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 idiomati
c 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).

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 with. 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: màla’îlā (to like, to sympathize), and màla’ân (to avoid, to dislike), waq’a‘a fi (to fall down into), and waq’a‘a ‘alâlā (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”.

Yet, a number of modern Arabic linguists label these combinations of verbs and prepositions as al-dhamā‘îm (enclosures) 4. Others have dealt with them in passing. While a few linguists (such as: Lentzner 2, 1977; Heliel 1994; Al-Shamsān 5, 1987 and Aldahesh 6, 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 is a common feature of the Qur’anic discourse. In his two volumes book Al-Qur’an al-Karīm Wa Taḥā‘ul al-Ma‘ānī, Dirāsā Dilāyī li Ta’lluq Ḥarf al-Jarr bi al-Fi’i’il Wa ’Atharahu fi al-Ma‘ānī fī al-Qur’ān al-Karīm, Dāwūd (2002) makes the most significant contribution by attending to this phenomenon in the Qur’ānic discourse. Another significant contribution is made by-Shamsān in his book Al-Fi’i’il fī al-Qur’ān al-Karīm Ta‘ayyahu wa Luzūmuhu. 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 structure, 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.

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-Zajjāji (d. 337 H), then al-Farīṣī (d. 377 H), then al-Ruḥmānī (d. 412 H), then al-Qazzāz (d. 412 H), then al-Harwī (d. 415 H), then al-Muqāfī (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-Zamakhshī (d. 538 H) in al-Muṣfassāl, and Ibn Hushām (d. 671 H) in Muḥnī al-Labīb. For more details, see Dāwūd, 2002, pp. 1:11-15; Al-Shamsān, 1986, p. 733; and Aldahesh 1916a p. 16.
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 prepositions. Another example, which is more relevant to our topic, is Dāwood’s treatment of this phenomenon in the Qur‘ān. He amply traces all verb-preposition occurrences in the Qur‘ān, elaborates on their syntactic and semantic nuances, and provides some quite fruitful insights, charts and statistics on the Qur‘ānic 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’lluq Ḥarf al-Jarr bi al-Fi’il. We ‘Atharahu fī al-Ma’nā fī al-Qur‘ān al-Karīm ‘the preposition-verb relation and its impact on meanings in the Qur‘ān’. Tackling the issue from this wide-ranging view, Dāwood incorporates every single combination of verb-preposition in the Qur‘ān without paying attention to the idiomaticity of some combinations and non-idiomaticity of others. As far as we are concerned, al-ta’lluq (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‘ān, 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-luẓūm ‘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‘ānic 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‘ān. 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, viz. 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 eat) rubī‘ī (to die). In the main, Arabic proper verbs fall into two key categories, namely: thulāthī (triliteral) and rubī‘ī (quadriliteral). 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 triliteral and quadriliteral verbs by utilising a number of morphological patterns ‘awzān (also known by western scholars as ‘verb forms’). 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., yadrusu ‘He studies’), and feminine (e.g., tadrusu ‘She studies’). As for number, there are three classes of Arabic proper verbs, namely: singular (e.g., yadrusu ‘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 souf (e.g., soufayadrusu ‘He will study’).

13 Aldahesh, 2016a, p. 13.
In addition, there are four major moods of Arabic proper verbs, being: indicative (e.g., yadrusu ‘He studies), subjunctive (e.g., ʿanyadrusu ‘To study), jussive (e.g., lamyadrus ‘He did not study), and imperative (e.g., ʿudrus ‘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)\textsuperscript{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) ʿUlāʾika allathīnāštambaʿa Allahu ʿalā qulubihim wa samʿihim wa absārihim\textsuperscript{17}. These are people whose hearts, hearing, and sight have been closed off by God\textsuperscript{18} (tabaʿa ʿalāīs an active voice QIPV), and;

