ABSTRACT

Cognitive Semantics is a sub-field from linguistics. It is relatively a modern linguistic approach that emerged during the 1970s. The term Cognition represents the process of people's thoughts, beliefs, attitudes and perceptions. This approach is closely related to philosophy, psychology, and other cognitive sciences. Some scholars including Lakoff (1987), Langaker (1987a) Talmy (1985, 1991, 2000a/b) and Fauconnier (1997) are among the leading figures in this field. This study discusses and scrutinizes the relationship between language and the human mind, in addition, the way words are created in mind.

This study is intended to study cognitive linguistics aspects including Motion Events in the Holy Quran (Surah Yusuf) from a cognitive semantic perspective. This perspective can cast more light on the significance of cognitive abilities of image schemas, Figure and ground relationship together with Motion and Path Events.

The results show that Motion Events have an important role in providing the semantic structure of this type of verbs can help to reveal some fascinating....
aspects of meaning construction in the Holy Qur’an. This study also reveals that the semantic network around these verbs goes beyond the process of delivering to perceptual and conceptual delivery. Accordingly, verbs of motion essentially transmit information about manner of movement in which path is delineated.

This study pinpoints the structure of basic conceptual categories, such as Events, Entities and Processes inside language. In so doing, it is intended to demonstrate how language, employed in the Holy Qur’an, reflects the common conceptual structures shared through some motion and path events to unveil the semantic cognitive concepts within the context of some Verses.

Cognitive Linguistics; image schemas; Figure and Ground, Motion Events, Path verbs and Manner verbs.

**Introduction:**

There are several cognitive linguistic approaches to the analysis and studying the nature of the Holy Qur’an language. Cognitive semantics is part of the cognitive linguistics movement as a tool for lexical studies. That is, the meaning of a lexical item refers to a concept in the mind based on experiences with that entity or relation as an encyclopedic knowledge. Croft and Cruse (2004) provide three main hypotheses into this semantic cognitive approach to the language as follows:

a. Language is not an independent cognitive faculty, i.e. Semantic structure is an embodied conceptual structure

b. Grammar is conceptualization, i.e. Meaning-construction is conceptualization; and:

c. Knowledge of language emerges from its use, i.e. Meaning representation is encyclopedic (p. 1).
Accordingly, Language has cognitive semantic aspects which help us understand how this language works, functions and interacts with other languages. These aspects make us pay attention to the manner of verbs as a dimension of motion events. Together, Motion and Path events are very important constituents of any communicative language as they are carriers of conceptualized meanings. However, Motion events are still not yet thoroughly studied. (Goldberg, 2006, p.50). Therefore, the main purpose of this study is to shed more light on this category of these verbs. Frawley (1992) divides these verbs into four principal classes, namely: acts, states, causes, and motion (p.140). For purposes of this study, the last-mentioned class, the motion is under study.

Given the above discussions, the present study attempts to answer the following questions:

1-What is the impact of image schemas through Motion Events on both perception and conceptualization of the real world?
2-How are Manner and Path of Motion Events expressed throughout the selected verbs from surah Yusuf?
3-To what extent are Motion Events effective in detecting hidden meanings of movement in the Holy Qur’an through surah Yusuf?

2. Review of Literature

Many studies have been conducted on cognitive linguistics including the Holy Qur’an. However, no studies are administered on almost like this one.

Teama, A, M. (2018), tackles the Holy Qur’an from a Cognitive Argument Approach. This study examines pragmatic features within Qur’anic conversation in order to pinpoint the mental apparatus between speaker and addressee throughout different cognitive approaches.
Tenny, C. (1995) presents an important study about How Motion Verbs are Special to examine the Interaction of Semantic and Pragmatic Information in Aspectual Verb Meanings. This paper emphasizes on a division between two types of information in verb meanings based on aspectual properties of the verb. The two types of information differ within the nature and degree of connections to encyclopedic world knowledge.


Kövecses, z. (2005) conducts a study on cognitive linguistics entitled A Broad View of Cognitive Linguistics. In this study, a wide variety of social and cultural phenomena are presented. This study also suggests that cognitive linguistics may be an inclusive enterprise than it is commonly taken to be by many both inside and outside the field. Furthermore, it claims that the inclusive account to be presented is critically based and dependent on cognitive dimensions that human competence and performance of language possess independently of their ability to use language.

Vukanović B, M. & Memišević, A. (2014) investigate the subject of English path verbs. They explore the semantic and syntactic properties of these verbs, focusing on their (im) possibility to select a prepositional phrase, specifically, Comparative-Contrastive English-Croatian verbs

Chun, I. L. (2017), applies a study on Figure and Ground Schemas as a Cognitive Linguistics to teaching English prepositions through Visual Aids. In this paper, the study aims at clarifying the relationship between language and mind in order to raise the research question:
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3. Methodology

The main approach adopted for the framework of Motion and Path Events is the descriptive and analytical approach under the umbrella of Cognitive Linguistics. Within this framework, the selected data are analyzed in terms of the cognitive semantic approach employed to produce the perceptual and conceptual representation of Motion and Path Events in the human mind. To analyze the selected Verses, Talmy, L. (2000a), Volume I, and Talmy, L. (2000b), Volume II. Levin, B. (1993) English Verb Classes and Alternations: A Preliminary Investigation, and Croft, W and Cruse, D. A. (2004) Cognitive Linguistics. These references concern about Cognitive Linguistics and complement one another.

4. Rationale of the Study

The importance of this study lies in analyzing how the cognitive semantic approach is schematically reflected in the Holy Qur’an Surah Yusuf. Surah Yusuf is chosen for analysis since it is full of perceptual, conceptual and motional events occurring in the real world. This study, therefore, attempts to provide a cognitive study of selected verses in an attempt to unravel the cognitive semantic strategies implicit in the core meanings of motion and path verbs.
5. Results and Discussion

5.1 Image Schemas

Image schemas are introduced by Lakoff (1987), Lakoff and Turner (1989) and Johnson (1987). Lakoff (1987) points out image schemas as bodily experience characterized in meaning or concepts internally and relative to one another to reason, to comprehend, to acquire knowledge, and to communicate in terms of embodiment (p. 267). They are firmly grounded in our bodily experiences and can be divided into three types of schemas as follows:


2- Basic correlations which lead us to comprehend the events and actions in the world around us like ‘action/change correlates with motion’ (or short ‘action/change<>motion’†), ‘cause<>effect’, ‘purpose<>goal’ and ‘presence<>existence’;

3- Culture-dependent evaluations, which are restricted to the members of a particular culture, for instance evaluative attributes like ‘rich’, ‘young’, ‘stupid’ or ‘beautiful’ (attributed to persons); ‘strong’, ‘majestic’, or ‘aggressive’ (for animals), and ‘valuable’, ‘useful’ or ‘fragile’ (for things). (Ungerer and Schmid, 1996, pp. 119-120).

