



A Contrastive Study of Denominal Verbs in Selected English and Arabic Religious Texts

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ABSTRACT

This paper is a contrastive study of denominal verb in selected English and Arabic religious texts. It attempts to tackle the denominal verb from two angles: Arabic and English. It consists of two main parts : theoretical and practical.

Theoretically, denominalization definition and formation in English and Arabic are presented. Practically, Selected religious texts by Christ are analyzed for the sake of English denominal verb. On the other side, selected sayings by Al-Imam Ali (PBUH) are analyzed for the sake of Arabic denominal verb.

KEY WORDS: Denomination, denominal verb ,Al-Imam Ali(PBUH), Christ.

ملخص البحث

هذا البحث هي دراسة مقارنة للفعل الاسمي في نصوص دينية مختارة باللغتين الإنجليزية والعربية . يحاول البحث أن يتناول الفعل الاسمي من زاويتين: العربية والإنجليزية . يتكون هذا البحث من جزأين أساسيين: نظري وعملي. من الناحية النظرية ، تعريف اشتقاق الفعل و بناؤه باللغتين الإنجليزية والعربية تم تقديمها. عمليا ، يتم تحليل النصوص الدينية المختارة للمسيح من أجل تسمية اللغة الإنجليزية ، ومن ناحية أخرى ، يتم تحليل أقوال مختارة للإمام علي (عليه السلام) من أجل التسمية العربية. الكلمات المفتاحية: اشتقاق الفعل ، الفعل الاسمي ، الإمام علي (عليه السلام)، السيد المسيح.

I. INTRODUCTION

In English the word denominalization consists of two parts (de) and (nominalization) .The word (nominalization) alone means “noun -like” which means making something a noun. .In adding the prefix (de) it turns to mean “less noun -like “ which means making a verb from a noun .For example :the “friend “ is a noun from which nowadays the verb “befriend” is derived .This verb means making a person as a friend or “to add a

person to one’s list of social media contacts (Thomas ,1997:94).

In Arabic derivation from nouns is the main process of making verbs which is called denominalization. For example the verb يتحجر is derived from the noun الحجر or the verb تموج from the noun الموج (Hadithy-Al, 2003:260) .

Consequently, This paper is a contrastive study between English and Arabic in connection with the concept of denominalization to find out whether the findings are language-specific or not.

1.1 The Problem

Linguistically, this paper studies and analyzes various religious texts in Arabic and English to find answers for the following questions

1. What are the process of structuring English denominal verb that are found in Christ's selected sayings?
2. What are types of Arabic denominal verb structures that are found Al_Imam Ali's (PBUH) selected saying ?
3. What are the similarities and differences between Forming denominal verb in English and Arabic?

1.2 The Aims

This study aims at:

1. Identifying the process of forming English denominal verb that are found in Christ's selected sayings.
2. Investigating the types of Arabic denominal verbs structures that are found in Al-Imam Ali's (PBUH) selected sayings.
3. Demonstrating the similarities and differences between English and Arabic in term of forming the denominal verb.

1.3 The Hypotheses

It is hypothesize that:

1. There are three process of forming English denominal verb are found in Christ's selected



sayings which are: affixation, backformation, conversion.

2. There are two types of structuring Arabic denominal verb: **Simple** which consists of triple simple denominal verb and quadruple simple denominal verb. **Augmented** verb which consists of triple augmented denominal verb and quadruple augmented denominal verb and each one of them has specific standard forms that should be followed while deriving denominal verb.

3. Arabic and English are similar in following "conversion and affixation" in deriving the denominal verbs. The difference between them is that Arabic specify the process of making denominal verbs in set of standard forms what is called in Arabic الاوزان while English doesn't have so. On the contrary of Arabic, English denominal verbs can be formed by backformation which can not be applied in Arabic.

II. DENOMINALIZATION IN ENGLISH

2.1. Denominalization Definition

Denominalization is defined variously by different Linguists. One of the common one is an immediate creation of a new verb from a "base noun". For example: the verb "pluralize" from the base noun "plural", the verb "naturalize" from the base noun "nature", the verb "televise" comes from the noun "television" ... and so on. (Gottfurcht, 2008:3). Beside, the word "denominal" is defined in (Rong, 2014:6) as a concept that is called for the words that are derived from nouns.

