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A Contrastive Study of the Verb "Make" in Selected English and Arabic Religious Texts

A B S T R A C T

To be determined by the context, the verb make is considered one of the multi- meaning verbs which conveys several meanings. Picking out the appropriate meaning of the verb make is a problem. The current study is restricted to analyze various linguistic manifestations of the verb make in English and Arabic. It is also confined with showing points of similarity and difference between the two languages in their uses of the verb make in some selected religious texts. It is hypothesized that "make" in English is tactful and diplomatic while in Arabic is solemn and unflattering. It is suggested that "make" has an appreciative meaning in one language and a passive one in another. It is also expected that linguistic structure plays a role in determining the suitable meaning of "make" in both languages.

The findings show that "make" in Arabic texts is more powerful than English "make" which tends to be passionate and tenderness. It is capable of mimicking human emotions and able to coexist with bitterness of reality. It is also concluded that there is a positive correlation between tenses of the verb "make", in both languages, and the idea concerned.

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دراسة مقارنة للفعل " جَعَلَ " في نصوص دينية انكليزية وعربية مختارة

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الخلاصة:

يعد الفعل " جَعَلَ " احد الأفعال ذات المعاني المتعددة ؛ إذ يمكن تحديد معناه من سياق الجملة ؛ لأن اختيار المعنى المناسب يعد مشكلة بحد ذاته. وتحاول هذه الدراسة تحليل المظاهر اللغوية المتعددة للفعل " جَعَلَ " في اللغتين الانكليزية والعربية. وتحديد اوجه التشابه والاختلاف بين اللغتين في استعمالات الفعل " جَعَلَ " في نصوص دينية مختارة. وتفترض الدراسة ان الفعل " جَعَلَ " فيه كياسة ولباقة في اللغة الانكليزية في حين انه جَدِّي (نمطي) و غير مُنمق في اللغة العربية. وتفترض الدراسة ان الفعل " جَعَلَ " يدل على التقدير في لغة ويعكس صورة سلبية في لغة اخرى. ومن المتوقع ان يؤدي التركيب اللغوي للفعل " جَعَلَ " دورا في تحديد المعنى المناسب في اللغتين الانكليزية والعربية.

ووجد ان الفعل "جعل" ، في اللغة العربية، يمتلك اكثر تاثيرا وقوة منه في النصوص الانكليزية ؛ إذ يميل الفعل في النصوص الانكليزية ليكون فعلا دالا على الرقة والعاطفة. ؛ اذ يحاكي الفعل " جَعَلَ " العواطف البشرية ويتعايش مع الواقع المرير في النصوص الانكليزية. واستنتجت الدراسة ايضا وجود علاقة طردية بين توظيف الازمنة للفعل "جعل" والفكرة المبتغاة في النصوص الانكليزية والعربية. الكلمات المفتاحية: الفعل " جَعَلَ "، دراسة مقارنة، فعل ذو معاني متعددة، نصوص دينية، الابعاد اللغوية.

1. Introduction

Being one of the multi-meaning verbs, the verb "make" has several meanings. The study is devoted to analyze various linguistic constructions of the verb "make" in some selected religious texts.

The present study attempts to answer the following questions:

1. What are the most famous linguistic forms of the verb 'make' in English and Arabic religious texts?
2. Are there similar uses of the verb "make" in both languages?
3. Religiously, does it have the same denotations in English and Arabic texts?

This paper aims at: 1. Outlining the multivarious uses of the verb "make" in English and Arabic. 2. Identifying points of similarity and differences of the verb "make" in some selected religious texts. 3. Investigating positivity and negativity of the verb "make" in the two languages.

It is hypothesized that: 1. The verb "make" has several linguistic representations in English and Arabic religious texts. 2. It is expected that there are common linguistic portrayals of the verb "make" in the two languages.

3. It is also anticipated that the verb 'make' has a positive indication in one language and a negative one in another.

2. Literature Review

The verb "make" has been studied by many scholars. Most of them focused on syntactic analysis. Few studied this topic from perspectives of syntax, semantics and phonology.

Quirk et al. (1973) diagramed multifarious structures of the verb "make". Alexander (1988) examined its significance in grammar. Chatti, (2011) focused on common uses of this verb in English. Touplikioti (2007) carried out a detailed study of deep meaning of the verb; however, he relied on cognitive side.

In Arabic, Abd (2006) investigated the verb "make" theoretically. Hamidi and Hussein (2011) reviewed its intended meaning religiously.

This study deals with multifarious linguistic aspects of the verb "Make" in English and Arabic religious texts so as to bridge this gap.

3. The Verb *Make* in English

3.1. The Verb *Make*: Syntactically

Expressing a cluster of meanings, the verb "*make*" has various metaphorical uses. Chatti (2011:5) states that the verb "*make*" is one of the most intriguing verbs in English.

According to Downing and Locke (2006:52), the verb "*make*" is one of light verbs that have general meaning.

1 - I ***made*** the door close.

Since it refers to causation, Lester (2009:186) mentions that the verb "*make*" is one of causative verbs.

Eastwood (2002: 9, 11) says that the verb "*make*" can be used as a *copulative verb* in order to give a sense of "*become or change*". He resumes his discussion saying that it can be associated with prepositions (*for, off, up* etc.)

The structure "*make* + *noun*" can be used to suggest a change of state" (Alexander,1988 :208).

2- This piece of wood ***will make a very good shelf***.

One of restrictions concerning the use of "*make*" is that it "can never be followed by a passive infinitive." (ibid :311).

3- Rules ***were made to be broken***.

In passive, Palmer (1987:195) emphasizes that the verb "*make*" is constructed with *to-infinitive*.

