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LEXICALIZATION OF THE MOTION EVENT OF “GOING” IN THE HOLY QURAN: A COGNITIVE APPROACH

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Motion is basic and universal concept and among the major life experiences of human beings. studies by Talmy marked the beginning of cognitive research into motion; he delineated the systematic relations among surface and deep structures and, based on the representation of the motion event, classified languages into two groups of satellite-framed and verb-framed. The present study examined the representation of the motion event in the verb “to go” via corpus-based analysis. The corpus comprised texts from the Holy Quran, consisting of 88 verbs extracted from 114 Quranic verbs meaning “to go” after evaluating the surface structures used for concepts related to this verb of motion. In collecting said corpus, the verbs were extracted from Al-Maány website and, based on the author’s linguistic intuition with regard to the motion concept of going in the Quran, the relevant sample was collected and analyzed. This study aimed to examine manner- and path-lexicalization verbs, and the representation of information on manner and path based on the lexicalization patterns of Talmy, and eventually investigate the

consistency between the results and Talmy's theory about the classification of language in terms of motion representation. The results showed that, in the Quran, of 88 verbs of motion with the deep structure of "to go", 22 cases lexicalized the path such as Zahaba (going), Araja (ascending), 40 cases the manner such as Haraba (escaping) and Farra (running away), and 26 cases a combination of the two such as Jaraya (flowing down) and Jarra (pulling on the ground) representing both elements of manner and path in the verb stem. Of these, the highest frequency in the manner of motion belonged to transition motion (80 cases), while only 8 cases were of the rotatory type. Another result was the inconclusiveness of Talmy's theory about the classifications of languages in terms of the motion concept of going.

Key words: *The Holy Quran; Cognitive linguistics; classification of languages; Lexicalization; Representation of motion; To go verb*

1. Introduction

Motion is the first and most basic experience of human being with which they are closely engaged from the very first day. Accordingly, motion is regarded to be a universal concept and is represented in all languages. Leonard Talmy has specifically examined the motion event. He (1985 – 2000) classified languages into two groups of verb-framed and satellite-framed based on the type of representation of the elements of the motion event. In satellite-framed languages, the central element of motion, i.e. path, is represented in satellites or prepositional phrases, and the central element of manner of motion is performed by the verb component; however, in verb-framed language, the path is encoded in the verb stem, and the satellites represent the manner of motion.

Based on Talmy's view, two methods can be adopted to examine lexicalization patterns: The first is to keep a surface element constant and examine its different semantic entities; the second is to keep a deep structure element (e.g. the concepts of running, throwing, pulling) constant and examine its surface elements that represent that semantic entity (Talmy, 2000). The present study adopted the second method, that is, kept constant a deep structure element (the concept of going) and tried to determine how path- and manner-lexicalizing verbs and the information on path and manner in the concept of going are represented in the Quran. It was also examined to what extent the results of this study are consistent with Talmy's theory of language classification.

Numerous studies have been conducted by researchers about the motion event. Despite the existence of extensive studies on the representation of motion event and semantics of path- and manner-lexicalizing verbs, it is difficult to find a study which has specifically analyzed verbs of motion, especially in religious texts. Another point is that the paper examines the motion of going not by fully focusing on the contemporary and common Arabic, but on Quranic Arabic. Therefore, the Quran is not regarded here as a book, but as a corpus for the study.

The findings of the present study can be viewed as a step towards familiarization with linguistic features related to the motion event in religious texts and how this familiarization helps the exact understanding of the divine word.

2. Background of the study

Since this study is mainly based on Talmy's theory, studies related to this theory are discussed below. If we put aside psychological studies on motion (Newtonson, 1977; Browly, 2010; Frege, 2012), linguistics before Talmy had examined the motion event from different aspects and proposed different theories¹.

Leonard Talmy is one of the pioneers of cognitive linguistics; the difference between Talmy's theory and those before him is that, in his lexicalization theory, Talmy assumes the motion event to be a linguistic representation of a universal category; second, he has adopted motion as a path for developing a theory (Talmy, 1985; 2000). In his two-volume book entitled *Toward a Cognitive Semantic* (Talmy, 2000), Talmy tries to answer the question how language organizes a concept at the general level by analyzing a set of elements comprising specific conceptual domains, such as space, time, place, motion, and force. In the second volume of this book, he examines the relationship between form and meaning, and believes that lexicalization is the systematic dependence of a semantic component on a morpheme (Talmy, 2000).

¹ Definition of the components of motion (Fillmore, 1966); case grammar and a description of the deep structure of verb (Fillmore, 1968); conceptualization of motion based on the role of time (Langacker, 1987); the thematic role structure of language (Jackendoff, 1990); studies on the verbs coming and going (Binnik, 1971; Clarke, 1974; Talmy, 1975; Wilkins & Hill, 1995; Kubo, 1997; Nakazawa, 2005); fame semantics (Fillmore, 2006); existence of natural semantic metacognition (Wierzbicka, 1996; Goddard, 2011).

Inspired by Talmy's views and by adopting a comparative approach, Slobin (1996, 2004) compared the representation of the motion event in different languages, and published this in a two-volume book called *Relating Events in Narratives*. Moreover, Nunez (2007) and Frez (2008) have examined different methods by which languages encode semantic elements at the level of lexis.

Azkiya (2011) examines verbs of motion and introduces the satellites of path, ground, and figure; and then classifies Persian as a satellite-framed language. Babaei (2011) and Hamedi and Sharifi (2013) investigated verbs of motion in Persian language from the viewpoint of head-initial structures and prefix satellites, and expressed that Persian is not limited within Talmy's language classification, and this classification lies on a spectrum.

Another treatise on this subject was written by Mesgarkhoeei (2013). In said treatise, the researcher identified the patterns in the surface structure of the motion event in Persian and analyzed the information related to its component. The study by Hemmati (2015) examined the role of identifying motion components in the quality of translating books. In this work, the researcher examined the process of translation and problems faced by translators while emphasizing the ideas of Talmy and Slobin.

A very important work which has specifically investigated the motion event is the collection of articles entitled "a cognitive approach to the representation of motion in Persian" (Afrashi, 2016) consisting of articles on the representation of motion in Persian. This book is a valuable source for guiding researchers about motion; in addition to collecting the existing articles, this source introduces the most important works used in the studies on motion.

