



**Semantic Aspects of the
Three-Radical Verb Form I
in the Qur'ân**

By

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Date received: 5/7/2020

Date of acceptance: 3 /9 /2020

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Abstract:

The paper studies the semantics of the trilateral verb forms in Modern Standard Arabic. According to the science of Morphology, there are a number of verb forms. The most common used ones are ten mentioned as follows:

Form I: façala فَعَلَ

Form II : faççala فَعَّعَل

Form III: fâçala فَاعَلَ

Form IV: 'afçala أَفْعَلَ

Form V :tafaççala تَفَعَّعَل

Form VI: tafâçala تَفَاعَلَ

Form VII : 'infaçala اِنْفَعَلَ

Form VIII : 'iftaçala اِفْتَعَلَ

Form IX : 'ifçalla اِفْعَلَّ

Form X : 'istafçala اِسْتَفْعَلَ

This paper's concern is the study of Form I. The paper gives some examples of this form taken from Modern Standard Arabic and from the Holy Qur'an. The paper states the semantics of those verbs in both Modern Standard Arabic and in the Holy Qur'an. Consequently, the paper compares the semantics of the verb forms in Modern Standard Arabic to those expressed by the same verb forms in the Holy Qur'an. The comparisons are based on the books of Morphology and the exegeses as well.

Key Words: Morphology, Semantics, Trilateral Verb Forms, Trilateral Verb Translation, Glorious Qur'an.

□ الملخص

يتناول هذا البحث دلالات الأفعال ثلاثية الجذر في اللغة العربية. وفقا لعلم الصرف هناك مجموعة من تصريفات الأفعال ثلاثية الجذر الشائع منها عشر تصريفات هي كالتالى:

فَعَلَ - فَعَّلَ بتشديد العين - فَاعَلَ - أَفَعَلَ - تَفَعَّلَ - تَفَاعَلَ - اِنْفَعَلَ - اِنْفَعَلَّ - اِنْفَعَلَّ بتشديد اللام - اِسْتَفَعَلَ. اختص هذا البحث بالتصريف الأول من الأشكال السابقة، ألا وهو فَعَلَ. يتناول الباحث أمثلة من هذا الفعل ودلالاتها في اللغة العربية المعاصرة و كذلك في القرآن الكريم مع ذكر أمثلة على الدلالات المختلفة لكل فعل مستمدة من آيات القرآن الكريم. يعتمد البحث على تصنيف القحطاني (٢٠٠٥) للأفعال ثلاثية الجذر. يعقد البحث مقارنة بين دلالات الأفعال ثلاثية الجذر المستخدمة في اللغة العربية المعاصرة ومثيلاتها المستخدمة في القرآن الكريم اعتمادا على كتب التفسير والصرف . يتوصل البحث إلى أن القرآن الكريم يستخدم دلالات للأفعال ثلاثية الجذر تزيد عن تلك المستخدمة في اللغة العربية المعاصرة .

يحرص البحث على ترجمة معانى الآيات المستخدمة كتمهيد للمقارنة بين الدلالات المستنبطة وتلك الواردة فى التراجم وكخطوة سابقة على تقديم مقترح لترجمة الآيات بشكل ينقل أكبر قدر من الدلالات المستنبطة من خلال البحث.

Introduction

In this paper, the researcher discusses the three-radical verb in its base form and the semantic indications of this verb form in Modern Standard Arabic and in the Qur'ân as they are understood through the different exegeses of the Glorious Qur'ân.

For simplification purposes, in order to isolate the form meanings (subject matter of /Ŝarf/ 'morphology') from the meaning coming from the base letters (which are found in dictionaries; not directly a concern of Ŝarf), the scholars of Ŝarf have used the most basic base letters in terms of meaning as models for all of the forms to be discussed throughout the science. The three 'model' letters are /f/, /ç/ and /l/. The meaning associated with these letters is the very simple meaning of 'to do'. When the scholars of Ŝarf use these letters (excluding all other combinations), their purpose is not to translate the form, e.g. *he did, they did, she did, you did, I did*, etc. Rather it will be just to show what pattern of vowelization is associated with what tense, etc. So when we have three letters ready for constructing (they can be any three letters taken from a dictionary), we can vowel them accordingly and produce the intended compound meaning. The model form for the active past tense verb for tri-literal verbs is [façala] فَعَلَ, and for the passive voice it is [fuçila] فُعِلَ.

The researcher mentions the semantics of the verbs and their translations as they are used in the verses of the Glorious Qur'ân so that she can answer the first question. Then the researcher compares between the semantics of the verbs as they are used in Modern Standard Arabic and the semantics of the verbs as they are used in the Glorious Qur'ân. The results of the comparisons are the answer of the second Question.

Note: The study uses the translation of Mohammad Mahmoud Ghali for the verses in which the examples of verb forms are used.

1. Questions of the Study

The researcher tries to answer the following questions.

- 1- What are the semantic indications of Form I of the triliteral verbs, i.e. (façala) of the Glorious Qur'ân?
- 2- To what extent do the semantic indications of Form I verbs of the Glorious Qur'ân agree with the semantic indications of those verbs in Modern Standard Arabic?