2) Thālika biʿannahum ʿamanu thumma kaftarā fa tubīʿa ʿalā qulubihim fa hum lā yaqāhin ‘because they professed faith and then rejected it, so their hearts have been sealed and they do not understand\textsuperscript{19} (tubīʿa ʿalāīs a passive voice QIPV)\textsuperscript{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. ʿabaqa ‘fled’ which appears in the Qurʾan with one preposition only that is ʾilā in: ʾiṭh ʿabaqa ʾilā al-fu̲k̲i al-mas̲h̲ṣ̲h̲ūn\textsuperscript{21} ‘He fled to the overloaded ship’\textsuperscript{22}. The non-restricted Arabic verbs, however, are verbs that can combine with many prepositions. E.g. dakhala which appeared in the Qurʾan combined with bi-\textsuperscript{23}, ʾalā\textsuperscript{24}, min\textsuperscript{25}, and fī\textsuperscript{26}. Having said that, a verb could be a restricted verb in the Qurʾanic usage but a non-restricted one in the general usage of Arabic. E.g. the aforementioned verb ʿabaqa, which may combine with the preposition min in the general usage\textsuperscript{27}: ʿabaqa al-ʾabd u minsayyidiḥ\textsuperscript{28} ‘the slave fled from his master’\textsuperscript{29}.

\subsection*{2.1.2 Prepositions}

Arabic linguists provide two labels for Arabic prepositions. Classical Arabic linguists of al-Kūfah school call them ḥurūf al-idāfā, due to the fact that prepositions are genitive particles add the meaning of verbs, which precede them to the meaning of nouns, which follow them\textsuperscript{30}. Classical linguists of al- Basrah school and modern linguists, on the other hand, name Arabic prepositions ḥurūf al-jarr or ḥurūf al-khafād, due to the fact that they put nouns, which come after them, into the majrūr ‘genitive’ case\textsuperscript{31}. 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 structure\textsuperscript{32}. Therefore, Arabic prepositions are characterized by being context sensitive entities.

\footnotesize
\textsuperscript{16} Cf. Aldahesh, 2016a, p.15
\textsuperscript{17} Q.16:180
\textsuperscript{19} Ibid, p. 555
\textsuperscript{20} Cf. Aldahesh, 2016a, p.15
\textsuperscript{22} Abdel Haleem, 2010, p. 452
\textsuperscript{23} Q. 2:23
\textsuperscript{24} Q. 5:23 and Q. 13:23
\textsuperscript{25} Q. 12:67
\textsuperscript{26} Q. 110:2
\textsuperscript{27}Dāwood, 2002, p. 1/7
\textsuperscript{29} Cf. Aldahesh, 2016a, p.15
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 language. Arabic linguists classify Arabic prepositions into three types, namely:

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 mu'ta'aliq (relator). It is this type of prepositions that is the very focus of this study. Authentic prepositions are twelve in number: min, bi- (the letter bāʾ), ka- (the letter kāf), lī- (the letter lām), 'ilā, hattā, 'an, 'alā, fī, matā, wāw, and ta- (the letter tāʾ);

2) Redundant prepositions, which do not need mu'ta'aliq. They are four prepositions: min, bi- (the letter bāʾ), 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 employed, and;

3) Quasi-redundant prepositions, which have new meanings and do not need mu'ta'aliq. They are six in number: khalā, 'adā, ḥāshā, rubba, la 'alla, and lowla.

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 purpose. 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. The locative prepositions are three in number: bi- (by, in, with), fī (at, in), and 'alā (on). 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 lī- (to). The second kind is prepositions signify direction ‘from’. They are three prepositions: min (from), 'an (from, away from), and munthū (since). 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 verb. In addition, the preposition munthū (since) is not used in the Qur’an. Furthermore, the prepositions ta- (the letter tāʾ) and wāw are used in the Qur’an but not in combination with verbs. 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 bāʾ), lī- (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 users. 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 prepositions.

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 Hattā (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
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. The basic functional meanings of the 'true' Arabic prepositions are as follows: Bi- signifies al-ilsağ (affixing); fill signifies al-zarfiyya (adverbial); ʿalā signifies al-istiʿlāʾ (superiority); li- signifies al-ikhtiṣās (habitual belonging); ʿilā signifies intihāʾ al-ghāya (end of destination); min signifies ibtidāʾ al-ghāya (start of destination); and an signifies al-mujāwaza (going beyond).