3. Theoretical studies

Motion is a universal concept and is represented in different languages with different surface structure elements. Based on Talmy's theory, different languages can be classified into verb-framed and satellite-framed based on the use of path and manner in the verb stem or its satellites, including adverbs, noun phrases, and prepositions. The main problem in Talmy's theory is the representation of path and manner of motion in different languages. In other words, in Talmy's patterns, the selection between the path and manner of motion and turning them into formal components in the language is highlighted. In verb-framed languages such as Spanish

and French, the path is usually expressed in the verb stem; however, in satellite-framed languages such as German and English, the element of path resides in the satellites and, therefore, the elements of manner can be easily lexicalized in the verb stem (Talmy, 2000). As such, in this pattern, the semantic element of manner or path of motion is represented in the verb stem or by the syntactic composition of the sentence (2004, 219–257).

Talmy considers the motion event to involve a condition or state which comprises motion and a sequence of different locations. According to him, motion has four main components of figure, motion, path, and ground, and two secondary components of manner and cause. Since the main component forming predicates that express an event is the verb, examination of the process of conceptualizing the motion event and its components based on the verb stem is of utmost importance (ibid, 25–27). In this theory, the elements of the motion event include:

1. Figure: An entity with the ability of motion that, in the motion event, moves with respect to the ground or continues to remain motionless.
2. Ground: A framed of reference for determining the path or location of the figure.
3. Path: A direction passed by the figure with respect to the ground.
4. Motion: The same as the verb of motion that represents the concept of motion regardless of other semantic components.
5. Manner: The manner of performing the motion.
6. Cause: Anything that causes the motion event (ibid, 35–47).

For the motion event, Talmy introduces two groups of surface- and deep-structure components. The surface-structure components include words that are used in any language to express the concept of motion, while the deep structure involves the motion concepts.

In the Quranic verses, both types of verbs of motion can be observed, i.e. verbs that represent the path in the verb stem, i.e. Path-lexicalizing verbs (e.g. exiting, ascending), and manner-lexicalizing verbs that represent the path via other elements (prepositions, adverbs, noun phrases) (e.g. going from/to). In the Quran, there are verbs such as *ذَهَبَ* (*going*) or *سَارَ* (*going from one city to another*) that do not conceptualize any specific direction, and the path is directly conceptualized. Still, there are verbs such as *خَرَجَ* (*exiting*), *جَاوَزَ* (*passing through something without any resistance*), and

سَقَطَ (*falling down*) in which the direction of motion is conceptualized within the verb stem. The present study investigated, categorized, and analyzed path- and manner lexicalizing verbs and examined the representation of information on manner and path in the motion event.

The ability to form and produce new words is a feature of languages, and the knowledge of new words' formation and construction is referred to as morphology. Morphology is a branch of linguistics that studies different word formation processes to explain this phenomenon in different languages (Grady, 1996: 100). Several studies have been conducted on the morphology of Arabic. For instance, Hamad Abderrahman (1996) conducted a linguistic investigation of the effect of English on Arabic word formation. This study introduced word formation processes and presented examples to demonstrate the effects of English on Arabic.

Moreover, in a study on new forms of word formation and their roles in the development of contemporary language, Vaghlysi (2008) delineates the word formation process in the Arabic language. In addition to explaining the traditional achievements of the Arabic morphology and syntax, this study notes the word formation processes shared by Arabic, English, and Persian. Nazari and Shokri (2014) also examined word formation processes in old and contemporary Arabic compared with English and Persian. With an analytical approach, they examined the most frequently used word formation processes in Arabic, such as derivation, compounding, and blending (*n'āht*). Books such as Wolfensohn's *A History of Semitic Languages* (1928), Bruckman's *Fiqh al-lughat a-samiya* (1977), and Moscati's *An Introduction to the Comparative Semitic Language* (1993) also discuss various topics related to Arabic language morphology.

The present study focuses on motion and Tamly's lexicalization theory in cognitive linguistics. However, considering the usage and role of Arabic words in this paper, a short introduction to Arabic morphology is presented in this section to familiarize the readers with this topic. With respect to the main approach and focus of this paper, and to avoid digression, only a short discussion on the main components of the Arabic word formation process is presented in this section, without going into detail.

A) The first process: Derivation

This is a method whereby new words are formed by using prefixes, suffixes, and roots of a language. Arabic has a high potential for word

formation using derivation. Derivation in Arabic refers to the production of words based on other words and their reference to a shared origin (Abdetawab, 1999: 327–328). In Arabic, different forms of derivation are present, including small (s'āqīr), i.e. the existence of a similarity in word order in the original and derived word, e.g. z'ār'āb'ā (He hit) and zārīb (the person who hits); great (k'ābīr), i.e. when the two words share the same letters, but have different orders, e.g., ġ'āb'āz'ā and ġ'āz'āb'ā, both meaning attracting toward oneself; and greatest ('ākḅ'ār), i.e., where the two words share most letters, and their other letters have similar pronunciation, e.g. f'āl'a'a'ā and f'āl'āg'ā (to split), and f'āt'am'ā and f'āt'ār'ā) to cut). (Zamani & Basiri, 2017: 14).

B) The second process: Compounding

Compounding is one of the most frequently used word formation processes in Arabic as a Semitic language. Based on one definition, a compound word in Arabic is a word made up of two words which have no relationship with each other (Al-Hamdani, 1983: 70). In this process, a new word is formed by combining two words. An example is the word “text-book” in English. Of course, in Arabic, compound words are created in different noun forms (e.g. mā'olv'ārd: rosewater), verb forms (e.g. ġ'ā'af'al = ġū'ltū fid'āk: may I die for you), etc. (Al-Sameraee, 1997: 52).

C) The third process: Blending

In this method, parts of two or more pre-existing word-forming elements are combined, or parts of the original words are broken down and then combined to form a new word (Grady, 1996: 174). This is done to ensure the brevity and beauty of the new word. An example is: Telecast : television + broadcast.

This process is called n'āḥṭ in the tradition of Arabic studies, and has different forms, including noun, verb, and adjective n'āḥṭ. For instance, in noun n'āḥṭ, a noun is formed upon blending two or more nouns, e.g. ḥ'āb'āqor = hail, which is formed upon blending two words: ḥ'āb (seed) and qor (coldness). (Qadoor, 2010: 257–260).