2.2 Formation of Denominal Verbs in English

These are three processes for structuring English denominal verbs which are: affixation, backformation, and conversion.

2.2.1 Affixation

According to Marchand in (Gottfurcht, 2008:14) affixation is a process in which the denominal verb is formed by adding prefixes, infixes or suffixes to the noun. For example by adding the prefix (de) to the noun "code" to make the denominal verb "decode". Or by adding the suffix (ze) to the noun "category" to make the denominal verb "categorize".

2.2.2 Backformation

A process in which a word for example a verb is perceived to be derived from its noun because of the similarities between it and the process if similar one. For example: the word "peddler" is perceived as a noun that refers to a person who moves between cities in order to sell things. But, now because of the similarity between the structure of this word and other words that refers to profession like "worker,

singer, and teacher", they derived the verb "peddle" from the noun "peddler". Another example, the verb donate is formed from the noun "donation" (Ibid).

2.2.3 Conversion

Also it is known as "zero-derivation" because in this process the verb is formed without changing the form of the noun. For example: dance(n) to dance(v) or paint to paint (Gottfurcht, 2008:14). This process is considered in Rimell (2012:9) as "functional shift". Because it leaves involves a grammatical shift in the function of the word without any change in its form.

2.3 Semantic Approach for Denominal Verb

Semantic scholars studies the relationship between the denominal verbs and the nouns from which they are derived and classify the denominal verbs according to their latent semantic roles. One of these classifications is put by Driven in (Rong, 2014:14_15) who classify to be denominal verbs into five classes which are: object, manner, locative, instrument, and essive verbs. Most of the classifications of semantic approach to denominal verb focuses on the semantic operator that is involved in the processes of converting the noun into verb and the relationship between the content or the meaning of the source noun and the denominal verb. (ibid:16).

III. DENOMINALIZATION IN ARABIC

3.1 Denominalization Definition

According to Al_Bassreen and Al_koffeen in (Al-Hadithy, 2003:260) denominalization is a process of deriving a verb from a noun. The derived verb may be classified into Simple (مجرد) or Added (مزيد).

3.2 Formation of Denominal Verbs in Arabic

The formation of Arabic denominal verb is divided into two parts according to the types of Arabic verb whether it is a simple مجرد or augmented مزيد.

3.2.1 Simple Denominal Verb Formation

This simple verb is defined by Al-Bassreen as the verb that its original letters are three or four without any addition. An example the verb (قرأ) is consisted of three letters original on the standard form (فعل) and derived from the noun (قراءة). Also, the verb (دحرج) its original letters are four without any addition and has the standard form (فعلل) and derived from noun (دحرجة) (Yousuf, 2012:37).

3.2.1.1 Triple Simple Denominal Verb Structure

The triple simple verb is that its original noun consists of three letters. The letters of the word (انبت) and the inseparable pronouns *can not* be considered as an added letters to the derived verb.



There are standard forms of making the triple simple verbs which are:

1. Faal_Yafaal **فَعَلَ** **يَفْعَلُ**

It is realized by the fatiha **الفتحة** on the letter (ع) of the standard form in the past and present. For example deriving the verbs (أَذَنَ **يَأْذِنُ**) from the noun (الأذن).

2. Faal_Yafaul **فَعَلَ** **يَفْعُلُ**

Which is distinguished by the placement of the fatiha **الفتحة** on the letter (ع) of the standard form of the derived verb in the past and the placement of al_dama **الضمة** on the same letter in the present. For example: deriving the verbs (نَضَرَ **يَنْضُرُ**) from the noun (النصر).

3. Faal_Yafil **فَعَلَ** **يَفْعُلُ**

It is distinguished by placing the fatiha **الفتحة** on the letter (ع) of the standard form of the derived verb in the past and the placement of al_kasra **الكسرة** on the letter (ع) of the standard form of the derived verb in the present. For example: deriving the verbs (خَبَرَ **يَخْبِرُ**) from the noun (الخبر).