### 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, namely:

1. **Verbs that typically require prepositions.** E.g., intaqama, which requires the preposition min (to take revenge on someone), and takhliʿa, 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 bahātha, which may occur with an (to search someone, something).

3. **Intransitive verbs that use prepositions in construction with a noun phrase.** E.g., sahiraʿalā (to watch over someone), and dahikamin (to laugh at someone, something).

4. **Verbs, which are passive either in form or meaning, in which prepositions mark underlying agents.** E.g., ʿukhiṭha bi- (to be influenced by something), and ʿu jiba bi- (to admire someone, something).

5. **Verbs that involve two noun phrases introduced by prepositions.** E.g., samihabi (to permit someone to do something), and amlā ʿalā (to dictate something to someone).

6. **Verbs that take one preposition for one meaning, another preposition for other meanings.** E.g., raghiba ʿīf (to desire something), and raghiba ʿan (to detest something).

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50 Its other associated meanings include: al-mujāwaza (going beyond), al-zarfiyya (adverbial), al-ilsağ (affixing), al-tāʾīl (justification), maʾā ba da (the meaning of after), and al-muṣḥāhaba (accompanying). Cf. Dāwood, 2002, pp. 1: 30-31; Al-Shamsān, 1986, pp. 733-738.

51 Its other associated meanings include: intihāʾ al-ghāya (end of destination), al-istiʿlāʾ (superiority), al-ilsağ (affixing), al-ṣayrūra (act of becoming), al-tāʾīl (justification), al-nasab (attribute), al-tablīgh (reporting), maʾā na inda (the meaning of having), intihāʾ al-ghāya (end of destination), al-mujāwaza (going beyond), al-istiʿlāʾ (superiority), al-zarfiyya (adverbial), and al-taʿdiyya (transitivity). Classical Arabic grammarians and linguists have given a great deal of attention to this preposition. Az-Zajaḥī (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 intihāʾ in lām al-garr or lām al-ʿidāfa in which it functions as “a particle making the noun or pronominal suffix annexed to it in bālāt 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.


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>
<thead>
<tr>
<th>Non-Split QIPVs</th>
<th>Illustrative Example</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Intransitive Present Active Verb + Preposition</strong></td>
<td>يكاد سنارقه بهذهب بالأنصار (اللواء: 43)</td>
<td>“… the flash of its lightning almost snatches sight away” (Abdel Haleem 2010, p. 356).</td>
</tr>
<tr>
<td><strong>Intransitive Present Passive Verb + Preposition</strong></td>
<td>يوسف عندها من فك (الداريات: 6)</td>
<td>“… those who turn away from it are [truly] deceived” (Abdel Haleem 2010, p. 522).</td>
</tr>
<tr>
<td><strong>Intransitive Past Active Verb + Preposition</strong></td>
<td>وهو الذي خلق لكم ما في الأرض جميع ثم أسلم إلى السماء (القرن: 20)</td>
<td>“It was He who created all that is on the earth for you, then turned to the sky” (Abdel Haleem 2010, p. 6).</td>
</tr>
<tr>
<td><strong>Intransitive Imperative Verb + Preposition</strong></td>
<td>اركض برجالك هذا مختال بارد وشراب (ص: 41)</td>
<td>“Stam your foot! Here is cool water for you to wash in and drink” (Abdel Haleem 2010, p. 456).</td>
</tr>
<tr>
<td><strong>Transitive Present Active Verb + Preposition</strong></td>
<td>واجب عليهم بخيك ورجالك (الإسراء: 14)</td>
<td>“… muster your cavalry and infantry against them” (Abdel Haleem 2010, p. 289).</td>
</tr>
<tr>
<td><strong>Transitive Present Passive Verb + Preposition</strong></td>
<td>قال لن ارسله محكم حتى تلون مؤلف من الله نتأنثي به إلا أن يحاكم بكم (يوسف: 44)</td>
<td>“[Prophet], We have told you that your Lord knows all about human beings” (Abdel Haleem 2010, p. 289).</td>
</tr>
<tr>
<td><strong>Transitive Future Verb + Preposition</strong></td>
<td>وضربت عليهم الناقة والمسكنة (القرن: 31)</td>
<td>“They were struck with humiliation and wretchedness” (Abdel Haleem 2010, p. 10).</td>
</tr>
<tr>
<td><strong>Conditional Particle + Intransitive Past Passive Verb + Preposition</strong></td>
<td>سنفر لغكم أباو التقلان (الرحمن: 31)</td>
<td>“We shall attend to you two huge armies [of jinn and mankind]” (Abdel Haleem 2010, p. 533).</td>
</tr>
<tr>
<td><strong>Transitive Imperative Verb + Preposition</strong></td>
<td>أن أسعدائي قاضرهم لم طريقا في البحر بيسا (طه: 77)</td>
<td>“Go out at night with My servants and strike a dry path for them across the sea” (Abdel Haleem 2010, p. 318).</td>
</tr>
<tr>
<td><strong>Negative Interrogation + Transitive Verb + Preposition</strong></td>
<td>يلم نشرح لك صدرك (الشرح: 1)</td>
<td>“Did we not relieve your heart for you” (Abdel Haleem 2010, p. 597).</td>
</tr>
<tr>
<td><strong>Conditional Particle + Intransitive Past Passive Verb + Preposition</strong></td>
<td>فأن طرع على أنتم اسحقوا الالما فأفرحان يقومان مقامهما (المامة: 101)</td>
<td>“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).</td>
</tr>
</tbody>
</table>