D) The fourth process: Borrowing

This means borrowing a word from another language. Many words in Arabic have been borrowed from other languages such as Persian (e.g.,

ist'ābr'āq: a thick silk fabric), Hebrew (e.g. Ibrāhīm), Roman (e.g. r'āqīm = a slate for writing on), Amharic (e.g. 'ārāek: meaning throne), and Syriac ('āsḫār: books) (Suyuti, 2001: 428–431). Loanwords are non-Arabic words that have entered the Arabic language, used after some modifications, and have gradually become part of the language. Al-Asqalani (773–852) wrote the first book on loanwords in the Quran, named *Vaqa'a fi al-Quran min qaire luqat al-Arab*. Then, Suyuti (10 Hijri) wrote an independent book entitled *Al-muhazzab fima vaqa'a fi al-Quran* on non-Arabic loanwords in the Quran. In this book, he has presented 125 loanwords words in alphabetical order. One of the most comprehensive contemporary sources about loanwords is Arthur Jeffery's *The Foreign Vocabulary of The Quran*.

4. Prepositions in path- and manner-lexicalization verbs

Talmy regards motion as the displacement of a figure from one point to another (or the continuation of the figure's fixity with respect to the ground). A verb of motion, when used in its actual sense, is a representation of the physical motion. Path-lexicalizing verbs sometimes lexicalize the manner of motion (in addition of the path) by using satellites in the surface structure. Moreover, in manner-lexicalizing verbs, the manner of motion is represented in the verb stem, and the path in the satellites.

The path as an important component of motion comprises three elements of origin, length of the path, and destination (Talmy, 2000). These main elements of path, as the essence of motion are conceptualized in the Holy Quran by prepositions. Prepositions are examples of polysemy in a language that has one primary and focal meaning and some secondary, extended meaning (Evans & Green, 2006: 233). In this section, by using primary sources of Arabic lexicology, we elucidate the concept of prepositions that are placed in the semantic surface structure of “going” and indicate manner or path. To extract the prepositions of the verb “to go”, all the verses using the 88 verbs suggesting the concept of “going” were examined one by one, so that the type and frequency of prepositions would be obtained; the frequency of usage of prepositions in the surface structure is given in Table 1.

Table 1. The frequency of prepositions in the verb of motion “to go”

Row	Preposition	Frequency
1	(īl'ā) towards the destination إلى	25
2	(fī) inside فى	22
3	(mīn) from the origin من	18
4	(a'l'ā) on / over على	17
5	(be) for بـ	14
6	(le) for لـ	10
7	(a'n) of / about عن	5
8	(m'āa'ā) with مَعَ	4
9	(a'end) at عِنْدَ	2
10	(b'āyn) between بَيْنَ	1

Based on this table, in the verb “to go” which is a path-lexicalizing verb, the destination of motion is the most important elements of the path, and its relevant preposition “إلى” / īl'ā / has the highest frequency (25). The next high-frequency preposition, that is “فى” / fī /, expresses the concept of destination when it is accompanied by the verb “to go”, and lexicalizes going inside a place (destination). Of the three main elements of path, after the destination, the concept of origin expressed by the preposition “من” / mīn / has the highest frequency for the “to go”.

The extent to which prepositions affects the representation of the concept of “path” in verbs of motion of “to go” many indicate that the Arabic language is a satellites-framed language based on Talmy’s classification, because the path of motion is not encoded in the verb stem, but in the satellites and the prepositional phrases. Evidently, to draw a general and definitive conclusion, other verbs of motion must be examined in more extensive studies; but to approach the answer, one can rely on the results of the present paper which has examined one of the most basic and important verbs of motion, i.e. “to go”.

In what follows, due to the limitation in the length of the article, only the prototype and common meaning of the prepositions of “to go” in the most frequent usages will be discussed.

4.1. إلى /il'ā/

The prototypical meaning² of إلى /il'ā/ is moving towards the final point and destination (Ibn Hisham, 1979; Jasim, 2003: 212). Thus, the general meaning of /il'ā/ is orientation and movement towards a destination, that can be used both for the physical movement towards a place and in metaphorical and abstract sense, such as towards the end of time (Ryding, 2005). This preliminary meaning is illustrated in the following schema.

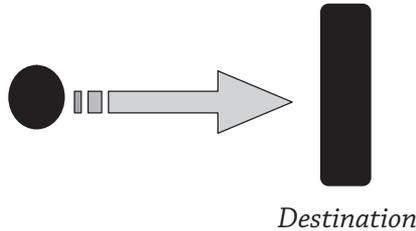


Figure 1. Motion schema of the preposition إلى /il'ā/

In this movement, the figure moves from the origin towards the destination, but the verb focuses on the destination of the figure's movement; therefore, the destination is lexicalized in the surface structures with the preposition إلى /il'ā/. For instance, in the verse *Go to Pharaoh* (20:24), the phrase *go to* (z'āh'āb'ā) expresses the importance of the figure's movement towards the final destination, because إلى /il'ā/ is used in the sense of movement towards the final end, and whenever this preposition is found in the motion event, we are discussing a mobile element which is moving towards a specified destination, and the destination is highlighted.

Accordingly, in the verse, in addition to the command of motion (*going*) and the beginning of Moses' prophetic mission, destination and end are also specified; therefore, to correct a corrupt society, sending prophets and improving the nations are necessary but not sufficient conditions. Rather, this improvement must be started with the corrupt rulers because

² The most important features for finding the prototypical meaning of a word include: 1. the first meaning that comes to mind, 2. the most frequent meaning, 3. the most powerful meaning for explanation (Driven & Verspoor, 2004; Geeraerts, 2006).

it is they who are present in every aspect of the society and are followed by the people in that society (Fakhr al-Din al-Razi, 2010; 22–29).

In this and similar cases, the information on the destination of movement is encoded by a preposition which shows the direction of movement (from the origin towards the destination). As such, events are divided into smaller portions, each of which presents a specific image. In the path-lexicalizing verb ذَهَبَ /z'āh'āb'ā/, and in the preposition, the direction and destination of movement are highlighted; finally, by putting together all these elements, a more complete picture of the motion event is represented (Hickmann, 2009: 735).

4.2. فى / fī /

The preposition فى / fī / was the most frequent verb in expressing the concept of going, and has various uses in the Quran. This preposition is among the static words in Arabic, with the prototypical meaning of the placement of the figure within the limits of the ground; thus, the ground serves as a container for the figure.

