In Light Verb Constructions, the Verb is Light in English, but the Matter is Different in Quranic Arabic

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Abstract

Though light verb constructions have been in the focus of linguistic analysis in English for a fair time, there is no full-fledged linguistic study that tackles such a linguistic phenomenon in Arabic, especially Quranic Arabic. Thus, this paper throws light on such a unique construction in both languages, focusing on the peculiarities that make it so prevalent in Quranic Arabic. The study is divided into two parts. In the first part, light verb constructions in English are discussed, showing their structure, their pros and cons, and justifications for and objections to using them. In the second part, *composite predicate* (a more suitable term than light verb constructions) is used to refer to periphrastic constructions in Quranic Arabic. In this part, as opposed to light verb constructions in English which have only one function, six functions of the composite predicate in Quranic Arabic are set forth. These functions include 1. obviating ambiguity resulting from the use of a polysemous simple verb, 2. expressing continuity and eternity of an action when a specific aspectual property is intended, 3. compensating for the nonexistence of a corresponding simple verb, 4. evoking certain psychological and mental effects, 5. avoiding dysphemism, and 6. expressing the perfection of performing some rituals.

Keywords: Light Verb Constructions, Composite Predicate, Euphemism, Quranic Arabic, the Cognate Object

1. Introduction

Light verb constructions (LVCs) are periphrastic verbal constructions. They are 'segmentalized' constructions that have no standard accepted name. They are called “group-verb” (Poutsma 1926), “verbo-nominal phrasal” (Rensky 1964), “light verbs” (Jespersen 1965), “take-have phrasal” (Live 1973), “composite predicate” (Cattell 1984), “verbo-nominal construction” (Akimoto 1989), “V+N construction” (Stein and Quirk 1991), and “expanded predicate” (Algeo 1995) among other names. Examples such as *give a sigh, shiver, laugh; take a shower,*

look, breath; have a bath, chat, nap, swim; *make a throw*; *do a checkup, etc.* have always been analyzed as involving a process of complex predication, where the verb and its nominal complement combine to form a single predicate. In such constructions in English, the verb is called 'light' because it has a nebulous meaning that “is spread more thinly across the whole stretched construction” (Allerton, 2002, p. 7) while most of the semantics comes from the bare nominalization (i.e., the eventive noun, sometimes called event nominal, nominal complement or predicational noun), i.e., the verb is semantically bleached and works only as a syntactic licenser while the eventive noun is isomorphic to its corresponding simplex. For most syntacticians, there are no semantic or stylistic differences between using light verb constructions and their corresponding simple verbs in English. Therefore, the use of light verb constructions in English is said to be syntactically justified for reasons of modification that the LVCs allow and the corresponding simple verbs reject. Contrary to the verb in such constructions in English, the verb in Arabic, especially Quranic Arabic, is contentful (heavy) and works as a semantic-role assigner. So, I will adopt the terminology *Composite Predicate*, adopted from Cattell (1984) to refer to such a linguistic phenomenon in Quranic Arabic.

1.1. Research Questions

The study aims to answer the following questions:

1. Why are LVCs used in English since they have corresponding simple verbs?

2. Why is the cognate object construction (COC), (known in Arabic as al-mafʕu:l al-mutlaq), used sometimes instead of the composite predicate in Quranic Arabic?

3. Why is the simple verb not used in some Quranic contexts?

4. What are the functions of the composite predicate in Quranic Arabic?

1.2. Methodology

The study is divided into two parts. In the first part, LVCs in English are discussed, showing that they are used instead of their corresponding simple verbs only for syntactic justifications. In the second part, the *composite predicate* is used to refer to periphrastic constructions in Quranic Arabic. The study focuses on the syntactic, semantic, stylistic, and rhetorical justifications for using composite predicates instead of their corresponding simple verbs. Therefore, six functions of

the composite predicate in Quranic Arabic are identified. Under each function, an elaborated discussion is provided. The main sources of the data used in the explanation of each function are the Holy Quran and seven translations of the Quran obtained from corpus.quran.com. These seven translations have been chosen because they are the commonest translations known so far. The analysis of the data proceeds as follows:

1. verses are given in Arabic,

2. translations from one of the seven translations indicated are provided,

3. when necessary, linguistics-oriented interpretation is given from one of the most reliable and renowned explications (Ibn Kaθi:r, Al-Tabari, Al-Sa?di, and Al-Qurtubi), and translations of these explications are given; and

4. semantic, stylistic, and rhetorical differences between using the composite predicate and its corresponding simplex are pinpointed to show why the composite predicate is preferentially used.

1.3. Review of Literature

Since Jespersen (1965), the so-called light verb constructions have been a highly debated topic in the literature, and have been the object of research in some different languages. According to Mehl (2017) "English light verbs have been an object of linguistic study for nearly a century, and have often been defined in primarily semantic terms" (p. 3). Studies conducted in English include Wierzbicka (1982, 1988), Cattell (1984), Dixon (1991), Stein (1991), Kearns (2002), and Butt (2010). Besides, studies of LVCs have been conducted on a variety of languages: Mehl (2017), a study on LVCs in Singapore English, Hong Kong English, and British English; Montaut (2016), a study on Indian; Korn (2013), a study on Iranian; Nolan (2014), a study on Irish; Chae (1996), a study on Korean; Nazir (2014), a study on Potwari. Moreover, studies on LVCs have been conducted on German. These studies include Helbig (1979, 1984), and Hoffmann (1996). There are also salient studies on Japanese which include Grimshaw & Mester (1988), and Miyamoto (1999). As for Arabic, after a deep search for studies that tackle LVCs, the researcher has encountered only one study by Ibrahim (2005). He studied light verb constructions in standard and Egyptian Arabic, comparing LVCs with their equivalent utterances. He shows that a sentence that includes a

light verb is always less ambiguous and more accurate than a sentence that contains a corresponding simple verb.

2. Light Verb Constructions in English

Light verb constructions have been implicitly referred to in Poutsma (1914):

> *to make a curtsy*; *to make* or *to give a promise*; *to make* or *to pay a visit*. [...] The latter is then the really significant part of the predicate, while the former mainly serves the purpose of a connective [...] The grammatical function of the nouns in these connections is mostly that of an effective object [...] but owing to the connective verb having only a vague meaning, the whole combination may, from a semantic point of view, be regarded as an intransitive verb-group. (p. 394)

Jespersen (1965) is generally credited with first coining the term *light verb*, which he applied to English V+NP constructions:

> This is particularly frequent in such everyday combinations as those illustrated in the following paragraphs after *have* and similar 'light' verbs. They are in accordance with the general tendency of Mod E [Modern English] to place an insignificant verb, to which the marks of person and tense are attached, before the really important idea. [*have a look at*, *chat*, *wash*, *shave*, *swim*, *drink*, *smoke*, [...]; *give a sigh*, *groan*, *laugh*, *shout.* (Jespersen, 1965, p. 11)

This combination is a sort of a segmentalized structure that consists of a function verb and a deverbative noun. This segmentalized structure is commonly known in English as light verb constructions. They are a type of periphrases, i.e., "the use of a longer phrasing in place of a possible shorter form of expression" (Merriam-Webster Online Dictionary). The defining property of light verb constructions is that the verb contributes relatively little to the meaning, "and merely expresses aspect, directionality or aktionsart of the predicate" (Wittenberg, 2014, p. 3) while its 'predicational noun' (to use Cattell's 1984 terminology) is semantically full. The nominal complement "provides the bulk of the semantics" (Bruening, 2016, p. 51). The verb in light verb constructions is called light because it is semantically depleted. "Light verbs such as *make*, *give*, *take*, and *do* seem to do only a little more than providing the verb-function and carry the signification of tense and

number" (Cattell, 1984, p. 1). Accordingly, most theoretical approaches to light verb constructions in English posit some kind of complex predicates, i.e., *have a sigh* is more or less equivalent to the simple verb *sigh*. Moreover, "most of the predicative meaning comes from an event nominal in the construction" (Wittenberg, 2014, p. 3). For example, 1. *The student gave his friend a book*, 2. *The manager gave his secretary an order*. Unlike sentence (1) in which the verb *give* is used traditionally as giving a concrete object to somebody, *give* in sentence (2) does not do the same function: the subject, *the manager*, is not transferring a tangible object to the possession of the object of the sentence *his secretary*. It could be said that in sentence (2), the subject is an agent of both the verb *give* and the predicational noun *order*, "a phenomenon known as argument sharing" (Wittenberg, 2014, p. 3).

