

Motion Events in The Holy Qur'an: “ Surah Yusuf ” a Model: A Cognitive Semantic Approach

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ABSTRACT

Cognitive Semantics is a sub-field of linguistics. It is a relatively 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 linguistic aspects, including Motion Events in the Holy Quran (Surah Yusuf) from a cognitive semantic perspective. In addition, this perspective sheds light on the importance of mental abilities such as image schemas, figure and ground relationships, Motion and Path Events. Motion Events play an instrumental role in the semantic structure of this type of verbs, revealing some fascinating aspects of meaning construction in the Holy Qur'an. This study also reveals that the semantic network around these verbs extends beyond the process of delivering to perceptual and conceptual delivery. Accordingly, verbs of motion provide information about the manner of movement in which a path is delineated. This study pinpoints the structure of basic conceptual categories, such as Events, Entities and Processes inside language. As a result, some motion and path events are used to explain how language in the Qur'an reflects the common conceptual structures that emerge from semantic cognition processes within some Verses.

ARTICLE INFO

Received

2020-09-02

Accepted

2020-11-27

Keywords

Cognitive linguistics;
image schemas;
Figure and Ground,
motion events,
path verbs and
manner verbs

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1. 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. As such, lexical items refer to a concept in the mind based on such experiences as an encyclopedic knowledge of that entity or relation. 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 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 significant 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). As a result, the purpose of this study is to shed more light on this category of verbs. Frawley (1992) divides these verbs into four principal classes, namely: *acts*, *states*, *causes*, and *motion* (p.140). Therefore, the purpose of this study is to investigate the last-mentioned class, the *motion*.

2. Review of Literature

Many studies have been conducted on cognitive linguistics including the Holy Qur'an. However, no studies are conducted on a large scale 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 across different cognitive approaches.

Tenny, C. (1995) studies how semantic and pragmatic information interact in aspectual verb meanings by examining the interaction of motion verbs. It focuses on the concept of dividing verb meanings into two types based on their aspectual properties. Differences between the two kinds of information can be seen in both the nature and the degree to which they are connected to encyclopedic world knowledge.

Al-Khaldi, A, Y. (2014) tackles the metaphorical concept "Life is Water" in the Holy Qur'an using a cognitive-semantic approach. In this study, the Holy Qur'an is analyzed through conceptual metaphor theory. A framework for this study was adapted from conceptual metaphor theory (Lakoff & Johnson 1980)..

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. Moreover, it asserts that the inclusive account to be presented is critically based and dependent on cognitive dimensions that humans possess independently of their ability to use language.

Vukanović B, M. & Memišević, A. (2014) investigate the subject of English path verbs. The analysis focuses on the semantic and syntactic properties of these verbs, specifically, Comparative-Contrastive English-Croatian verbs and the (im)possibility of selecting a prepositional phrase for them

Chun, I. L. (2017), applies a study on *Figure and Ground Schemas as a cognitive linguistics approach to introducing English prepositions with visual aids*. In this paper, the study aims at clarifying the relationship between language and mind in order to raise the research question: 'How do the Figure/Ground schemas in our mind and its relation to expressions in linguistic structure lead to understanding *a situation through prepositions?*'

3. Objectives of the Study

The purpose of this study is to achieve the following objectives:

- 1- To recognize the impact of image schemas through Motion Events on both perception and conceptualization of the real world.
- 2- To analyze the manner and Path of Motion Events expressed throughout the selected verbs from surah Yusuf.
- 3-To identify the effect of Motion Events in detecting hidden meanings of movement in the Holy Qur'an through surah Yusuf.

4. Questions of the Study

Given the above objectives, 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?

5. 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 by human mind to generate perceptual and conceptual representations of motion and path events. 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 are related to Cognitive Linguistics and complement one another.

6. Rationale of the Study

This study is significant because it analyzes how a 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. It aims to unravel the cognitive semantic strategies implicit in the core meanings of motion and path verbs.

7. Results and Discussions

This section provides the data collected to explain the significance of the results of the study.

7.1 Image Schemas

Image schemas are introduced by Lakoff (1987), Lakoff and Turner (1989) and Johnson (2013). Lakoff (1987) defines 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:

1- Orientational schemas like ‘in–out’, ‘inside–outside’, ‘front–back’ as well as the ‘container–contained schema, the ‘part–whole’ (or ‘whole–part’) and the ‘path’ schema.

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\diamondmotion’[†]), ‘cause\diamondeffect’, ‘purpose\diamondgoal’ and ‘presence\diamond 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, 2013, pp. 119-120).

An image schema is a habitual structure of our perceptions, behaviors, and motor operations that provides coherence and structure to our experience, including perceptual, emotional, linguistic, and cognitive dimensions (Johnson 2013: xiv, xvi). These image schemas are derived from early sensorimotor processes and therefore constitute the conceptual and perceptual building blocks in the Holy Qur'an. The image schemas weaved in surah Yusuf represent a whole image schema through conceptualization of perception and encyclopedic representation. Within this surah, the following stages occur: the dream revelation,

Yusuf being thrown down into the depths of the well, seducing the wife of al-'Azeez to him, the prison events, Yusuf's narrative with al-'Azeez of Egypt, taking his brother, giving his father second sight, having his entire family there, 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. In surah Yusuf, most verbs are image-creating verbs or indicative of ideophones. Through their ability to create visualized image schemas, motion verbs can create vivid representations of the real world that have sensory effects.