4. Faal_Yafal **فَعَلَ** **يَفْعَلُ**

It is distinguished by the placement of al_kasra **الكسرة** on the letter (ع) of the standard form of the derived verb in the past while placing the fatha **الفتحة** of the same letter in the present. For example: deriving the verbs (فَرَحَ **يَفْرَحُ**) from the noun (الفرح).

5. Faal_Yaful **فَعَلَ** **يَفْعُلُ**

This is distinguished by the placement of al_damma **الضمة** on the letter (ع) on the standard form of the derived verb in both past and present.

3.2.1.2 Simple Quadruple denominal verb Structure

This type of denominal verb has only one standard form which is (فَعَّلَ). For example: the denominal verbs (كَبَّرَ **يَكْبِرُ**) from the nouns (كبريت، كبرت).

3.2.2 Augmented Denominal Verb Formation

3.2.2.1 Triple Augmented Denominal Verbs Structure

1. It has the standard form (أَفْعَلَ) by adding al_hamza (ء) to the noun in order to drive a verb. For example: deriving the verb (أَسْرَى) from the noun (أسرى) and (أَنْبَتَ) from the noun (نبات).

2. The standard form (فَعَّلَ). This type is used for expressing exaggeration because of the doubling of the letters (ع) in the standard form if the derived verb. For example the denominal verb (دَبَسَ) from the noun (دبس).

3. The standard form (فَاعَلَ). For example the denominal verbs (جَادَلَ، قَاتَلَ) from the nouns (جدال، قتال).

4. The standard form (انْفَعَلَ) by adding alhamza (ء with الف) and (ن) at the beginning of the noun in order to make the denominal verb. This verb conveys the meaning of obedience. For example: the denominal verb (عَصَرَ) from the noun (عَصْر).

5. The standard form (افْتَعَلَ) like the verb (انتشال) from the noun (انتشال).

6. The standard form (تَفَعَّلَ). This kind of denominal verb is formed by adding (تاء) to the beginning of the noun and doubling the letter (ع) from the standard form of the denominal verb. For example: the denominal verb (مَوَجَّجَ) from the noun (موج).

7. The standard form (تَفَاعَلَ) which is formed by adding the (تاء) to the beginning of the verb and (الف) in the middle. For example: the denominal verb (وَدَاعَ) from the noun (وداع).

8. The standard form (افْعَلَ). For example: the denominal verb (اصْفَرَ) from the noun (اصفر) to refer to the increased yellowish.

9. The standard form (اِسْتَفْعَلَ) It is distinguished by the addition of three letters at the beginning of the noun from which the denominal verb will be derived. For example: the verb (اِسْتَرَشَى) which is derived from the noun (رشا) or the denominal verb (اِسْتَجَرَ) which is derived from the noun (حجر).

10. The standard form (اِفْعَالَ) which is formed by adding (الف) at the beginning and the middle of the noun from which the denominal verb will be derived. For example: the denominal verb (اِرْقَطَ) from the noun (رقط) which denotes to the making a mixture of something's color between white and black.

3.2.2.2 Quadruple Augmented Denominal Verb Structure

1. Has the standard form (تَفَاعَلَلَ) which is formed by adding the (تاء) for the beginning of noun from which the denominal verb is derived. For example: (كَهْرَبَّ) from the noun (كهرباء).

2. Has the standard form (اِفْعَلَلَ) which is formed by adding (الهمزة) and (اللام) for the standard form of forming the derived verb. For example: the verb (اِحْضَلَلَ) which is formed from the noun (الخضيلة). This verb refers to the plenty of tree leaves and branches.

3. Has the standard form (اِفْعَلَلَلَ) for example the verb (اِحْرَنْطَمَ) to the noun (خرطوم) which means in Arabic raising his noise arrogance.

IV. DATA COLLECTION AND ANALYSIS

4.1 Data Collection

The data consists of five selected sayings by Christ from Bible for the sake of analyzing English denominal verb and five selected Arabic sayings by Al_Imam Ali (PBUH) from Nahij Albalka for the sake of analysis of Arabic denominal verb.