LVCs are not the same as idioms. Idioms, being formulaic fixed phrases, exhibit certain dissimilarities with LVCs. An idiom is a relatively frozen expression "whose meaning cannot be accounted for as a compositional function of the meanings its parts have when they are not parts of idioms" (Cruse, 1986, p. 40). However, LVCs are similar to auxiliaries. Both of them are semantically bleached. Moreover, both of them are semi-empty and "are much more of a link or support for predication than a genuine predication" (Ibrahim, 2005, p. 117), i.e., they are not lexically independent categories. Like LVCs, auxiliaries carry the grammatical load of the structure. An auxiliary verb "contributes some grammatical or functional content to the construction" (Anderson, 2006, p. 9). The similarities between LVCs and auxiliaries have led some syntacticians to classify LVCs as a form of auxiliary verb constructions "with the LV identified as belonging to the syntactic class of tense/aspect auxiliaries (Cattell, 1984; Grimshaw & Mester, 1988; Hook, 1974; Hopper & Traugott, 1993), whereas others advocate for their syntactic independence (Butt & Geuder, 2001; Butt & Lahiri, 2013)**" (**Nazir, 2014, p. 23).

2.1. Structure of LVCs in English

Light verb constructions in English have a tripartite structure, as follows:

V {have, give, take…..} + a + N [deverbative] (Brinton, 1996, p. 186)

A typical light verb construction always consists of a verb with a general meaning, be native or Latinate, plus a nominal complement, usually deverbative, which is mostly identical to the corresponding simple verb. The verb used to form a light

verb construction is usually a native one, the most common of which are *have*, give, *make*, and *take*. Nevertheless, Latinate verbs such as *perform*, *formulate*, *effect*, *pay*, and *offer* can also be safely used to form LVCs. As noted by Brinton (1996, p. 1), the nominal complement can be in three cases:

Table 1. The three cases of the nominal complement

Category	LVCs	Corresponding Simple Verb
Group A	do a dive	dive
	give a cheer	cheer
	have a shower	shower
	make a turn	turn
Group B	take a breath	breathe
	give advice	advise
	make a protest	protest
	make a debut	debut
Group C	do a translation of	translate
	have an argument	argue
	make a decision	decide
	pay attention to	attend

As shown above, the deverbative noun in light verb constructions can be in three forms: 1) identical to the corresponding verb stem as in group (a), 2) phonologically related to the stem verb as in group (b), or 3) morphologically related to the stem verb as in group (c). LVCs shown in the above table are periphrastic predicates that are synonymous with the corresponding simple verbs. In this sense, such verbs can be regarded as grammaticalized elements, losing most of their semantic properties by the process of semantic bleaching. According to Cattell (1984), the differences between light verb constructions and their corresponding simple verbs are only differences in emphasis and, sometimes,

truth conditions. When such cases exist, they are described by Cattell as near-paraphrases. "They also differ in the modifiers they will accept. Nevertheless, they do 'resemble' each other reasonably closely" (Cattell, 1984, p. 43).

Moreover, the light verb inherits its semantic-role assignment property from the nominal complement that co-occurs with it. In such a way, the eventive noun, not the verb, works as a thematic role assigner. "The nominal seems to Ɵ-mark the arguments which are outside of its maximal projection, contrary to locality conditions on Ɵ-marking" (Amberber, 1996, p. 205). For example, *rose* in a sentence such as *Ahmed gave Salma a rose* is a theme, i.e., an entity that undergoes transfer while *advice* in the sentence *Ahmed gave Salma advice*, "in addition to being a participant in the event representation of the sentence, is part of a complex predicate that licenses semantic roles to the other participants in the sentence" (Wittenberg and Piñango, 2011, p. 394).

2.2 Characteristics of Light Verb Constructions in English

The first defining characteristic of light verb constructions in English is that they are treated as idiosyncratic constructions; however, Wierzbicka sees that "sentences in the have a V frame are not a jungle of idiosyncrasies, but exhibit an orderly and systematic behaviour, governed by strict semantic rules" (1982, p. 753). These strict semantic rules of light verb constructions, according to Wierzbicka (1982), make it conspicuous why it is possible *to give the rope a pull*, but not **to give the window an open; to give someone a kiss*, but not * *a kill; to have a drink*, but not * *an eat; to have a walk*, but not * *speak*. "The LVC is not derived in an arbitrary fashion. Thus, it is not the case that every logically possible LV + N combination is permissible. In fact, not every finite verb can appear as an LV. Only a few finite verbs, not more than a dozen, are selected to productively combine with VNs" (Amberber, 1996, p. 201). Wierzbicka has a 'caveat' concerning the stylistic constraints on *the have a V construction:* "In all dialects, the construction is highly colloquial; technical or high-style verbs cannot be used in it at all. Thus, one can *have a pee*, but not * *a urinate*; one can *have a think*, but not * *a contemplate*; one can *have a chat*, but not **a converse*. These semantic constraints may not be totally independent of semantic factors" (1982, p. 757).

The second defining characteristic of LVCs in English has to do with argument structure. "The argument structure of a lexical verb and that of its corresponding deverbal noun are claimed to be identical (Chomsky 1970;

Grimshaw 1990; Jayaseelan 1988" (Miyamoto, 1999, p. 2). For example, the deverbal noun *debut* in *the actor made a debut* has the same argument structure as that of its corresponding lexical verb *debut* in *the actor debuted*. The third characteristic of LVCs is that they are neither purely idiomatic nor purely compositional in their meaning. In contrast to idioms that can be dealt with non-compositionally, light verb constructions, though they are non-idiomatic, they are non-compositional. The fourth characteristic of LVCs is that "they display dual properties that make it difficult to class them either with function words, such as auxiliaries or with full lexical verbs" (Nazir, 2014, p. 23). The fifth characteristic is that they differ from similar structures in that they cannot be passivized (e.g., *A groan was given by the man on the right.), do not allow wh-extraction (e.g., *Which groan did John give?), and cannot be pronominalized (e.g., The deceased gave a groan at around midnight, and gave another one just after two) (Kearns, 2002, pp. 2-3).

2.3. Pros and Cons of Using LVCs in English

English, especially Modern English, is characterized by a strong tendency "to express a verbal idea by means of a combination consisting of a verb with a vague meaning and a noun of action" (Poutsma, 1914, p. 394). Allerton (2002) raises a very crucial question: "why does a language with a verb like *risk* also need two alternative structures like *take a risk with* and *put . . . at risk*, or even why does it need the lengthier verbo-nominal constructions at all?" (p. 6). Quirk et al. (1972, p. 943) identify two factors influencing the structure of a clause: the principle of end-focus and the principle of end-weight. The former requires the more important elements of content to be put at the end of the clause while the latter requires the more complex parts of a clause to be placed in the clause-final position. What Quirk et al. (1972) have suggested can be considered a justification for the use of LVCs in Modern English.: "the principle of end-weight and the principle of end-focus are jointly responsible for the tendency to replace a one-word predicate with multi-word structures" (Cetnarowska, 1993, p. 41).