4 -The boy was ***made to finish*** his work.

Brinton and Brinton (2010: 209) remark that the verb *make* are enlisted within nonlocative verbs since it does not indicate place.

Downing and Locke (2006:137) state that the verb "*make*" can replace verbs of "preparation such as *cook, bake* and *mix*".

Murphy (1994:108) highlights that the verb "*make*" has formulae (*verb+ object +infinitive*) without using "*to*".

5- Hot weather ***makes me feel*** tired.

Structurally, Eastwood (2002:115) points out that "make, let and have can take an object + bare infinitive".

6-The official *made me fill* in a form.

"Make" co-occurs with *reflexive pronouns* (Ariel,2008:232).

7 -*Make yourself* at home¹.

The verb "make", as Brinton and Brinton (2010: 286) affirm, is a transitive verb that should be followed by complement. Similarly, Langacker (2008:401) mentions that verb "make" is a ditransitive verb which can be followed by object and object complement to complete its meaning.

8- I will *make him want to leave*.

Having null meaning, Eastwood (2002: 9, 11) emphasizes that "make" is one of empty verbs which can be omitted from the sentence without harming its meaning.

9- The *story really made me laugh*.

3.2 Patterns of Make

As far as grammar is concerned, Quirk et al. (1973:371) remark that the verb "make" can be seen in multiple grammatical constructions which are as follows:

1- Subject + make+ object

10) She *made* a cake.

2- Subject + make + indirect object + direct object

11) She *made* him a cake.

3- Subject + make + direct object

12) She *made* him a good husband.

4- Subject + make + subject complement

13) She *made* a good wife.

5- Subject + make + indirect object + object complement

14) She *made* him a good husband.

3.3 Idiomatic Expressions of Make

To produce new meanings, the verb *make* is chained with other words. Barfield and Gyllstad (2009:130) state that "the verb *make* is highly polysemous verb which collocates with a large number of nouns."

| No | Idiomatic | Meaning | Example |
|----|-----------|---------|---------|
|----|-----------|---------|---------|

| . | Expressions | | |
|----|--------------------|---|--|
| 1. | make it easy | to ease out | 15- The teacher <i>made it easy</i> for Lucy to answer the questions. |
| 2. | make someone happy | to cause someone feel happy | 16- I am trying to <i>make you happy</i> , but whatever I do, you don't appreciate. |
| 3. | make a joke | to joke | 17- She never makes jokes. |
| 4. | make a difference | to do something that causes an improvement | 18- Everybody can <i>make a difference</i> to the world if they want to. |
| 5. | make fun of | to laugh at | 19- Are you <i>making fun of</i> me? |
| 6. | make for | to go toward somewhere | 20- He <i>made for</i> home. |
| 7. | make up | to invent something | 21- The girl <i>made up</i> a story. |
| 8. | make sense of | to understand or interpret something successfully | 22- I cannot <i>make sense of</i> what he is saying. |
| 9. | make do with | to survive | 23- We don't have time for lunch so we'll have to <i>make do with</i> a quick snack. |

Table-1- Idiomatic Expressions with Make

Added to that, Abdul Aziz (2024:315) proves that one of phrasal verbs which is widely common nowadays is "*make peace*" that signifies coexistence.

Palmer (1987:215) mentions that "*make*" is among those verbs which can be combined with some words. Once associated with other words, the verb "*make*" may yield different meanings.

3.4 Various Meanings of "*Make*"

According to Touplikioti (2007: 61-74) and James (2018:1), typical meanings of the verb "*make*" are as follows:

1- *To put things together to make a new thing*

24- She *makes* a wonderful cake.

2- *To cause something to happen.*

25- I cannot eat tomatoes. They *make* me sick.

3- *To create or prepare.*

26- I made a fire, then I *made* myself a meal.

4- **To exaggerate.**

27- She *made* heavy weather of her workload in the university.

5- **To become.**

28- He is *making* a good progress.

6- **To elect or appoint somebody.**

29- She *made* him her assistant.

7- **To equalize something.**

30- A hundred cents *make* one dollars.

8- **To promote.**

31- Calm *makes* for fewer arguments.

By the same token, Ahmed (2023: 34) adds another meaning which is:

9- **"Irreducible" behaviours** 32- John makes love to Mary.

In spite of being categorized separately, the meanings of the verb *make* are regularly correlated.

4. The Verb "جعل" "Make" in Arabic

Adimeh (1972:319), maintains that the verb "جعل" "Make" is more comprehensive than 'فعل' "do" and 'صنع' "made". Being very common in Holy Quran, The verb "جعل" "Make" has many senses. Syntactically, the transitive verb "جعل" "Make" can have one object (monotrasative) or two objects, (ditransative).

Hamidi and Hussein (2011:282) point out that "جعل" "Make" is enlisted within verbs of doubts that should be followed by two objects.

33-

﴿ جَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَاثًا أَشَهِدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ ﴾

(الزخرف: 19)

"And they make into females angels who themselves serve Allah. Did they witness their creation? Their evidence will be recorded, and they will be called to account!;" (Ali,1987:247)

Hamidi and Hussein (ibid) add that "جعل" "Make" is one of verbs of initiating (أفعال الشروع) which is considered as a starting point of any act or process. The verb "جعل", as Al-Ghalayini (1994:36) remarks, is integrated within heart verbs that exist in one's heart.