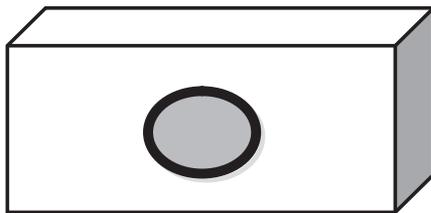


Figure 2. Motion schema of the preposition فى / fī /

The examination of فى / fī / as the element representing the path and destination of movement shows that فى / fī / represents various positions, both for the path and the destination, in the form of a capacity:

A) One-dimensional surface

In some verse, فى / fī / denotes a one-dimensional surface; in the verse *Travel through the Earth* (3:137), the movement of the figure takes place on the surface of the Earth, that, is one-dimensional line with a specified length and width. Here, however, أرض /'ārḏ/ is the ground for the move-

ment of the figure; still, due to the use of the preposition *فى* / *fī* / with the verb *بَسِير* /*y'āsyīr*/ that means going from one city to another (Zamakhshari, 1979,1: 137), one can claim that the destination is also emphasize; in other words, movement in the Earth (*Travel through the earth*) is done with aim of going from one city to another and, therefore, the destination is also lexicalized through *فى* / *fī* /.

This can be more clearly observed in the verse *send callers to the cities* (7:111). In this verse, the Pharaoh's counselors suggested that he dispatch officers to different cities of Egypt, recruit magicians, and bring them to confront Moses (Fakhr al-Din al-Razi, 2010, 14:332). Here, in addition to the verb of motion *أرسل* /*ārs'āl'ā*/ which means going to special place with a certain mission and message (Ibn Faris, 1984, 2:392; Mostafavi, 2009, 4:130), the phrase / *fī 'āl-m'ādān* / in the cities, has also been used which specifically denotes the destination of movement.

B) Two-dimensional place

In verses consisting of the deep structure of the verb of motion of going, it was found that one of the concepts in *فى* / *fī* / is denoting a two-dimensional space of the presence of the figure in the limits of the ground. The verse *In the ships that speed through the sea* (2:164) talks about the movement of a ship in the sea. However, ships do not completely submerge in water; therefore, in this case, the complete from of the prototypical concept of *فى* / *fī* / is not represented. The verb *جری* /*ġ'ārā*/ (flowing) denotes a rapid and smooth movement, and also includes the concept of parting (Ibn Faris, 1984, 1: 448).

The Quran uses this feature for referring to the ship as *مواجر* /*m'av'āġīr*/ (cleaver), thus confirming this point (*And you see the ships plowing through it* (25:12). Therefore, *فى* / *fī* / emphasizes the path of movement of the ship, that is, on the surface of water, because it is accompanied by the verb *جری* / *ġ'ārā* / . The miracle of the ship's movement and the placement of this huge volume of wood and iron on water without being sunk has received attention by the interpreters of the Quran as well (Tabari, 1992, 22:81).

Another point is that any linguistic expression has certain conceptualizations. Languages do not directly demonstrate the situations of the outside world; rather, the mind has its own conceptualization of these situations, and languages represent this conceptualization. In reality, the sea is

three-dimensional, but the ship moves on the two-dimensional plane of the sea; therefore, in this example, the movement of the ship on the is represented in a two-dimensional (i.e. plane) form.

C) Three-dimensional space

The next category of verses including *فى* / *fī* / denotes a three-dimensional space. In the verse *You ascend into the sky* (17:96), the use of the verb *رَقَى* /*r'āqā*/ indicates ascending in the sky (Ibn Manzur, 2000, 14:331). In this case, the three-dimensional space of the verses as a ground for the mobile figure. Here, *فى* / *fī* / represents the path of movement of the figure in the sky, and does not indicate its destination. Still, since the movement of the figure always occurs in a three-dimensional space, it belongs to this category. As mention in the primary meaning of *فى* / *fī* /, the most precise and complete image of the lexicalization of *فى* is the placement of the figure in the limits of the ground as a container, and this verse is among the most salient examples for this point.

This three-dimensional space is also viewed in other cases; for instance, in the verse *They walk among their dwellings* (20:128), the houses (*مساكن* /*m'ās'ākīn*) is one of the best examples of the prototypical concept of *فى* / *fī* / which, as the ground, can completely contain the figure. In addition, the figure retains its capability of movement and motion in the environment of the ground, and the phrase *they walk among their dwelling* expresses the same point because the verb *يَمْشُونَ* /*y'āmšun'ā*/ only refers to human being's transition motion (Ibn Fairs, 1984, 5:325; Moosa, 1990, 1:183).

4.3. *من* / *mīn* /

The third most frequently used preposition in the surface structure of the concept of going is the preposition of place *من* / *mīn* /. The primary meaning of this preposition is the beginning and starting point of motion. It expresses the origin of motion; therefore, at the starting point of motion, there is no distance between the figure and the origin, whereas over time, a distance is created between them. This is illustrated in Figure 3.

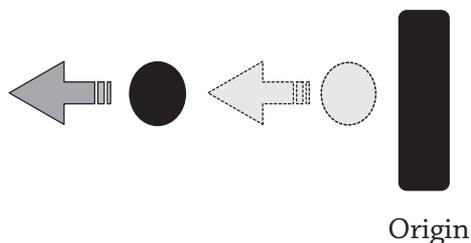


Figure 3. Motion schema of مِّن / mīn /

The existence and high frequency of this component of the path in the lexical representation of the concept of going in the Holy Quran demonstrate the importance and prominence of origin, even among verbs denoting “going”. Verses such as *We have brought it to life and brought forth from it grain, and from it they eat* (36:33) or *Then gushed forth therefore twelve springs* (2:60) express the creation of plants and their exiting from the Earth, or the splitting of rocks and having springs exit them. Due to the importance of the origin of creation and the beginning of motion of plants and springs, that is, the Earth and rocks, in these verses the origin of motion is lexicalized by مِّن / mīn/.

4.4. عَلَى / a'l'ā /

The preposition عَلَى / a'l'ā / is another frequent preposition that denotes the position and location of the figure going up, and sometimes denotes a sense of support (al-Sisi, 2010). The prototypical concept in this preposition is the transcendence of location, by which the figure moves at a higher position compared to the ground, as if it dominates the ground; the following schema shows this meaning.

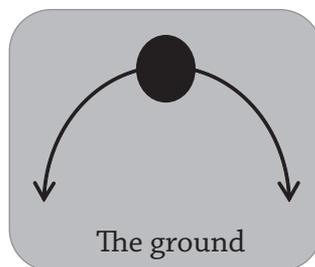


Figure 4. Motion schema of عَلَى / a'l'ā /

This preposition, which appears along with verbs of motion of going in the Quran, lexicalizes both the path and the destination of the figure in the surface structure; the important point, however, is the function of the concept of transcendence in these verses. For instance, in the verse *He sent against them birds, in flocks* (105:3), the birds are the figure which are placed at a position above the ground, i.e. the army riding elephants, and dominate them. The verb أرسل / 'ārs'āl'ā / in this verse is the manner-lexicalizing verb, and the verb أرسل denotes one's going to a specific place with a specific mission and duty (Ibn Faris, 1984, 2:392; Mostafavi, 2009, 4:130). Since the birds are placed above the ground, to show the location and position of figure, the use of على / a'l'ā / is most appropriate.