An image schema is defined as a habitual dynamic structure of our perceptual interactions and motor programs that gives coherence and structure to our experience… including basic perceptual, emotional…linguistic dimensions (Johnson 1987: xiv, xvi). Based on this above definition, image schemas used in the Holy Qur’an are the perceptual and conceptual building blocks organized from early sensorimotor processes. The image schemas weaved in surah Yusuf represent a whole image schema through conceptualization of perception and encyclopedic
representation. The addressee can visualize the following stages occurred in this surah: *the dream revelation, throwing Yusuf into the bottom of the well, seducing the wife of al-'Azeez to him, prison events, Yusuf’s narration with al-'Azeez of Egypt, his trick of taking his brother, his father second sight, having all members of his family...etc.* All these images stem from the ideas behind embodied cognition, in which cognition is thought to occur as a consequence of the body's interaction with the real world. The impact of these image schemas definitely acts as a bridge between the physical world and the human mind. It is noticeable that most verbs narrated in surah Yusuf are image creation verbs or iconicity of ideophones. The motion verbs relating to the ability to create visualized image schemas can make the events vivid representation of the real world by evoking sensory events.

A good example is the representation of the image schema of the concept “الذَّئْب,” the wolf” in verse (13) illustrates the three types of these image schemas as follows:


[Jacob] said, "Indeed, it depresses me that you should take him, and I fear that a wolf would eat him while you are of him oblivious."

An important principle of cognitive semantics is that the patterns in our minds that are storing the meanings of words are of the same nature as those that are created when these words are perceived, seen, heard, touched. When the word *wolf* ‘الذَّئْب’ in this verse is heard, the perception of its meaning directly fits with the cognitive structure in the mind that is the concept of a wolf. In the mental classification of different animals, there is a schema for how a wolf looks like, sounds, smells and preys. This schema, according to Jackendoff (1983), is the very meaning of the concept *wolf* according to cognitive semantics. Because the cognitive patterns in our minds are linked to our perceptual mechanisms, directly or indirectly, it follows that meanings are reflected from our bodily interactions (pp. 16-18).
In this context, the image schema of the concept ‘wolf’ is analyzed and functioned locational and configurationally analysis. The centrality of this concept is one of the distinguishing features of image schemas because the meaning of this linguistic expression is equated with the concept it expresses. This process can only be comprehended by Jacob, ‘Yusuf’s father’ and the addressees Yusuf’s brothers in a context of presupposed, background knowledge structures of the experientially associated concepts ‘inside–outside’ type. Also, This concept concerns the relationship between semantic representations (the wolf) as a semantic cognitive concept in the mind and the world in which the the category of this animal as a type of conceptualization process.

These basic correlations lead to comprehending the events and actions in the world around Jacob and his sons like cause<->effect, i.e. being his sons oblivious and devouring of Yusuf. The culture-specific attributes of ‘the wolf’ as a ‘predatory animal’ establish that the wolf is a “wild animal” being understood as ‘it is a predator’ or ‘it devours Yusuf’ mercilessly, while in some cultures, the same concept the ‘wolf’ may be associated with different attributes (1): a fierce, rapacious, or destructive person, (2): a man forward, direct, and zealous in amatory attentions to women. In this culture, the metaphor +a person is a wolf+ has an interpretation entirely different from one culture to another because attributes like ‘rapacious’ and ‘zealous in amatory attentions’ are not suggested as part of the image schema as a cognitive model. The addressee immediately conceptualizes the picture of the image schema of the ‘wolf’ in question. As mental pictures, the Arabic culture-dependent evaluations for this animal lend themselves quite naturally to a pictorial representation of a ferocious and predator animal.
5.2 Figure and Ground Locative Relation

The Figure is a shape or qualities such as structure and coherence which has form or contour lying in front of the Ground which extends behind it. Moreover, the Figure is called ‘Trajector’, while the Ground is called ‘Landmark’ because it functions as a reference point for the orientation of somewhat of locative relations. Figure and Ground may be different in size and shape, the Figure may be in contact with the Ground or part of the Ground as a reciprocal relationship. This relationship can be represented by some prepositional meanings such as (‘out’, ‘down’ and ‘up’/أعلا/أسفل، أسفل، أعلى) in verb-particle constructions. This relationship provides an integrated description including a starting point, a core, a schema that can be regarded as ‘central’ schema, Brugman’s (1981) and Lakoff (1987) and Lindner’s (1982). The following verbs in Verses (V:31), and (V:76) illustrate this reciprocal relationship:

فلما سمعت بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَه نَّ تَكَأً وَآتَتْ كَلَّ واحِّدَةٍ مِّنْهِنَّ سِكَّةً وَقَالَتِّ... (V:31).

“So when she heard of their conspiratorial actions, she sent for them and prepared for them a banquet and provided each one of them with a knife and said [to Joseph], "Come out before them."

فبدأ بِأَوْعِيَتِّهِمْ قَبْلَ وِّعَاءِّ أَخِّيهِ ثَمَّ أَسْتَخْرَجَهَا مِّنْ وِّعَاءِّ أَخِّيهِ ۚ (V:76).

“So he began (the search) with their luggage, before (he came to) the luggage of his brother: at length, he brought it out of his brother's luggage.”

Surveying the pictorial illustration of "Come out, أُخْرِجْ عَلَيْهِنَّ (V: 31)," "brought it out, أُسْتَخْرَجَهَا مِّنْ (V:76) "induces a unified description of three stages: a- a starting point, b- a core, c-a schema that can be regarded as ‘central’.
Figure (1) provides the pictorial illustration of these verbs as a set of closely related meanings as a representation of the central schema for ‘out’ as used in (V:31) *Come out* before them, and “he *brought it out* of his brother’s baggage (V:76)”

![Diagram](image)

“Come out  " (V: 31)"

"brought it out  " (V:76)"

**Figure 1** Central image schema for ‘out’.

As the diagram shows, the symbol for the term Figure (the circle) appears several times in the above Figure (1) to indicate that what is represented is a process (Image schema), someone Yusuf in (V:31), or something The king’s tumbler in (V:76) that has a dynamic quality. Each circle stands for a distinct temporal stage of this process. Moving from phase to phase, the Figure follows a path. Since the path of Yusuf in (V:31) or the king’s tumbler in (V:76) can be identified as the Figures, whereas Al-'Aziz’s room or Yusuf’s brother baggage can be identified as the Ground. As the above diagram shows, in the first stage (the Figure) is included in the space occupied by the Ground, which can represent an object like *a room* (V:31) or *baggage* (V:76), or can remain unspecified, implying ‘Yusuf *came out from where he was*’. Viewed in isolation, this primary stage roughly corresponds to what is denoted by the preposition ‘*out*’ and therefore, it can be regarded as the image schema of ‘*out*’. The particular aspect within the schema ‘*out*’ is that the Figure moves from being included within the boundaries of the Ground to a location where the ladies are, or Yusuf’s location. In both cases, Yusuf and king’s *tumbler* are completely detached from each other. This is indicated in the diagram by the three positions of the Figure.
Also, the image schema for ‘throw him down/to fell down or bowed to’ in Verses (V: 10), and (V: 100) can represent the same notion of Figure and Ground but is a more difficult case as Figure (2) shows:

قَالَ قَائِلٌ مِّنْهُ لَا تَقْتِلُوا يُوسُفْ وَأَلْقِ وَفِّي غَيَابَتِ الْجَبّ بَيْنَ تَقْطِعَهُ بَعْضَ السَّيَّارَةِ (10:V).

Said one of them: "Slay not Joseph, but if ye must do something, throw him down to the bottom of the well: he will be picked up by some caravan of travellers"

وَرَفَعَ أَبَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَه سْجَدًا (100:V).

And he raised his parents high on (up) the throne (of dignity), and they fell down) bowed to) in prostration, (all) before him.