4.1 Derivations of the Verb "جعل"

The trilateral verb 'جعل' has the following forms:

| | | | | | | | | | |
|----------------------------|----------|----------------------------------|----------------------------------|----------------------------------|----------------------------------|----------------------------------|----------------------------------|----------------------------------|----------------------------------|
| Verbal noun | | جَعَلَ | | | | | | | |
| Active participle | | جَاعِلٌ | | | | | | | |
| Passive participle | | جَاعِلٌ | | | | | | | |
| Passive | | | | | | | | | |
| | | Singular | | | Dual | | Plural | | |
| | | 1st person | 2nd person | 3rd person | 2nd person | 3rd person | 1st person | 2nd person | 3rd person |
| Past (perfect) | <i>M</i> | أَجَعَلَ | تُجَعَلُ | يُجَعَلُ | تُجَعَلَا | يُجَعَلَا | تُجَعَلْنَ | تُجَعَلُوا | يُجَعَلُوا |
| | <i>F</i> | | تُجَعَلِي | تُجَعَلْنَ | | تُجَعَلَا | | تُجَعَلْنَ | تُجَعَلْنَ |
| Present (imperfect) | <i>M</i> | أَجَعَلَ | تُجَعَلُ | يُجَعَلُ | تُجَعَلَا | يُجَعَلَا | تُجَعَلْنَ | تُجَعَلُوا | يُجَعَلُوا |
| | <i>F</i> | | تُجَعَلِي | تُجَعَلْنَ | | تُجَعَلَا | | تُجَعَلْنَ | تُجَعَلْنَ |
| Active | | | | | | | | | |
| | | Singular | | | Dual | | Plural | | |
| | | 1st person | 2nd person | 3rd person | 2nd person | 3rd person | 1st person | 2nd person | 3rd person |
| Past (perfect) | <i>M</i> | أَجَعَلَ | تَجَعَلُ | يَجَعَلُ | تَجَعَلَا | يَجَعَلَا | تَجَعَلْنَ | تَجَعَلُوا | يَجَعَلُوا |
| | <i>F</i> | | تَجَعَلِي | تَجَعَلْنَ | | تَجَعَلَا | | تَجَعَلْنَ | تَجَعَلْنَ |
| Present | <i>M</i> | أَجَعَلَ | تَجَعَلُ | يَجَعَلُ | تَجَعَلَا | يَجَعَلَا | تَجَعَلْنَ | تَجَعَلُوا | يَجَعَلُوا |

| | | | | | | | | |
|-----------------|---|-----------|----------|-----------|-----------|--|------------|------------|
| (imperfect) | | | | | | | | |
| | F | تَجْعَلِي | تَجْعَلْ | | تَجْعَلَا | | تَجْعَلْنَ | يَجْعَلْنَ |
| Imperative Mood | M | إِجْعَلْ | | إِجْعَلَا | | | إِجْعَلُوا | |
| | F | إِجْعَلِي | | | | | إِجْعَلْنَ | |

Table -2- The researcher's formulation depending on

(<http://www.logosconjugator.org/item/133955/>)

4.2 Types of "Make"

From religious point of view, Al-Taei (2006:1) classifies the verb "make" into the following types:

1- الجعل التشريعي (Legal enactment).

34-

"وَأُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ "

القصص/5

"And we wished to be Gracious to those who were being depressed in the land, to make them leaders (in Faith) and make them heirs," (Ali, 1989:1002)

2- الجعل التكويني (Physical making).

35- "أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ*وَلِسَانًا وَشَفَتَيْنِ " (البلا/ 9-8)

"Have we not made for him a pair of eyes?-. And a tongue, "(Ali, 1989:1738)

4.3 Implicit Meanings of جعل "Make"

For purposes of stimulating minds, adding another meaning for texts and strengthening them, Ebadi(2011: 16) highlights that there are some verbs which can express "جعل""Make" in an implicit way and they are as follows:.

1- قَطَعَ (cut off)

36- "فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ" (المؤمنون / 53)

"But people have cut off their affair (of unity), between them, into sects: each party rejoices in that which is with itself." (Ali, 1989:231)

2- ضارب (Whamming)

37 – "وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ" (يس/13)

"Set forth to them, by way of a parable, the (story of) the Companions of the City. Behold!, there came apostles to it." (Ali, 1989:305)

3- قَدَّرَ (Estimation)

38- "وَالْقَمَرَ قَدَّرْنَا مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ" (يس/39)

"And the Moon,- We have measured for her mansions (to traverse) till she returns like the old (and withered) lower part of a date-stalk. " (Ali, 1989:306)

4- نَقَضَ (to break down)

39-

"وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبُلُوكُمْ اللَّهُ بِهِ وَلِيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ"

(النحل / 92)

"And be not like a woman who breaks into untwisted strands the yarn which she has spun, after it has become strong. Nor take your oaths to practise deception between yourselves, lest one party should be more numerous than another: for Allah will test you by this; and on the Day of Judgment He will certainly make clear to you (the truth of) that wherein ye disagree." (Ali, 1989:178)

5- سَوَّى (Cutting)

40-

"هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ"

(البقرة / 29)

"It is He Who hath created for you all things that are on earth; Moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge." (Ali, 1989:10)

6- تَرَكَ (leaving)

41- "وَاتْرِكْ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ" (الدخان / 24)

"And leave the sea as a furrow (divided): for they are a host (destined) to be drowned." (Ali, 1989:352)

7- ضَاعَفَ (To double)

42-

"مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ"

(البقرة / 245)

"Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times? It is Allah that giveth (you) Want or plenty, and to Him shall be your return." (Ali, 1989:30)

4.4 Various Meanings of the Verb "جعل""Make"

As in English, the verb "جعل""Make", as Abd (2006: 8) and Farid (2006:137-8) state, has the following meanings:

1- التحويل والتصيير (transforming and becoming).