4.2 Model of Analysis

Text 1_

"Daniel went in, and desired of the king, that he would give him time to resolve the question, and declare it to the king " (Daniel,2:16).

The Analysis

Table (1):Structure of the English denominal verb by affixation in Christ's saying

The denominal verb	The process	The original Noun
resolve	Affixation	solve

The denominal verb that is used in this saying is "resolve" consists of the prefix (re) and the noun (solve) .So, this denominal verb is made by adding affixation.

all generations. And all the inhabitants of the earth are reputed as nothing before him: for he doth according to his will, as well with the powers of heaven, as among the inhabitants of the earth: and there is none that can resist his hand, and say to him: Why hast thou done it? At the same time my sense returned to me, and I came to the honour and glory of my kingdom: and my shape returned to me: and my nobles, and my magistrates, sought for me, and I was restored to my kingdom: and greater majesty was added to me" (Danie ,4:31_33).

Text 2_

"Now at the end of the days, I, Nabu-chodonosor, lifted up my eyes to heaven, and my sense was restored to me: and I blessed the most High, and I praised and glorified him that liveth for ever: for his power is an everlasting power, and his kingdom is to

The Analysis

Table(2): Structure of the English denominal verb by affixation and conversion in Christ's saying

The denominal verb	The process	The original Noun
restored	conversion	store
praised	conversion	praise
glorified which is originally glorify	affixation	glory
returned	conversion	return

This saying illustrates five denominal verbs that are formed by different ways. The verb "restore and glorify "are formed by adding affixes to the nouns" .store and glory" .The prefix (re) for the noun (store) and the infix (ify) for the noun (glory). On the contrary, "praise and return" are formed by conversing their function while the form is the same.

readeth it may run over it. For as yet the vision is far off, and it shall appear at the end, and shall not lie: if it make any delay, wait for it: for it shall surely come, and it shall not be slack. Behold, he that is unbelieving, his soul shall not be right in himself: but the just shall live in his faith. And as wine deceiveth him that drinketh it: so shall the proud man be, and he shall not be honoured: who hath enlarged his desire like hell: and is himself like death, and he is never satisfied: but will gather together unto him all nations, and heap together unto him all people" (Habacuc,2:2-5).

Text 3_

And the Lord answered me, and said: Write the vision, and make it plain upon tables: that he that

The Analysis

Table(3): Structure of the English denominal verb by conversion and backformation in Christ's saying

The denominal verb	The process	The original Noun
answered which is originally answer	conversion	answer
enlarged which is originally enlarge	backformation	enlargment
heap	conversion	heap



The process of conversion is illustrated in the verbs “answer and heap” while the verb “enlarge” is backformation of enlargement.

Lord: and their blood shall be poured out aearth, and their bodies as dung .Neither shall their silver and their gold be able to deliver them in the day of the wrath of the Lord: all the land shall be devoured by the fire of his jealousy: for he shall make even a speedy destruction of all them that dwell in the land “(Sophonias,1:17-18).

Text 4

”And I will distress men, and they shall walk like blind men, because they have sinned against the

The Analysis

Table (4): Structure of the English denominal verb by conversion and backformation in Christ's saying

The denominal verb	The process	The original Noun
distress	Conversion	distress
Sinned which is originally sin	Conversion	Sin
deliver	Backformation	delivery
Devoured which is originally devour	Backformation	devouring
dwell	Backformation	Dwelling

The process of conversion can be seen in (distress and sin) while verbs like (deliver, devour, and dwell) represents the backformed form of (delivery, devouring, dwelling).

”We have sinned with our fathers, we have done unjustly, we have committed iniquity: Have thou mercy on us, because thou art good, or punish our iniquities by chastising us thyself, and deliver not them that trust in thee to a people that knoweth not thee, That they may not say among the Gentiles: Where is their God?” (Judith,7:19-21)

Text 5

The Analysis

Table (5): Structure of the English denominal verb by conversion and backformation in Christ's saying

The denominal verb	The process	The original Noun
sinned which is originally sin	conversion	sin
punish	backformation	punishment
deliver	backformation	delivery
trust	conversion	trust

Backformation is illustrated in verbs like (punish, and delivee) which are derived from (punishment, and delivery). Conversion is embodied in verbs like (sin, trust) which are originally nouns but with conversion of their functions.