Here, the path of the Figure has a downward direction, the Ground is only relevant as far as its downward extension is concerned. That is why the Ground is only represented by a downward line in the diagram even where it is specified as in ‘throw him down/to fell down/to خَرَوْا لَه’ (V:10/V:100). The addressee is only interested in the downward dimension that is involved. This rather abstract notion of Ground. it can be concluded that all three central schemas represent cognitive configurations consisting of three stages and their interrelations in the addressee’s mind. The following diagram illustrates these three stages and their interrelations:
Figure 2 Central schema for ‘down’

Compared with ‘outward’ and ‘downward’ verbal directions, the image schema for ‘upward or vertical’ verbs such as ‘picked up / raised ... high on رفع’ (V: 10) and (V: 100) as Figure (3) below shows, these verbs are also somewhat difficult cases. It can be observed that the path of the Figure has a vertical direction, the Ground is only relevant as far as its vertical extension is concerned. This is why the Ground is only represented by a vertical li (abstract notion) in the diagram even where it is specified as in ‘picked up / raised ... high... on رفع’. The addressee focuses only on the vertical dimension that is involved. Consequently, all three central schemas represent cognitive configurations consisting of three stages and their interrelations, namely:
a) a Figure, which moves along, b) a Path, as being related to, c) a Ground, a reference point.

Accordingly, the addressee puts into his/her consideration that the relationship between these three stages account for specific meanings or uses in order to specify certain components of a schema regardless of its general configuration ‘elaborations’ (Talmy, 2000a, P. 247). The following diagram illustrates these three stages and their interrelations:

![Diagram of the Central schema for ‘up’](image)

**Figure 3** Central schema for ‘up’
5.3 Scanning Motion Events in Surah Yusuf

Langacker (1987a) points out the notion of scanning as the identification of similar and dissimilar items (p.101). He adds that Scanning permits a major distinction between *summary scanning* and *sequential scanning*. In *summary scanning*, the semantic cognitive units are examined and the data are added up to be assembled in the addressee’s mind as a whole image schema by prepositions or adjectives.

On the other hand, *sequential scanning* is used for stages of motion events and the similar semantic cognitive units are examined successively. Meanwhile, the data are only added up for a certain stage of the motion event. Thus the underlying motion event representing the implicit change in an event is an incessant process. Sequential scanning can be expressed by only finite verbs. Figure (4) illustrates the different types of scanning underlying the motion verb *enter* دَخَلَ, *put*... *into* فِّي, *remain*... لَبِّثَ فِّي. The preposition *into* and the related preposition *in* are used to clarify the motion with these finite verbs. Consequently, the following verbs and prepositions illustrate both *summary scanning* and *sequential scanning*.

وَدَخَلَ مَعَهُ السَّبْيَنَ قَتَبَانَ ... (V: 36)

“And there entered the prison with him two young men”.

وَقَالَ لِّفِتْيَانِ اجْعَلَ بِضَاعَتَهُمْ فِي رِّحَالِهِمْ ... (V: 62)

“And [Joseph] said to his servants, "Put their merchandise *into* their saddlebags…”

فَلَبِّثَ فِي السَّبْيَنِ بِضْعَ سِنِينَ (V: 42)

“…and Joseph *remained in* prison several years”.

These above italic finite verbs together with their prepositions scan each stage either sequential or summary scanning motion. These processes are characterized by a certain relationship of Figure (the person entering) and Ground (the prison / the room/ the gate / Egypt), which differs slightly from the data added up to be assembled in the
addressee’s image schema. In sequence, these sequential processing stages reflect the motion of the Figure into the Ground until arriving at its reference point as shown in diagram (a) with the finite verb *enterَدخل*.

Looking at the illustration of *into* in diagram (b) (V: 62), it is discerned that this image schema reflects the result rather than the temporary stages of the sequential scanning process motion. The various positions of the mobile Figure along the path are added up and projected into a movable image schema inside the addressee mental process. In diagram (b), the configuration of small circles stands for a total view of the path followed by the moving Figure. It is noticeable that the Ground is always stable, so it is symbolized by a single larger circle. In the case of the finite verb *remained in*،*فلِبِّثَ فِي* diagram (c), there is no any deduced stages of scanning operation at all because the Ground and the Figure is stable. So Figure (c) must be understood as a summary type of the relationship between Figure and Ground.

**Figure 4** Sequential and summary scanning: *enter, into* and *in* (adapted from Langacker 1987a: 144, 245).
5.4 Motion Events and Motion Event-Frames in Surah Yusuf

Motion Events express a kind of motion such as *go, race, run,* and *hurry* and so on. This category of events is very broad. Talmy (2000b) stipulates four components that the basic Motion Event consists of one object called the *Figure* moving or located with regard to another object called *Ground*. The Path tracked or site occupied by the Figure object with reference to the Ground object. The motion which refers to the presence as such of motion or locatedness within the event, in addition to the activating process conveying the relation of manner or of Cause to motion. (p. 25). Accordingly, the following elements constitute a Motion Event:

a. **Figure**: the moving object or entity;

b. **Ground**: the object in relation to which the Figure is moving or a reference point;

c. **Path**: trajectory of the Figure's movement;

d. **Motion**: the actual movement or orientation; and

e. **Co-event**: an activating process bearing the relation of Manner or of Cause to motion.

Depending on where the Path element is expressed in the sentence, Talmy(2000b) suggests a two-way typology for the languages of the world: Verb-framed languages (V-languages), for languages that encode the Path element in the verb, and Satellite-framed languages (S-languages), encoding the Path element outside the verb (p. 117). Slobin (2004) points out, in V-languages path conflates with motion verbs and in S-languages path occurs as a “satellite” to a motion verb (p.17). In light of this, Arabic can be called Verb-framed language such as the Arabic verbs ‘*enter...into*, دُخِلَ/تَدَخَّلَ’ *send...down*, أَنزَلْ/تَنْزَلَ’. Conversely, Path can be rendered by a particle labelled ‘Satellites’, such as English finite
verbs ‘enter into/ send down’. To capture the common function of these two English finite verbs, they have been subsumed in one structure. Therefore, English verb-particle constructions can express Motion plus Manner and Path, whereas, the Arabic verbs counterparts become quite elaborate if both Motion and Manner are to be rendered inside the verb.

Arabic language as mentioned above is Verb-framed, i.e. it makes heavy use of verbs of motion like (go in, go out, go up, go down), which directly encode motion path, and may leave out the manner of motion or express it in a complement of manner (typically a participle): نزلنا نستبق, literally we went racing.

Obviously, the manner of motion denotes to a category of discrete motion described by a particular verb such as: running, walking, and racing, going…etc. The path of motion delineates the course of the movement: movement into, out of, down, upon… etc. The two concepts ‘the manner of motion and the path of motion’ can be encoded in the verb as part of its main meaning or in a separate particle associated with the verb (a satellite).

To analyse this more clearly, here is an example: (So they both raced each other to the door/وَاسْتَبَقَا الْبَابَ (V:25) ). In this Verse, the moving entity ‘they’, Yusuf and Al-'Azeez's wife represent the Figure, ‘the door or the room’ represents the Ground, to expresses the Path, and ‘race’ represents the Motion 'forward' and Manner 'rapid'. Moreover, (they both raced/وَاسْتَبَقَا الْبَابَ) implied in the finite verb root ‘race’ termed ‘Direction’.