43- " قَالَ إِيَّيَ عَبْدُ اللَّهِ أَتَانِي الْكِتَابُ وَجَعَلَنِي نَبِيًّا " (مريم/30)

"He said: "I am indeed a servant of Allah. He hath given me revelation and made me a prophet;" (Ali, 1989:773)

2- الإيجاد (Finding out).

44- " قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ " (الملك/23)

"Say: "It is He Who has created you (and made you grow), and made for you the faculties of hearing, seeing, feeling and understanding:" (Ali, 1989:1582)

3- الحكم (Judging).

A- Rightly:

45-

(7) "وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خَفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ " (القصص/

"So We sent this inspiration to the mother of Moses: "Suckle (thy child), but when thou hast fears about him, cast him into the river, but fear not nor grieve: for We shall restore him to thee, and We shall make him one of Our apostles." (Ali, 1989:1003)

B- Wrongly:

46- " الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ " (الحجر/91)

"(So also on such) as have made Qur'an into shreds (as they please)." (Ali, 1989:653)

4- الإغاثة (Relief).

47- " وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ " (الطلاق/2)

And for those who fear Allah, He (ever) prepares a way out, (Ali, 1989:1563)

5- العقاب (Punishment).

48-

" فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَابًا مِنْ سِجِّيلٍ مَنْضُودٍ " (هود/82)

"When Our Decree issued, We turned (the cities) upside down, and rained down on them brimstones hard as baked clay " (Ali, 1989:536)

6- *(Exaltation and glorification)* للتشريف والتمجيد

49- " وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا " (البقرة/143)

"Thus, have We made of you an Ummat justly balanced," (Ali, 1989:57)

7- *(Imposition and commissioning)* للفرض والتكليف

50-

"إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ
(النحل / 124)"

"The Sabbath was only made (strict) for those who disagreed (as to its observance); But Allah will judge between them on the Day of Judgment, as to their differences." (Ali, 1989:689)

8- *(Domination)* الهيمنة

51- " رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا " (المتحنة/ 5)

Our Lord! Make us not a (test and) trial for the Unbelievers, (Ali, 1989:1533)

9- *(Giving)* الإعطاء

52- " وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا " (مريم / 50)

"And we granted them lofty honour on the tongue of truth." (Ali, 1989:778)

10- *(Emphasis)* التأكيد *(Creating)* الخلق (Abd and Ali, 2012:52).

53-

"وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ" (البقرة/ 30)

"Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not." (Ali, 1989:24)

5. Model of Analysis

The model adopted to analyze the following selected texts is developed on basis of Touplikioti (2007), James (2018), (*physical meaning ,giving, destruction, God's graces, God's power and hope*) Abd (2006),mentions (selection, revelation, punishment and evilness), Downing and Locke (2006) (*sentence structure*), Eastwood (2002) (*empty make*), interpreters of Holy Quran, namely; Al-Sherazi (2013), Al-Suyuti (2011) and Al-Tabari (1994), in addition to observations make by the researcher herself. The eclectic model used in the analysis of the present study illustrates linguistic formations of "make" in some selected religious texts.