Arabic Texts

Text 1

*”عَجِبُوا لِهَذَا الْإِنْسَانِ يُنْظَرُ بِشَحْمٍ وَ يَتَكَلَّمُ بِلَحْمٍ وَ يَسْمَعُ بِعَظْمٍ وَ يَنْتَفَسُ مِنْ حَرَمٍ.”
(الشريف الرضي, 1990:682)*

”Imam Ali ibn Abu Talib (PBUH) said the following: How wonderful is man: He speaks with fat, talks with a piece of flesh, hears with a bone and breathes through a hole!” (Mutahhari ,2009:830).

The Analysis:

Table (6): Structuring Arabic triple simple and triple augmented denominal verb in Al-Imam Ali's saying

The verbs	The Noun of the denoiminal verb	Type of the denominal verb	The standard form
اعجبوا و الاصل اعجب	العَجَب	triple augmented denominal verb	أفعل
يَنْظَرُ و الاصل نضر	النظر	triple simple denominal verb	فعل-يَفْعُلُ



يَتَكَلَّمُ وَالْأَصْلُ تَكَلَّمَ	الكلام	quadruple simple denominal verb	تَفَعَّلَ
يَسْمَعُ وَالْأَصْلُ سَمِعَ	السمع	triple simple denominal verb	فَعَلَ-يَفْعَلُ
يَتَنَفَّسُ وَالْأَصْلُ تَنَفَّسَ	التنفس	quadruple simple denominal verb	تَفَعَّلَ

The denominal verbs that are used in this saying are (يَسْمَعُ يَنْظُرُ) originally (سمع، نظر) which are derived from the nouns (السمع، النظر). The verb (يَنْظُرُ) has the standard form (فعل-يَفْعَلُ) and the verb (يَسْمَعُ) has the standard form (فعل- يَفْعَلُ). Both verbs are triple simple denominal verbs. While, the verbs تنفس، تكلم are quadruple simple denominal verbs and have the standard form تَفَعَّلَ. The last denominal verb in this saying is أعجبا which is originally أعجب that is derived from the noun العجب of and has the standard form أفعل. The types of this denominal verb is added triple denominal verb because it has the addition of the prefix (أ) to the original noun.

Text_2_

"سئل الإمام علي (عليه السلام) عن الإيمان فقال (عليه السلام) (الإيمان على أربع دعائم: على الصبر، واليقين، والعدل، والجهاد فالصبر منها على أربع شعب: على الشوق، والشوق، والزهد، والترقب فمن اشتاق إلى الجنة سلا عن الشهوات، ومن أشفق من النار احتتب المحرمات، ومن زهد في الدنيا استهان بالمصائب، ومن ارتقب الموت سارع في الخيرات. واليقين منها على أربع شعب: على تبصرة الفطنة، وتأول الحكمة، وموعظة العبرة، وسنة الاولين، فمن تبصر في الفطنة تبين له الحكمة، ومن تبين له الحكمة عرف العبرة، ومن عرف العبرة فكأنما كان في الاولين. والعدل منها على أربع شعب: على غائص الفهم، وغور العلم، وزهرة الحكم ورساخة الحلم، فمن فهم علم غور العلم ومن علم غور العلم صدر عن شرايع الحكم ومن حلم لم يفرط في أمره وعاش في الناس حميدا. والجهاد منها على أربع شعب: على الأمر بالمعروف، والنهي عن المنكر، و الصدق في المواطن، وشنان الفاسقين، فمن أمر بالمعروف شد ظهور المؤمنين، ومن نهى عن المنكر أرغم انوف المنافقين، ومن صدق في المواطن قضى ما عليه، ومن شنئ الفاسقين وغضب لله غضب الله له وأرضاه يوم القيامة. والكفر على أربع دعائم: على التعمق، والتنازع، والزريع، والشقاق، فمن تعمق لم ينب إلى الحق، ومن كثر نزاعه بالجهل دام عماء عن الحق، ومن زاع ساءت عنده الحسنة وحسنت عنده السيئة، وسكر سكر الضلالة، ومن شاق وعرت عليه طريقه وأعضل عليه أمره وضاق مخرجه. والشك على أربع شعب: على التماري، والهول، والتردد، والاستسلام. فمن جعل المرء ديننا لم يصبح ليله، ومن هاله ما بين يديه نكص على عقبيه، ومن تردد في الربيب وطنته سئابك الشياطين، ومن استسلم لهلكة الدنيا والاخرة هلك فيهما" (الشريف الرصيف، 1990: 685-686)