To answer these questions, the researcher offers a classification of the triliteral verb forms and states the verbs within this classification.

2. Method of the Study

Al-Qaḥṭani (2005) gives a very simple and clear classification of verbs in Modern Standard Arabic that this study adopts. Verbs will be examined as state, process and action verbs.

Al-Qaḥṭani defines the kinds of verbs that he used as follows:

1. State verbs express a notionally stative situation.
2. Process verbs express a dynamic non-agentive event.
3. Action verbs express a dynamic agentive event.

3. Semantic Analysis

3.1. Basic Verbs

3.1.1. Basic State verbs

(qaḍaa) to spend (time) or pay (debt). See Al-Qaḥṭani (2003:279).

Al-Jamal, Book III (2005: 364-367) gave this verb several meanings as follows:

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1. to decree the existence of something,, as in Surat Al-Baqarah verse no. 117: “And when He has decreed a Command, then surely it is only (that) He says to it, “Be!” so it is.”
2. to command and make something obligatory, as in Surat Al-Israa' verse no. 23: “And your Lord has decreed that you should not worship any except Him (only).”
3. to kill someone, as in Surat Al-Qaşaş verse no. 15: “then Mûsa (Moses) punched him (and) so made an end of him.”
4. to finish or complete something, as in Surat Al-Qaşaş verse no. 29: “So as soon as Mûsa accomplished the term.”
5. to pass his complete term of life and die, as in Surat Al-Ahزاب verse no. 23: “So, of them are (they) who have accomplished their life-time.”
6. to marry some woman and divorce her, as in Surat Al-Ahزاب verse no. 37: “So, as soon as Zayd had accomplished what he would of her, (i.e., accomplished his purpose, and divorced her. The reference is to Zaynab) We espoused her to you.”
7. to attain something, as in Surat Yûsuf verse no. 68: “except (that it was) a need in Yaaqûb’s (Jacob’s) self that he (so) accomplished.”
8. that Allah Subhânahu creates something, as in Surat Fuşşilat verse no. 12: “So He decreed them as seven heavens in two days.”
9. to pass judgement (on something), as in Surat An-Nisaa' verse no. 65: “Thereafter they should not find in themselves any restriction about whatever you have decreed.”
10. to inform someone by something, as in Surat Al-Hijr verse no. 66: “And We decreed for him that Command, that the last trace of these was to be cut off in the (early) morning.”

11. to do something, as in Surat Ta-Ha verse no. 72: “so decree whatever you will decree.”
12. to be vacant to do something, as in Surat Yûnus verse no. 71: “thereafter do not let your Command be (dubious) dimness to you; thereafter (give your) decree to me, and do not respite me.”

Or to be vacant of doing something, as in Surat Al-Jumuçah verse no. 10: “So, when the prayer is accomplished, then spread abroad in the land.”

3.1.2. Basic Process Verbs

(marra) to pass; cross; march. See Al-Qahtani (2003:317).

Al-Jamal, Book IV (2008: 235) gave this verb three meanings as follows:

1. to pass by or cross a certain place, as in Surat Al-Baqarah verse no. 259. Note that Hûmmayid (2009:117) shares this explanation with Al-Jamal. “Or (such as) he who passed by a town, and it was completely devastated upon its trellises.”
2. to leave and turn away from something, as in Surat Yunus verse no. 12. “then as soon as We have lifted off him his adversity, he passes on, as if he had not invoked Us to an adversity that touched him.”
3. to move, stand up and sit down, as in Surat Al-Açrâf verse no. 189: “Then as soon as he (intimately) enveloped her, she bore a light burden, then she passed by with it”; Note that Hûmmayid (2009:117) also shares this meaning adding that the verb in this verse means to continue in moving. Abel-Hamid, Book II (2004: 1270) added another meaning to this verse saying that

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the verb may mean to continue in her bearing or it may mean to doubt what has she got whether it pregnancy or disease. *Ĥummayid* adds another meaning, i.e. to view something, as in Surat Yusuf verse no. 105: “And (similarly) many a sign (there are) in the heavens and the earth that they pass by, and they are veering away from them!”

3.1.3. Basic Action Verbs

(*ĥamala*) to carry, bear; lift something. See Al-Qaḥṭani (2003:118).

This verb has different meanings in the Glorious Qur'ân are shown as follows Al-Jamal, Book I (2002: 444-449):

1. to carry certain burdens or loads but it can be used for non-material burdens, such as the following verse of [Surat Taha:111]:
“And faces will be subservient to The Ever Living, The Superb Upright Sustainer, (Or: The Most Upright) and he who bears (a burden of) injustice is already disappointed.”
2. to start being pregnant, i.e. to have a clot in the uterus, as in the following verse of [Al-'Açrâf: 189]: “He is The One Who created you of one self, and made of it its spouse that he might serenely dwell with her. Then as soon as he (intimately) enveloped her, she **bore** a light burden.”
3. to be pregnant, after Jibril (çalehi-Alsalaam) has inspired the baby in his mother's womb, as in [Surat Maryam: 22]: “So she conceived him, then she retired with him to a remote place.”
4. to help someone to ride something, as in [Surat Al-Isrâ':3]: “Offspring of whomever We carried with Nûh, (Noah) surely he was a constantly thankful bondman.”