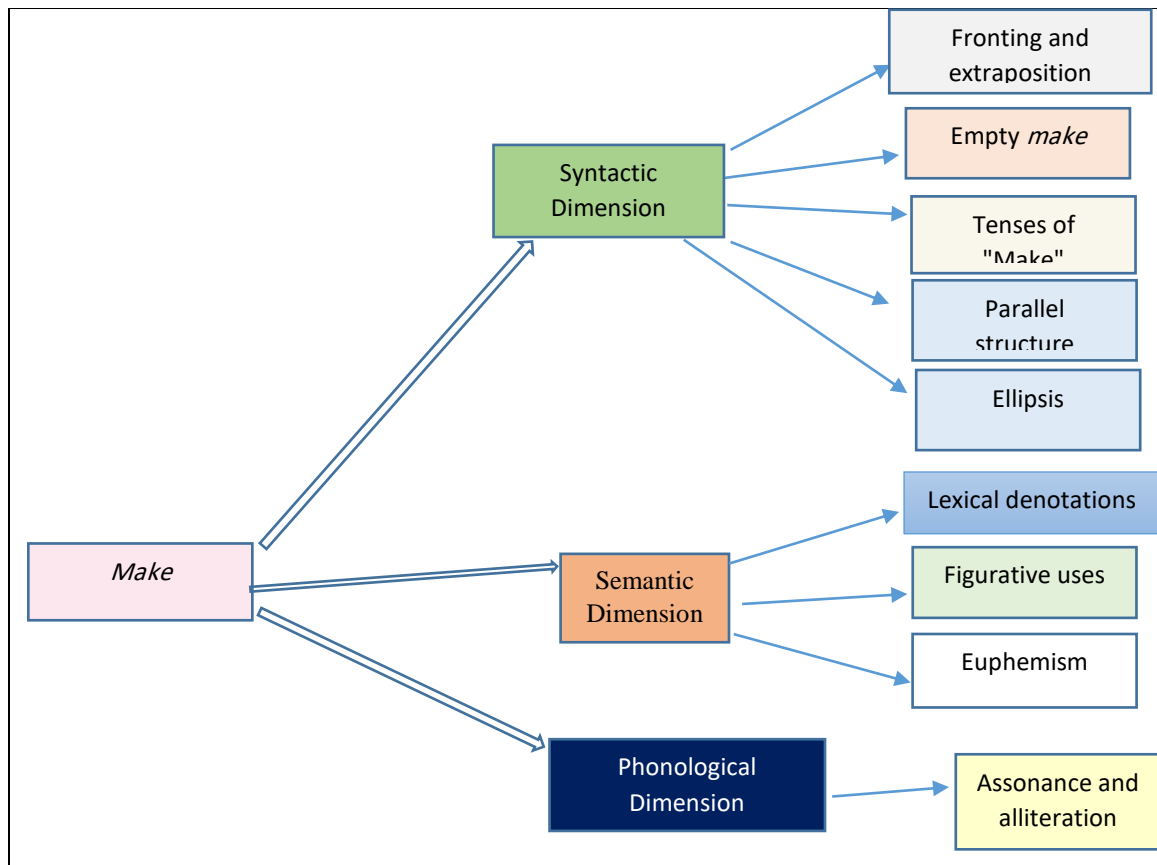


Figure-1- The researcher's Model Formulation

6. Data and Analysis

6.1 Analysis of English Religious Texts

Text-1-

"God made the expanse and separated the waters beneath it from the waters above. And it was so....." (Genesis 1:7)

Having the sense of constructing, the verb "make", here, carries physical meaning. The detail description of such creation explains God's marvellous ability. He makes this universe in a unique way that no one can deny. The verb "make" in this particular text, requires doing things hardly and skillfully. Past tense of "make" related to such supernatural power of God recommends using respectful style.

Text-2-

"And God said, "This is the sign of the covenant I am making between Me and you and every living creature with you, a covenant for all generations to come" (Genesis 9:12)

Structurally, using progressive (*I am making...*) keeps on sustainability of such Divine relation between God and His messengers. God's covenants with His messengers refer to the fact that they are representative examples of God on the earth. The verb "*make*" indicates meaning of *giving*. Being bestowed with such bounties, the verb "*make*" has a figurative impression. This deep meaning lies behind the surface one. Using alliteration (*making... me...*) spreads thoughts of peace and satisfaction in one's soul. Being surrounded by God's grace gives feeling of peacefulness and hope.

Text-3-

"My dwelling has been picked up and removed from me like a shepherd's tent. I have rolled up my life like a weaver; He cuts me off from the loom. From day until night You make an end of me. " (Isaiah 38:12)

To be a decisive end, the verb "*make*", here, depicts images of *destruction* and putting an end to one's life. This text shows God's mercy to save both a man and his surroundings. After a painful appeal, God changes the course of life. Thus, "*make*" contains a scene of being completely destroyed. The *empty* "*make*" reflects impatience of the situation. Actually, it has been employed as a euphemistic device so as to dull tension of the moment.

Text-4-

"On that day the LORD made a covenant with Abram, saying, "To your descendants I have given this land—from the river of Egypt to the great River Euphrates— 19th)" (Genesis 15:18)

Restoring all humanity back to Himself, God has achieved His promise to Abraham. He has endowed Abraham with many graces. The assonance (*day ... made*) matched with the verb "*make*" highlights acts of preparation and fulfillment (Teplinsky, 2014:14). Such correlation also creates a friendly atmosphere and a harmonic scene. To meet Divine Promise, Abraham follows God's instructions of leaving everything aside. He prepares himself fully to get what is required. Thus, the verb "*make*" carries meaning of hard readiness which is compatible with obedience.

Text-5-

"You set all the boundaries of the earth; You made the summer and winter."

(Psalm 74:17)

Parallel structure "You made the summer and winter" reflects that God shapes the world in a unique form. Nothing is arbitrary. Everything is designed systematically. *Parallelism* imitates nature's beauty. The verb "make" depicts arrangement of nature in such a manner. These various seasons display God's power and dominion over all places, times and seasons.

Text-6-

"For He Himself is our peace, who has made the two one and has torn down the dividing wall of hostility" (Ephesians 2:15)

Self- sacrifice is the only way for salvation. Jesus Christ sacrifices himself to bring peace for humanity. Alliteration (*He Himself*) and assonance (*torn down*) joined with "make" lead to issues of safety and endless *satisfaction*. Actually, such reference denotes meanings of foundation and medium for human freedom. In this text, "make" has a figurative indication. Such everlasting peace between all and God lies in this specific union and making. Jesus' death gives birth for reconciliation, love and happiness. The verb "make" carries senses of grace and hope.

6.2 Analysis of Arabic Religious Texts

Text-1-

" قَالَ إِيَّيْ عَبْدُ اللَّهِ أَنَا نَبِيٌّ وَجَعَلَنِي الْكِتَابَ (مريم/30)

"He said: "I am indeed a servant of Allah. He hath given me revelation and made me a prophet;" (Ali, 1989:145)

Being sent to guide people with a new revelation, Jesus has been selected to be a representative example of God's miracles on the earth. Here the verb "جَعَلَ" "make", as Al-Tabari (1994 /Vol.15:529) states, denotes being chosen. According to Al-Sherazi (2013/Vol.15 :34-6), this sort of selection includes several features such as: hope, love, faith, bless and Divine illumination etc. It also implies Oneness of God.

Jesus is God's chosen servant. He is the rational excuse of God for people at that time. He is also symbol of total submission to God's Will. Uttering "جَعَلَ" "make" creates a feeling of God's perfection. Added to that, it displays Mary's purification, chastity and her innocence.

Text-2-

" أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ وَلِسَانًا وَشَفَتَيْنِ وَهَدَيْنَاهُ النَّجْدَيْنِ " (البلد/10-8)

"Have We not made for him a pair of eyes?- . And a tongue, and a pair of lips?- And shown him the two highways?;" (Ali, 1989:318)

Rhetorically, the verb " نَجَعَلَ " " We not made", as Abd (2006:14) sees, has meaning of forming. People bestowed with God's blessings and graces.