Proponents of LVCs see that a light verb construction and its corresponding simplex are not isomorphic. For them, this dichotomy of meaning between an LVC and its corresponding simple verb is sufficient enough for the existence of LVCs in English. "We note that from the perspective of meaning, the LVC and its corresponding simple verb are not isomorphic. This itself may be a sufficient

reason for the co-existence of the LVC with the simple verb" (Amberber, 1996, p. 202). One more reason for the existence of LVCs in Modern English is that:

> They are more flexible in their morpho-syntax than their corresponding simple verbs. It has often been stated (Nickel 1968; Live 1973; Brinton and Akimoto 1999) that one of the main factors that have favoured the increasing use of LVCs in English has been the flexibility of modification that such structures allow. (Bruening, 2016, p. 53)

The flexibility of LVCs comes from the fact that they admit the insertion of an adjective phrase modifying its event noun as in:

3a. have a quick/brief/close/proper/cursory/lingering look.

3b. *look quickly/briefly/closely/properly/cursorily/lingeringly.

Moreover, "one basic advantage of LVCs is the pluralization of the nominal complement which serves as an iteration of the verbal content. For example, *he had two drinks*, *she had three bites* as equivalent to *he drank two cups of something*, *she bit two bites of something*" (Bruening, 2016, p. 53). In addition to all the previous syntactic advantages of LVCs in English, they also work as a basic alternative when no corresponding simple verb exists. There is one expression that Wierzbicka calls a semi-idiomatic expression "like *have a go* or *a feed*, which does not have a simple verb counterpart: *X had a walk* implies that *X was walking*, but *X had a go* does not imply that *X was going*, and *X had a feed* does not imply that *X was feeding*" (Wierzbicka, 1982, p. 756).

Though light verb constructions have become a marked feature of Modern English, opponents of such constructions have proscribed using them "fearing both the loss of more specialized Latinate verbs and the weakening of the meaning of the native verbs that comprise the construction" (Brinton, 1996, p. 186).

3. Composite Predicate in Quranic Arabic

The Arabic language is governed by four exceedingly interrelated linguistic sciences: lexical semantics, syntax, morphology, and rhetoric. The idea that pairs of words or other lexical elements with absolutely identical meanings are rare, perhaps even non-existent applies to Arabic to the letter. Moreover, one basic peculiarity of Arabic is its extremely productive morphological system. By

reforming the internal structure of a word, it can serve as a whole sentence. For example, "استحجر" /ʔistahgara/ (to become like a stone), "استتيست العنزُ" /ʔistatyasat alʕanzu/ (the she-goat became like a he-goat), "استنوق الجملُ" /ʔistanwaqa algamalu/ (the he-camel became like a she-camel), and "استخلف" /ʔistaxlafa/ (to appoint one as a deputy, successor, or caliph) (see Wright, 1974, p. 45). This rich morphological system of Arabic has given impetus to an Arabic-specific linguistic tradition called "المثلثات اللغوية" /almuθallaθalt alluɣawiya/ (linguistic triangles). The most common of which is "مثلث قطرب" /muθalaθ Qutrub/ (Qutrub Triangle). It is called a triangle because it zeroes on showing three meanings of the same word when it is used with three different inflectional markers (diacritics): *fatha*, *kasra*, and *damma* respectively. The following are some lines from *Qutrub Triangle*:

فالْغَمْرُ مَاءٌ غَزُرَا وَالْغِمْرُ حِقْدٌ سُتِرَا وَالْغُمْرُ ذُو جَهْلٍ سَرَى فِيْهِ وَلَمْ يُجَرِّبِ

تَحِيَّةُ الْمَرْءِ السَّلاَمْ وَاسْمُ الْحِجَارَةِ السِّلاَمْ وَالْعَرْفُ فِي الْكَفِّ السُّلاَمْ رَوَوْهُ فِي لَفْظِ النَّبِيْ

أَمَّا الْحَدِيْثُ فَالْكَلاَمْ وَالْجَرْحُ فِي الْمَرْءِ الْكِلاَمْ وَالْمَوْضِعُ الصُّلْبُ الْكُلاَمْ لِلْيَبْسِ وَالتَّصَلُّبِ

الْحَرَّةُ الْحِجَارَةْ وَالْحِرَّةُ الْحَرَارَةْ وَالْحُرَّةُ الْمُخْتَارَةْ مِنْ مُحْصَنَاتِ الْعَرَبِ (خميسي، 2012، 14-16)

Table 2. Interpretation of Qutrub Triangle. (Al-Shanqeeti) available at: https://www.youtube.com/watch?v=pQT1MW8fdBQ

Word	Diacritic	Meaning
/alɣamru/ الْغَمْرُ	*fatha*	overabundance of water
/alɣimru/ الْغِمْرُ	*kasra*	concealed malice, rancor, or grudge
/alɣumru/ الْغُمْرُ	*damma*	a person who lacks experience
/assalam/ السَّلاَمْ	*fatha*	greeting or salutation
/assilam/ السِّلاَمْ	*kasra*	the synonymy of rocks
/assulam/ السُّلاَمْ	*damma*	the joints of the knuckles
/alkalam/ الْكَلاَمْ	*fatha*	speech

/alkilam/ الْكِلَامْ	*kasra*	wounds
/alkulam/ الْكُلَامْ	*damma*	dried, and solid land
/alharrah/الْحَرَّةُ	*fat<u>h</u>a*	land with black rocks
/alhirrah/الْحِرَّةُ	*kasra*	heat in general and thirst in particular
/alhurrah/الْحُرَّةُ	*damma*	free Arab woman (i.e., a woman who is not a slave)

The above table shows that Arabic has a very rich morphological system that by merely changing a diacritic, the meaning of a word changes radically. In this way, a language such as Arabic in which just an inflectional marker changes the meaning of a word thoroughly is not expected for it to deal with the composite predicate as a superfluous construction. If using just an inflectional marker changes the meaning of a word, then the use of a composite predicate must act in a way that is different from that of its corresponding simple verb. In the following sections, I will show how the use of composite predicates in Quranic Arabic has syntactic, semantic, stylistic, and rhetorical functions that are different from those of the corresponding simple verbs. In section 3.1, differences between the composite predicate and the cognate object will be set forth, while in the other sections, six functions of the composite predicate will be explicated.

3.1. The Cognate Object Construction as an Alternative to the Composite Predicate

The cognate object construction (COC) is referred to in Modern Standard Arabic as al-maffʕu:l al-mu<u>t</u>laq or the absolute object. The COC is sometimes used instead of the composite predicate in cases when there is no suitable composite predicate that expresses the intended meaning. For example, "ابتسم ابتسامة ساحرةً" /ʔibtasama ʔibtisamatan sa<u>h</u>iratan/ (He smiled a charming smile) has no corresponding composite predicate that can express the meaning intended. Moreover, Quirk et al. point out that "the cognate object 'repeats'; whereas the deverbative noun 'substitutes' for the lexical meaning of the verb" (1985, p. 751). Al-Qurashi (2020) sees that Arabic cognate objects are used to serve at least one

of three specific semantic purposes: to intensify or emphasize the occurrence/meaning of the verb, to specify the type or the manner of the action, or to specify the number of occurrences of an act. Al-Qurashi (2020) shows that the cognate object can occur with all types of verbs: unergative, unaccusative, monotransitive, ergative, and ditransitive verbs. The following table shows these types of verbs:

Table. 3. Examples of the occurrences of the cognate object with all types of verbs

مشى مِشْيةَ المُخْتالِ.	/maʃa miʃiyat almuxta:l/	He walked arrogantly.	Unergative verb
مات موتةَ سوءٍ.	/ma:t mawtata suʔin/	He died horribly.	Unaccusative verb
دمرت القاذفاتُ المبنى تدميراً.	/damarat alqaðifatu al mabna tadmiran/	The bombers have destroyed the building completely.	Monotransitive verb
تحرَّكتْ الحافلة تحرُّكاً سريعاً.	/taharakat alhafilatu taharukan sariʕan/	The bus has moved quickly.	Ergative verb
سلب اللّصُّ الرَّجلَ ماله سلباً.	/salaba allisu alragula malahu salban/	The robber has deprived the man of his money completely.	Ditransitive verb