"Imam Ali ibn Abu Talib (PBUH), was asked once about faith. He said the following: "Faith stands on four pillars: endurance, conviction,

justice and jihad. Endurance, again, has four aspects: eagerness, fear, abstention (from the allurements of the world) and anticipation (of death). So, whoever is eager for Paradise will ignore his passions; whoever fears the Fire (of Hell) will refrain from committing prohibited deeds; whoever abstains from the world takes hardships lightly, and whoever anticipates death will hasten towards good deeds. Conviction, also, has four aspects: prudent perception, intelligence and understanding, drawing lessons from instructive things and following the precedents of past people. So, whoever perceives with prudence, wise knowledge will be manifest to him, and to whomsoever wise knowledge becomes manifest he appreciates instructive objectives, and whoever appreciates instructive objectives is just like past people. Justice also has four aspects: keen understanding, deep knowledge, a good power of decision and firm forbearance. Therefore, whoever understands comes to acquire the depth of knowledge; whoever acquires the depth of knowledge drinks from the spring of judgement, and whoever exercises forbearance never commits evil actions in his affairs and leads a praiseworthy life among the people. Jihad, also, has four aspects: enjoining others to do good, keeping away others from doing evil, fighting (in the way of Allah) sincerely and firmly on all occasions and detesting anyone who is vicious. So, whoever asks others to do good provides strength to the believers; whoever dissuades others from committing evil humiliates the unbelievers; whoever fights sincerely on all occasions carries out all his obligations, and whoever detests the vicious and becomes angry for the sake of Allah, then Allah will be angry in favor of him and will keep him pleased on the Day of Judgement.

Unbelief stands on four pillars: hankering after whims, quarreling with others, deviating from the truth and dissenting. So, whoever hankers after whims does not incline towards right; whoever quarrels much on account of ignorance remains permanently blinded from what is right; whoever deviates from the truth, for him good becomes evil and evil becomes good and he remains intoxicated with misguidance, and whoever makes a breach (with Allah and His Messenger), his path becomes



difficult, his affairs become complicated and his way of escape becomes narrow. Doubt has also four aspects: irrationality, fear, wavering and undue submission to everything. So, whoever adopts irrationality as his way of life, for him there is no dawn after the night; whoever is afraid of what

befalls him has to run on his heels; whoever wavers in doubt, the satans trample upon him with their feet, and whoever submits to the destruction of this and the next world succumbs to it." (Mutahhari ,2009:835-836)

The Analysis

Table(7): Structuring Arabic simple and augmented denominal verbs in Al-Imam Ali's saying

The verbs	The Noun of the denoimimal verb	Type of the denominal verb	The standard form
ارتقب	رقابة	quadruple augmented denominal verb	افتعل
سارع	سرعة	triple augmented Denominal Verbs	فاعل
تبصر	البصر	triple augmented Denominal Verbs	تفعل
والاصل تبينت (تبيين)	البينة	quadruple simple denominal verb	تفعل
عرف	المعرفة	triple simple denominal verb	فعل
فهم	الفهم	triple simple denominal verb	فعل
علم	العلم	triple simple denominal verbriple	فعل
صدر	إصدار	triple simple denominal verb	فعل
حلم	الحلم	triple simple denominal verb	فعل
امر	الأمر	triple simple denominal verb	فعل
تعمق	العمق	triple Simple denominal verb	فعل
هلك	الهلاك	triple simple denominal verb	فعل
سكر	سكره	triple simple denominal verb	فعل
شاق	شقاق	triple simple denominal verb	فعل
أعضل	معضلة	triple augmented Denominal Verbs	أفعل
يصبح	صباح	triple simple denominal verb	يفعل
نكص	نكوص	triple simple denominal verb	فعل
تردد	التردد	quadruple augmented Denominal Verb	تفعل