Here, rhetorical question needs no answer, since it is so obvious. God creates the entire universe. Thus, His Commands should be followed without any objection.

Human various senses should be used in an acceptable way. On the contrary, most people deny God's bounties and they are not thankful for Him. In this text, rhyme in prose, *Al-Saja* ' ((عَيْنَيْنِ ... شَفَتَيْنِ) eyes.. Lips) integrated with "make" imparts a reference to those whom disobey God's instructions deliberately. In one ear, out the other, they are going round in circle reaching the point of no return. One can see God's hands in everything, however; they are following their earthly interests blindly.

Text-3-

" وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً " (الحديد/27)

"And We ordained in the hearts of those who followed him Compassion and Mercy. But the Monasticism which they invented for themselves, We did not prescribe for them."

Abd (2006:16) affirms that the verb (جَعَلَ) " *We ordained* " means revelation. As the Prophet, Jesus' followers are highly compassionate and merciful. However, they have suggested another issue which is monasticism. Actually, it is not a part of faith.

Stay away from secular world is not a way of living. Religion does not separate a man from his outside. On the contrary, it requires dealing with all people and applying what is required. Here, parallel words associated with the verb (جَعَلْنَا) "We ordained" means to inspire them with piety, sympathy and monasticism. This last practice, namely; monasticism, restrict one's freedom. Devoting oneself fully to spiritual work is not advocated in true religion. Thus, inspiration includes only what is favourable and good for man's life.

Text-4-

" فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَیْهَا سَافِلَهَا وَأَمْطَرْنَا عَلَیْهَا حِجَارَةً مِنْ سِجِّيلٍ

مَنْضُودٍ" (هود/ 82)

"When Our Decree issued, We turned [the cities] upside down, and rained down on them brimstones hard as baked clay, spread, layer on layer," (Ali, 1989:105)

Homosexuality is condemned in Islam. It destroys harmony and the very social fabric of the society. This shameful act has been practiced by Lut's group (Al-Sherazi, 2013, 121). God has warned them repeatedly to leave that immoral acts, however; they do not. Repetition of words, Al-Jinās (عَالیَهَا سَافِلَهَا) (*upside down*) joined with "make" calls a spade a spade without decoration. God has punished them as a result of their bad deeds. He destroyed the city completely. Here, fronting (upside down) and extraposition (rained down on them brimstones) accompanied with (جَعَلْنَا) "We turned" has a destructive impression which is punishment.

Text-5-

" وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا " (البقرة/ 143)

"Thus, have We made of you an Ummat justly balanced," (Ali, 1989:57)

Arab nation occupies the most exalted position among all previous nations. The past verb (جَعَلْنَاكُمْ) "We made" is used to demonstrate priority of Arab nation (Al-Suyuti, 2011/ Vol.1:349). To be superior over others, this particular verb shows status of Arabic nation. God has bestowed Arabs with this unique feature regardless of time and place. It also signifies scenes of glorification and elevation.

Text-6-

" فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَةِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَٰذَا وَهُمْ لَا

يَشْعُرُونَ". (يوسف / 15)

"So they did take him away, and they all agreed to throw him down to the bottom of the well: and We put into his heart (1646) (this Message): 'Of a surety thou shalt (one day) tell them the truth of this their affair while they know (thee) not.'" (Ali, 1989:145)

In this verse, the verb (يَجْعَلُوهُ) "take him away" symbolizes *throwing*. *Ellipsis* of more than one phrase (*throw him down which makes him sad, frightened and disappointed*) and associated the verb *throw* with (*We put into his heart*) exposes Divine Victory. Omitting such negative words

prompts serenity and tranquility. Being unfaithful with their father, Joseph's brothers decide to throw their brother into a pit because of their jealousy of him. The verb "جَعَلَ" "take him away" here reflects their deliberate intention of getting rid of Joseph. Instead of killing him, they agree to cast him into the well. "جَعَلَ", "take him away" has a negative denotation. It depicts their evil desire toward Josef. Despite infidelity and selfishness, deleting of passive phrases and inserting positive ones comforts Joseph. Undoubtedly, God's care is on time.

7. Statistical Distribution and Contrasting English with Arabic Texts

Statistically, the following tables illustrate frequencies of the most common meanings of "make" in English and Arabic selected religious texts.

| No. | English "Make" | Meaning | Frequency | Percentage |
|-----|---|---------------------------|-----------|------------|
| 1. | Text (1) God made the expanse.... | Physical(create) | 1 | 16 % |
| 2. | Text (2) ...I am making between Me and you... Text (6) ...who has made the two one.... | Hope | 2 | 33 % |
| 3. | Text (3) You make an end of me. | Punishment (destruction) | 1 | 16 % |
| 4. | Text (4) ...the LORD made a covenant with Abram, | God's bounties(blessings) | 1 | 16 % |
| 5. | Text (5) You made the summer and winter. | God's power | 1 | 16 % |