The cognate object differs from the composite predicate in that in the former both the verb and the deverbal noun should be morphologically related. "يشترط النحاة أن يكون المصدر متأصلاً في المصدرية، ويفسرونها بأنها التي تكون من لفظ عامله وحروفه" (حسن، 1974، 213) (Syntacticians have set a condition that the infinitive should have all the characteristics of the infinitive. They interpret that by saying that the predicational noun and the verb should be phonologically and morphologically related) (Hassan, 1974, p. 213). In all cases, the verb and the deverbal noun, known as *masdar* or *ʔism hadaθ* in Arabic, are morphologically related to the cognate

object. For example, (129 :النساء) {فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ} ("Do not give total preference to one of them […]") (Q. 3: 129, Sarwar). {وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا} (المزمل: 8) ("And remember the name of your Lord and devote yourself to Him with (exclusive) devotion") (Q. 73: 8, Shakir). {فَأَمَّا الَّذِينَ كَفَرُوا فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ} (آل عمران: 56) ("As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers") (Q. 2: 56, Khan). Some expressions serve as a cognate object though the verb is absent such as "معاذ اللهِ" /maʕaða Allahi/ (God forbid), which means "أعوذ معاذ اللهِ" /aʕuðu maʕaða Allahi/ (I seek the refuge of Allah), and "حنانيك" /hananyka/ which means "حِنَّ علي حناناً" /hinna ʕaliyya hananan/ (shower your mercy upon me) (see Wright, 1974, p. 74). The same applies to the following verse: {فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ} (محمد: 4). ("When you meet the unbelievers, smite their necks") (Q. 47: 4, Arberry). "فَضَرْبَ الرِّقَابِ" "smite their necks" is a cognate object though the verb is absent. "قال الزجاج: أي فاضربوا الرقابَ ضرباً" (القرطبي، جزء 16: 225). (Al-Zagag said: that means smite the neck smiting) (Al-Qurtubi, Part 16: 225). The same is equally applicable to {وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ} (يوسف: 18). ("And they brought his shirt with false blood on it. He said, 'No; but your spirits tempted you to do somewhat. But come sweet patience! And God's succour is ever there to seek against that you describe") (Q. 12: 18, Arberry). "أي فسأصبر صبراً جميلاً على هذا الأمر الذي قد اتفقتم عليه" (ابن كثير، مجلد 8: 21). (That means: my course will be sweet patience as a response to what you have plotted) (Ibn Kaθi:r, Vol. 8: 21).

One way in which the cognate object is used is when it stands alone and undefined. In this case, it is used for strengthening and magnification: {لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا} (مريم: 94). ("Verily, He knows each one of them and has counted them a full counting") (Q. 19: 94, Khan). {إِذَا رُجَّتِ الْأَرْضُ رَجًّا} (القارعة: 4). ("When the earth shall be shaken with a (severe) shaking") (Q. 101: 4, Shakir). {وَبُسَّتِ الْجِبَالُ بَسًّا} (القارعة: 5) ("And the mountains shall be made to crumble with (an awful) crumbling") (Q. 101: 5, Shakir). {جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصَرُّوا وَاسْتَكْبَرُوا اسْتِكْبَارًا} (نوح: 7). ("Thrust their fingers into their ears, covered themselves up with their garments, grown obstinate, and given themselves up to arrogance") (Q. 71: 7, Ali). This signification lies in the indefiniteness of the verbal noun, which leaves the verbal idea quite unlimited in its force and effect. For greater emphasis, the eventive noun can be repeated: {كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا} (الفجر: 21). ("Nay, but when the earth is ground to atoms, grinding, grinding") (Q. 89:21, Pickthall).

3.2. Functions of the Composite Predicate in Quranic Arabic

Unlike English in which the light verb construction and its corresponding simple verb are absolute synonyms (onomasiological variants), there is a core difference between using a composite predicate and its corresponding simple verb in Arabic, especially Quranic Arabic. The use of LVCs in English is said to be syntactically justified, however, justifications for the use of composite predicates in Arabic are more than syntactical. As Bolinger (1977, foreword) notes "there is no difference in form without some difference in meaning". The verbs in composite predicates in Arabic are heavy, i.e., they are not devoid of semantic predicative power. Thus, to describe this type of periphrastic construction in Quranic Arabic, I will adopt the term *composite predicate* which goes back to Cattel (1984) and has been more recently adopted by Akimoto and Brinton (1999a), Matsumoto (1999), and Tanabe (1999). The composite predicate can be said to be governed by univocity aspect (2): "a concept should be referred to by one term; a term should not have a synonym" (Temmerman, 1997, p. 76). Moreover**,** the composite predicate is not the same as circumlocution which is known as an indirect or a roundabout way of expressing an idea where an unnecessarily large number of words is used. In a nutshell, the composite predicate is a structure that is used instead of the simplex to make an expression interpreted in one and only one way. Thus, the following sections will focus on the functions of the composite predicate in Quranic Arabic.

3.2.1. Obviating Ambiguity

Simple verbs in Arabic have relatively fixed and constant meanings, which, sometimes, are unable to convey the intended meaning precisely and accurately. The use of the composite predicate is stimulated by its semantic accuracy. Consider, for example, "خدمنا" /xadamana/ as opposed to "أسدى لنا خدمةً" /ʔasda lana xidmatan/. The former is semantically opaque. It can be interpreted in more than one way: 1) did us a favour, 2) worked for us as an employee, 3) worked for us as a servant or valet. The use of the composite predicate excludes the last two senses and restricts the meaning to the first sense only. In this sense, the simplex is sometimes awkward and ungainly. For this reason, one of the most important factors that favour the use of the composite predicate in Quranic Arabic is the accurate semantics such constructions have in comparison with their corresponding simple verbs. Therefore, the most quintessential advantage of using the composite predicate in Quranic Arabic is avoiding ambiguity that might result from using a simple polysemous verb. This is equally applicable to the following

verse: .(73 :الأعراف) {وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ} ("and do not touch her with harm, lest there seize you a painful punishment") (Q. 7: 73, Sahih International) "وَلَا تَمَسُّوهَا بِسُوءٍ" ("do not touch her with harm") is semantically more accurate than "ولا تسيئوا إليها" because the latter can be construed as "do not harm her" or "do not mistreat her". The use of the composite predicate in this context restricts the meaning to one and only one interpretation. Moreover, Jacob's regaining of his sight was expressed by the composite predicate "يَأْتِ بَصِيرًا" which means "come to see" .(93 :يوسف) {اذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا} ("Go with this my shirt, and cast it over the face of my father: he will come to see (clearly)") (Q. 12: 93, Ali). The use of "يَأْتِ بَصِيرًا" "come to see" is more unambiguous than "يُبْصِرُ" (see). The former means "regain sight" but the latter can mean both "perceive by the eye" and/or "regain sight". Thus, the use of the composite predicate makes the verse receive one interpretation which is that Jacob was blind and when the bearer of good tidings sent by Joseph came to Jacob and cast Joseph's shirt over his face, he regained clear sight.

In the story of Zul-qarnain, the composite predicate is used in so many verses: .(83 :الكهف) {وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا} ("They ask thee concerning Zul-qarnain. Say, I will rehearse to you something of his story") (Q. 18: 83, Ali). The use of the composite predicate "سَأَتْلُوا... ذِكْرًا" means that the story of Zul-qarnain will be narrated, a meaning that can never be conveyed if the simplex verb "أذكره" (remember him) is used. The composite predicate is also employed to describe a people that Zul-qarnain met. {حَتَّى إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَى قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا} (الكهف: 90). ("Until, when he came to the rising of the sun, he found it rising on a people for whom We had provided no covering protection against the sun") (Q. 18: 90, Ali). "لَمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا" means that no shelter was provided for those people. "قال قتادة: لم يكن بينهم وبين الشمس ستر، كانوا في مكان لا يستقر عليه بناء" (القرطبي، جزء 11: 54) . (Qatada said: "there was no shelter that protects them from the sun because their land was too soft for buildings to be erected on it) (Al-Qurtubi, Part 11: 54). So, the use of the periphrastic construction is more appropriate than the corresponding simplex in providing an accurate description of those people Zul-qarnain met in his journey. Moreover, the use of "لَمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا" is more accurate than "لم نسترهم" because the former undoubtedly means physical covering while the corresponding simple verb"سَتَرَ", besides the meaning of providing a shelter or a covering, it can also mean "kept a secret or concealed an action". So the use of "لَمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا" is more accurate in assuring the idea intended in the verse.

