عند رسول الله أولئك الذين امتحن الله قلوبهم للتقوى لهم مغفرة وأجر عظيم (الحجرات: ٣) | “It is those who lower their voices in the presence of God’s Messenger whose hearts God has proved to be aware – they will have forgiveness, and a great reward -” (Abdel Haleem 2010, p. 516). |
| Consuming | ولا تأكلوا أموالهم إلى أموالكم (النساء: ٢) | “... and do not consume their property along with your own” (Abdel Haleem 2010, p. 78). |
| Difficulty | وإن كان كبير عليك إعراضهم فإن استطعت أن تبثغي نفقا في الأرض أو سلما في السماء فتأتيهم بآية (الأنعام: ٣٥) | “If you find rejection by the disbelievers so hard to bear, then seek a tunnel into the ground or a ladder into the sky, if you can, and bring them a sign” (Abdel Haleem 2010, p. 179). |
| Support | وليربط على قلوبكم ويثبت به الأقدام (الأنفال: ١١) | “... to make your hearts strong and your feet firm” (Abdel Haleem 2010, p. 179). |
| Destiny | قلنا حمل فيها من كل زوجين اثنين وأهلك إلا من سبق عليه القول (هود: ٤٠) | “We said, Place on board this Ark a pair of each species, and your own family – except those against whom the sentence has already been passed” (Abdel Haleem 2010, p. 227). |

A final crucial point needs to be added here is that the QIPVs may be classified, for analytical purposes, into two classes. The first class is metaphorical QIPVs and the second class is figurative QIPVs¹⁰⁵. The majority of QIPVs fall under Nida’s definition of ‘metaphor’ “a figurative expression used to make an explicit comparison between items”¹⁰⁶. In addition, they have the three components of ‘metaphor’ devised by Newmark, namely: object, image, and sense. Moreover, they satisfy the two purposes of metaphor stated by Newmark, viz.: referential and pragmatic. As for the referential purpose, QIPVs “describe a mental process, a person, an object, a quality or an action more comprehensively and concisely than is possible in literal language”¹⁰⁷. In regard with the pragmatic purpose, QIPVs are typically used “to please, interest, surprise and appeal to the senses”¹⁰⁸. The second category of QIPVs is the figurative QIPVs by which we mean QIPVs that do not have the aforesaid components of ‘metaphor’ yet, still semantically non-transparent in that their intended meanings cannot be deduced from the total meanings of their constituent parts (i.e., verb and preposition)¹⁰⁹. Let us illustrate this point by means of illustrative examples. The metaphorical QIPVs are illustrated in the following Qur’anic structure: *Kathālika waqd aḥaṭnā bimā ladayhi khubrā*¹¹⁰ “And so it was: We knew all about him”¹¹¹. The metaphorical QIPV employed in this verse is *aḥāṭa bi-*. The object of ‘metaphor’ here is: the thorough knowledge of something. The image of ‘metaphor’ is: the surrounding, or fencing. The sense of ‘metaphor’ is: to profoundly know or fully understand.

¹⁰⁵ Aldahesh, 2016b, pp. 41-44

¹⁰⁶ Nida, 1975, p. 231

¹⁰⁷ Newmark 1988, p. 104

¹⁰⁸ Newmark 1988, p. 104

¹⁰⁹ Aldahesh, 2016b, p. 43

¹¹⁰ Q. 18:91

¹¹¹ Abdel Haleem, p. 304

The figurative QIPVs, on the other hand, are illustrated in the following Qur'anic structures: *Wa 'ilā rabbika frghab*¹¹² “and direct your requests to your Lord”¹¹³. The figurative QIPV employed in this verse is *raghiba 'ilā*. This QIPV lacks of the three components of ‘metaphor’. Yet, still semantically speaking non-transparent in that its overall intended meanings cannot be inferred from the total meanings of its constituent parts.

4. Conclusion

In this study, we have concentrated on syntactic and semantic idiosyncratic of the QIPVs. By investigating their syntactic peculiarities, we casted some light on the main two components that constitute them, i.e., the Arabic proper verbs and prepositions. The study has confirmed that Arabic prepositions are context sensitive and language specific. They are of three types: Authentic/genuine, redundant, and Quasi-redundant prepositions.

The first type has been the very focus of this study since it completes the meanings of entities with which it is combined, put nouns that come after it in a genitive case, and need *smuta 'alliq* (relator). The study has also established that each Arabic preposition has its own basic functional meaning alongside with a number of other associated meanings. It is quite common to see a meaning of a preposition overlapping with meanings of other prepositions. Concerning the Arabic proper verbs, the study has shown that all the verb types may well constitute the first component of the QIPV, which is the product of combining prepositions with proper verbs. In terms of their word order patterns of QIPVs fall into two types depending on the preposition's location: split and non-split. Each type falls into a number of syntactic patterns according to the verbs' transitivity, tense, voice and the number of prepositions with which they combine. Semantically speaking, the study has demonstrated that prepositions significantly modify the basic meanings of the verbs with which they combine in that substituting a given preposition causes shifting the significance of the whole combination. The study has also accounted for the multidimensional relationship between verbs and prepositions in the QIPVs. It has confirmed that such a relationship is of two parallel dimensions: grammatical colligation and semantic collocation dimensions. The study has also shown that the overall meaning of the QIPV is affected by four distinct variables: the original meaning of the verb, the contextual meaning of the verb, the associated meaning of the preposition, and the object governed by the preposition, whether it is a human or non-human, indicating time or indicating place etc. This intricate relationship between verbs and prepositions has been addressed by Arabic linguists from four interrelated perspectives, namely: *al-ta 'alluq*, *al-ta 'addī*, *al-ināba*, and *al-taḍmīn*.

This study has revealed that all these factors play a significant role in determining the meanings and the idiomaticity degree of verbs and prepositions in different Qur'anic contexts. Therefore, understanding the significance of QIPVs involves taking these four interrelated factors into consideration. Finally, an illustrative list of the major semantic fields of QIPVs has been provided. It is hoped that this study has been successful in closing the gap by exploring the phenomenon of QIPVs per se, and accounting for their syntactic and semantic properties.

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¹¹² Q. 94:8

¹¹³ Abdel Haleem, p. 597

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