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.

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⁵⁷Aldahesh, 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 verb. These patterns are listed and illustrated in the Table below:

### Table 2: Split QIPVs

<table>
<thead>
<tr>
<th>Syntactic Pattern</th>
<th>Illustrative Example</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Intransitive Present Active Verb</strong> + Agent + Preposition + Object</td>
<td>قالوا إن هان لسحران يريدين أن يفسروا من أجلهم ما يولونه بالغلمان من الفحشات (فقرة: 32)</td>
<td>“Saying, ‘These two men are sorcerers. Their purpose is to drive you out of your land with their sorcery and put an end to your time-honoured way of life.’” (Abdel Haleem 2010, p. 316).</td>
</tr>
<tr>
<td><strong>Intransitive Present Active Verb</strong> + Agent + Object + Preposition</td>
<td>فلا تذهب نفسكم علىهم حارات (فقرة: 8)</td>
<td>“… do not waste your soul away with regret for them” (Abdel Haleem 2010, p. 436).</td>
</tr>
<tr>
<td><strong>Negative Particle + Transitive Present Active Verb</strong> + Agent + Prepositional Phrase + Preposition</td>
<td>ولا يرجعوا بأنفسهم عن نفسه (الفئة: 14)</td>
<td>“… nor should they have cared about themselves more than him” (Abdel Haleem 2010, p. 207).</td>
</tr>
<tr>
<td><strong>Transitive Past Active Verb</strong> + Agent + Object + Preposition</td>
<td>حتى إذا أخذنا معرفتهم بالعصب إذا هم يعبرون (المنقول: 24)</td>
<td>“When We bring Our punishment on those corrupted with wealth, they will cry for help” (Abdel Haleem 2010, p. 347).</td>
</tr>
<tr>
<td><strong>Transitive Past Active Verb</strong> + Agent + Preposition</td>
<td>فضلونا على آدمين في الكفيف سينين (عدداً: 11)</td>
<td>“We sealed their ears [with sleep] in the cave for years.” (Abdel Haleem 2010, p. 295).</td>
</tr>
<tr>
<td><strong>Transitive Present Active Verb</strong> + Agent + Object + Preposition</td>
<td>ويضرب الله الإمثال للناس عليهم يذكرون (إبراهيم: 5)</td>
<td>“God makes such comparisons for people so that they may reflect” (Abdel Haleem 2010, p. 260).</td>
</tr>
<tr>
<td><strong>Transitive Past Active Verb</strong> + Agent + Object + Preposition</td>
<td>جاءتم رسولهم بالنبات فردوه أدبيهم في إفرام (إبراهيم: 4)</td>
<td>“Their messengers came to them with clear proof, but they tried to silence them” (Abdel Haleem 2010, p. 257).</td>
</tr>
<tr>
<td><strong>Intransitive Imperative Verb</strong> + Agent + Preposition</td>
<td>فاستغفروا واستغفروه (الفئة: 6)</td>
<td>“Take the straight path to Him and seek His forgiveness” (Abdel Haleem 2010, p. 478).</td>
</tr>
<tr>
<td><strong>Transitive Past Passive Verb</strong> + Agent + Preposition</td>
<td>ولو ترى إذ وقفا على النار (الأنعام: 27)</td>
<td>“If you could only see, when they are made to stand before the Fire” (Abdel Haleem 2010, p. 131).</td>