5. to accept and bear responsibility to do something, as in [Surat Al-'Aḥzaab: 72]: “Surely We presented (Literally: set before) the Trust (i.e., Trust of devotion) to the heavens and the earth and mountains. Yet they refused to carry it and felt timorous about it, and man carried it. Surely he has been constantly unjust, constantly ignorant.”
6. to give someone means of transportation, as in [Surat At-Tawbah: 92]: “Nor (is there any restriction) against the ones who, when they came up to you for you to transport them, you said, “I do not find that which to transport you,” they turned away, and their eyes overflowing with tears, grieved that they did not find (anything) to expend.”
7. to bear hard burdens or do difficult tasks, as in [Surat Al-Baqrah: 286]: “Our Lord, and do not burden us with an obligation as You burdened (the ones) who were before us. Our Lord, and do not over-burden us with whatever is beyond our capability. And be clement towards us, and forgive us, and have mercy on us. You are our Supreme Patronizer, so give us victory over the disbelieving people.”
8. to attack and hurt, as in [Surat Al-'Aḥrâf: 176]: “So the likeness of him is like the likeness of a dog: in case you burden it, it lolls (its tongue out), or (in case) you leave it, it lolls (its tongue out). That is the likeness of the people who have cried lies to Our signs. So narrate (these) narratives that possibly they would meditate.”
9. to carry luggage and transport them [Al-Naḥl: 7]: “And they carry your heavy (burdens) to land you could not have reached excepting with arduous (effort) (Literally: arduous “effort upon

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yourselves). Surely your Lord is indeed Ever-Compassionate, Ever-Merciful.”

10. to afford carrying the food or moving it, as in [Surat Al-çankabût: 60]: “And (similarly) many a beast (there is) that does not bear (i.e., it does not carry burers to get its provision) its provision; Allah provides for it and for you (too); and He is The Ever-Hearing, The Ever-Knowing.”
11. to rise something, as in [Surat Al-hâqqah: 14]: “And the earth and the mountains are borne up, then they are pounded one pounding.”
12. in the passive form of the verb, to be charged by certain tasks, as in [Surat Al. Jumuçah: 5]: “The likeness of the ones who have been made to carry the Tawrah, (The Book revealed to Mûsa (Moses), of which the extant Torah is a corruption then afterwards they have not carried it, is as the likeness of an ass carrying tomes. Miserable is the likeness of the people who have cried lies to the signs of Allah; and Allah does not guide the unjust people.” Note that in the previous verse, the verb (hâmla) is used twice, the first one is in the passive form and it is explained above and the second one means to carry certain loads.

3.2. Benefactive Verbs

3.2.1. Benefactive state verbs

(naala) to present, offer or grant (something). See Al-Qahtani(2003:351). Hummyid (2009:182) gave this verb one meaning:

1. to get something, as in Surat Al-Baqarh verse no. 124: “Said he, Ibrahîm” Abraham”) “And of my offspring?” He said, “My Covenant will not pertain (i.e. is not attainable) to the unjust.”

Al-Jamal, Book V (2008: 136) gave this verb other three meanings as follows:

2. to attain something, as in Surat Al-Maidah verse no. 94: “O you who have believed, indeed Allah will definitely try you with something of the game that your hands and lances attain.”
3. to reach or arrive to someone or arrive to Allah, as in Surat Al-Ĥajj verse no. 37: “nor their blood; (Literally: bloods) but piety from you will reach Him.”
4. to hit someone, as in Surat At-Tawbah verse no. 74: “and disbelieved after their (acceptance of Islam; and they designed what they did not attain.”

3.2.2. Benefactive Process Verbs

(thalama) to wrong, ill –treat (s.o.) See Al-Qaḥṭani(2003: 224).

Abdel-Ĥamid, Book II (2004: 878, 879) gave three meanings to the verb as follows:

1. to make someone dispossess his rights, as in Surat Al-Çimran verse no. 117: “And in no way did Allah do any injustice to them but they did injustice to themselves.” and in Surat Hûd verse no. 101: “And in no way did We do them an injustice, but they did themselves (an) injustice.”
2. to decrease something, as in Surat Al-Kahf verse no. 33:
“Both of these gardens brought forth their crop and did not fail (Literally: did not do injustice in any thing) in any of it, and amidst them both We caused a river to erupt forth.”
3. to disbelief in something, as in Surat Al-Açrâf verse no. 9:
“And he whose scales weigh light, then those are the ones who have lost their (own) selves for that they used to do injustice regarding Our signs.”

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Ĥummayid (2009:55) added to the previous meanings other ones such as the following:

4. to deny; reject or refuse something. That meaning is what Ĥummayid used to explain the previous verse of Surat Al-Açrâf no. 9:

“And he whose scales weigh light, then those are the ones who have lost their (own) selves for that they used to do injustice regarding Our signs.”