In general, Motion Events describe those activities which present progression in space and/or in time. In addition, an external Co-event represented by the Motion Event that most often bears the relation of Manner or of Cause to it.

All these cognitive semantic units can be seen in the following verses:
In (9) and (10) Verses, ‘Yusuf’ functions as the Figure, ‘some land and the well’ as the Ground. The activity or motion in both Verses، اطْرَح وَأَرْضًا (V:9)‘cast him out’، وَأَلْق وهِ فِي غَيَابَتِّ الْج ب (V:10)‘throw him down’، express Paths (respectively, a path and a site). The finite verbs in these verses express location, while those are in (V. 93)، اذْهَب وا بِّقَمِّيصِّي هََٰذَا فَأَلْق وه عَلَىَٰ وَجْهِّ أَبِي ‘Go with this my shirt, and cast it over the face of my father’ and (V: 100)، وَرَفَعَ أَبَوَيْهِّ عَلَى الْعَرْشِ ‘And he raised his parents high on the throne.’ express the process of Motion and Path. In addition to these stages of Motion, a Manner is expressed in (V:9) and (V:10), while a Cause is expressed in (V:93) and (V:100).

Regarding Motion Event-frames, Talmy (2000a) points out that the notion of Event-frame represents a set of conceptual elements and interrelationships evoked together or co-evoke each other to lie within or constitute an Event-frame, while the elements that are conceived of as incidental lie outside the Event-frame (p. 259). To realize the framing event, Talmy (1991) stipulates five types of domain schematization that the main event represents as follows: a. an event of motion or location in space, b. an event of contouring in time (aspect), c. an event of change of constancy among states, d. an event of correlation among actions, e. an event of fulfillment or confirmation in the domain of realization (p.482).

The following Verses below illustrate the six components of Motion Events of framing event and co-event, namely Figure, Ground, Path, Motion, Manner and Cause, and they characterize the motion event-frame. According to Talmy (1985, p. 61), and (2000b p.26), Motion and Figure are not inseparably associated with each other. In Verses below, the italic verbs cast، طْرَح / put، جَعَل / throw، أَلْق / remained do not just refer to movable something but also describes the Manner of the movement. It is certain that a Motion Event to be occurred, something must have caused the moving object to start moving, i.e. the Cause.
Accordingly, these six cognitive components are essential in the conceptual structure of a Motion Event. Figure (5) provides a set of Verses to illustrate how all six components can be expressed in fairly simple language of the Holy Qur’an in surah Yusuf.

As the table below shows, ‘Yusuf, the drinking cup, and Yusuf’s brothers’ function as Figures. ‘Some land, saddle-bag, the bottom of the well, prison, as Ground in the Verses. The Motion component is expressed in these verbs: cast, put, throw refer to a ‘true’ motion, whereas ‘remained’ refer to the special case of zero-motion, i.e. locatedness. Path is rendered by prepositions out, down denoting a real course through space whereas into, in denoting a stable location in space. Finally, the reference to the two components Manner and Cause is incorporated in these finite verbs. Here ‘cast ... out’, and ‘throw...down’ indicate the manner of the movement, while put... (into) and “remained (in)” denote the cause.

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| Genuine’ Motion | "(Yusuf’s brothers)/ cast him/ out/ to some land, (V: 9)" | "(Yusuf’s brothers / throw /him down/ to the bottom of the well, (V: 10)"
| Locatedness | “He (Yusuf) / put the drinking cup/ into/ his brother’s saddle-bag, جعل السقية في رخل (V: 70) أخيه" | “(Joseph)/ remained/ in/ prison a few (more) years, فلبث في السجن بضعة سنين (V: 42)"

Table 1 Verses illustrating the six components of motion events (framing event and co-event).
5.5 Manner of Motion Events as Reflected in Surah Yusuf

Manner of motion events describes motion that conveys a concept of manner or means of motion. They give information about the concrete movement of motion as the following verses:

وَقَالَ الْمَلِّكَ إِلَيْهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ أَرْجِحُ إِلَى رَبِّكَ فَاسْأَلْهُ مَا بَالَ الْنِسَوَةِ اللَّتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ

And the king said, "Bring him to me." But when the messenger came to him, [Joseph] said, "Return to your master and ask him what is the case of the women who cut their hands. Indeed, my Lord is Knowing of their plan."

وَجَاءَ إِخْوَةُ يوُسُفُ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنَكَّرُونَ

And the brothers of Joseph came [seeking food], and they entered upon him; and he recognized them, but he was to them unknown.

These motion verbs reflect the manner of motion either the manner of bringing or entering, i.e. forward motion. Moreover, they are combined with an explicit directional phrase (forward movement) such as the verbs *Bring him to* (V:50), and *entered upon* (V:58).

Accordingly, these motion verbs can be functioned in different constructions than path verbs. They convey the notion of the transmission from one participant to another (bringing Yusuf to the king (V:50)), or this may be the same participant, i.e. the participant whose ‘self’ is divided into the acting self and the acted upon self, as in Verse 50). The messenger who returns (the acted upon self) is, at the same time, the messenger himself who came to Yusuf’ (the acting self) as the iterative verb return indicates that an action is /was repeated (Kudrnáčová 2008, 10).
5.6 Windowing of Attention Through Motion Event-Frames

Windowing of Attention, i.e. focusing of attention, according to Talmy (2000a), is a cognitive process with which languages can place a linguistic form of a coherent referent situation into the foreground of attention by the explicit mention of that form while placing the remainder of that situation into the background of attention by omitting mention of it. He also identifies the following five types of Event-frames: motion event-frames, causation event-frames, cyclic event-frames, participant-interaction event-frames and interrelationship event-frames (pp. 257-259). The specific function of Windowing of Attention becomes clearer when all spatial adverbials contained in the below verse.

أَفَلَمْ يَسِّير وا فِّي الَْْرْضِّ فَيَنظ ر وا كَيْفَ كَانَ عَاقِّبَةُ الْذِّينَ مِّن قَبْلِّهِّمْ وَلَدَارُ الْْخِّرَةِّ خَيْرٌ لِّلَّذِّينَ اتَّقَوْا أَفَلََّ تَعْقِّل ونَ (109:V).

“So have they not traveled through the earth and observed how was the end of those before them? And the home of the Hereafter is best for those who fear Allah; then will you not reason?”

While the first spatial adverbial (through the earth/يَسِّير وا في الأرض) is seen as evoking the whole Path component of the Motion Event-frame, the second and third spatial adverbials (before them/من قَبْلِّهِّمْ ? And the home of the Hereafter is best for those who fear Allah من قَبْلِّهِّمْ وَلَدَارُ الْْخِّرَةِّ خَيْرٌ لِّلَّذِّينَ اتَّقَوْا) are regarded as explicit specifications of the Path component to attracting attention to its start and final points.

Applying Talmy’s Motion-event analysis, some parts of the following verse can readily be identified as a representation of the components of the Motion Event Frame. This is shown in the table (2), and figure (5) below. To give a more elaborate description of a travel situation as projected in (V:109).
Table 2 Realization of major Event-frame components

Figure (5) below shows that path-windowing is achieved by obviously using linguistic terms that refer to certain elements of the Path. Conversely, if a conceptual element that is part of the event-frame is not clearly referred to, it is backgrounded by gapping, such as Co-events ‘causation event-frames’, and ‘interrelationship event-frames’. On the addressee’s side one may assume that, given sufficient context, the gapped elements of an event-frame can always be reconstructed and understood.