Furthermore, in the following verse, there are functional as well as semantic differences between the composite predicate and its corresponding simple verb: {أَلَّا تَعْلُوا عَلَيَّ وَأْتُونِي مُسْلِمِينَ} (النمل: 31). ("Be ye not arrogant against me, but come to me in submission to the true Religion") (Q. 27: 31, Ali), ("Do not consider yourselves superior to me but come to me as Muslims (in submission)") (Q. 27: 31, Sarwar). The use of the composite predicate in this verse tops the use of the corresponding simplex "أسلموا" because "أسلموا" can mean one of two possible meanings "convert to Islam" or "come to me in surrender" but the use of "أْتُونِي مُسْلِمِينَ" means both "come to me as Muslims in submission". Thus, employing the composite predicate is preferable to the use of the corresponding simplex verb in the delimitation of meanings and obviating vagueness and obscurity.

{وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا} (الفرقان: 30).

("And the Messenger (Muhammad SAW) will say: "O my Lord! Verily, my people deserted this Quran (neither listened to it nor acted on its laws and orders)") (Q. 25:30, Khan).

The use of "اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا" ("they have shunned the Holy Quran") is more rigorous and more accurate than the use of "هجروا القرآن" (they have abandoned the Holy Quran). The former means that they not only have forsaken the Quran but they have neither listened to it nor acted on its laws and orders. "{إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا}، أي قالوا فيه غير الحق من أنه سحر وشعر" (القرطبي، جزء 13: 27) (My people have taken this Quran as abandoned, i.e., they said the Quran is magic or poetry, which is not true) (Al-Qurtubi, Part 13: 27). If the simplex verb "هَجَرَ" "abandoned" or "forsook" is used, it can be construed as those people believe in the Holy Quran and its orders but have abandoned reading or memorizing it. Thus, the use of the composite predicate is efficient in confining the meaning of the verse to one interpretation, i.e., taking the Holy Quran as a forsaken thing, i.e., they have disbelieved in it, shunned it, and disobeyed its orders.

{فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمِ لُوطٍ}(هود: 70)

("And when he saw their hands reached not to it, he mistrusted them and conceived a fear of them") (Q. 11: 70, Pickthall).

" وَأَوْجَسَ مِنْهُمْ خِيفَةً " ("conceived a fear of them") is semantically more accurate than "خاف" (feared). The former means that Abraham felt fear within himself and the angels did not notice that fear while the latter means that he was afraid and

this fear was expressed either verbally or through some bodily reactions. Moreover, {وَلَا تَقْرَبُوا الزِّنَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا} (الإسراء: 32) ("And come not near unto adultery. Lo! it is an abomination and an evil way") (Q. 17: 32, Pickthall). The use of the composite predicate "وَلَا تَقْرَبُوا الزِّنَا" ("come not near unto adultery") is more suitable than "لا تزنوا" (do not commit adultery), as the goal of the verse is to warn people against all routes that lead to adultery. If the corresponding simple verb "لا تزنوا" (do not commit adultery) is used instead, it might be construed as kissing and caressing or even heavy petting is allowed. So, the use of "وَلَا تَقْرَبُوا الزِّنَا" ("do not even approach adultery") (Sarwar), shut the door on any action that might lead to fornication.

{وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُبِينًا} (النساء: 112).

("And whosoever earns a fault or a sin and then casts it upon the innocent, thereby has laid upon himself calumny and manifest sin") (Q. 3: 112, Arberry).

The composite predicate "يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا" ("earns a fault or a sin") indicates that the sin is intentionally committed, but if the simple verb "يُخْطيء أو يأثم" (sin) or (commit a mistake) is used instead, it may be interpreted in the sense that the sin is intentionally or unintentionally committed.

{وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَى عَيْنِي} (طه: 39).

("and I cast down upon you love from Me, and that you might be brought up before My eyes") (Q. 20: 39, Shakir), ("I made you attractive and loveable so that you would be reared before My own eyes") (Q. 20: 39, Sarwar).

Based on the different views of the explication of the verse, the use of the composite predicate "أَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي" ("cast upon you love from Me") or ("made you attractive and lovable") is not the same as the simple verb "أحببتك" (loved you). "{وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي} فقال بعضهم: عُنِيَ بذلك أنه حببه لعباده" (الطبري، جزء 16:58) (and "I cast down upon you love from Me" means that Allah made Moses have a good reputation among the people) (Al-Tabari, Part 16: 58). The other interpretation of the verse is that Allah has made Moses attractive and lovable to the people: "عن عِكْرمةَ قوله: {وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي} قال: حُسناً وملاحةً" (الطبري، جزء 16: 58) (Ϛiqrama narrated "I made you attractive and loveable" means made him beautiful and fetching) (Al-Tabari, Part 16: 58). Based on these two interpretations of the verse, it becomes conspicuous that the use of the composite predicate is necessarily employed. It can never be regarded as a superfluous expression that can be simply replaced by a corresponding simple verb.

{إِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُبِينٌ} (الحجر: 18).

("But he who steals a hearing so there follows him a visible flame") (Q. 15: 18, Shakir).

The use of the verb "اسْتَرَقَ " (steal) and the nominal complement " السَّمْعَ " (hearing) shows that the devils find difficulties in gaining hearing by stealing because when they come close to the heavens trying to get some news, they are pursued by a flaming fire which mostly hits them and burns them out. Moreover, "اسْتَرَقَ السَّمْعَ" ("steal a hearing") indicates that such an act is intentionally made, while "اسْتَمَعَ" (listen) does not necessarily mean that the action was intentional, i.e., it can simply be construed as perceiving an action by the ear. Thus, the composite predicate is used preferentially in cases when the use of a simplex causes a sentence to have more than one interpretation.

3.2.2. Expressing Continuity and Eternity of an Action

The composite predicate is used instead of the simple verb to express the continuity and eternity of an action. "والجملة الفعلية دالة على الحدوث والتجدد في حين أن الجملة الاسمية دالة على الثبوت" (السامرائي، 2003، 15). (The verbal sentence indicates changing and renewing while the nominal sentence indicates continuity) (Al-Samarʔi, 2003, p. 15). The composite predicate is used to describe death because all people are mortal and this is a fact that can never be changed: {كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ} (الأنبياء: 35). ("Every soul shall taste of death") (Q. 21: 35, Arberry). The word " ذَائِقَةُ" ("shall taste") has a verbal power because it has the meaning of the imperfect. Besides, the disbelievers deserve to be thrown into the Hellfire because their disdain for Allah's clear proofs was intentional, eternal, and continuous: {ذلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا أَيَاتِي وَرُسُلِي هُزُوًا} (الكهف: 106). ("That shall be their recompense, Hell; because they disbelieved and took My Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) and My Messengers by way of jest and mockery") (Q. 18: 106, Khan). " اتَّخَذَ هُزُوًا" (take by way of jest and mockery) is stronger than the verbal version "اسْتَهْزَأ" (mock) because the former shows that they have exaggerated mocking the proofs and messengers of Allah and they did not stop this ridiculous way of dealing with the evidence and verses of Allah until they died. {فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّى أَنْسَوْكُمْ ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ} (المؤمنون: 110) ("But you took them for a laughing-stock, till they made you forget My remembrance, mocking at them") (Q. 23: 110, Arberry). "فاتَّخَذْتُمُوهُمْ سِخْرِيًّا" ("took them for a laughing-stock") has

an aspect property which is different from "سَخِرْتُم منهم" (mocked them). "وهذا الذي أوجب لهم نسيان الذكر، اشتغالهم بالاستهزاء بهم، كما أن نسيان الذكر يحثهم على الاستهزاء فكل من الأمرين يمدُّ الآخرَ" (السعدي، جزء 18: 655). (What made them forget to remember Allah is that they were preoccupied with mocking the believers, and forgetting Allah remembrance gave vent to their mockery of the believers so each act works as a licenser for the existence of the other) (Al-Sa?di, Part 18: 655); consequently, the use of the composite predicate in this verse focuses on the duration of their conduct rather than on the way they mock. The aspectual profile of the composite predicate construction shows the eternity of the act of mocking. Their mockery lasted for a long period to the extent that they have become indulged in such an act thereby they have forgotten to remember Allah. The intended meaning of this verse can never thusly be achieved by using the simple verb.