5. to contradict and oppose the orders of Allah such as the verse of Surat Yunus no. 13:

“And We have already caused the generations even before you to perish as soon as they did injustice and their Messengers came to them with the Supreme evidences; and in no way were they to believe ;thus We recompense the criminal people.”

6. to disobey, resist and oppose someone, as in Surat Al-Naĥl verse no. 33:

“Do they look for anything except that the Angels should come up to them or your Lord’s Command should come up? Thus did the ones before them perform; and in no way did Allah do them an injustice, but to themselves they were doing an injustice.”

Note: the meaning can be understood as that the disbelievers who are mentioned in the verse are wronging themselves not that Allah has wronged them.

7. to accuse somebody of lying such as the verse of Surat Al-Naĥl no. 85:

“And when the ones who did injustice see the torment, then it will not be lightened for them, and they will not be respited.”

3.2.3. Benefactive Action Verbs

(kataba) to write. See Al-Qaḥṭāni (2003:289).

Al-Jaml, Book IV (2007: 28-29) gave this verb the following meanings:

1. to write letters or words on a paper or something else or to make a certain document, such as the following verses:

Surat Al-Baqarah verse no. 282:

“O you who have believed, when you contract (i.e. when you have or contract a debt) a debt one upon another for a stated term, then write it down. And let a writer write it down between you with justice, and let not any writer refuse to write it down, as Allah has taught him. So let him write and let the one upon whom is the truthful duty of payment (i.e. the debtor) dictate, and let him be pious to Allah his Lord and not depreciate anything therein.... And be not too loath to write it down, (whether) it is small or great, with (Literally: to is term) its term. That is more equitable in the Providence of Allah, and more upright for testimony, and likelier that you will not be suspicious. Except (when) it is commerce present that you transact among yourselves, then it shall be no fault in you if you do not write it down.”

2. that Allah Subḥānahu orders the angels to write down what the human beings do in their documents of deeds in order that those people will be thanked or punished in the doomsday, such as the following verse of Surat Al-Çimrân no. 181:

“Indeed Allah has already heard the saying of the ones who said, Surely Allah is poor and we are rich. We will write down what they have said, and their killing of the Prophesiers (i.e., the

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prophets) untruthfully, (i.e. without right) and We will say, Taste the torment of the burning.”

3. to write down something that differs from the real revelation to prove that the documents written by them are from Allah, as in Surat Al-Baqarah verse no. 19:

“So woe to (the ones) who write the Book with their hands; thereafter they say, “This is from (the Providence of) Allah, that they may trade it for a little price; So, woe to them for what their hands have written, and woe to them for what they have earned.”

Note that Ĥummayid (2009:35) gave the verb in the previous verse the meaning to distort or falsify.

4. to confirm something or to make someone stand firm in a certain situation such as being firm as a believer such as the following verse of Surat Al-Mujadalah no. 22:

“He has written belief in their hearts, and He has aided them with a Spirit from Himself”

Ĥummayid added another example to that meaning i.e. Surat Al-Çimrân verse no. 53:

“Our Lord, we have believed in what You have sent down, and we have closely followed the Messenger, so write us down with (the ones) who bear witness.”

5. to decree something or write down something in the preserved tablet such as the following verse of Surat Al-Mujadalah no. 21:

“Allah has written, “Indeed I will definitely overcome, I and My Messengers.” Surely Allah is Ever-Powerful, Ever-Mighty.”

6. to impose and order someone to do something as a necessary or obligatory such as Surat An-Nisaa' verse no. 66:

“And if We had prescribed for them (saying), Kill yourselves”

Surat Al-Ĥadid verse no. 27:

“in no way did We prescribe it for them, except for seeking the all-blessed Satisfaction of Allah”

Ĥummayid gave the verb another two meanings as follows:

7. to order such as the following verse of Surat Al-Ma'idah no. 21:

“O my people, enter the Holy Land (Literally: the hallowed land) which Allah has prescribed for you and do not turn back in your traces, (Literally: on your hind parts) (and) so you turn over as losers.”

8. to pass judgement on something such as Surat Al-Ma'idah verse no. 32:

“On that account We prescribed for the Seeds (Or: sons) of Israel) that whoever kills a self-other than for (killing another) self or (Literally: nor) for corruption in the earth-then it will be as if he had killed mankind altogether”

3.3. Experiential Verbs

3.3.1. Experiential State Verbs

(kafara) to be irreligious, an infidel. See Al-Qaḥatāni (2003:296).

Ĥummayid (2009:25) gives this verb four meanings as follows:

1. to deny; refuse and reject something, as the people about whom the verse speaks deny the belief in Allah, such as the following verse of Surat Al- Baqarah no. 26:

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“So for the ones who have believed, (then) they know that it is the Truth from their Lord, and as for the ones who have disbelieved, then they say, What is it that Allah would (teach) by this for a similitude?”

2. to cover something, Abdel-Ĥamid Book II(2004:1181) says that this meaning is the original one to the verb (kafara). An example of this meaning is in Surat Al-Baqarah verse no. 6:

“Surely, the ones who have disbelieved, it is equal to them whether you have warned them or have not warned them, they do not believe.”