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

قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ (V:137).

[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."

According to cognitive semantics, patterns in our minds that store the meanings of words are of the same type. Due to their nature of being perceived, seen, heard, and touched, these words are tangible. As the word wolf الذئب is heard in this verse, the perception of its meaning directly corresponds to the concept of a wolf in the mind. Mental classifications of different animals include a schema for how a wolf looks, sounds, smells, and preys. As Jackendoff (1983) puts it, this schema encapsulates the meaning of the word wolf in cognitive semantics. As our cognitive patterns are linked to our perceptual mechanisms, directly or indirectly, meanings are reflected in our bodily interactions (pp. 16-18).

In this context, the image schema of the concept ‘wolf’ is analyzed and functioned locationally and configurationally. 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. The concept is also concerned with the relationship between semantic representations (the wolf) as cognitive semantic concepts in the mind and the world in which these representations occur as a 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 of ‘the wolf’ may be associated with different attributes (1) An aggressive, rapacious, or destructive person; (2) An amorous man with forward, direct, and zealous attentions towards women. In this culture, the metaphor +a person is a wolf+ has an interpretation entirely different from one culture to another. This is 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 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 predatory animal.

7.2 Figure and Ground Locative Relation

Figure is a shape or qualities such as structure and coherence, having form or contour lies in front of the Ground which extends behind it. Moreover, the Figure is called ‘Trajectory’, 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’/ أعلى، أسفل، خارج، أسفل) in verb-particle constructions. This relationship provides an integrated description including a starting point, a core, and a schema that can be considered as a 'central' schema, Burgmann’s (1981), Lakoff’s (1987) and Lindner’s (1982). The following verbs in Verses (V:31), and (V:76) illustrate this reciprocal relationship:

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكًا وَأَتَتْ كُلَّ وَاحِدَةٍ
مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ ... (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."

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ . (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*, اخْرُجْ عَلَيْهِنَّ (V: 31)", "*brought it out*, اسْتَخْرَجَهَا مِنْ (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)”

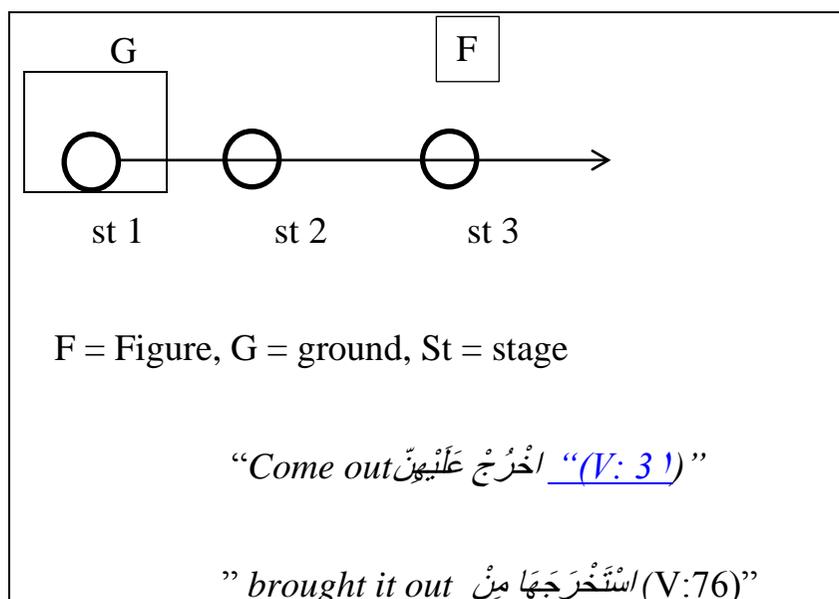


Figure 1 Central image schema for ‘out’.

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 represents a distinct temporal stage of this process. Moving from phase to phase, the Figure follows a path. The path of *Yusuf* in (V:31) and the king's tumbler in (V:76) can be identified as Figures, whereas Al-'Aziz's room or *Yusuf*'s brother baggage can be identified as 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'. Using the schema 'out', the Figure is moved from within the boundaries of the Ground to a location where the Ladies are, or where Yusuf is. 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 في وَأَلْقُوهُ / fell down or bowed to / وَخَرُّوا لَهُ' 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:

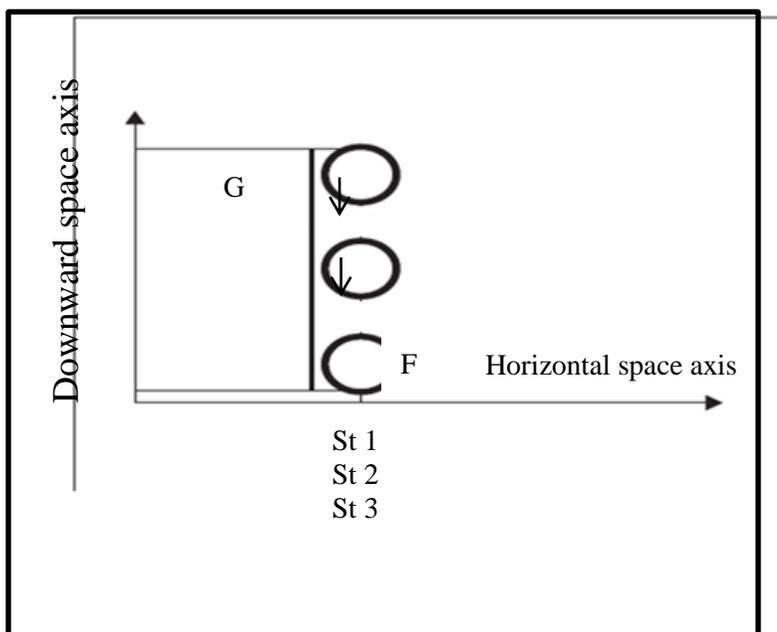
قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ
(V:10).

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 أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا. (V:100).

And he *raised* his parents high *on (up)* the throne (of dignity), and they *fell to their knees in prostration* 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 في وَأَلْقُوهُ / fell down لَهُ وَخَرُّوا لَهُ' (V:10/V:100). The addressee is only interested in the downward dimension that is involved. This rather abstract notion of the 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:



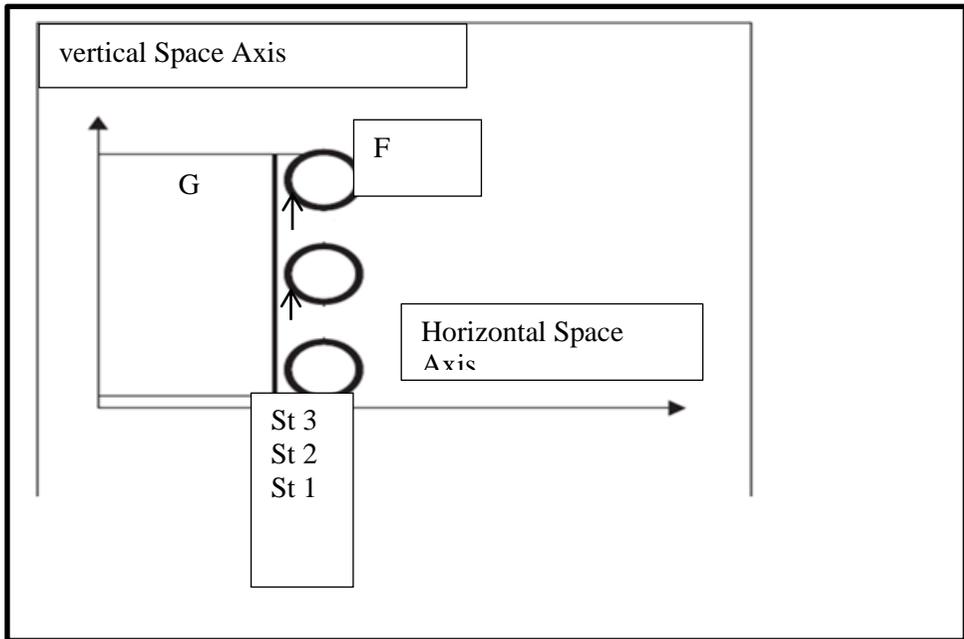
'throw him down وَالْقُوَّةُ فِيهِ (V: 10).

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 *يَأْتِقِطُهُ* / raised ... high on *رَفَعَ*' (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 line (abstract notion) in the diagram even where it is specified as in 'picked up *يَأْتِقِطُهُ* / raised ... high... on *رَفَعَ*'. The addressee's focus is only on the vertical dimension 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 considers the relationship between these three stages to account for specific meanings or uses in order to specify specific components of a schema regardless of how it is constructed in general terms (Talmy, 2000a, p. 247). The following diagram illustrates these three stages and their interrelations:



He will be *picked up* *يَأْتِقِطُهُ* / He *raised* his parents high *on (up)* the throne

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ V: 11)/ (V: 101).

Figure 3 Central schema for ‘up’

7.3 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*, اجْعَلُوا ... فِي / *remain... in* فِي. With these finite verbs, the preposition *into* and the related preposition *in* are used to clarify the motion. Consequently, the following verbs and prepositions illustrate both *summary scanning* and *sequential scanning*.

وَدَخَلَ مَعَهُ السَّجْنُ فَنِيَّانِ ... (V:36)

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

وَقَالَ لِفَتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ ... (V: 62)

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

فَأَبِثَّ فِي السَّجْنِ بِضْعَ سِنِينَ ... (V:42)

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

The italic finite verbs and their prepositions above scan each stage in a sequential or a summary manner. These processes are characterized by a certain relationship between 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 *enter* دَخَلَ.

According to the illustration of *into* in diagram (b) (V: 62), this image schema reflects the result and not the temporary stages of motion generated by sequential scanning. In the

mental process of the addressee, the various positions of the mobile Figure along the path are added up and projected into a movable image schema. In diagram (b), the configuration of small circles depicts 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*, قَلِبْتُ 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.