3.2.3. Compensating for the Absence of Corresponding Simple Verbs

Sometimes the use of the composite predicate in Quranic Arabic is justified for constructional restrictions. In Quranic Arabic joint predication between the verb and the deverbal nominal is used frequently instead of simplex verbs when no corresponding simplex verbs exist. For example, { قَالَ أَبَشَّرْتُمُونِي عَلَى أَنْ مَسَّنِيَ الْكِبَرُ فَبِمَ تُبَشِّرُونَ} (الحجر: 54). (" He said: Have you given me good tidings although old age has come upon me?") (Q. 15: 54, Sahih International). " مَسَّنِيَ الْكِبَرُ " ("old age has come upon me") does not have a corresponding simple verb that precisely conveys the same semantic value. If the verb "كَبِرْت" (has grown up) is used instead, it receives two interpretations: "I underwent natural development" or "old age has smitten me". The same interpretation applies to the following verse: {أَيَوَدُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ} (البقرة: 266). ("Would any of you like to have a garden of palm trees and vines, with rivers flowing underneath it, with all kinds of fruit for him therein; and old age hath stricken him") (Q. 1: 266, Pickthall). "Old age has stricken him" is the exact meaning intended in this verse.

This dichotomy between the composite predicate and its corresponding simplex applies principally to the following verses: {أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا} (الكهف: 105). ("Those are the ones who disbelieve in the verses of their Lord and in [their] meeting Him, so their deeds have become worthless, and We will not assign to them on the Day of Resurrection any importance") (Q. 18: 105, Sahih International). The same

dichotomy applies to the following verse: {قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَى أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا} (الكهف: 94). ("They said: O Zul-qarnain! the Gog and Magog (People) do great mischief on earth: shall we then render thee tribute in order that thou mightest erect a barrier between us and them?") (Q. 18: 94, Ali). Moreover, the way Zul-qarnain has erected a fortified barrier was expressed by using a composite predicate: {قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا} (الكهف: 95). ("He said: That in which my Lord has established me is better, therefore you only help me with workers, I will make a fortified barrier between you and them") (Q. 18: 95, Shakir). In the previous verses, no simple verb can express the intended meaning as the composite predicate does. In the first verse, the intended meaning is that on the Day of Judgment those disbelievers will be given no weight because their deeds will be in vain. It will not be admissible if the corresponding simple verb "يَزِنُ" (weigh) is used instead. In the second verse " تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا " (erect a barrier between us and them), the composite predicate is employed eloquently as the intended meaning is that the erection of a barrier has become a necessity to prevent the mischief havoc that Gog and Magog cause on the earth. There is no corresponding simplex verb that can replace the composite predicate " تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا" ("erect a barrier between us and them"). In the third verse, " أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا" ("I will make a fortified barrier between you and them") is extremely expressive, i.e., the use of the corresponding simplex "يردم" (backfill) is not appropriate to express the intended meaning of establishing a fortified, impermeable barrier to prevent those devilish people from destroying the earth.

I shall here enter into some further details on this point by citing the following verse: "وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ" (الحجر: 99). ("And worship your Lord until there comes unto you the certainty (i.e., death)") (Q. 15: 99, Khan). " يَأْتِيَكَ الْيَقِينُ " ("comes unto you the certainty") is not equivalent to "تتيقن" (be certain of) or (make sure of). The former means "until death comes to you", while the latter is interpreted as "until you are certain". The meaning that is initially intended in the verse is that of 'death'. "وقوله: {وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ}، قال البخاري: قال سالم: الموت" (ابن كثير، مجلد 8: 286) (And His saying "comes unto you the certainty", Al-Bukhari said: Salim said: "It is death") (Ibn Kaθi:r, Vol. 286). This composite predicate used in the previous verse does not have a corresponding simple verb that can serve the same goal. Moreover, {وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا} (الفرقان: 4). ("Those who disbelieve say: "This (the Quran) is nothing but a lie that he (Muhammad SAW) has invented, and others

have helped him at it so that they have produced an unjust wrong (thing) and a lie") (Q. 25:4, Khan). "جَاءُوا ظُلْمًا وَزُورًا" (" have produced an unjust wrong (thing) and a lie") does not mean the same as "ظلموا وزوروا" (wronged and doctored). "فتأويل الكلام: فقد أتي هؤلاء القوم في قيلهم: {إِنْ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا} (الفرقان: 4) كذباً محسَّناً" (الطبري، جزء 17: 399). (The speech can be construed as those people who said "This (the Quran) is nothing but a lie that he (Muhammad SAW) has invented, and others have helped him at it" is a beautified lie) (Al-Tabari, Part 17: 399). Thus, the intended meaning of "ظُلْمًا وَزُورًا" is a lie, i.e., it is neither injustice nor falsehood. In this way, the composite predicate is semantically more specificative than the corresponding simple verb.

3.2.4. Calling up Psychological and Mental Effects

Though verbs in Arabic have a very strong expressive power due to the rich morphology they exhibit, the use of periphrastic expressions is dominating in the Arabic discourse especially classical Arabic for which the Holy Quran represents the core source. The composite predicate is used in Arabic instead of the simple verb for rhetorical purposes. For example "أُطعِمَ السيفُ" /ʔuṯʕima assayfu/ (he was made to taste the sword) is sometimes used instead of "طُعِنَ" /ṯuʕina/ (was stabbed with a sword) to evoke a mental image. The composite predicate is sometimes used in Quranic Arabic for a rhetorical necessity when the use of a simple verb is not sufficient enough to convey the intended meaning: {مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا} (طه: 100) ("Whoever disregards (the Quran) will be heavily burdened with sin on the Day of Judgment") (Q. 20: 100, Sarwar). The use of "يَحْمِلُ وِزْرًا" ("be heavily burdened with sin") is more vigorous than "يَزِرُ" (sin) because the verse aims to clarify that the punishment for those who turn away from the Holy Quran and do not believe in it, will undoubtedly bear a heavy burden on the Day of Judgment which is as heavy as the sins they committed in the worldly life. To that end, the use of the composite predicate calls up a mental image of the status of the disbelievers on the Day of Judgment.

{فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَاتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ} (فاطر: 8).

("So let not your soul waste away in grief for them") (Q. 35: 9, Shakir).

To express the overwhelming (haunting) state of great remorse and regret, the verb "تتحسر" (regret) alone is not quite sufficient. The use of a verb + nominal complement is highly eloquent because the use of a verb plus a noun expresses a permanent state of regret and remorse that can cause a man's soul to perish in

regret, a state of mind that might destroy a man physically and psychologically, unlike expressing it with the verb "تتحسر" which expresses a transitional state which lasts for only a short period.

{حَتَّى إِذَا أَخَذْنَا مُتْرَفِيهِمْ بِالْعَذَابِ إِذَا هُمْ يَجْأَرُونَ} (المؤمنون: 64).

("Until, when We seize in punishment those of them who received the good things of this world, behold, they will groan in supplication!") (Q. 23: 64, Ali).

{وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ} (المؤمنون: 76).

("We struck them with torment, but they did not submit themselves to their Lord, nor did they make themselves humble") (Q. 23: 76, Sarwar).