3. to leave something such as the belief in Allah and Islam. An example of this meaning is in Surat Al-Çimrân verse no. 55:

“And I am making the ones who have closely followed you above the ones who have disbelieved until the Day of the Resurrection.”

4. to make someone a partner, as for the meaning in the Glorious Qur'ân it means to worship someone as a partner with Allah. An example of this meaning is in Surat Al-Ançam verse no. 7:

“And if We had been sending down upon you a Book on paper, so they touched it with their hands, the ones who have disbelieved would indeed have said, Decidedly this is nothing except evident sorcery.”

Al-Jamal Book IV (2007: 68-71) has given the verb (kafara) certain meanings that differ according to the direct or indirect object that follows it as it will be shown below:

5. when the direct object is the word [niçmah] i.e. blessing or when this word [niçmah] be an indirect object to the verb (kafara) after the preposition [bi], it means to deny this blessing

and it may mean not to give thanks to Allah for this blessing. An Example for this meaning is in Surat An-Nahl verse no. 112:

“then it disbelieved (i.e., they were unthankful) in the amenities of Allah; so Allah made it taste the garment of hunger and fear for the things they were working out (i.e., doing).”

6. when the direct object is the word "Allah" or the word "Allah" comes as an indirect object after the preposition [bi] to the verb (kafara), the verb (kafara) means to deny His existence, as in Surat Al-Baqarah verse no. 126:

“He said, And whoever disbelieves, I will make him enjoy a little, thereafter I will constrain him to the torment of the Fire- and how miserable is the Destiny!”

7. When the verb is followed by two direct objects the first one is a Man and the second is the rights of this man, this means that someone deprives this man of his rights. The following verse may be an example of this meaning or an example of disbelieving in one of the messengers of Allah, as in Surat Al-Qamar verse no. 14:

“Running under Our Eyes, a recompense for him who was disbelieved. (i.e., between the she-camel and them)”

The verse here means that the Messenger of Allah Noah *çalaihî- alsalaam* was deprived of his rights as a messenger of Allah or was disbelieved as being a messenger of Allah. Al-Jamal added another meaning to this verse that the people of Noah disbelieved of his graces with them as he did all his efforts to lead them to the faith and to doing the right things.

8. to exceed the limits of faith or to do things that are not suitable for the Muslims or the believers. An example of this meaning is in Surat Al-Baqarh verse no. 102:

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“And in no way did Sulayman (Solomon) disbelieve but Ash-Shayafîn (The all-vicious (ones), i.e., the devils) disbelieved, teaching mankind sorcery, and that which was sent down upon the two Angels in Babil, (Babylon) Harût and Marût; and in no way did they teach anyone till they said, Surely we are only a temptation, so, do not disbelieve.”

9. when the verb is followed by the preposition[bi] then an indirect object that may be a something, it means to deny its existence or to free oneself of this thing. An example of this verb is in Surat Ibrahîm verse no. 9:

“and said, Surely we disbelieve in what you have been sent with, and surely we are indeed in doubt concerning that to which you call us, causing suspicion.”

3.3.2. Experiential Process Verbs

(çalima) to know, find out (something). See Al-Qaḥaṭâni (2003: 238). Ḥummayid (2009:93,94) gave the verb the following meanings:

1. to know such as Surat Al-Baqarah verse no. 22:

“So do not set up compeers to Allah and you know (He has no compeers).”

2. to recognize such as Surat Al-Baqarah verse no. 26:

“So for the ones who have believed, (then) they know that it is the Truth from their Lord”

Note that Abdel-Ḥamid, Book II (2004: 947) considers that the verb (çlima) mostly means (to recognize) such as the following example:

Surat Al-Baqarah verse no. 60:

“Each folk already knew their drinking-place. Eat and drink of the provision of Allah, and do not perpetrate (mischief) in the earth, (as) corruptors.”

3. to be sure, certain of something such as Surat Al-Baqarah verse no. 196:

“and be pious to Allah, and know that Allah is strict in punishment.”

It means that they are sure of the strict punishment of Allah for the disbelievers.

4. to deny or refuse something such as Surat Al-Baqarah verse no. 146:

“And surely a group of them indeed keep back the Truth; and they know (it).”

It means that they know the truth and deny it.

5. to intend doing something such as Surat Al-Baqarah verse no. 188:

“And do not eat up your riches among yourselves untruthfully and do not proffer them to the judges, that you may viciously eat up some (i.e. a portion; literally a group) of other men’s riches, (while) you know (it).”

It means that they untruthfully intended eating some of the people money.

6. to remember doing something such as Surat Yusuf verse no. 89:

“He said, Do you know what you committed (Literally: what you performed with) with Yûsuf (Joseph) and his brother as you were ignorant?”

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Note that Abdel-Ĥamid, Book II (2004: 948) gave another meaning to the previous ones i.e. to differentiate things such as Surat Al-Baqarah verse no. 220:

“and Allah knows the corruptor from the reformer; (i.e. the doer of righteousness) and if Allah had (so) decided.”