5. The analysis of Quranic verbs in lexical representation of the concept of "going"

Talmy has considered to component of the motion and fixity of the figure, and regards the motion event as comprising two groups of transition³ and rotatory⁴ movement (Talmy, 2000: 25). Upon examining 88 verbs denoting "going", it was found that both types of motion are present with the highest frequency (80 for transition and 8 for rotatory) in the Quran. Herein, only the actual and physical meaning of the concept of "going" is highlighted, and examination of metaphorical and unreal meanings falls out of the scope of this study. The movement of figure in the transition motion is represented in the motion event in Quranic verse in three forms: horizontal, vertical, and multidirectional motion. This classification and examples of relevant verbs are given in Table 2.

³ A motion that changes the position of the figure from point A to B.

⁴ In rotatory motion, the figure returns to the original location, that is, the starting point of motion, or moves in its place without changing the original location.

Table 2. Classification of verbs of motion based on Talmy's definition (2007)

Row	Type of motion	Frequency	Verb	Example
1	Transition Horizontal (right to left / left to right)	61	ذَهَبَ (going)	And [remember] Zun-nun, when he departed in wrath. (21:87)
			سَارَ (going from one city to another)	Many eras have passed before you. Go about, then, in the land. (3:137)
			مَشَى (walking willingly)	Have they feet to walk with? (7:195)
	Transition Vertical (bottom up, top to bottom)	21	صَعِدَ (ascending with difficulty)	[Remember] when you [fled and] climbed [the mountain] without looking aside at anyone while the Messenger was calling you from behind. (3:153)
			هَبِطَ (descending)	The word came: "O Noah! Come down (from the Ark) with peace from Us. (11:48)
	Transition Multidirectional (scattering, rotation)	9	نَشَرَ (opening, scattering)	And of His signs is that He created you from dust and behold, you became human beings, and are multiplying around [the Earth]. (30: 20)
فَضَّنَ (scattering after congregating)			So by mercy from Allah, you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. (3:159)	

Row	Type of motion		Frequency	Verb	Example
2	Rotation	Back and forth	8	رَجَعَ (returning to the starting point)	Return to them, for we will surely come to them with soldiers that they will be powerless to encounter. (27:37)
				قَابَلَتْ (changing directions with transformation)	And [Pharaoh and his people] were overcome right there and became debased. (7:119)
				أَعَادَ (returning for the second time)	Or do you feel secure that He will not send you back into the sea another time and send upon you a hurricane of wind and drown you for what you denied? (17:69)

6. Representation of “manner” and “Path” in the verb of motion of “going”

In expressing the motion event of “going” in the Holy Quran, both manner- and path-lexicalizing verbs are used (Table 2). In this section, the representation of information on path and manner in motion verbs of “going” and the nature of these verbs based on path and manner are examined in the Quran.

6.1. Patterns of path in the concept of “going”

This section presents a brief analysis of the patterns from the verses that represent the path of motion in the surface structure. It is observed that sometimes a verb can represent both the path and manner of motion in the stem. The existence of this capability in the examined verbs confirms the uncertainty of Talmy’s theories about languages classification.

6.1.1. Exiting the ground: Such as خَرَجَ (exiting)/ نَزَعَ (extracting)/ انْفَجَرَ (splitting & existing) / هَجَرَ (separating & leaving behind)

In this group of words, the figure starts its movement from the origin and approaches the destination upon exiting the ground. The verbs in this group are path-lexicalizing verbs that represent the path and direction of motion in their stem.

The most salient verb in this group is خَرَجَ /*xaraja*/. This verb and its derivatives are repeated 182 times in 56 *suras*, and are among the most frequent path-lexicalizing verbs related to the event of going. Examination of the prepositions used with this verb shows that the verb خَرَجَ (exiting) has the most frequent use of preposition for conceptualization in Quranic verses. In representing the path or manner of motion of the figure, this verb has used preposition in 10 forms, including:

{exiting for/ exiting from/ exiting to / exiting on/ exiting with}

This indicates that, although the verb خَرَجَ (exiting) is a path-lexicalizing verb and can clearly show the path of motion of the figure, due to the importance of paying attention to the origin (خَرَجَ / exiting), the length of the path (خَرَجَ + مع / exiting with), and the manner of motion (خَرَجَ + على / exiting over), the Quran has used this verb with numerous preposition to represent the path or manner of motion.

For instance, in the verse *So He came out to his people from him chamber* (19:11), the story of Zechariah and the fact that he had a child when he was old has been recounted. The verse mentions that after God gave Zechariah the good news of John's birth and marked this birth with the three-day silence of Zechariah, he left the altar to go to his people.

In this verse, Zechariah as the figure commences its motion from the origin and primary ground, i.e. the altar, exits the ground (the altar), and goes to the destination (his people). However, the use of على / *a'lā* / (*over*) in على قومه / *a'lā qa'omihī* / instead of إلى (towards) or فى (inside), which are often used to show direction, destination, and end, shows that Zechariah did not live far from his people, so he did not have to reach them after passing a distance; it is even possible that he had received the revelation in the mosque among his people, because the verse soon refers to people who were praying to God (*and he signaled to them*). Therefore, here, the human status of Zechariah is changed to a status superior to that of other people

because he received revelation from God, and as such, the phrase *على قومه* / a'l'ā qa'omīhī / was used.

In another example, the verse *if they had been patient until you could come out them, it would have been better for them* (49:5) discusses the inappropriate behavior of some Muslims who called the Prophet loudly from behind the gate of his house and did not behave politely. This verse advises the Muslims to wait for the Prophet and do not call him, allowing the Prophet to decide on his own when to leave his house to meet them (Tabari, 1992, 26:78). This has also been mentioned in different interpretations of the Quran. The important point in this verse is the proposition *إلى* that has been used with the verb *خرج* (exiting) for representing the path and concept of motion to the end and final destination; that is, the Prophet is the figure in the motion event, and leaves the origin and ground (his house). In this motion event, the final destination of the motion of the figure, i.e. the congregation of Muslims, is lexicalized in the surface structure.