The above two verses aim to show that the disbelievers were afflicted with all types of punishment "ولقد أخذنا هؤلاء المشركين بعذابنا، وأنزلنا بهم بأسنا، وسخطنا وضيقنا عليهم معايشهم وأجدبنا بلادهم" (الطبري، جزء 17: 92). (We seized those polytheists with Our punishment, afflicted them with Our torment and exasperation, made their life full of hardships and calamities, and caused their land unfertilized) (Al-Tabari, Part 17: 92). The use of the corresponding simplex "عذبناهم" (punished them) or (tortured them) alone does not suffice to express all these deep meanings. " أَخَذْنَاهُمْ بِالْعَذَابِ" (seize them in punishment) or (strike them with torment) implies that those polytheists were afflicted with all types of punishment to the extent that they started to "groan", a verb that is used to show great, unbearable pain or unhappiness and heartache.

{وَمَنْ يَحْلِلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَى} (طه: 81).

("and those on whom descends My Wrath do perish indeed!") (Q. 20:81, Ali).

The use of the composite predicate "يَحْلِلْ عَلَيْهِ غَضَبِي " ("on whom descends My Wrath") is more robust than the simplex verb "أغضب عليه" (I become angry with him). "وقوله {فَيَحِلَّ عَلَيْكُمْ غَضَبِي}: قال: فتنزل عليكم عقوبتي" (الطبري، جزء 16: 125). "And His saying "and those on whom descends My Wrath do perish indeed!", he (Ibn Abbas) said: he is afflicted with My punishment" (Al-Tabari, Part 16: 125). Based on this interpretation of the verse, a big difference exists between the meaning of the composite predicate and that of the simple verb, i.e., the use of the composite predicate stresses the idea that those upon whom God descends His anger, will verily perish.

{يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا} (طه: 110).

(“God knows all that is in front of them and behind them and they cannot encompass His knowledge”) (Q. 20: 110, Sarwar).

Contrary to the use of the simple verb "يعلم" (know), the composite predicate "يحيط به علما" (“Encompass His Knowledge”) indicates the comprehensiveness of knowledge which is a unique attribute of Allah. "ومعنى الكلام أنه محيط بعباده علماً ولا يُحِيطُ عباده به علماً"(الطبري، جزء 16: 171). (That is interpreted as He (Allah) has comprehensive knowledge about all his servants, but His servants do not comprehend Him in knowledge) (Al-Tabari, Part 16: 171). Hence, the use of the verb "يُحِيطُ" (encompass) plus the nominal complement "علماً" (knowledge) is semantically more appropriate in depicting Allah's knowledge in comparison with His servants' knowledge. This means that the structure that contains a simple verb is feebler than that containing a composite predicate.

3.2.5. Being Used as a Euphemistic Tool

It is known that circumlocution, figurative expressions, and antonyms are major devices for euphemism. A further point of interest is the use of the composite predicate as a euphemistic tool. “It is almost certain that the location of the word "وليتلطف"/walyatalattaf/ in the very middle of the Holy Quran is not a coincidence. The location draws an interesting image of the importance of euphemism and social decency” (Al-Hamad, 2013, p. 191). Quran sets a practical example of morality and felicity. Being moral decency, euphemism is a rhetorical device that is recurrently and intensely used in Quranic Arabic. In euphemism, an agreeable or inoffensive expression substitutes a disagreeable, disparaging, or offensive one, i.e., it is the opposite of dysphemism. The composite predicate in Quranic Arabic can be regarded as a very eloquent euphemistic tool thereby so sensitive issues such as sexual activities and bodily functions are expressed. As an avoidance to talking about sexual relationship explicitly, the following verse uses the composite predicate: {نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنْفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ} (البقرة: 223). (“Your women are a tilth for you (to cultivate) so go to your tilth as ye will”) (Q. 1: 223, Piktall). "الإتيان" (going to the tilth), is a euphemistic expression for sexual intercourse. Moreover, the composite predicate in Quranic Arabic is used to express excretory functions such as defecation: {وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ} (النساء: 43). (“[…] or one of you comes after answering the call of nature”) (Q. 3: 43, Khan). "الغائط ما اتسع من الأودية وجُعل كناية عن قضاء الحاجة؛ لأن العرب كانت تختار قضاء حاجتها في الغيطان" (الطبري، جزء 8: 388). (Alɣa:ʔit means a big and low land or desert and it is a

metonymy for defecation because the Arabs used to defecate in the fields (big and low land or desert) (Al-Tabari, Part 8: 388). Thus, "جاء من الغائط" (came after answering the call of nature) or (came from the privy) is softener and less harsh than, "يتغوط" (defecate). The use of the verb" يتغوط" seems to be quite obscene. Later on, " الغائط" /alɣa:ʔit/ (answering the call of nature) became the name of the place where defecation takes place.

{أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ} (البقرة: 187).

(“Permitted to you, on the night of the fasts, is the approach to your wives”) (Q. 1: 187, Ali).

(“It is made lawful to you to go into your wives on the night of the fast”) (Q. 1: 187, Shakir).

The composite predicate " أُحِلَّ لَكُمْ الرَّفَثُ " (the approach to your wives) or (to go into your wives) is employed euphemistically to avoid the use of direct sex-related terms. The word "الرَّفَثُ" (going to wives) is used euphemistically instead of "الجماع" (sexual intercourse).

{وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ} (البقرة: 222).

(“They will question thee concerning the monthly course. Say: 'It is hurt; so go apart from women during the monthly course, and do not approach them till they are clean. When they have cleansed themselves, then come unto them as God has commanded you.' Truly, God loves those who repent, and He loves those who cleanse themselves”) (Q. 1: 222, Arberry).

This verse is a prototypical example of euphemism. References to sex were replaced by the composite predicate, by which a high level of euphemism was achieved. "لا تقربوهن" (do not approach them) is a prohibition of having sex with women during the menstrual period; therefore, when "فأتوهن" (come unto them) is mentioned, it is understood as have sex with them since they are purified. Thus, the composite predicate is used as a euphemistic tool to refer to taboo things.

One of the most ubiquitous composite predicates that are used euphemistically in the Holy Quran is the one that contains the verbs "يَمسُّ" (touch) and "يَذُق" (taste). {وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَّاءَ مَسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا} (يونس: 21). (“When We make mankind taste of some mercy after adversity hath touched

them") (Q. 10: 21, Ali), {وَلَئِنْ أَذَقْنَاهُ نَعْمَاءَ بَعْدَ ضَرَّاءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ} (هود: 10). ("And if We make him taste a favor after distress has afflicted him, he will certainly say: The evils are gone away from me. Most surely he is exulting, boasting") (Q. 10: 10, Shakir), {وَلَئِنْ أَذَقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَّاءَ مَسَّتْهُ لَيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً} (فصلت: 50) ("And truly, if We give him a taste of mercy from us, after some adversity (severe poverty or disease, etc.) has touched him, [...]") (Q. 41: 50, Khan), The verb "يذيق" (make taste) is used with "رحمة" (mercy) and "نَعْماء" (favour) which serve as picturesque expressions. The verb "يَمسُّ" (touch), used with "ضَرّاء" (distress), is used to show how Allah is merciful even with the disbelievers, so how is He with the believers and the righteous servants? Another verse in which the composite predicate is employed euphemistically is the following one: {وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ} (يوسف: 84) ("And his eyes became white with sorrow, and he fell into silent melancholy") (Q. 12: 84, Ali). The black part of the eye is the organ responsible for vision, so the Quran describes Jacob's loss of sight by saying that his eyes turned white instead of saying went blind. This is an indirect euphemized reference to the loss of sight, i.e., "ابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ" ("his eyes became white") is a euphemized expression (composite predicate) that is used instead of the dysphemized word "عَمِي" (lost sight).

{فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا} (الأحزاب: 23).

("of them, some have fulfilled their obligations (i.e., have been martyred), and some of them are still waiting, but they have never changed") (Q. 33: 23, Khan).