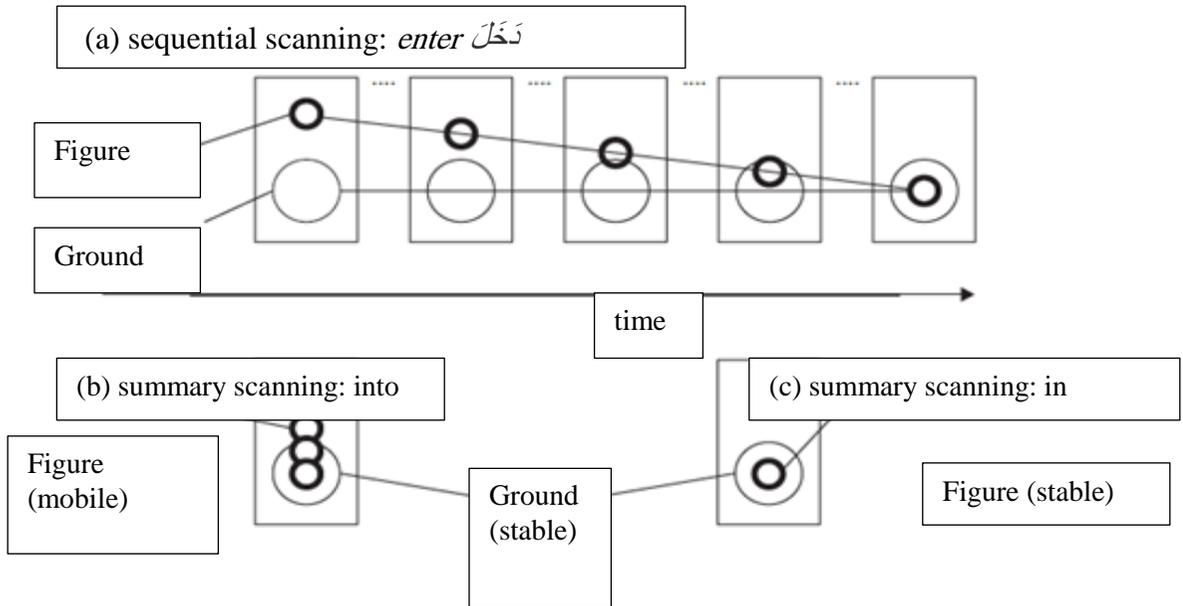


Figure 4 Sequential and summary scanning: *enter*, *into* and *in* (adapted from Langacker 1987a: 144, 245).

7.4 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 of a Motion Event, the first of which is one object, called the Figure, moving or located with respect to another, called

Ground. In relation to the Ground object, the Path tracked, or site occupied by the Figure object. The term motion refers to the presence of motion within an event and the process that activates it in relation to cause and manner (p. 25). As a result, a Motion Event is composed of the following elements:

- A. *Figure*: an object or entity in motion;
- B. *Ground*: the object in relation to which the Figure moves or a reference point;
- C. *Path*: the trajectory of movement of the Figure;
- D. *Motion*: the actual movement or orientation of something; and
- E. Co-event: an activating process that relates motion to a manner or cause.

In Talmy (2000b), the path element is expressed in two ways depending on where in a sentence it is expressed: Verb-framed languages (V-languages), which encode the path element inside the verb, and Satellite-framed languages (S-languages), which encode the path element outside the verb (p. 117).). As Slobin (2004) points out, the path in V-languages is conflated with motion verbs, and the path in S-languages is a "satellite" of that verb (p.17).In light of this, Arabic language can be called Verb-framed language such as the Arabic verbs ‘enter...(into), *أَنْزَلَ/سَلَّمَ*/send...down/أَنْزَلَ’. 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 combined into 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 *أَدْخَلَ*, *رَفَعَ*, *خَرَجَ*,

, (*نزل* (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): *نُهِبْنَا نَسْتَبِقًا*, literally *we went racing*. In manner of motion, a verb describes a category of discrete motion, such as running, walking, racing, travelling, moving, going, etc. In a path of motion, the direction of movement is indicated: into, out of, down, upon, etc. The two concepts "manner and path of motion" can be encoded in the verb as part of its main meaning or as a particle associated with the verb (a satellite).

To analyze 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' symbolizes the Ground, to expresses the Path, and 'race' indicates 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 a Motion Event whose manner or cause is primarily related to it.

The following verses demonstrate all of these cognitive semantic units:

In Verses (9) and (10), Yusuf is the Figure, while 'some land and the well' are the Ground. The activity or motion in both Verses *'طَرَحُوهُ أَرْضًا'* (V:9), *cast him out*, and *'throw him down'* *وَالْقَوَّةَ فِي الْجُبِّ* (V:10), symbolizes Paths (respectively, a path and a site). The finite verbs describe location in these verses; however, those are found in (V. 93), *'Go with this my shirt, and cast it over the face of my father'* *أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي* (93) and (V: 100) *'And he raised his parents high on the throne'* *وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ* express the Motion and Path process. Along

with these stages of Motion, (V:9) and (V:10) express a Manner, and (V:93) and (V:100) express a Cause. Specifically, Talmy (2000a) suggests that the concept of an Event-frame refers to a set of conceptual elements and interrelationships that are evoked together or co-evoked, and that they constitute or lie within or constitute an Event-frame, while incidental elements lie outside of it (p. 259). Talmy (1991) stipulates five types of domain schematization that the framing event represents: 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*, طَرَحَ / *put*, جَعَلَ / *throw*, أَلْقَى / *remained* دَلَّيْتُ do not just refer to movable something but also describes the Manner of the movement. It is certain that for a Motion Event to occur, something must have caused a moving object to start moving, i.e. the Cause.