3.3.3. Experiential Action Verbs

(ðakara) to remember; mention. See Al-Qaḥaṭāni (2003: 150).

This verb can give different meanings as shown in the following: Al-Jamal, Book II (2005: 142):

1. to pronounce a name with the understanding of its meanings and connotations, as in Surat Al-'aqla, verse no. 15:

“And who remembers the Name of his Lord, so he prays.”

And the verse of Surat Al-Ĥajj no. 28:

“That they may witness (things) profitable to them and mention the Name of Allah on days well-known over such brute cattle as He has provided them. So eat thereof, and feed the miserable poor.”

2. to mention someone saying good facts or opinions or bad ones as in Surat Al-'Anbiya' verse no. 36:

“And when the ones who have disbelieved see you, decidedly they take you only for mockery, (saying), “Is this the one who makes mention of (i.e., mentions (their uselessness) your gods?” And they are they who in the Remembrance of The All-Merciful are the ones (who) are disbelievers.”

3. to remember,, as in Surat Al-Kahf, verse no. 63:

“He said, Have you seen (that) as we sought our abode on the rock, then surely I forgot the whale (Or: large fish) and in no

way did anything make me forget it except Ash-Shaytan (The all-vicious, i.e., the Devil) so that I should not remember it, and it took its way into the sea in a wondrous (manner).”

Al-Sayed added another verse in which the verb [ḍakara] can be understood as (to remember) Al-Sayed Book I (2004: 518) in Surat Al-'Aḥrâf verse no. 69:

“And do you wonder (Literally: have you wondered) that a Remembrance from your Lord has come to you upon a man among you, that he may warn you? And remember when (Literally: as) He made you successors even after the people of Nûh, and increased you sizably (Literally: Outspreading in stature) in creation. So remember the boons of Allah, that possibly you would prosper.”

4. when the verb is used with the favours it gives the meaning of remembering and doing the duties that should be done towards them and thanking Allah who gives them, such as the following verse of Surat Al-Zukhruf, verse no. 13:

“That you may level yourselves (i.e., sit) on their backs. Thereafter you **remember** the favor of your Lord when you have leveled yourselves on them, and say, All Extolment be to Him Who has subjected this to us, and in no way could we be ascribing comrades to Him.”

Abdel-Ĥamid I (2004: 516) added to the above-mentioned meaning that this kind of [ḍikr] helps the Moslem to the true knowing of Allah Who donates the favours.

Ĥumayyid added that when the verb is used with the favours, it means (don't forget). In the following verse of Surat Al-Baqarah verse no. 40, Allah (the most Exalted and Glorified)

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asks the sons of Israel not to forget the favours that He gives them. Ĥumayyid (2009: 30).

“O Seeds (Or: sons) of Israel) remember My favor wherewith I favored you, and fulfil My covenant (and) I will fulfil your covenant, and do have awe of Me (only).”

5. when is the verb is used with Allah, it gives the meaning of remembering Allah with full-understanding and mediating the meanings of His name whether it is accompanied by the pronunciation of the name or not such as the following verse of Surat Taha no. 34:

“And remember You much.”

It can give the meaning of supplication and invocation, such as the following verse of Surat Al-Baqarah: 198:

“It is no fault in you that you constantly seek Grace from your Lord; so when you press on from Arafat, then remember Allah at the Inviolable Emblem, and remember Him as He has guided you, and decidedly you were even before it (i.e. before ...Islam) indeed of the erring.”

Ar-Ragheb said that the [ðikr] in the previous verse can be done by both the tongue and the heart. Al-Sayed, Book I (2004:,516) Ĥumayyid (2009:31) added to the previous meaning another verse of Surat Al-Anfaal no. 45 which means invoke Allah to give you victory and support.

“O you who have believed, when you meet a community, (i.e., an enemy community) then stand firm and remember Allah much, that possibly you would prosper.”

6. when Allah uses the verb (ḏakara) with His servant, it gives the meaning of donating the good things and mentioning him in the most Exalted Chiefs, as in Surat Al-Baqarah:152:

“So, remember Me, (and) I will remember you; and give thanks to Me; and do not disbelieve Me.”

Ĥumayyid (2009:31) added to the meanings of the above verse no. 152 of Surat Al-Baqarah that when the Moslem remembers Allah, he obeys Him by thanking and Glorifying Him.

7. Other meanings can be understood in the following verse of Surat Al-Baqarah verse no. 63:

“And (remember) as We took compact with you and raised above you the Tûr (i.e. the Mount): Take powerfully what We have brought you and remember what is in it, that possibly you would be pious (towards Me).”

Al-Zajaaj explained the verb as they should study the Books that they had been given. Abdel-Ĥamid Book I (2004:518) added quoting from Al-Baĥr that the verb can be explained according to its result i.e. to work according to the principles of these Books.

Ĥumayyid (2009:31) added another meaning to the previous ones of the verb (ḏakara) i.e. to say [bism Allah] (In the name of Allah), as in Surat Al-Ma'idah verse no. 4:

“They ask you what is made lawful for them. Say, “The good things are made lawful to you, and (such) hunting creatures as you teach, (training them) as hounds, teaching them (part) of what Allah has taught you.” So eat of whatever they hold back for you, and mention the Name of Allah over it. And be pious to Allah, surely Allah is swift at the reckoning.”