</tr>
<tr>
<td><strong>Transitive Imperative Verb</strong> + Agent + Object + Preposition</td>
<td>وأقيموا الوزن يا لقتان ولا تكسروا (الميزان: 4)</td>
<td>“… weight with justice and do not fall short in the balance” (Abdel Haleem 2010, p. 532).</td>
</tr>
<tr>
<td><strong>Transitive Imperative Verb</strong> + Object + Preposition</td>
<td>أن أفقي في النحوى أفقي في الم (فقرة: 43)</td>
<td>“Put your child into the chest, then place him in the river” (Abdel Haleem 2010, p. 315).</td>
</tr>
<tr>
<td><strong>Negative Particle + Transitive Present Active Verb</strong> + Agent + Preposition</td>
<td>ولما نكلوا أمرهم إلى أمركم (النساء: 4)</td>
<td>“Guard yourselves against a Day when no soul will replace another in any way” (Abdel Haleem 2010, p. 8).</td>
</tr>
<tr>
<td><strong>Preposition + Noun + Preposition</strong></td>
<td>أمركم على العرش استوئ (فقرة: 5)</td>
<td>“the Lord of Mercy, established on the throne.” (Abdel Haleem 2010, p. 313).</td>
</tr>
<tr>
<td><strong>Preposition + Pronoun + Verb</strong></td>
<td>ولما ضرب ابن مريم مثلها إذا فقى منه بصدون (النزول: 57)</td>
<td>“When the son of Mary is cited as an example, your people [Prophet] laugh and jeer” (Abdel Haleem 2010, p. 494).</td>
</tr>
<tr>
<td><strong>Preposition + Pronoun + Present Passive Verb</strong></td>
<td>لما يفرق كل أمر حكم (الدخان: 4)</td>
<td>“… a night when every matter of wisdom was made distinct” (Abdel Haleem 2010, p. 497).</td>
</tr>
<tr>
<td><strong>Preposition + Noun + Present Passive Verb</strong></td>
<td>على النار يفتنون (الذاريات: 12)</td>
<td>“On a Day when they will be punished by the Fire” (Abdel Haleem 2010, p. 522).</td>
</tr>
</tbody>
</table>

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58 Aldahesh, 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 idiomaticity.60 Let us consider this semantic relationship by means of some examples:

1) Waʾithādarabtumī al-ard61 “When you [believers] are travelling in the land”62. The prepositions fī in this example has changed the original meaning of the verb ḍaraba ‘to blow/hit’ into a new meaning, that is ‘to walk or to travel’.

2) Waman yarghabuʿan millati ʿIbrāhīm63 “Who but a fool would forsake the religion of Abraham”64. The preposition ʿan 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) ʿUlāʾika allathīnaʾimtaḥana Allahu qulūbahum li-al-taqwā65 “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 them.68 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 ʿalāusually collocates with verbs signify al-ʿām wa al-tafaḍḍul (bestowing favour). For instance: laqa manna Allahu ʿalāal-Muʾmīn69 “God has been gracious to the believers”70. The preposition ʿancolloicates with verbs signify al-tejāwz wa al-ṣafḥ wa al-musāmahā (pardon and forgiveness).