Accordingly, the conceptual structure of a Motion Event is dependent on these six cognitive components. 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' يُوسُفُ , the drinking cup السَّقَايَةَ , and Yusuf's brothers إِخْوَةُ يُوسُفَ function as Figures. 'Some land' أَرْضًا , saddlebag رَحْلِي , the bottom of the well غَيَابَتِ الْوَيْبِ , prison, السِّجْنِ as Ground in the Verses. The Motion component is expressed in these verbs: *cast* طَرَحَ , *put* جَعَلَ , *throw* أَلْقَى refer to a 'true' motion, whereas 'remained' دَلَّيْتُ 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, *أَطْرَحُوهُ*, and ‘throw...down *أَلْقَوْهُ*’ indicate the manner of the movement, while *put...(into) جَعَلَ* and “remained (in) *أَبَيْتَ*” denote the cause.

	Figure Motion Path Ground	Figure Motion Path Ground
Genuine' Motion	"(Yusuf's brothers)/ cast him/ out/ to some land, <i>أَطْرَحُوهُ أَرْضًا</i> (V: 9)"	"(Yusuf's brothers / throw /him down/ to the bottom of the well, <u><i>أَلْقَوْهُ فِي غِيَابَتِ الْجُبِّ</i> (V: 10)</u> "
Locatedness	"He (Yusuf) / put the drinking cup/ into/ his brother's saddle-bag, <u><i>جَعَلَ السَّقَايَةَ فِي رَحْلِ أَخِيهِ</i> (V: 70)</u> "	"(Joseph)/ remained/ in/ prison a few (more) years, <u><i>فَأَبَيْتَ فِي السِّجْنِ بضعَ سِنِينَ</i> (V: 42)</u> "
	Manner	Cause

Table 1 Verses illustrating the six components of motion events (framing event and co-event).

7.5 Manner of Motion Events as Reflected in Surah Yusuf

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

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ
النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ (V:50).

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 يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ (V:58).

And the brothers of Joseph came [seeking food], and they *entered* upon him; and he recognized them, but he was unknown to them. These motion verbs describe the manner of motion, i.e. the method of bringing in or entering. Moreover, they are combined with an explicit directional phrase (forward movement) such as the verbs *Bring him to/ ائْتُونِي بِهِ* (V:50), and *entered upon/ فَدَخَلُوا عَلَيْهِ* (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).

7.6 Windowing of Attention Through Motion Event-Frames

Windowing of Attention, i.e. focusing of attention, according to Talmy (2000a), is a cognitive process that languages employ to place linguistic forms of a coherent referent situation in front of our attention by explicitly referring to those forms, while omitting the rest of that situation from our attention. There are five types of Event-frames, which Talmy (2000a) identifies, motion event-frames, causation event-frames, cyclic event-frames,

participant-interaction event-frames, and interrelationship event-frames (p. 257-259). In the following verse, all spatial adverbials contribute to the explanation of Windowing of Attention.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ (V: 109).

“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/ فِي الْأَرْضِ*) is seen as evoking the whole Path component of the Motion Event-frame, the second and third spatial adverbials (*before them/ مِن قَبْلِهِمْ*? And *the home of the Hereafter is best for those who fear Allah/ (مِن قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا*) are regarded as explicit specifications of the Path component to attract attention to its start and final points. Applying Talmy’s Motion-event analysis, some parts of the following verse may 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).

Figure (participant-interaction event-frames)	Motion (motion event-frames)	Path (cyclic event-frames)	Ground
(Implied disbeliever people)	Travel/ يَسِيرُوا	through/ فِي	the earth/ الْأَرْضِ

Table 2 Realization of major Event-frame components

Figure (5) below shows that path-windowing is achieved through the use of linguistic terms that refer to certain

elements of the Path. In contrast, where an element that is part of an event-frame is not clearly referred to, it is obscured by gapping, such as in Co-events 'cause-event frames', and in '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.