3.4. Locative Verbs

3.4.1. Locative State Verbs

(kaana)to be; exist; happen. Al-Qaḥatâni (2003:300).

Al-Jamal Book IV (2008:107,108) gave this verb two meanings as follows:

a. to be as a defective verb and is used for certain uses:

1. to mention one or more of the merits of Allah.

e.g Surat An-Nisaa' verse no. 1:

“surely Allah has been Ever-Watchful over you.”

2. to mention the characteristics of someone or something.

e.g.Surat Maryam verse no. 44:

“surely Ash-Shaytan has been most disobedient to The All-Merciful.”

3. to mention one of the rules or duties prescribed by Allah (subḥanahu) to be done by his bondsmen.

e.g.Surat An-Nisaa' verse no. 103:

“surely the prayer has been a timed prescription (Literally: book) for the believers.”

4. to mention one of the promises that Allah gives to the believers, e.g. Surat Ar-Rum verse no. 47:

“and it is truly (binding) on Us to (give) victory to the believers.”

5. to negate that something can be done by Allah (subḥanahu) or by anyone else, e.g. Surat Al-Baqarah verse no. 143:

“and in no way will Allah indeed waste your belief.”

b. to become in a certain state, as in Surat Al-Baqarah verse no. 34:

“so they prostrated (themselves) except Iblîs: He refused and waxed proud, and he was (one) of the disbelievers.”

6. to exist and be proved to be in a certain case, as in Surat Al-Baqarah verse no. 280:

“And in case any person is under difficulty, then he should (be granted) a respite to (the time of) ease”

7. to be an extra verb that has no role in the structure of the sentence except the assertion of the meaning, as in Surat Maryam verse no. 29:

“They said, How shall we speak to one who is (still) in the cradle, a young boy?”

3.4.2. Locative Process Verbs

(labitha) to remain;tarry;persist. See Al-Qaḥaṭānî(2003:301)

Al-Jamal, Book IV (2007: 141-142) gave this verb the following meanings:

1. to remain and be settled such as the following examples:

a. Surat Al-Baqarah verse no. 259:

“ So Allah made him die a hundred seasons; (i.e., years) thereafter He made him rise again. He Allah) said, “How long have you lingered?He said, I have lingered a day or part of a day.” He said, No indeed, you have lingered a hundred seasons”

The verb in this verse means to remain dead.

2. Surat Al-'Isrâ' verse no. 52:

“The Day when He will call you (and) so you respond with His praise and you surmise (that) decidedly you have not lingered except a little.”

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The verb here means to be settled on Earth.

3. Surat Al-Kahf verse no. 12:

“Thereafter We made them to rise again that We might know whichever of the two parties would best enumerate the span they had lingered.”

The verb here to remain sleeping in the cave.

4. Surat Yunus verse no. 45:

“And the Day He will muster them (it will be) as if they had not lingered except an hour of the daytime, getting (mutually) acquainted; already lost are the ones who cried lies to the meeting with Allah, and in no way are they rightly guided!”

The verb in the above verse means to be settled on Earth.

5. to remain in a certain place such as the following example of Surat Yusuf verse no. 42:

“so he lingered in the prison for several years.”

6. when the verb is followed by the preposition [fi] and then a noun that refers to certain people, it means to be settled among those people such as the following examples:

7. Surat Al-çankabût verse no. 14:

“And indeed We already sent Nûh (Noah) to his people. So he lingered among them a thousand years except fifty seasons. Then the Deluge took them (away) (for) they were unjust.”

8. Surat Yunus verse no. 16:

“So I have already lingered among you an age even before it. Do you not consider.”

9. when the verb is followed by the preposition [fi] then a word that refers to something such as work, it means to continue

enduring something such as the torture. Examples of this meaning are the following:

10. Surat Saba' verse no. 14:

“Then, as soon as he collapsed, the jinn evidently (saw) that; if they had known the Unseen, in no way would they have lingered in the degrading torment.”

The verb in the above verse means to continue enduring the torture.

11. Surat Al. 'Isrâ' verse no. 76:

“And decidedly they were indeed almost about to startle you from the land, to drive you out of it; and they would have not lingered even to succeed you except a little.”

The verb in the above verse means that they continue in life after his death.

12. when the verb is used after the word [ma], it is used as a modal verb that is one of the ['akhawat kana] the sisters of [kana] that gives the meaning of doing something in a hurry such as Surat Hûd verse no. 69:

“And indeed Our Messengers readily came to Ibrahîm (Abraham) with the good tidings. They said, “Peace!” He said, “Peace!” Then in no way did he linger (i.e., He did not delay) to come with a fleshy well-roasted calf.”

3.4.3. Locative Action Verbs

(taraka) to leave; desist; skip (something). See Al-Qaḥaṭâni (2005: 88). The verb can have more than certain meanings as follows: Al-Jamal, Book I (2004: 254).