Figure 5 Schematic representation of positional types of windowing

Figure (5) shows that there is a specific function of the positional types of windowing. This specific function becomes clearer when it includes all three implied spatial adverbials a-specific initial place (Mecca/ implied disbeliever people ), b-unspecific medial place (some land), and c-specific final place (The former losers’ place) contained in (V:109). While the through the earth is perceived as evoking the whole Path component of the Motion Event-frame, the other two
windows (specific initial place and unspecific medial place are regarded as implicit specifications of the Path component drawing attention to its initial and final points. Among them is the initial adverbial which provides incidental information about the time at which the event took place, and therefore lies outside the event-frame. This cognitive process of foregrounding demarcates certain stages of the Event-frame.

As the analysis in Figure (5) shows, several semantic cognitive components are expressed in this verse. Besides the agent ((Implied disbeliever people) and the four components of the main aforementioned Motion Event-frame, two additional elements, namely Cause observed how was the end of those before them? and Manner traveled through/، are incorporated in it. On top of that, two attentional windows are opened on the medial Some land and the final directions Former losers’ place of the Path.

5.7 Path Verbs as Reflected in Surah Yusuf

Path verbs cover all verbs which incorporate the direction of the movement in a motional spatial sense. According to Talmy (2000b), They are used as main verbs in the representation of Motion events...they have progressively come to have their main occurrence as second-position elements following a Manner/Cause-conflating verb (p.89). The meaning of those verbs includes a particularization of the direction of motion, even in the absence of an overt directional complement (Levin, 1993, p.263).

Path verbs provide information about a specific direction of motion in order to lexicalize the result of the event, whereas Manner of motion events lexicalize the type of the process leading to the result, (Rappaport Hovav and Levin cited in Kudrnáčová, 2008, p. 9). Talmy (1985, 2001a, 2001b) lists twenty path verbs that are genuinely part of the English vocabulary: exit, enter, ascend, descend, cross, pass, circle, leave, advance, proceed, approach, arrive, depart, return, join,
separate, part, rise, near, follow (Talmy, 2001b, p. 52). In addition, Levin (1993) lists the following verbs as members of the category of path verbs: advance, arrive, ascend, ?climb, come, ?…etc. (p. 100).

To differentiate between Path verbs Motion events, it can be deduced that path verbs concern the way of different perceptions of movement information. To direct the addressee’s attention to the final position of the moving object, e.g. Return to/ ارجع إلى in Error! Reference source not found. (V:50) below, where the most important information is where they return. whereas, the addressee’s attention in a motion event does not only direct to the path, but also to the physical movement of the motion.

وَقَالَ الْمَلِّك  ائْت ونِّي بِّهِّ فَلَمَّا جَاءَه  الرَّس ول  قَالَ ارجِّعْ إِّلَىَٰ رَبِّكَ ... (V:50)

"And the king said, "Bring him to me." But when the messenger came to him, [Joseph] said, "Return to your master..."

The manner of motion also makes the agent of the motion part of the scene (Kudrnáčová 2008, 46). This can be clarified by the manner of motion of the verb Come out/ اخرج (V:31):

وَقَالَت اخرج علَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَه نَّ وَق لْنَ حَاشَ لِلَِِّّّّ مَا هََٰذَا بَشَرًا إِّنْ هََٰذَا إِّلََّ مَلَكٌ كَرِّيمٌ (V:31)

“… and said [to Joseph], "Come out before them." And when they saw him, they greatly admired him and cut their hands and said, "Perfect is Allah! This is not a man; this is none but a noble angel."

Also, the manner of motion verb Come out provides information about the concrete type of the motion and also brings Yusuf closer to the women implying mental and/or physical state of motional sense.

In general, the semantics of Path verbs is different significantly from the semantics of Manner of motion events because they require a spatial grounding to specify the motion of an entity’s positions with reference to a spatial reference point. By analyzing the Path verbs categories expressed in Surah Yusuf, it is obvious that they are divided into a semantic motional sense as laid out below. Levin (1993) provides the bulk of path motion verbs.
5.7.1 Source and Goal verbs

According to Fawley (1992), the Source symbolizes the origin of the movement while the Goal symbolizes its destination (p. 170). Analyzing the Path verbs expressed in surah Yusuf into semantic categories, their semantic components are divided into grouping laid out below.

a- Source Verbs

"...and said [to Joseph], "Come out before them."

"They said, "O our father, indeed we went racing each other and left Joseph with our possessions ..."

He said, "You will not receive food that is provided to you except that I will inform you of its interpretation before it comes to you. That is from what my Lord has taught me. Indeed, I have left the religion of a people who do not believe in Allah, and they, in the Hereafter, are disbelievers.

...So I will never leave [this] land until my father permits me or Allah decides for me, and He is the best of judges.

And when the caravan departed [from Egypt], their father said, "Indeed, I find the smell of Joseph [and would say that he was alive] if you did not think me weakened in mind."

As can be seen from verses above, when it comes to the Source path verb (V: 31), it is used with a semantically preposition in Arabic (عَلَى-out). The same verb can be used with different prepositions such
as (example, brought it out from (V.76), and took me out of (v.100). the source verb departed

Verses (V:17), (V:37) and (V:94) are used without a semantically preposition in Arabic. (V:17), the verb can be used with different prepositions such as (when they are used in the motional sense.

The analysis of possible combinations of these Source path verbs with various spatial prepositions in Arabic reveals that exit (come) can appear with spatial prepositions, while leave/ can appear either bare or in combination with motional preposition to give motional sense. The path verb depart appears bare, but implicitly can be understood in combination with from.

**b. Goal Verbs**

“...and said, "Enter Egypt, Allah willing, safe [and secure]."

فَلَمَّا أَن جَاءَ البَشِّيرُ أَلْقَا هُوَ عَلَىَٰ وَجْهِهِ فَارْتَدَّ بَصِيرًا ...

\(\text{V:96}\)

And when they entered upon Joseph, he took his brother to himself..."
“And when the bearer of good tidings arrived, he cast it over his face, and he returned [once again] seeing…”

As can be seen from verses above, these goal verbs can appear either bare or in combination with motional prepositions to give motional sense. The verb *enter/دَخَلَ* is used often with some semantically motional prepositions in Arabic such as ‘*with, مع / from, من / on, upon, عَلَيْ, into, إلى, في‘’. Also, the verb *arrive/جَاء* is used often with some semantically motional prepositions in Arabic *in / at إلى* as reflected in verses (36-58-67-69). However, this Goal path verbs can be used in Arabic without spatial preposition (V:99), and (V:96).

### 5.7.2 Lowering and Elevation verbs

#### a. Lowering Verbs

The lowering path verbs can appear either bare or in combination with motional prepositions to give motional sense. The verb *sent it down/أَنْزَلْ* is used often with some semantically motional prepositions in Arabic such as *from, من / down, إلى / upon, على...etc.*

إِّنَّا أَنزَلْنَاه ق رْآنًا عَرَبِّيًّا لَّعَلَّك مْ تَعْقِّل ونَ (2:V)

“Indeed, we have sent it down as an Arabic Qur'an that you might understand.”

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَل وا وَارِّدَه مْ أَدْلَىَٰ دَلْوَه  ... (V:19)

“And there came a company of travelers; then they sent their water drawer, and he his bucket”.