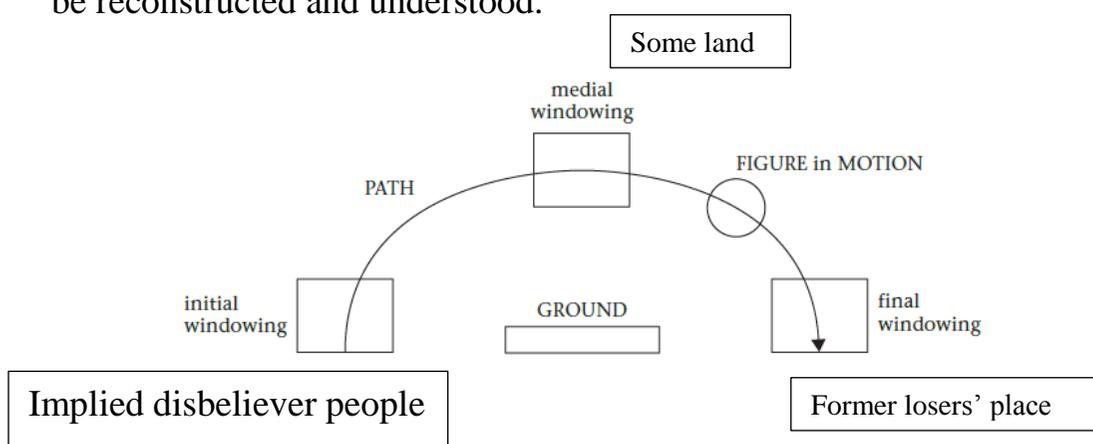


Figure 5 Schematic representation of positional types of windowing

Figure (5) shows that there is a specific function of the positional types of windowing. As shown in (V:109), this specific function becomes clearer when it includes all three implied spatial adverbials: a-specific initial place(Mecca/ implied disbelievers), b-unspecific medial place(some land) and c-specific final place(the former losers' place). While the *through the earth* *في الأرض* 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?* *فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ* and Manner *traveled through/ يَسِيرُوا*, are incorporated in it. On top of that, two attentional windows are opened on the medial land and the final directions *Former losers' place* of the Path.

7.7 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), The use of these verbs is generally applied to motion events...they are now most commonly seen as second-position elements following a manner/cause-conflating verb (p.89). Levin (1993) states that those verbs convey a particularized direction, even in the absence of an explicit complement (p.263).

Path verbs provide information about a specific direction of motion in order to lexicalize the result of the event, whereas, in terms of motion events, they define the type of process that led to the result. (Rappaport Hovav and Levin cited in Kudrnáčová, 2008, p. 9). As Talmy (1985, 2001a, 2001b) points out, there are twenty genuinely English path verbs: *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). Path verbs can be distinguished from Motion events by the way they regard different ways of perceiving movement information. To direct the addressee's attention to the final position of the moving object, e.g. *Return to/ أَرْجِعْ إِلَيَّ* (V:50) below, where the most important information is *where they return*. In contrast, in a motion event, the addressee's attention is

focused not only on the path, but also on the motion's physical properties.

وَقَالَ الْمَلِكُ انْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَيَّ 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/ اُخْرُجْ* (V:31):

وَقَالَتْ اُخْرُجْ عَلَيْنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ... (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."

Additionally, the way the verb *Come out* is used provides information on the specific motion and brings Yusuf closer to the woman, suggesting a mental and/or physical condition. In general, the semantics of Path verbs differ significantly from that of Manner of motion events. This is because they require a spatial grounding in order to specify the motion of an entity's position with reference to a spatial reference point. By analyzing the Path verbs categories expressed in Surah Yusuf, it can be seen that they represent motion in a semantic way as explained below. Levin (1993) provides the bulk of path motion verbs.

7.7.1 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 groupings laid out below.

a- Source Verbs

وَقَالَتْ اُخْرِجْ عَلَيَّوْنَ ... (V:31) .

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

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا ... (V: 17) .

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

...إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ (V: 37) .

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.

...فَلَنْ أُبْرِحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ (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.

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُون (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." 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 (عَلَيَّ -out). The same verb can be used with different prepositions such as (الى- من- عن- ب- في) (for example, (إِذْ) استَخْرَجَهَا مِنْ, brought it out from (V.76), and (إِذْ) أَخْرَجَنِي مِنْ 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 (فى- على- من- الى) 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) / اُخْرِجْ can appear with spatial prepositions, while

leave/ تَرَكْتُ and *أَبْرَحَ* can appear either bare or in combination with motional preposition to give motional sense. The path verb *depart* *فَصَلَ* appears bare, but implicitly can be understood in combination with *from*.

B. Goal Verbs

وَدَخَلَ مَعَهُ السَّجْنِ فَنَيَّانِ ... (V: 36) .

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

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ . (V:58)

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

وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ ... (V: 67)

“And he said, "O my sons, *do not enter from* one gate but *enter from* different gates...”

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَىٰ إِلَيْهِ أَخَاهُ ... (V: 69)

“And when they *entered upon* Joseph, he took his brother to himself...”

... وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ آمِنِينَ ... (V:99)

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

فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْفَاهُ عَلَىٰ وَجْهِهِ فَارْتَدَّ بِصِيرًا ... (V: 96)

“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 them a motion sense. The verb *enter/ دَخَلَ* is used often with some semantically motional prepositions in Arabic such as ‘*with*, *مع* / *from*, *من* / *on*, *upon*, *enter/ دَخَلَ* into, *في*, *إلى*’. Also, the verb *arrive/ جَاءَ* 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).

7.7.2 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*/ *أُنزِلَ* is used often with some semantically motional prepositions in Arabic such as from, *من* / down, *الى* /upon, *على*...etc.

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ (V: 2).

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

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَنْذَلْنَاهُ دَلْوَةً ... (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*/ *أَنْذَلْنَاهُ* can appear bare one.

b. Elevation Verbs.

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

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ ... (V: ١٠٠).