1. to leave intentionally or forcibly
2. to divert
3. to leave behind
4. to reserve, keep up something

The following are the verses that have the verb (taraka):

-To leave intentionally

Surat Yûsuf verse no.37:

“Surely I have left the creed of a people who do not believe in Allah, and they are they (who) are disbelievers in the Hereafter.”

- To divert

Surat Al-Mu'munûn verse no.100:

“That possibly I will do righteousness in that which I have left (behind).” Not at all! surely it is (only) a word he says, and beyond them (i.e., all mankind) is an isthmus until the Day they are made to rise again.”

-To leave behind

Surat An-Nisaa' verse no.12

“And for them is a fourth of whatever you have left, in case you have no children; yet in case you have children, then they have an eighth of whatever you have left, (only) after any bequest you may have bequeathed, or any debt. And for them is a fourth of whatever you have left, in case you have no children; yet in case you have children, then they have an eighth of whatever you have left, (only) after any bequest you may have bequeathed, or any debt.”

-To reserve, keep up

Surat Al-Ĥashr verse no.12:

“Whatever tender (crops) you have cut (down) or left upright on their roots, then that was by the permission of Allah, and that He may disgrace the immoral ones.”

-To leave forcibly

Surat Ad-Dokhaan verse no. 24& 25:

“And leave the sea becalmed; (Or: furrowed) surely they are a drowned host.” Verse no. 24

“They left how many gardens and springs,” Verse no. 25

Another additional meaning of the verb (taraka) is to make (jaçala) Al-Sayed, Book I (2004: 254) like the verb in Surat Al-Kahf verse no. 99:

“And upon that Day We will leave some of them surge against others; (Literally: Some of them against some others) and the Trumpet will be blown; then We will gather them in (one) gathering.”

And the verb in Surat Al-Baqarah verse no. 264:

“so it leaves (the rock) solid.”

Furthermore, the verb (taraka) in Surat Al-thariyaat verse no.37: may mean make or keep.

“And We have left in it a sign to the ones who fear the painful torment.”

Note: One of the meanings of the form {façala} is to leave something, as in Surat Yûsuf verse no. 17: Ĥummayyid (2009: 224)

“They said, O our father, surely we went racing with one another and left Yûsuf by (Literally: at) our belongings.”

4. Conclusion

Findings of the study

Concerning the first question, the chapter traces some of the semantic indications of Form I of the triliteral verbs in the Glorious Qur'ân. When comparing the semantic indications of the verbs of the Glorious Qur'ân with those of the verbs used in Modern Standard Arabic the researcher found that there are extra semantics expressed by the verbs of the Qur'ân than those of Modern Standard Arabic. The following are some semantic indications of the triliteral verbs of the Glorious Qur'an that are not usually found in the Modern Standard Arabic:

- The verb (thalama) with the meaning of denying, rejecting or refusing something as the verb is used in verse no. 9 of Surat Al-Açraf.
- The verb (çalama) with the meaning of denying or refusing, as in Surat Al-Baqarah verse no. 146.

Thus the answer of the second question is that the Holy Qur'an differs to a great extent from Modern Standard Arabic in the semantics of the triliteral verb forms. Therefore, the researcher tries to investigate whether the translations of the meanings of the Qur'an could convey these semantics or not. If the semantics of the verb forms are not conveyed properly in the translations adopted in the paper, the researcher suggests certain methods of conveying the meanings properly with the help of footnotes and commentaries.

Appendix

Transliteration System of the Arabic Graphemes

Arabic Graphemes	Articulatory Features of Arabic Phonemes	Phonemes used in the Study
ء	Voiceless glottal stop	[ʔ]
ب	Voiced bilabial stop	[b]
ت	Voiceless alveo-dental stop	[t]
ث	Voiceless dental fricative	[th]
ج	Voiced alveo-palatal affricate	[j]
ح	Voiceless pharyngeal fricative	[ħ]
خ	Voiceless uvular fricative	[kh]
د	Voiced alveo-dental stop	[d]
ذ	Voiced dental fricative	[ð]
ر	Voiced alveolar trill	[r]
ز	Voiced alveolar fricative	[z]
س	Voiceless alveolar fricative	[s]
ش	Voiceless alveo-palatal fricative	[sh]
ص	Voiceless alveolar velarized fricative	[ʂ]
ض	Voiced alveo-velarized stop	[ɖ]
ط	Voiced alveo-dental velarized stop	[ʈ]

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ظ	Voiced dental velarized fricative	[ð]
ع	Voiced pharyngeal fricative	[ç]
غ	Voiced uvular fricative	[gh]
ف	Voiceless labio-dental fricative	[f]
ق	Voiceless alveolar stop	[q]
ك	Voiced velar stop	[k]
ل	Voiced alveolar lateral	[l]
م	Voiced bilabial lateral	[m]
ن	Voiced alveolar nasal	[n]
هـ	Voiceless glottal fricative	[h]
و	voiced bilabial round glide	[w]

Arabic Vowels

'_ô	A
'_û	U
ـِ	I
ا	â
و	û
ي	î

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