Table-3- Statistical distribution of English "Make" Indications

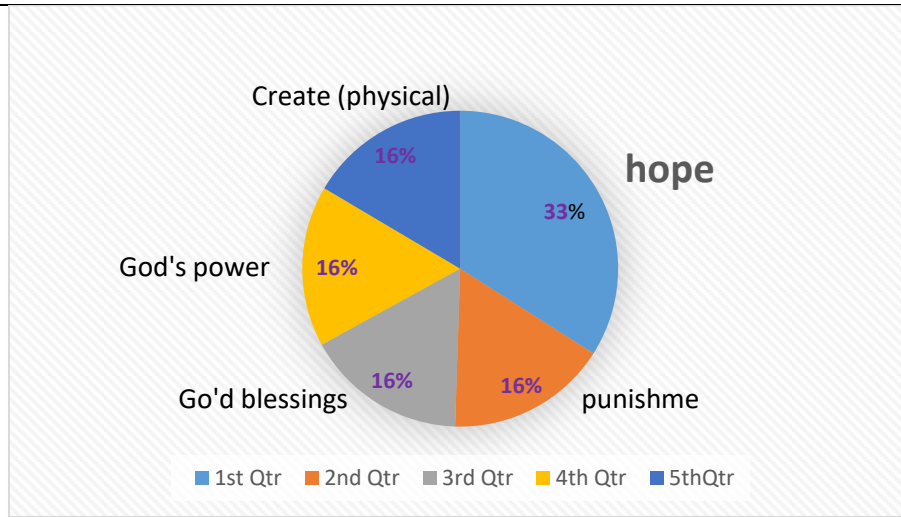


Figure-2- Percentage of English "Make" Meanings

| No. | Arabic "Make" | Meaning | Frequency | Percentage |
|-----|---|---------------------------|-----------|------------|
| 1. | Text (1) ... وَجَعَلَنِي نَبِيًّا Text (5) جَعَلْنَاكُمْ أُمَّةً وَسَطًا | Being selected (priority) | 2 | 33% |
| 2. | Text (2) ... أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ | God's bounties | 1 | 16 % |
| 3. | Text (3) ... وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً | revelation | 1 | 16 % |
| 4. | Text (4) جَعَلْنَا عَالِيَهَا سَافِلَهَا | Punishment (destruction) | 1 | 16 % |
| 5. | Text (6) وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَةِ الْجَبِّ | Evilness (throwing) | 1 | 16 % |

Table-4- Statistical distribution of Arabic "Make" Indications

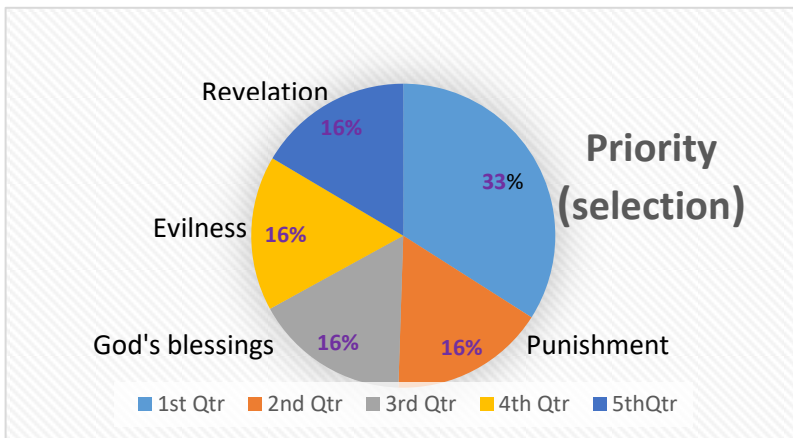


Figure-3- Percentage of English "Make" Meanings

Based on foregoing tables and figures, it is obvious that the verb "Make" has several indications in English and Arabic religious texts. Euphemistic uses of "make" in English and Arabic selected texts are so common. This can be attributed to the idea that they are employed as compensation for removing unfavorable senses. Apparently, "make" in Arabic is more intense than English. The researcher thinks that addressing stony hearts and naturally rebellious persons is the main reason behind such intensity.

Concerning points of similarity, it is found that "make" has been picked up to match the idea concerned in both languages. It is also noticed that English and Arabic share common meanings such as *hope, peace, love etc.*

In both languages, one can feel dynamite of "make". It shifts reader(s) to live in the details. It is also noticed that "make", in English and Arabic texts, keeps on being energetic. Its renewal and inspiration enthuse reader(s) to go beyond its superficial meaning.

Beside its positive references, the Arabic "make" conveys acknowledgements of abiding jealousy, heresy, homosexuality and disobedience. Such bad deeds are highlighted using "make". While the English "make" has a solemn and dignifying tone. It stands for Divine power, blessing and obedience.

Without any decoration, the Arabic "make" reveals seriousness. It is newsy and illuminating. It aims at criticizing people whom are selective in applying God's instructions. It keeps on flowing in captivating sequence and affect sensitive hearts.

In comparison with English, frequency of Arabic "make" as *being chosen* shows priority and uniqueness. Percentage (33%) enhances God's preference of some people or persons over others. Such supremacy includes faith aspect. The English "make" has the highest frequency of "hope". It is used two times. This means that there is a hope-orientation in English selected texts. The English "make" values positive thinking so as to have peace of mind.

Semantically, it is revealed that English religious texts prefer figurative impression in order to give a chance to the audience to come to the intended meaning naturally. On the contrary, Arabic texts opt for stating exaggeration to overestimate ramifications of one's bad actions.

| Syntactic and phonological levels | English Texts | Percentage | Arabic Texts | Percentage |
|-----------------------------------|---------------|------------|--------------|------------|
| | | | | |

| | | | | | |
|----------------------------|---------|---------|------|---------|------|
| Tenses | past | 3 times | 50 % | 4 times | 66 % |
| | present | 3 times | 50 % | 2 times | 33% |
| Parallel structure | | 1 | 16 % | 1 | 16 % |
| Empty <i>make</i> | | 1 | 16 % | - | - |
| Ellipsis | | - | - | 1 | 16 % |
| Fronting and extraposition | | - | - | 1 | 16 % |
| phonological schemes | | 4 | 66 % | 2 | 16 % |

Table-5- Statistical distribution of English and Arabic "Make" concerning syntactic and phonological levels