The lowering path verb *let down/أَنْزَلْ* can appear bare one.

#### b. Elevation Verbs.

The elevation path verb *raise/رَفَع* takes a semantically motional spatial preposition *upon/على* in motional sense as illustrated in (V:100).

وَرَفَعَ أَبَوِيْه عَلَى الْعَرْش  ... (V:100)

And he *raised* his parents upon the throne…
5.7.3 Continuation and Approaching Target verbs

a. Continuation Verbs.

وَكَأَيْنَ مَنْ أَيْنَ في السَّمَاوَاتِ والأَرْضِ يَمْرُونَ عَلَيْهَا وَهُمْ عَنْهَا مَعْرَضُونَ (V:105)

“And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away”.

Continuation verb in (V:105) *pass over* can take a semantically motional preposition *over*.

b. Approaching Target Verbs

The verbs in the Approaching Target category can take a semantically motional preposition as in (V:71) or they can only appear without a preposition. The verbs in the Approaching Target category express the meaning of a certain distance from the target as follows in verses (60) and (71).

فَإِّن لَّمْ تَأْت ونِّي بِّهِّ فَلََّ كَيْلَ لَك مْ عِّندِّي وَلََ تَقْرَب ونِّ (V:60)

“But if you do not bring him to me, no measure will there be [hereafter] for you from me, nor will you approach me.”

قَالْوا وَأَقْبَل وا عَلَيْهِّم مَّاذَا تَفْقِّد ونَ (V:71)

“They said while approaching them, "What is it you are missing?"

وَلَمَّا فَصَلَتِّ الْعِّير  قَالَ أَب وه مْ إِّن ِّي لَْجِّد رِّيحَ وَلَوْلََ أَن تَفْقِّدُونَ (V:94)

“And when the caravan departed [from Egypt], their father said, "Indeed, I *find* the smell of Joseph [and would say that he was alive] if you did not think me weakened in mind.”
5.7.4 Merger and Division verbs

a. Merger verbs.

Depending on the context and sense, the following Merger verbs can either combine with a preposition or not as the following Merger verbs illustrate in verses (38, 69, 76, 108,)

وَاتَّبَعْتُ مَلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقِبَ... (V:38)

“And I have followed the religion of my fathers, Abraham, Isaac and Jacob.

وَلَمَّا دَخَلَ وا عَلَى يُوسَفَ فَآوَىَٰ إِلَيْهِ أَخَاهُ قَالَ إِنَّمَا كَانَ لِيَأْخَذَ أَخَاهُ فِي دِينِ الْمَلِّكِ إِلَّا أن يَشَاءُ اللَّهُ... (V:76)

“Thus did We plan for Joseph. He could not have taken his brother within the religion of the king except that Allah willed.

قَالَ هَذَهُ سَبِيلِي أَن أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَن أَتَبَعَنِّي ... (V:108)

Say, "This is my way; I invite to Allah with insight, I and those who follow me "

b. Division verbs

The Division verbs in this category appear without a motional preposition as reflected in verses (17, 80, 94).

قَالُوا یَا أَبَانَا إِنَّا ذُهْبْنَا نَسْتَبِّقُ وَتَرَكْنَا يُوسَفَ عِندَ مَتَاعِنَا ... (V:17)

They said, "O our father, indeed we went racing each other and left Joseph with our possessions ..."

فَلَنْ أَبْرَحَ الْرَّضْ عِتْيَ إِذْنَ لِي أَبِي أَوْ يَحْكُمُ اللَّهُ لِي وَهُوَ خَيْرُ الْخَاَمِمِينَ (V:80)

“So I will never leave [this] land until my father permits me or Allah decides for me, and He is the best of judges.
“And when the caravan departed [from Egypt] ..."

5.7.5 Circular verbs.

Significantly, The Circular verbs category in verses (46,50,62,63,81) exhibit circular motional sense. they can appear in combination with the preposition to/الي and the only exception is that when it comes last as in (V: 62).

( V: 46) 

“... that I may return to the people; perhaps they will know [about you].”

( V: 50) 

“... [Joseph] said, "Return to your master and ask him what is the case of the women who cut their hands. Indeed, my Lord is Knowing of their plan." 

( V: 62) 

And [Joseph] said to his servants, "Put their merchandise into their saddlebags so they might recognize it when they have gone back to their people that perhaps they will [again] return."

( V: 63) 

“So when they returned to their father, they said, "O our father, [further] measure has been denied to us...."

( V: 81) 

“Return to your father and say, "O our father, indeed your son has stolen...” (Appendix A: illustrates the distinctive features of characterizing Motion Events (p. 25).
5.8 Types of Path Verbs Reflected in Surah Yusuf

There are three types of Path Verbs function as Figure as follows: a) open paths, b) closed paths, and c) Fictive paths.

Firstly, the open path type is a path whose beginning point and ending point are at different locations in space. In other words, it is a one-way movement from one point to another. Schematically this path can be imagined as shown above in Figure (7).

Secondly, the closed path which is the same as the open one, except that this path is imagined as a circular movement. In other words, the starting and the final point of closed path correspond at the same location in space. A linguistic illustration of this type of path in different positions is given in Figure (8). The starting and the final point of this closed path echo at the same location in space explicitly mentioned. It is represented by the person at whom the imperatives Return and bring (V.88) are directed.

Table 3 Illustration of closed path-windowing (adapted from Talmy 2000/I: 268).
Moreover, in (V.50) below, the official person probably starts out from the prison, moves to the Monarch and returns to the prison, thus completing a circular path.

"فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِّعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالَ النَّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدَيْهِنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ (50: V)

And the king said, "Bring him to me." But when the messenger came to him, [Joseph] said, "Return to your master and ask him what is the case of the women who cut their hands. Indeed, my Lord is Knowing of their plan."

Thirdly, Fictive path is static uses of dynamic locative schemas of an analogy to some cases of locative relations that are normally understood as unmoved through time involving an imaginary path (Ungerer and Schmid, 1996, p.224). The following Verse illustrates this Fictive path:

"قَالَ ابْنْفِقِّد صَوَاعٍ أَلْمَلِكَ وَلَمْ يَجِدْ بِهِ حَمْلٍ بَعِيرٍ أَنَا بِهِ زَعِيمٌ (V:72)

"We are missing the king`s tumbler (measure); and whoever comes up with it shall have a camel`s load; and for that I am a (sure) guarantor."

The addressee can imagine further that at the time of the officials’ saying king`s tumbler, صَوَاعٍ أَلْمَلِكَ and a camel`s load, حِمْلٍ بَعِير. They describe what is missed and what is the reward. One convenient way of doing this is to refer to some salient point in the reward to specify the relation between the king`s tumbler and the reward to whoever finds it. Using this strategy, the officials connect the missed king’s tumbler to the camel’s load as the main locative relation in this verse regarding this connection as a prime example of a static predicate, it lends itself to an alternative interpretation in terms of a Fictive path describing the access to the object the reward in question. This can best be seen when someone puts themselves in the position of the language addressees having taken in the verse, they respond by first directing their mind’s eye to the reference point (the tumbler) and then constructing a mental, or Fictive
path for a camel’s load، حمل بعير. It is at the end of this Fictive path where they think the tumbler may be placed inside a camel’s load.