By asking people to be wait, the verse does not propose that people congregate behind the gate of the Prophet's house or always call on him and disturb him and his family; even if the Prophet were to leave the house for something other than meeting people (e.g. going to the bazaar), people should not disturb him on the path. The preposition *إلى* (towards) shows that the Muslims were supposed to wait for the Prophet to decide to leave his house to meet them and answer their question (Alusi, 1995, 13:296). Alternatively, the Prophet could start talking to and paying attention to the Muslims on his path, in which case it would be admissible for Muslims to continue talking to him. Attention to this point shows the importance of being polite in speech and behavior when talking to the Prophet. It also shows the importance of the status of the house and family in Islam. When the Prophet allocates some time to resolve issues related to his family, he should not be distracted from this with people's bad manners (Fahkr al-Din al-Razi, 2010, 28:97).

6.1.2. Returning to the ground: *أعادَ / رَجَعَ* (returning to the starting point)

In this pattern of the path, the figure returns to the origin in the motion event. The most salient verb in this pattern is *رَجَعَ* /r'aj'ā'a/ which originally means returning to the starting point (Ibn Faris, 1984, 2:490;

Ragheb, 1992: 342). The verbs in this group are path-lexicalizing verbs that represent the path and direction of motion in their stem. Notably, the verbs in this pattern usually lexicalize manner in satellites and focus on the path of motion of the figure in the ground.

In many cases, the verb رجع represent the path in the verb stem, while also representing the destination by using the preposition إلى. For instance, in the verse *So We restored you to your mother that she might be content and not grieve* (20:40), Moses as the figure in the motion event (who was separated from his mother after the Pharaoh's order as to killing all male infants) returns the point of departure, i.e. his mother. In this motion event, Moses was placed in a basket and left on the river so that his life would be saved, and this was done after a revelation from God (*So We sent this inspiration to the mother of Moses: Cast him into the river*) (28:7). However, God returned Moses to the original point in order to *delight her eyes, relieve her sorrows* (20:40).

It is clear that God protects and brings up Moses in other ways, too; however, in this motion event, Moses' mother is the axis for two reasons: first, as a mother, she is the origin and starting point of the creation of every human being; second, in said verse, Moses' motion commences from the origin and ground of the mother, and the destination is also the mother, and God mentions that the reason for returning Moses to his mother is to calm down her heart. This concept indicates the importance of mothers bringing up children and also demonstrates the high status of mothers, so much so that God eventually makes Moses' mother happy. This concept, that is, returning to the origin and ground, exists in many other verses as well, which are not mentioned here for the sake of brevity; e.g. *Verily we belong to God, and verily to Him do we return* (2:156), and *When Moses came back to his people, angry and grieved* (7:150).

6.1.3. Passing through the ground: جَاوَزَ / مَرَّ (passing, being liberated, putting something behind)

In the third group of the patterns of path, we examine verbs that represent the path of motion with the concept of passing through the ground in their stem. The figure in these verbs passes through the ground in the motion event, and it takes some time for it to leave the ground and for "going" to take place. One prominent example of this event is observed in the verse *And We took the children of Israel across the sea* (10:90). In this verse,

the Israelites as the figure pass through the ground (البحر / a'l-b'āhr) when the sea is parted. The verb جَاوَزَ /ǧav'āz'ā/ means passing through a specific, sensitive, and important location or point without any obstacle (Ibn Manzour, 2000, 5:326; Mostafavi, 2009, 2:142). The meaning of this verb clearly shows the path of motion with the feature of the middle of an important place.

This concept is also found in the verb نَفَذَ /n'āfaza/ in the verse *O ye assembly of Jinn and men! If it be ye can pass beyond the zone of the heavens and the earth, pass ye!* (55:33). The verb نَفَذَ /n'āfaza/ originally means passing and, then, being liberated (Farahidi, 1990, 58:189). In said verse, the Sky and the Earth are the ground, the groups of Jinn and humans (*ye assembly of Jinn and men*) are the figure, and the verb of motion is نَفَذَ / n'āfaza / meaning passing whit liberation and redemption, and all these elements from the motion event. However, since the Quran assert that this passage and motion will not take place, no destination has been mentioned for it.

6.1.4. Multidirectional paths: رَبَوَ / نُشِرَ (scattering after congregating / scattng and turning something upside down)

In the verbs, the figure stats its movement from the origin, but its motion when exiting the ground is accompanied by a scattering motion. In other words, the figure's motion after leaving the origin is not a straight line, but occurs in different directions. the verbs in this group represent the direction and path of the figure's motion in their stem in the form of multiple paths.

In the verse *when you have eaten, disperse without seeking to remain for conversation* (33:35), God tells Muslims that if they have been invited to the Prophet's house for a meal, do not stay long to talk after the meal and do not waste the Prophet's valuable time, and scatter after the meal; therefor, via a precise moral command, the Muslims are prohibited from congregating in the Prophet's house and they are prevented from turning his house into a place for debate and discussion; although the Prophet is too shy to tell you this, God feels no shame in expressing the truth (*He is shy of dismissing you, But Allah is not shy of the truth*) (33:35). In this motion event, the Prophet's house is the ground, the Muslims are figure, and the motion verb فَاَنْتَشِرُوا /f'ānt'āšīrū/ denotes the path of motion with multiple direction; when the guests exit the Prophet's house, they each take up s different path and, therefore, the path of motion will be multidirectional.

There are numerous verses like this, such as *His signs is that He created you from dust and behold, you became human beings, and are multiplying around the Earth* (30:20) that denotes people's scattering after creation in farthest point of the Earth; or the verse *Among His signs is the creation of the heavens and the Earth, and living creature that He scattered through them: and He has power to gather them together when He wills* (42:29) which first discusses the scattering of all creatures after creation through the Earth, and then discusses the collection and aggregation of all creatures at the end of the world (qīy'ām'āh); that is; a motion that started from the origin with scattering through the Earth us finally ended when this scattering is collected and the creatures return to the origin (as noted before, especially when discussing (الى)).

6.1.5. Ascending / descending: هَبَطَ/عَوْر / سَقَطَ/ رَفَعَ/صَعَدَ
(moving up/moving down)

Another pattern of motion is a vertical motion upwards or downwards. In many verses the path of motion of the figure is lexicalization in the verb stem with upwards and downwards direction. In this group of verbs, the figure selects the path upwards or downwards and moves towards the destination. The important point is the representation of the manner of motion and the existence of the component of manner of motion in path-lexicalizing verbs.