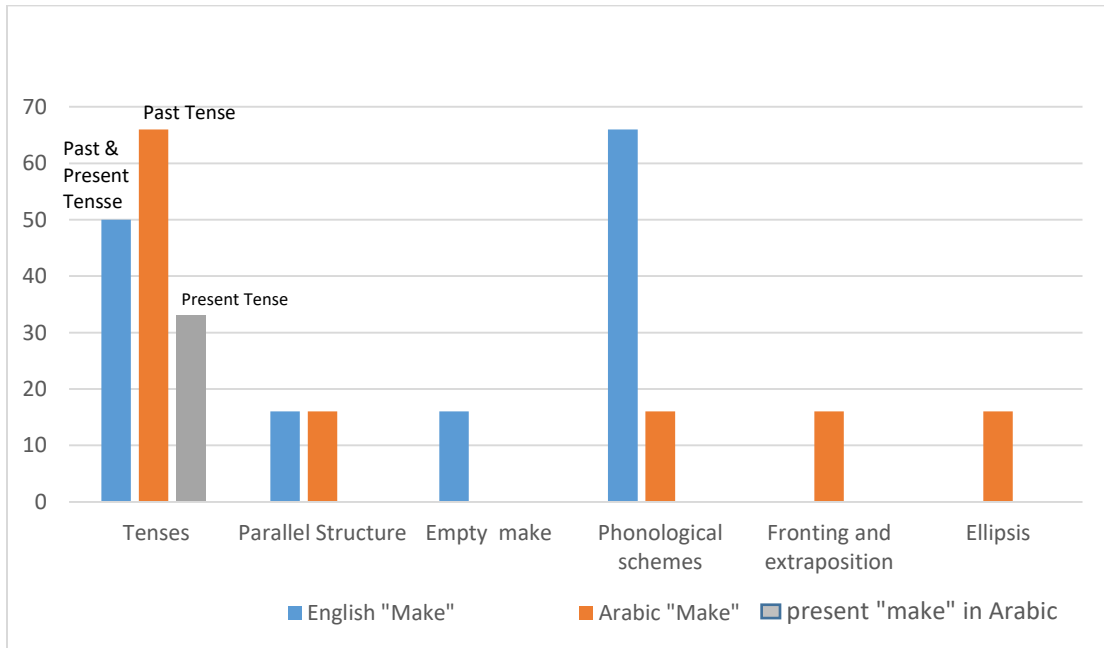


Figure-4- the Comparison of different syntactic and phonological properties of "Make" between English and Arabic Texts

From syntactic point of view, "make", in English and Arabic, is used in (past and present) tenses. The *past "make"* is dramatically used to highlight some events (i.e. it is a flashback of certain events). It is suitable for storytelling in both languages. While the (present) motivates reader(s) and makes him following up all the update.

Past and present tenses of "make", in English and Arabic texts, give priority of God's greatness and power. The future tense has not been employed so as to avoid expectations or jumping the gun. *Past tense*, in both languages, shows politeness. High percentage of *past "make"*, in Arabic, which is (66%), performs an emotive force. *Arabic past "make"* may refer to present or future as

well. This feature opens new insights and activates a mixture of senses including *warning*, *rebuke*, exclamation, etc.

In English texts, variety of tenses and equal percentages of *past* and *present tenses* of "make", which is (50%) of each tense, elucidate universality in terms of creation and God's domination, regardless of time or place.

The area of difference includes *Empty "make"* in English and *fronting and extraposition* in Arabic. Such peculiarities support central messages of the speech. Elliptical structure of Arabic "make" enlivens echoes of tranquility and cultivates the idea of accepting life as it is with all its ups and downs.

Concerning phonological level, high percentage of assonance and alliteration integrated with English 'make' vitalizes the audience emotionally and invents an imaginative atmosphere. Assonance and alliteration also add a kind of delicacy and floridness to the speech.

As a result, it can be stated that religious context is a suitable arena for showing similarities and differences of the verb "make". Citing "Make" in religious texts make them a part of the reality.

8. Conclusions

1. Covering a wide range of meanings, the verb "*make*" carries out multifarious senses in English and Arabic. The most use of "make" in English and Arabic selected texts can be attributed to its comprehensiveness and inclusion. It is mimicking human emotions. This verifies the hypothesis which states "The verb 'make' has several metaphorical meanings in English and Arabic religious texts."

2. It is inferred that *past tense* of English "make" mirrors honorific forms of God's power.

3. In both languages, the verb "*make*" can convey certain feelings such as: *hope*, *peace*, *satisfaction*, *angry* and *sadness*.

4. Semantically, it is noted that "make" stirs the reader's mind and adds a sense of self-confidence in Arabic and feeling of sensitivity in English.

5. It is found that ellipsis of phrases combined with Arabic "make" eliminates all unhealthy emotions. It refines negative thoughts.

6. Sharing by the two languages, meanings of the verb "*make*" to "to hope, God's power..." *parallel structure*, *tenses* and *phonological schemes*, with difference in percentages, are in

common in both languages. This validates the hypothesis which reads "It is expected that there are common linguistic uses of the verb "make" in the two languages."

7. In the light of the selected data, "make" has a negative impression in Arabic. While in English, it tends to be positive. This verifies the hypothesis which says "It is also anticipated that the verb 'make' has a positive impression in one language and a negative indication in the other." This can be ascribed to topics under discussion.

8- From syntactic point of view, the use of particular tenses (i.e. past and present) of "make" in both languages has a persuasive force in drawing logical thinking.

9- Mixing tenses of "make" acknowledges pent up feelings and gives a space to express one's impulses in English and Arabic selected texts.

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