Conversely, this verse can be analyzed as an instance of the Motion Event-frame, it can also investigate the cognitive process of Path-windowing is at work. With this goal in mind, this verse provides a list of possible ways of describing the event as shown in (Figure 7). Comparing the event in Figure (7) to the description of the Fictive Path above, one important point with Fictive Path windowing, i.e. the order of the linguistic constituents sometimes follows the direction of the Path. To show this, the maximal windowing along a Fictive Path (2.a + b + c in Figure 7) comparing to the maximal windowing order of Event frames along an analogous ‘real’ Path, as exemplified by the Verse (V: 72), Go Bring the king’s tumbler and have the reward.

As Talmy (2000a) points out, this Fictive Path may be gapped when “its identity is generally provided by the context or by convention (p.269)”. The below (V:71) and (V:72) clarify these other factors external to the Event-frame:

"They said while approaching them, "What is it you are missing? They said, we are missing the measure of the king. And for he who produces it is [the reward of] a camel's load, and I am responsible for it."

<table>
<thead>
<tr>
<th>Table 4 Illustration of Fictive path-windowing (based on Talmy, 2000/I, p 269).</th>
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<tbody>
<tr>
<td>1. Single windows:</td>
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<tr>
<td>a: initial windowing</td>
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<tr>
<td>b: medial windowing</td>
</tr>
<tr>
<td>c: final windowing</td>
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<tr>
<td>2. Combined windows:</td>
</tr>
<tr>
<td>a + b: initial and medial windowing</td>
</tr>
<tr>
<td>a + c: initial and final windowing</td>
</tr>
<tr>
<td>b + c: medial and final windowing</td>
</tr>
<tr>
<td>a + b + c: maximal windowing over</td>
</tr>
</tbody>
</table>
Concluding the discussion of fictive paths, attention drawn to the two windowing variants in Figure (8), where the main reference point (a load of food) is omitted or gapped (1.b: It is the king’s tumbler, and 2.b + c: It is the king’s tumbler It is a camel 's load whoever comes up with it). the element (food) can only be gapped when ‘its identity is generally provided by the context or by convention’ as Talmy points out (2000a, p.269).

5.9 Causal-chain windowing

The notion of causation and causal chains deals with the second type of windowing, which involves Causal-Chain Event-frames. This type of Event-frame offers a semantic analysis of the verb ‘kill, die, and cast...out’ as in (V:9) and (V:101):

اقْتُلُوا يُوسَف أو اطْرَحُوهُ أَرْضًا … (V:9)

Kill Joseph or cast him out to [another] land…"

تَوَفِّي مُسْلِمًا وَأَلْحِّقْنِي بِّالصَّالِّحِينَ (101:V)

Cause me to die a Muslim and join me with the righteous."

These above italic verbs are classified either as ‘non-causative’ (e.g. die) in (V: 101), or ‘causative’ (kill, cast...out) in (V: 9) (Friedrich Ungerer and Hans-Jörg Schmid 2006, P.226). Talmy (1976) argues that different degrees of causation exist as follows:

1- Events caused by other events that do not involve animate beings (= ‘event-causation’ as (V: 89) shows.

فَلَمَّا دَخَلُوا عَلَيْهِ ِّيَا أَيُّهَا الْعَزِّيْزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُّزْجَاةٍ فَأَوْفِ لَّنَا َتَوَفِّي مُسْلِمًا وَأَلْحِّقْنِي بِّالصَّالِّحِينَ (88:V)

So when they entered upon Joseph, they said, "O 'Azeez, adversity has touched us and our family, and we have come with goods poor in quality, but give us full measure and be charitable to us. Indeed, Allah rewards the charitable."
In this verse, the *adversity* is caused by the seven dreadful years which do not involve animate beings.

2- Events whose outcome is caused, but not intended, by a person (= ‘author-causation’ as (V: 42) illustrate:

وَقَالَ لِلَّذِّي ظَنَّ أَنِّي نَاجِ مَنْهَمَا الْأَذْكُرُ مَنْ ذَكَرْنِي عَنْ زَيْكَ فَآسَىَ السَّيِّئُ مَنْ ذَكَرْ رَبِّي فَلِيَ السَّجْنِ بِضَعْ سِنِينَ (42:V).

And he said to the one whom he knew would go free, "Mention me before your master." But Satan made him forget the mention [to] his master, and Joseph remained in prison for several years.

The outcome of not mentioning him to his lord is caused by *oblivion* which is not intended, by the saved person.

3- Events whose outcome coincides with the agent’s intention (= ‘agent-causation’, as the following (V:15) shows:

فَلَمَّا ذَهَب وا بِهِ وَأَجْمَعَ وا أَن يَجْعَل هُمْ فِي غَيَابَتِ الْجَبِّ وَأَوْحَيْنَا إِلَيْهِ لَتْنَبِّئُه م بِأَمْرِ هِ ذَٰلِكَ وَه مْ لَا يَشْعَرُونَ (15:V).

“So when they took him [out] and agreed to put him into the bottom of the well, But We inspired to him, "You will surely inform them [someday] about this affair of theirs while they do not perceive [your identity]."

A cognitive analysis of *agent-causative* sense, ‘i.e. with an agent who intentionally causes the action with a definite goal in mind’ consists of the following sub-events as (V:15) below illustrate:

1. The agents (Yusuf’s brothers) made up their minds to throw Yusuf into

the bottom of the well.

2. So they did move their hands to seize Yusuf.

3. Yusuf was put him into the bottom of the well.

4. Yusuf made contact with the bottom of the well.
5. Yusuf settled down to the bottom of the well.

These five complex sequences as sub-events indicate that each sub-event is based on the next by a causal relation. The following table shows the stages of causal event-frames:

<table>
<thead>
<tr>
<th>Stages of causal Event-Frames</th>
<th>فلما ذهبو به وأجمعوا أن يُشعروه في غياب الجَبَلِ وأوحينا إلىهِ لِتُنَبِّئنَّهم بِأَمْرِهِمْ هَٰذَا وَهُمْ لَا يُشْعَروُونَ (15 V: (</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Agents intended to act</td>
<td>1. The agents made up their minds to throw Yusuf into the bottom of the well.</td>
</tr>
<tr>
<td>2. Agents set off in motion and thereby initiated the causative event</td>
<td>2. So they did move their hands to grasp Yusuf.</td>
</tr>
<tr>
<td>3. Medial subevent(s) which are causally related to each other (optional)</td>
<td>3. Yusuf was put into the bottom of the well.</td>
</tr>
<tr>
<td>4. Penultimate subevent = immediate cause of final result</td>
<td>4. Yusuf made contact with the bottom of the well.</td>
</tr>
<tr>
<td>5. Final resulting subevent= agent’s intended goal</td>
<td>5. Yusuf settled down to the bottom of the well.</td>
</tr>
</tbody>
</table>

Table 5 The stages of causal event-frames (adapted from Talmy 2000/I: 272).

The structure of the causal-chain event-frame can be outlined by Talmy (2000a), as follows:

1- stage 1 (the agents) and stage 5 (the final result) are windowed for attention because these two stages answer the two most important questions ‘Who initiated the event? and ‘What happened?’

2- the medial stages are gapped.
3- the link between the intention (stage 1) and its realization (stage 5) in an agent-initiated causal event seems to be so strong that the two stages ‘feel seamlessly linked’.