For instance, the verse *if the climbing in the sky* (6:125) is a scientific miracle in the Holy Quran; this verse liken the difficulty of accepting the truth and remaining in darkness and polytheism to the difficulty of human beings' movement in the sky and space (Tabari, 1992, 8:22). As once flying in the sky or spaceflight were just a dream for human beings, today, ascending to high mountains is very difficult or even impossible without an oxygen cylinder. Similarly, the acceptance of truth and monotheism is very difficult or impossible for people who have besmirched their soul with sins and have lots its capacity and abilities.

صَعَدَ /s'āa'ād ā/ originally means going to some height with difficulty (Farahidi, 1990, 1:282; Ibn Manzour, 2000, 3:252). In addition to lexicalizing the path of motion of figure (human beings) in the ground (the sky) upwards, this verb lexicalizes the manner of motion of figure, that is, with moving with difficulty, in the verb stem. In addition, with respect to what has been said in Section 4 about فِ / fī / (representing different situations, both for the con-

cept of destination and path, in the form of a capacity), one can claim that ascending through the sky means spaceflight, not mountain climbing or flying, because the movement of the figure, with respect to *فى*, is within the ground and upwards, and the destination can be the same as the ground(sky) which is more in line with the concept of spaceflight; on the other hand, flying or mountain climbing do not necessarily involve the motion of figure within the ground(sky), and not always ascending either.

6.1.6. Changing the path: *صَرَفَ/تَوَلَّى/أَعْرَضَ*
(to turn one's back/rotation)

In the final pattern of the path of motion, there are verbs that are represented in the verb stem by a change in the path of the figure in the ground. The figure in these verbs exits the origin; then some time is passed since the beginning of motion; and eventually the figure changes paths. The prominent example of this change in path can be found in the verse *Those of you who turned back on the day the two hosts met* (3:155) that discusses the Muslim's deserting the Battle of Uhud after hearing the rumor of the Prophet's death in the war. Here, the figure (a large group in the army of Muslims) consistently passed their path(fighting) before the rumor; however, after the rumor, they changed their course, stopped fighting, turned their back to the battlefield, and ran away.

By examining these six groups, it was found information on the path of motion is lexicalized in the surface structure by the concepts of exiting, returning, passing, upward/downward direction, scattering paths, and changing the path, in the Holy Quran.

6.2. Information on the manner of motion in the concept pf "going"

By examining the verbs comprising the motion event of "going", it is found that, in the Quran, information on the manner of motion is represented in the surface structure by five elements of status, speed, form, sound, and obstacle. In some examples, only the manner of motion is represented in the verb stem, e.g. in the verse *His people came hastening to him* (11:78). The verb *هَرَّ* /ḥ'ārā'ā/ represents the manner of motion (running quickly, with intensity, and anxiously) in the verb stem. In the verse *So they both proceeded until, when they were in the boat* (17:71), the verb *إِنطَلَقَ* /inṭ'āl'āq'ā/ means going with liberation, removing the obstacles, and emp-

tying a place; here, only the manner of motion is represented in the verb stem, and the element of path is not present in the surface structure.

Still, like path-lexicalizing verbs in the previous section, there are some manner-lexicalizing verbs that can simultaneously represent both the path and the manner of motion in the verb stem. In addition, some manner-lexicalizing verbs can simultaneously represent one or more manners; e.g. the verse *Rushing (to assault the enemy) in the morning* (100: 3) expresses the speed of motion of the figure, and the word مُغِيرَات /mūġīr'āt/ comes from the origin غَوْر /ġaur/ which means suddenly attacking the enemy while riding (Al-Jawhari, 1984; 7:327; Tabari, 1992, 30:178). Here, the figure (war horses) move through the ground and rush towards the destination; therefore, in this event, in addition to the manner of motion (rushing), the path of motion is represented in the verb stem.

In the verse when *We decreed for Solomon death, nothing indicated to the jinn his death except a creature of the earth eating his staff, But When he felt, it became clear to the jinn* (34:14), it is observed that the path of motion (falling from a height down) is represented in the verb stem in addition to the manner of motion of the figure (falling down). The frequency and method of representation of information on the manner of motion in the surface structure are given in Table 3.

Table 3. *Distribution of information of manner-lexicalizing verbs in the motion event of “going”*

Row	Manner	Type of Motion	Verb
1	State of motion	Applying force	دفع /d'āf'ā/ طر /ṭ'ār'ād'ā/ أخر /'āḥr'āġ'ā/ ساق /s'āq'ā/ جرّ /ġ'arr'ā/
		Horizontal	سار /s'ār'ā/ ساح /s'āḥ'ā/
		Vertical	حمل /ḥ'am'āl'ā/ رفع /r'āf'ā/ سقط /s'āq'āt'ā/

Row	Manner	Type of Motion	Verb
1	State of motion	Inversion	قلب /q'āl'āb'ā/ صرف /s'ār'āf'ā/
		Rotation	اعتزل /it'āz'āl'ā/ حاد /ḥ'ād'ā/
		Conjoined motion	اتبع /itt'āb'ā/ لحق /l'āḥīq'ā/
		Drifting	عمه /'ām'āh/ تیه /tīh/
2	Speed	Slow	بطا /b'āt'ā/
		Rapid	هرع /h'ār'ā/ سرع /s'ār'āā/
		Normal	قدم /g'ād'ām'ā/ سبق /s'āb'āg'ā/ مشى /m'āshā/
3	Type of movement	Running	هرع /h'ār'ā/ ركض /r'āk'āz'ā/
		Rushing	طار /g'āy'ār'ā/
		Flying	زحف /ḥ'ār'ā/
		Slithering	غور /z'āḥ'āf'ā/
		Walking gracefully	يتمطى /Y'āt'ām'ātṭa/
		Escaping	فر /f'ār'ā/ هرب /h'ār'āb'ā/
4	With noise	Repelling with a jibs	نهر /n'āh'ār'ā/
		Tumbling down	خرّ /ḥ'ār'ā/
5	Presence of an obstacle	Flowing	جری /g'ār'ā/ سال /s'āl'ā/ ساح /s'āh'ā/
		Being liberated	انطلق /int'āl'āg'ā/ نفذ /n'āf'āz'ā/

7. Conclusion

The present study examined the figures in all the verses having the concept of the verb of motion of "to go". After extracting 114 verbs related to said concept, 88 verbs of motion were separated; it was specified that, of these, 22 were path-lexicalizing; 40 were manner-lexicalizing; and 26 lexicalizing both concept of manner and path of motion in the verb stem. The main objective of this study was to elucidate and analyze the motion event of "going" in the Holy Quran. No similar study of the type and frequency of the verbs of motion and the information on path and manner in Quranic verses, specifically on the verbs denoting "going", had been conducted before. Attention to the results of the present study greatly help a deeper and more complete understanding of the Divine word.