The previous saying contains all the types of the denominal verb .The triple simple denominal verb is illustrated in verbs like ارتقب، سارع، تبصر، علم، عرف، صدر، حلم، انر، تعمق، هلك، سكر، شاق، يصبح، نكص. The second type is quadruple simple denominal verb which is illustrated in تبينت which is originally تبيين. The third types is the triple augmented



denominal verb which can be depicted in اعضل ، تبصر ، شارع ، استسلم. The last type is quadruple augmented denominal verb which can be seen in the verb ارتقب.

Text_3_

"قال عليه السلام في ذكر خباب بن الارت :يرحم الله خباب بن الإريث فلقد اسلم راغبا و هاجر طائعا و قنع بالكفاف , و رضي عن الله" (الشريف الرضي،1990:691).

"About Khoba bn-Aratt :May Allah have mercy on Khobab bn-Aratt since he accepted Isla willingly , immigrated (from mecca) obediently, remained content with what sufficed him ,was pleased with Allah and lived the life of a mojaahid (holy soldier)" (Al-Razi,2000:613).

The Analysis

Table (8):Structuring Arabic triple simple and triple augmented denominal verbs in Al-Imam Ali's Saying

The verbs	The Noun of the denoimnal verb	Type of the denominal verb	The standard form
يرحم	رحمة	triple simple denominal verb	يفعل
اسلم	اسلام	triple augmented Denominal Verbs	افعل
هاجر	مهاجرة	triple augmented Denominal Verbs	فاعل
قنع	قناعة	triple simple denominal verb	فعل
رضي	رضى	triple simple denominal verb	فعل

Simple denominal verbs is seen in verbs like رضي،قنع،يرحم،which are all triple simple verb because they are derived from the nouns without any addition of affixes if we consider the past form of them without the addition of the present affixes .On the contrary of هاجر، اسلم are formed by adding the prefix الفat the beginning of the verb هاجر and in the middle of the verb اسلم.

Text_4_

"قال عليه السلام :خذ الحكمة أتي كانت فان الحكمة تكون في صدر الموافق فتلجج في صدره حتى تخرج فتسكن إلى صواحبها في صدر المؤمن" (الشريف الرضي،2000:696).

"Take the wise points from where may be , because if a wise saying is in the bosom of hypocrite ,it flutters in his bosom till it cones out and settles with others of its own category in the bosom of believer"(Mutahhari, 2009:619).

The Analysis

Table(9): Structuring Arabic simple triple denominal verb in Al-Imam Ali's saying

The verbs	The Noun of the denoimnal verb	Type of the denominal verb	The standard form
فتلجج والاصل لجلج	تَلَجَّج	quadruple simple denominal verb	فعلل
تخرج والاصل بغير تاء التانيث خرج	خروج	triple simple denominal Verbs	فعل
تسكن والاصل بدون تاء التانيث سكن	سكن	triple simple denominal verb	فعل



Verbs like *تخرج وتسكن* which originally *سكن وخرج* are considered triple simple denominal verbs because without the context of the sentence they are bare without any affixed derived from their nouns. The verb *سكن* represents the conversion of the function of the noun *سكن* to a verb without any change in the form of the word. The verb *تلجج* is quadruple simple denominal verb because it is originally *لجج* without the feminine taaa *التأنيث*.

Text_5_

"قال عليه السلام: ليست الروية كالمعاينة مع الابصار فقد تكذب العيون أهلها، ولا يغش العقل من استنصحه"
(الشرف الرضي، 1990:745)

"Imam Ali ibn Abu Talib (PBUH) said: Perception by the eyes is not real observation because the eyes sometimes deceive people; but wisdom does not deceive whomsoever it counsels " (Mutahhari ,2009 : 871)

The Analysis:

Table (10): Structuring Arabic triple simple and triple augmented denominal verb in AL-Imam Ali's saying

The verbs	Type of the denominal verb	The Noun of the denoiminal verb	The standard form
تُكذِبُ والاصل كذب	triple simple denominal verb	كذب	فعل
يغش والاصل غش	triple simple denominal verb	غش	فعل
استنصح	triple augmented denominal verbs	استنصح بمعنى استشارة	استفعل

The denominal verbs *غش و يكذب* are triple simple denominal verbs because they are derived without any additional affixes. While the verb *استنصح* is a triple augmented denominal verb because it is formed by adding the prefixes *الف وسين*.