And he *raised* his parents upon the throne...

7.7.3 Continuation and Approaching Target verbs

A. Continuation Verbs.

وَكَايْنٍ مِّنْ آيَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ (V:105)

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

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

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 category "approaching the target" express the meaning of a certain distance from the target as follows in verses (60) and (71).

فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرُبُونِ (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.”

قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَآذَا تَفْقَدُونَ (V:71).

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

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُونِ (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.”

7.7.4 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 مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ ... (V:38)

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

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَى إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ (V:69).

And when they entered upon Joseph, he *took* his brother *to* himself; he said, "Indeed, I am your brother, so do not despair over what they used to do [to me]."

كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ 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.

قُلْ هَذِهِ سَبِيلِي ۚ أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ... (V:108) .

Say, "This is my way; I invite 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 يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا ... (V:17) .

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

... قُلْ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّىٰ يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ
الْحَاكِمِينَ (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.

وَلَمَّا فَصَلَتِ الْعِيرُ ... (V: 94) .

“And when the caravan *departed* [from Egypt] ...”

7.7.5 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/إلى and the only exception is that when it comes last as in (V: 62).

...لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ (V:46).

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

... قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي
بِكَيْدِهِنَّ عَلِيمٌ (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."

وَقَالَ لِفِتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ (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."

فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ. ... (V: 63)

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

ارْجِعُوا إِلَىٰ أَبِيكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ ... (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).

7.8 Types of Path Verbs Reflected in Surah Yusuf

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

Firstly, an open path is one whose beginning and ending points are at different locations. In other words, it is a one-way movement from one point to another. Schematically this path can be imagined as illustrated 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 ending of a 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.

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ ... (V:87)

O my sons, go and find out about Joseph and his brother and despair not of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people."

1. Single windows:

- | | |
|--|----------------------------|
| a: initial windowing
place from which you | – * return to the
came. |
| b: medial windowing
<i>news.</i> | – <i>pursue their</i> |
| c: final windowing | – <i>Bring them here.</i> |

2. Combined windows:

- | | |
|---|--|
| a + b: initial and medial windowing
place from which you | – return to the
came
and <i>pursue their</i> |
| <i>news.</i> | |
| a + c: initial and final windowing
place from which you | – return to the
came <i>and bring</i> |
| <i>them here.</i> | |
| b + c: medial and final windowing
<i>and bring them</i> | – <i>pursue their news</i>
<i>here.</i> |
| a + b + c: maximal windowing over
from which you | – return to the place
came <i>and bring</i> |
| the Path whole
<i>them here and bring</i> | <i>them here.</i> |

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 ارْجِعْ إِلَيَّ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ (V: 50)

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."

Three, fictive path is a static interpretation of dynamic locative schemas in relation to some cases in which locative relations are normally understood as unmoved through time involving an imaginary path (Ungerer and Schmid, 2013, p.224). The following verse illustrates this Fictive path:

... قَالُوا نَفَقْدُ صُوعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا 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*, *صُوعَ الْمَلِكِ*, and *a camel`s load*, *حِمْلُ بَعِيرٍ*. They describe what is missed and what is rewarded. 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 considering this connection as a prime example of a static predicate. This interpretation lends itself to a Fictive path describing the path to the object *the reward* outlined in 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*, *جَمَلٌ بَعِيرٍ*. It is at the end of this Fictive path where they think *the tumbler* may be placed inside a *camel's load*.

In contrast, this verse can also be analyzed as an example of Motion Event-frame using Path-windowing cognitive process. With this goal in mind, this verse provides a list of possible ways of describing the event as shown in (Figure 7). Comparing Figure (7) to the description of the Fictive Path above, one significant point is that the order of 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 following (V:71) and (V:72) clarify these other factors external to the Event-frame:

قَالُوا وَأَقْبِلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ (٧١) قَالُوا نَفَقْدُ صَوَاعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ جَمَلٌ
بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ (V: ٧٢)

"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."

1. Single windows:

- | | |
|----------------------|--------------------------------|
| a: initial windowing | -It is something missed. |
| b: medial windowing | -It is the king's tumbler. |
| c: final windowing | *It is a camel 's load whoever |

comes up with it.	
2. Combined windows:	
<p>a + b: initial and medial windowing It is the</p>	<p>It is something missed king's tumbler.</p>
<p>a + c: initial and final windowing It is a camel</p>	<p>It is something missed 's load whoever comes up with it.</p>
<p>b + c: medial and final windowing It is a camel 's</p>	<p>It is the king's tumbler load whoever comes up with it.</p>
<p>a + b + c: maximal windowing over It is the</p>	<p>It is something missed king's tumbler It is a camel 's load of food whoever comes up with it.</p>

Table 4 Illustration of Fictive path-windowing (based on Talmy, 2000/I, p 269).

Concluding the discussion of fictive paths, attention is 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).

7.9 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):

(V:9) ... أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا ...

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

(V:101) ... تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

"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 2013, P.226). Talmy (1976) argues that there are different degrees of causation, as follows:

- 1- Events caused by other events that do not involve animate beings (= 'event-cause') as

(V: 89) shows.

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ
مُرْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ (V 88).