"قضى نحبه" ("have fulfilled their obligations") means "have been killed in the battle", which is equivalent to "have passed away" as opposed to "مات" (died). The same applies to: {أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ} (البقرة: 133) ("Or were ye present when death came to Jacob") (Q. 1: 133, Pickthall), {كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ} (البقرة: 180). ("It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners") (Q. 1: 180, Khan). The composite predicate "حضر أحدكم الموت" ("When death approaches any of you") has a semantic value that differs from that of the simple verb "مات أحدكم" because the intended meaning in this verse is not death but its causes such as severe illness that inevitably leads to death: "(إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ) أي أسبابه، كالمرض المُشرف على الهلاك" (السعدي، جزء 2: 82) ("When death approaches

any of you" means its causes such as severe illness that inevitably leads to death) (al-Sa?di, Part 2: 82).

3.2.6. Expressing the Perfection of Performing Some Rituals

Sometimes the composite predicate rather than the simplex verb is used to emphasize the perfection of the performance of some rituals. For example, instructions on how prayers should be performed are given through periphrases. {الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ} (البقرة: 3). ("Those who believe in the unseen and keep up prayer and spend out of what We have given them") (Q. 1: 3, Shakir). The use of the composite predicate indicates that payer is not an ordinary activity that can be done routinely and inattentively, but a Muslim must attend to prayer and be steadfast in it. The simple verb "يصلي" (pray) is not sufficient enough to show how prayer should be perfectly performed. The same applies to Zakat (Almsgiving). {وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ} (البقرة: 110). ("Establish worship, and pay the poor-due, and whatever of good ye send before (you) for your souls, ye will find it with Allah. Lo! Allah is Seer of what ye do") (Q. 1: 110, Pickthall). However, the composite predicate does not suit dogmatic issues. Such issues are black and white and are usually expressed using simple verbs. For instance, {وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ}(التغابن: 9). ("and those who believe in Allah and work righteousness, He will remove from them their ills, and He will admit them to Gardens beneath which rivers flow, to dwell therein forever: that will be the Supreme Achievement") (Q. 64: 9, Ali). {وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَى إِثْمًا عَظِيمًا} (النساء: 48). ("and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin") (Q. 3: 48, Khan). Ergo, issues such as monotheism or polytheism are not expressed by using the composite predicate because such issues cannot be interpreted in more than one way.

4. **Findings**

The verb in light verb constructions in English has little semantic content and, in most cases, is semantically depleted. It is regarded as the grammatical centre of the construction, serving a 'connective function'. It is phonologically, morphologically, and semantically subservient to the following predicational noun. Contrary to the verb, the eventive nominal in light verb constructions in English is seen as the 'lexical centre', carrying the semantic load of the

construction. There are no semantic or stylistic differences noted between using a light verb construction and its corresponding simple verb in English. The use of LVCs is then justified only for syntactic purposes: it admits adjectival modification when the adverbial modifier of the corresponding simple verb is awkward.

Moreover, the cognate object construction is not the same as the composite predicate. The COC is used as an alternative to it in cases when it is not possible for the intended meaning to be expressed by using the composite predicate. The cognate object construction is used to specify the number of occurrences of an act, to emphasize the meaning of the verb, or to specify the type or the manner of the action. These functions cannot be performed by the composite predicate in some contexts.

The simple verb is not used in some Quranic contexts to avoid ambiguity resulting from using polysemous verbs. The use of the simple verb is restricted to expressing dogmatic issues such as polytheism and monotheism. The composite predicate, on the other hand, is used instead of the simple verb for many reasons: 1. avoiding ambiguity resulting from the use of a simple verb, 2. expressing continuity and eternity of action, 3. compensating for the nonexistence of a corresponding simple verb, 4. evoking certain mental and psychological effects, 5. working as a euphemistic tool, and 6. expressing the perfection of performing some rituals.

5. Conclusion

There are no deep semantic, or stylistic differences noted between using the simple verb and its corresponding light verb construction in English. The use of a light verb construction instead of a simplex is justified only for syntactic purposes. Though LVCs have become a very marked feature of English grammar, the purists fear that the overuse of these constructions may lead to the loss of more specialized vocabulary such as native and Latinate verbs.

Unlike the verb in light verb constructions in English, the verb in composite predicates in Quranic Arabic has semantic predicative power and contributes to the whole meaning of the composite predicate. Moreover, the composite predicate and its corresponding simple verb in Arabic are not onomasiological variants, i.e., deep semantic differences have been noted between them. Therefore, the use of

the composite predicate in Quranic Arabic is syntactically, semantically, stylistically, and rhetorically justified.

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في تراكيبِ الأفعالِ الباهتةِ دلالياً: الفعلُ باهِتٌ دِلالياً في اللغة الإنجليزية، ولكنَّ الأمرُ مُغايرٌ في لغة القرآن الكريم

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المستخلص

تراكيب الأفعال الباهِتة دلالياً هي تراكيبٌ معلومةٌ في اللغة الإنجليزية، حيث يكون الفعل فيها باهتاً دلالياً وجُلُّ المعنى يأتي من اسم الحدث الذي يلي الفعل، ولأن العَلاقة بين المبنى والمعنى في اللغة العربية عَلاقة طَردية، فكلما زاد المبنى، زاد المعنى، فلا يمكن القول إن هناك أفعالاً باهتةً دلالياً في اللغة العربية على وجه العموم وفي لغة القرآن الكريم على وجه الخصوص، حتى علامة التشكيل تُعْطى معنى مغايراً تماماً للمعنى الأصلي للكلمة، فالفعل المجرد وإن استخدم في سياقٍ قرآني معين حتى وإن لم يحمل المعنى المعجمي الأصلي ساهم بشكل أو بآخر في تحديد المعنى الكلي المستهدف للتركيب؛ لذلك يستخدم الباحث مصطلح "الإسناد المركب" كبديل لمصطلح "تراكيب الأفعال الباهتة دلالياً"، والمستخدم في الإشارة إلى تلك الظاهرة في اللغة الإنجليزية. وقد خَلُصَ البحث إلى أن استعمال "الإسناد المركب" عوضاً عن الفعل المجرد في لغة القرآن الكريم يستهدف جملة من الأهداف هي 1. يُسْتَعْمَل لتجنب اللَّبْسَ الناتج عن استعمال فعل مجرد متعدد المعاني 2. يُسْتَعْمَل للتعبير عن دَيمُومة الحدث، 3. يُسْتَعْمَل كعِوض عن الفعل في حال أن المعنى المطلوب لا يمكن التعبير عنه بالفعل المجرد 4. يُسْتَعْمَل لاستدعاء بعض الصور الذهنية لدى القاريء 5. يُسْتَعْمَل للتَلطُّف في التعبير 6. يُسْتَعْمَل للتعبير عن كَمال الآداء لبعض العبادات. لذا فإن استعمال الإسناد المركب عوضاً عن الفعل المُجَّرد في لغة القرآن الكريم يُعَدُ مُبَرَّراً لأسبابٍ تركيبيةٍ ودِلاليةٍ وأُسلوبيةٍ وبيانيةٍ.

الكلمات المفتاحية: الأفعال الباهتة دلالياً، الإسناد المركب، التَلطُّف ، لغة القرآن الكريم، المفعول المطلق

Appendix

List of Arabic Phonetic Symbols

Arabic Consonants	Symbol
أ	/ʔ/
ب	/b/
ت	/t/
ث	/θ/
ج	/g/
ح	/h̲/
خ	/x/
د	/d/
ذ	/ð/
ر	/r/
ز	/z/
س	/s/
ش	/ʃ/
ص	/s̲/
ض	/d̲/
ط	/t̲/
ظ	/z̲/
ع	/ʕ/
غ	/ɣ/
ف	/f/

ق	/q/
ك	/k/
ل	/l/
م	/m/
ن	/n/
هـ	/h/
و	/w/
ى	/y/

Arabic Vowels	Symbol
diacritic (damma)ُ	/u/
diacritic (fatha)َ	/a/
diacritic (kasra)ِ	/i/
آ , ى	/a:/
و	/u:/
ي	/i:/