4- the missing parts between them hardly reach the level of awareness. Regardless of the starting agent and the concluding result, the penultimate event (stage 4) is certainly the most significant aspect in a causal-chain event-frame, because it refers to the immediate cause of the final result (p. 276).
<table>
<thead>
<tr>
<th>Motion Verb Classes</th>
<th>Forward Movement</th>
<th>Indiscriminating Movement</th>
<th>Backward Movement</th>
<th>Inhibiting</th>
<th>Directed Movement</th>
<th>Social Interaction</th>
<th>Upward and Downward Movement</th>
</tr>
</thead>
<tbody>
<tr>
<td>semantic Properties</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>approach</td>
<td>أَقْبَلَ</td>
<td>cast out</td>
<td>طَرَح</td>
<td>avert</td>
<td>imprison</td>
<td>look out for</td>
<td>encounter</td>
</tr>
<tr>
<td>bow</td>
<td>خَرَ</td>
<td>play</td>
<td>نَبَتَ</td>
<td>broughht out</td>
<td>استشرج</td>
<td>follow</td>
<td>أَثَّرَ</td>
</tr>
<tr>
<td>bring around</td>
<td>أَتْتَ</td>
<td>put... into</td>
<td>جُذِّبَ</td>
<td>depart</td>
<td>فصلت</td>
<td>يَخَاطَ</td>
<td>هُوَتَ</td>
</tr>
<tr>
<td>come</td>
<td>نَجَّة</td>
<td>throw... into</td>
<td>أَلْفَي</td>
<td>go back to</td>
<td>زُجَّ</td>
<td>يَدْهَبَ</td>
<td>سَعُدَة</td>
</tr>
<tr>
<td>enter</td>
<td>نَخَل</td>
<td>tear</td>
<td>نَذَرَ</td>
<td>Leave</td>
<td>زُهِبَ</td>
<td>مَرَ</td>
<td>أنَّئَتِ</td>
</tr>
<tr>
<td>returm to</td>
<td>أَلْقَبَنَ</td>
<td>return</td>
<td>نَذَرَ</td>
<td>race</td>
<td>أَزْسَلَ</td>
<td>إِسْتَبْقَا</td>
<td></td>
</tr>
<tr>
<td>turn away</td>
<td>تُوَلَّى</td>
<td>dangle</td>
<td>يَصِير</td>
<td>send</td>
<td>نَسْنِّي</td>
<td>يَسِير</td>
<td></td>
</tr>
</tbody>
</table>

| Movemen t           | +                | +                          | +                 | -           | +                | +                 | +                            |
| Transitio n         | +                | +                          | +                 | -           | +                | +                 | +                            |
| Strength            | -                | +                          | -                 | -           | -                | ±                 | ±                            |
| Rapid               | ±                | ±                          | -                 | -           | ±                | ±                 | ±                            |
| Upward Movemen t    | -                | -                          | -                 | -           | -                | -                 | +                            |
| Downwar d Movemen t | -                | ±                          | -                 | -           | -                | -                 | +                            |
| Forward Movemen t   | +                | -                          | -                 | -           | +                | ±                 | ±                            |
| backward Movemen t  | -                | ±                          | +                 | -           | -                | -                 | -                            |
| Height              | -                | -                          | -                 | -           | -                | -                 | ±                            |
6. Conclusion

This study tackles the cognitive semantics perspective and the notion of an image schema as the basic carrier of meaning. In cognitive semantics, the focus has been on spatial and visual aspects of image schemas as the word *wolf/*الذئب. The meanings of such words depend on functional properties, which, in turn, relate to the actions involved. The cognitive strategy of image schema of the lexical item *wolf/*الذئب, which is simply based upon mental representation of social events, created by previous experiences based on expectations about the addressee’s thinking and feeling. Because this image shapes or is shaped by cognitive categories stored at the mind to invoke universal conceptual pictures underlying verbal patterns. So, the nature of the relation between conceptualizations and language remains complementary and Sensory perception one. Furthermore, image schemas explain the interface between the embodied and the conceptual domain as well as the Sensory kinetic features.

The study shows that most prevalent kind of image schema occurs in lexical items that let us imagine settings, objects, agents, and actions. These are an inherent part of any pictorial representation that unfolds before the mind’s eye. Settings, objects, agents, and actions are understood as dynamic experiential formations. For example, the addressee may imagine feelings of jealousy, sadness, anger, fear, pleasure, psychological, emotional, and behavioural side via these linguistic items.
Manner of motion and Path of motion events expressed throughout the selected verbs from surah Yusuf via four components:

1) Figure: the physical object whose path is being characterized; 2) Ground: the physical object which has the function of a reference point with respect to which the Figure’s Path or site is characterised; 3) Motion: the process of activation which consists of the transition of the Figure in relation to the Ground; and 4) Path: the path along which the Figure moves in relation to the Ground. Path is obligatory, but Manner is optional component. Throughout this study, there is a division within the category of motion verbs into path verbs expressing the Path of motion, and manner verbs expressing the Manner of motion. Both Path and Manner verbs often appear together to reflect the Motion event as conflating and complementary events to present an overall picture of Motion Events in the Surah Yusuf. The verbs analyzed through their uses and functions represent the basic axis of this study to exhibit the greatest degree of conceptualization. Path and Manner verbs represent a pattern of category bearing stronger components of conceptual meanings to the notions of path and manner verbs.

Moreover, Motion and Path events are effective in detecting absent meanings of movement in the Holy Qur’an through surah Yusuf. The movement is a defining action for these Events. The significance of these Events is divided between the types of movements that exist, such as “progressive and regressive movements, circular and random movements, and top to bottom movements”. Actual verbal indicators such as ‘approach/أَقْبَلَ, come/أْتِّي or arrive جَاء’. The meanings of these motion verbs fluctuate between the modes of movement, whether initial or intended, but the literal indicators ‘prepositions or particles’ that are adjacent to these verbs result in the manner of movement of the verb, i.e. come to/يَأْتِّي the movement that is directed by the pointer out movement is a preliminary that shows how to ‘come’, which is a preliminary arrival, unlike motion verbs such as ‘came out/أُخْرِجَ, come upon/نَتَقَبَلْنَاه’ which deviate from the direction from the beginning to an intended destination.
The effectiveness of Motion and Path verbs project in the above analysis either result verbs such as (e.g., arrive, come, enter), or manner verbs such as (e.g., throw, go, race) to specify a direction of motion. The meaning components specified and entailed in all uses of such verbs are effective in detecting absent meanings of movement expressing the Path of motion and the Manner of motion.

All in all, three basic findings are synergistically detected in this study. The first finding is that in the underlying conceptual organization of the Holy Qur’an language, there is a major inclusive type of Motion Events. These Events compose of certain kinds of simple events in certain relationship to describe the expression of motion. The second finding is that the framing event can be seen to encompass as many as five distinct types of events: motion event-frames, causation event-frames, cyclic event-frames, participant-interaction event-frames and interrelationship event-frames. The third finding is that languages fall into two typological categories on the idea of where they typically express the schematic core of the framing event, verb-framed languages like Arabic, or satellite languages like English language.

In conclusion, this approach provides a perspective of cognitive semantic view of how real-world situations are processed in our mind and are rendered linguistically as conscious significance.
Endnotes
V: verses
The sign <> stands for ‘correlates with’.
* this asterisk means there is an additional element as a holistic image schema.

References
Chun, I. L. (2017). Figure and Ground Schemas: Applying Cognitive Linguistics to teaching English prepositions through Visual Aids. University of Hong Kong, Hong Kong.