59 Dāwood, 2002, pp.1: 67-68
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
69 Q. 3:164
70 Abdel Haleem, 2010, p. 72
For example: ‘fanāḍribu’ ankumu al-thikra Šafhān ‘in kun tum qawman musrīfīn71 “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 ḥṣghāb74 “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-ta’dmīn (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 Abdūl Qāhir al-Jurjānī (d. 471 H) in his book Dalā’il al-I’jāz wherein he established his own notion of al-Nāẓum ‘discourse arrangement’. Al-Jurjānī argues that al-Nāẓum 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 particle to a verb. Once a preposition is related to a verb, 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 beżāhir (stated/itemized) 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
74 Q. 94:8
75 Abdel Haleem, 2010, p. 597
77 Collocation (al-muşāḥaba 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).
79 Aldahesh, 2016a, p. 19.
84 Aldahesh, 2016a, p. 19.
af‘āl muta‘addiya binafsiḥā ‘transitive verbs which pass on to their objects through themselves’, and af‘āl lāzima or af‘āl muta‘addiya bighayriḥā ‘intransitive verbs which pass on to their objects through other means’. There exista number of Arabic verbs, which have the ability to be used both transitively and intransitively, and some doubly transitive verbs, which have the ability to govern more than one direct object, for example: ra‘ā ‘to see’ and wajada ‘to find’. 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 purposes. 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 fara‘a ‘to make someone happy’); and 3) using prepositions (e.g. thahaba ‘to go’ and thhaba ‘ilā ‘to go to’). Therefore, transitivise the intransitive verb and vice versa is one of the major functions of Arabic prepositions. Let us consider this issue by means of illustrative examples:

1) Thahaba Allahu bi nūrih. God takes away all their light. 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 verse.

2) Faliyalwar allathīna yūkhālīfūna ‘in’ amrīhi. ‘… and those who go against his order should beware…’ The verb khala‘a is a transitive Arabic verb. Yet, it becomes an intransitive one when combines with the preposition ‘an as in the aforesaid Qur’anic verse.

The last two perspectives from which the issue of Arabic verb-preposition relationship is approached by Arabic linguists are al-ināba (preposition substitution) and al-tadmīn (verb implication). The issues of al-ināba and al-tadmīn 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-tadmīn are interrelated phenomena in the sense that one cannot account for them separately. Such a substitution is attributed by Sybawayh (d. 180 H.) to two main reasons, namely: 1) diversity of Arabic dialects; and 2) significances’ likeness of the prepositions.
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 incorporated\(^\text{102}\). 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/hearers\(^\text{103}\). As one can see, all of the above-mentioned factors (i.e., al-ta’alluq, al-ta addi, 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 QIPVs\(^\text{104}\):

### Table 3: Major Semantic Fields of QIPVs

<table>
<thead>
<tr>
<th>Semantic Field</th>
<th>Illustrative Example</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Movement (Concrete)</td>
<td>وقالوا: لا يائلكه الباطل من بين بديه من خلقه (التوبة: 151)</td>
<td>“… and said of their brothers who went out on a journey or raid” (Abdel Haleem, p. 71).</td>
</tr>
<tr>
<td>Movement (Metaphorical)</td>
<td>لا يائلكه الباطل من بين بديه من خلقه (التوبة: 151)</td>
<td>“… which falsehood cannot touch from any angle” (Abdel Haleem 2010, p. 482).</td>
</tr>
<tr>
<td>Speech</td>
<td>فإذا ذهب الخوف سقوك بالسنة حداد (الحزاب: 19)</td>
<td>“… when fear has passed, they attack you with sharp tongues” (Abdel Haleem 2010, p. 421).</td>
</tr>
<tr>
<td>Natural sounds</td>
<td>والمل التي كفرها كمثل الذي ينطق بما لا يسمع إلا دعا ونداء (البقرة: 171)</td>
<td>“Calling to disbelievers is like a herdsman calling to things that hear nothing but a shout and cry” (Abdel Haleem 2010, p. 27).</td>
</tr>
<tr>
<td>Cognition (Mental)</td>
<td>النَّافِعُ إلى الذي حاج إبراهيم في ربه أن تطأ الله الم kcal (التوبة: 258)</td>
<td>“[Prophet], have you not thought about the man who disputed God had given him power to rule?” (Abdel Haleem 2010, p. 44).</td>
</tr>
<tr>
<td>Cognition (Sensual)</td>
<td>وكذلك أعترا عليهم ليعلموا أن وعد الله حق (الكهف: 21)</td>
<td>“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).</td>
</tr>
<tr>
<td>Feelings</td>
<td>أم نشرح لك مصرك (الشعر: 1)</td>
<td>“Did we not relieve your heart for you” (Abdel Haleem 2010, p. 597).</td>
</tr>
<tr>
<td>Disobedience</td>
<td>ومن بكث المثليون فقد حبط عملهم وهو في الآخرة من الخسرين (المدنا: 5)</td>
<td>“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).</td>
</tr>
<tr>
<td>Obligation</td>
<td>يأيها الذين آمنوا! كتب عليكم الصيام كما كتب علي الذين من قبلكم لكي تتقون (البقرة: 183)</td>
<td>“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).</td>
</tr>
<tr>
<td>Objection</td>
<td>وما تقدموا بهم إلا أن يؤمنوا بالله العزيز الحميد (البروج: 8)</td>
<td>“Their only grievance against them was their faith in God, the Mighty, the Praise worthy” (Abdel Haleem 2010, p. 591).</td>
</tr>
</tbody>
</table>