The Quran is a book as well as a standard source of the Arabic language. According to linguistics and historians, this Holy book has contributed to the maintenance and survival of this language. Therefore, the conclusions in this paper on the meaning of the motion verb "to go" can be generalized to the contemporary formal spoken Arabic (al-fuṣḥā); still, another comprehensive research on the standard Arabic language and other Arabic corpora is warranted.

This study did not aim to examine interpretation in order to help improve, enrich, or correct interpretation from a linguistic viewpoint, although, when needed, in some cases, explanations have been given about some verse. In fact, such articles try to extract primary practical information and prepare the raw material for use of other researchers, especially in the domain of interpretation of holy texts. Conclusions drawn from examining verbs denoting "going" are as follows:

The first and foremost conclusion is that the extraction of at least 26 hybrid cases (the lexical interpretation of both elements of manner and path of motion in the surface structure) expresses the lack of comprehensiveness of Talmy's theory about the classification of languages into two groups of satellite-framed and verb-framed; in other words, one cannot definitively classify Arabic in either of the two groups because the component of path in the motion event is represented both through the verbs stem and through satellites in Arabic. Therefore, at least in the Quran, there is no inclination in Arabic towards said classification of verbs of motion.

In the verbs of motion in the Quran denoting “to go”, there are various types of information on path and manner; these include transition (horizontal, vertical, and multidirectional) and rotatory motion (back and forth). Since the motion event of “going” requires displacement and transition from the origin to the destination, it was expected that the frequency of such verbs would be significantly higher in the Quran compared to verbs denoting a rotatory motion; a hypothesis which was confirmed. The use and frequency of verb of transition and rotatory can be found in the following chart.

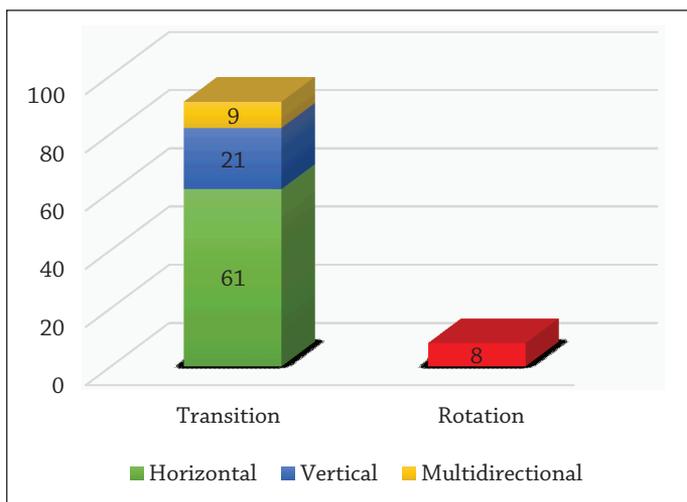


Chart 1. The frequency of transition/ rotatory verbs in verses presenting the motion of “going”

Based on the result, the concept of “path” in the motion event is sometimes represented with a preposition; therefore, preposition such as إلى /il'ā/, فى /fi/ and على /a'l'ā/ play a major role in lexicalization of three elements of the path, i.e. the origin, length of the path, and destination. Examination of the representation of manner and path in verbs of motion that represent the concept of “going” in the surface structure revealed that, based on the path of motion, there are six patterns of in the form of motion schemata (exiting, returning, passing, upwards/downwards, scattering, changing the path). Moreover, based on manner of motion, there are five patterns classified into the concept of status, speed, form, sound, and obstacle.

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SAŽETAK

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LEKSIKALIZACIJA DOGAĐAJA KRETANJA 'ODLAŽENJA'
U KURANU: KOGNITIVNI PRISTUP

Kretanje je temeljni i univerzalni koncept te spada među značajnija životna iskustva ljudskih bića. Talmyjeve su studije označile početak kognitivnih izučavanja kretanja – on je opisao sustavne veze između površinskih i dubinskih struktura te je na temelju reprezentacije događaja kretanja podijelio jezike na dvije skupine: satelitima i glagolima uokvirene jezike. U ovome se radu ispituje reprezentacija događaja kretanja iskazanoga glagolom „otići” pomoću analize koja se temelji na korpusu. Korpus se sastojao od tekstova iz Kurana te je sadržavao 88 glagola izvučenih iz popisa od 114 glagola koji se mogu naći u Kuranu sa značenjem „otići” nakon što su evaluirane površinske strukture koncepata povezanih s ovim glagolom kretanja. U procesu sastavljanja korpusa glagoli su prikupljeni sa *web*-stranice Al-Maāny te je na temelju autorove jezične intuicije o konceptu odlaženja u Kuranu prikupljen i analiziran relevantni uzorak. Cilj je rada ispitati glagole koji izriču način i one koji izriču put kretanja i reprezentaciju informacija o načinu i putu kretanja na temelju Talmyjevih obrazaca leksikalizacije te u konačnici istražiti u kojoj su mjeri rezultati u skladu s Talmyjevom teorijom podjele jezika koja se temelji na reprezentaciji kretanja. Rezultati su pokazali da u Kuranu, od 88 glagola s dubinskom strukturom „otići”, 22 leksikaliziraju put kretanja, poput Zahaba (*‘otīcī*), Araja (*‘penjati se*), 40 način kretanja, poput Haraba (*‘bježati*) i Farra (*‘otrčati*), a 26 istovremeno leksikaliziraju i put i način kretanja, poput Jaraya (*‘letjeti prema dolje*) i Jarra (*‘vući po zemlji*) koji sadrže i elemente puta i elemente načina kretanja u glagolskoj osnovi. Među ovim glagolima, najveću su frekvenciju s obzirom na način kretanja imali glagoli koji izriču tranziciju (80), dok je samo 8 glagola izricalo kretanje rotacijske vrste. Još je jedan rezultat bila neuvjerljivost Talmyjeve teorije o podjeli jezika na temelju koncepta kretanja glagola odlaženja.

Ključne riječi: *Kuran; kognitivna lingvistika; podjela jezika; leksikalizacija; reprezentacija kretanja; glagol „otići”*