V. CONCLUSIONS

1. It is inferred that there are three processes of forming English denominal verb are used in Christ selected sayings which are: **Affixation** as in "Daniel went in, and desired of the king, that he would give him time to resolve the question, and declare it to the king " The denominal verb that is used in this saying is "resolve" consists of the prefix (re) and the noun (solve). So, this denominal verb is made by adding affixation. **Backformation** as in "We have sinned with our fathers, we have done unjustly, we have committed iniquity: Have thou mercy on us, because thou art good, or punish our iniquities by chastising us thyself, and deliver not them that trust in thee to a people that knoweth not thee, That they may not say among the Gentiles: Where is their God?" Backformation is illustrated in verbs like (punish, and deliver) which are derived from (punishment, and delivery). **Conversion** as in "And the Lord answered me, and said: Write the vision, and make it plain upon tables: that he that readeth it may run over it. For as yet the vision is far off, and it shall appear at the end, and shall not lie: if it make any delay, wait for it: for it shall surely come, and it shall not be slack" The verb "answered "is originally "answer"

which is the same form of the noun but performs the function of denominal verb. **Consequently, the first hypothesis is verified.**

2. It is concluded that Arabic denominal verbs structure on two types either simple or added. **Simple** is divided into two types: triple simple denominal verb and simple quadruple denominal verb. As in *خذ الحكمة أتى كانت فإن الحكمة تكون في صدر الموافق فتلجج في صدره حتى تخرج فتسكن إلى* *صواحبها في صدر المؤمن*. Verbs like *تخرج وتسكن* which originally *سكن وخرج* are considered triple simple denominal verbs because without the context of the sentence they are bare without any affixed derived from their nouns. The verb *سكن* represents the conversion of the function of the noun *سكن* to a verb without any change in the form of the word. The verb *تلجج* is simple quadruple denominal verb because it is originally *لجج* without the feminine taaa *التأنيث*. The second types of Arabic denominal verb structure is **Augmented** which is also divided into added triple denominal verb and quadruple augmented denominal verb as in *يرحم الله خباب بن الإرت فقد اسلم راغبا، وهاجر طائعا، وفتح بالكفاف، وهاجر، رضي عن الله*. If we consider the past form of *هاجر* that are formed by adding the prefix *الف* at the beginning of the verb *اسلم* and in the middle of the verb *هاجر*. **Hence, the second hypothesis is proved.**



3. Similarities between Arabic and English denominal verbs can be summed up as the following:

- Both languages add affixes for nouns to derive a denominal verbs from them. For example in English the denominal verb " **resolve**" a verb that is formed by adding the prefix " **re**" to the noun " **solve**". The same in Arabic verb اسلم which is formed by adding the prefix الالف to the noun سلم consequently, both of them share the process of affixation in forming the denominal verbs.

- English and Arabic are similar in "conversion". For example the English denominal verb "sin" has the same form of the noun "sin" but performs the function of the verb .Also, the same in Arabic verb like كذب has the same form of the noun كذب but the difference in al-harakat الحركات which represents the conversion of performing a function of denoiminal verb in Arabic.

4. On the other side, the differences between English and Arabic in term of making denominal verb can be illustrated in the following two points:

- The difference between deriving denominal verbs between Arabic and English is that Arabic is more specific. It determines specific standard forms that should be considered while deriving a denominal verb which is called in Arabic الاوزان like the denominal verb حرج that is derived from the noun حرجة has the standard form فعل while in English there is no standard form for denominal verb .

- Another difference is backformation process . English denominal verb can be made by the process of backformation like the denominal "deliver" which is derived from the noun "delivery" by backformation .Arabic doesn't have this process in making denominal verb .**Hence, the last hypothesis is proved.**

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