\(^\text{102}\) Ibn Jinnī, Al-Khāṣā‘īs, p. 2: 308; Al-Shamsān, 1987, pp.68-72; and Aldahesh, 2016a, p. 21

\(^\text{103}\) Cf. Al-Atyya, 2008, p. 247; and Aldahesh, 2016a, p. 21

\(^\text{104}\) Cf. Dāwood, 2002, pp.1: 71-72; and Aldahesh, 2016b, pp. 36-38.
<table>
<thead>
<tr>
<th>Endeavour</th>
<th>&quot;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?&quot; (Abdel Haleem 2010, p. 19).</th>
</tr>
</thead>
<tbody>
<tr>
<td>Disclosure</td>
<td>&quot;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).</td>
</tr>
<tr>
<td>Concealing</td>
<td>&quot;God has sealed their hearts and their ears, and their eyes are covered. They will have a great torment&quot; (Abdel Haleem 2010, p. 4).</td>
</tr>
<tr>
<td>Prevention</td>
<td>&quot;And are these the people you swore God would never bless?” (Abdel Haleem 2010, p. 157).</td>
</tr>
<tr>
<td>Human relations</td>
<td>&quot;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).</td>
</tr>
<tr>
<td>Astray</td>
<td>&quot;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).</td>
</tr>
<tr>
<td>Preparation</td>
<td>&quot;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).</td>
</tr>
<tr>
<td>Consuming</td>
<td>“… and do not consume their property along with your own” (Abdel Haleem 2010, p. 78).</td>
</tr>
<tr>
<td>Difficulty</td>
<td>&quot;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).</td>
</tr>
<tr>
<td>Support</td>
<td>“… to make your hearts strong and your feet firm” (Abdel Haleem 2010, p. 179).</td>
</tr>
<tr>
<td>Destiny</td>
<td>&quot;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).</td>
</tr>
</tbody>
</table>

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 QIPVs. The majority of QIPVs fall under Nida’s definition of ‘metaphor’ as “a figurative expression used to make an explicit comparison between items.” 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.” In regard with the pragmatic purpose, QIPVs are typically used “to please, interest, surprise and appeal to the senses.” 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). Let us illustrate this point by means of illustrative examples. The metaphorical QIPVs are illustrated in the following Qur’anic structure: Kathālika waqūd aḥātna bimā ladayhi khubra. “And so it was: We knew all about him.” The metaphorical QIPV employed in this verse is aḥātā 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 profound y know or fully understand.

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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 *ʿilä rabbika *frghab*112 “and direct your requests to your Lord”113. The figurative QIVP employed in this verse is *raghiba ʿilä*. This QIVP 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 QIVP, 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 QIVP 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 alliq, al-ta addi, al-inaba, and al-tadmin*.

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.

References


112 Q. 94:8
113 Abdel Haleem, p. 597


London, UK.