So, when they entered upon Joseph, they said, "O 'Azeez, adversity has touched us and our family, and we have come with low-quality goods, 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 لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ
فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ (V:42).

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 ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيَابَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ . (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 lowered into the well.
4. Yusuf made contact with the bottom of the well.
5. Yusuf settled down to the bottom of the well.

There is a causal relationship between each of these complex sequences as sub-events. Causal event-frames can be categorized as follows:

<p>Causal event-frames stages</p>	<p>فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَن يُجْعَلُوهُ فِي غِيَابَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ (V:15)</p> <p>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]."</p>
<p>1. Agents intended to act</p>	<p>1. The agents made up their minds to throw Yusuf into the bottom of the well.</p>
<p>2. Agents set off in motion and thereby initiated the causative event</p>	<p>2. So they did move their hands to grasp Yusuf.</p>
<p>3. Medial sub event(s) which are causally related to each other (optional)</p>	<p>3. Yusuf was put into the bottom of the well.</p>
<p>4. Penultimate sub event = immediate cause of final result</p>	<p>4. Yusuf made contact with the bottom of the well.</p>
<p>5. Final resulting subevent= agent's intended goal</p>	<p>5. Yusuf settled down to the bottom of the well.</p>

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 are hardly reach the level of awareness. Regardless of the starting agent and the concluding result, the penultimate event (stage 4) causal chain event frames which are most relevant when they refer to determining the immediate cause of the final outcome (p. (Appendix A: The distinctive features characterizing Motion Events).

Motion Verb Classes semantic Properties	Forward Movement		Indiscriminating Movement		Backward Movement		Inhibiting		Directed Movement		Social Interaction		Upward and Downward Movement	
	approach	أقبل	cast out	طرح	avert	صرفت	imprison	يُسجن	look out for	تَحَسَّن	encounter	التقى	raise	رَفَع
	bow	خَر	play	لعب	brought ...out	استخرج	possess ... exclusively	استخلص	follow	اتبع	nestle	أوى	send...down	أنزل
	bring ... around	أنت	put... into	جعل	depart	فصلت	surround	يُحاط	go	ذهب	seduce	هيت	dangle	أدلى
	come	يُجاء	throw ...into	ألقى	go back to	رجع			join	لحق				
	enter	دخل	tear	قد	Leave	برح ذرا			pass	مر				
					return to	انقلب - ردت			race	استبقا				
					turn away	تولى			send	أرسل				
									travel... through	يسير				
Movement	+		+		+		-		+		+		+	
Transition	+		+		+		-		+		+		+	
Strength	-		+		-		-		-		±			
Rapid	±		±		-		-		±		±			
Upward Movement	-		-		-		-		-		-		+	
Downward Movement	-		±		-		-		-		-		+	
Forward Movement	+		-		-		-		+		±			
backward Movement	-		±		+		-		-		-			
Height	-		-		-		-		-		-		±	
Returning	-		-		+		-		-		-		-	
positioning	+		-		-		+		+		+		+	
indirecting	-		±		-		-		-		-		+	

(Appendix A: The distinctive features characterizing Motion Events).

8. Conclusion

This study tackles cognitive semantics and image schemas as fundamental carriers of meaning. It has been shown that cognitive semantics has put much emphasis on visual and spatial aspects of image schemas, such as the word wolf **الذئب**. Meanings of these words depend on their functional properties, which in turn are related to their actions. Cognitively, the image schema of the lexical item wolf is simply based upon a mental representation of social events, created by past experiences based on expectations about how the addressee is feeling and thinking. Because this image shapes or is shaped by cognitive categories stored in the mind to invoke universal conceptual pictures underlying verbal patterns. Conceptualizations and language are complementary and based on sensory perception, so the relationship between them remains complementary. Furthermore, image schemas provide insights into the interface between the embodied and conceptual domains as well as sensory kinetic features.

According to the study, lexical items that describe contexts, objects, agents, and actions are the most common type of image schema. The mind's eye perceives them as part of any pictorial representation. Objects, settings, agents, and actions can be 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.

The following four components describe the manner and path of motion events portrayed throughout surah Yusuf: 1) Figure: the physical object whose path is being characterized; 2) Ground: the physical object that serves as a reference point with respect to which the Figure's Path or site is characterized; 3) Motion: the process by which a Figure is activated by changing its position relative to the Ground; and 4) Path: the path in which the Figure moves in relation to the Ground. Manner is an optional component, but Path is an essential component. In this study, motion verbs are divided into path

verbs that express the path of motion, and manner verbs that express the manner of motion. Both Path and Manner verbs are frequently found together to represent Motion Events as conflating and complementary events to give a comprehensive picture of Motion events in Surah Yusuf. Through their uses and functions, verbs are evaluated in this study to demonstrate the highest 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. These events are defined by their movement. 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/يَأْتِي or arrive/جَاء'. The meanings of these motion verbs fluctuate between 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/يَأْتِي 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/أَخْرَج, come upon/تَأْتِيهِمْ' which deviate from the direction from the beginning to an intended destination.

The effectiveness of Motion and Path verbs projected 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. Using these meaning components, it is possible to detect missing meanings of movement expressed by the Path and Manner of motion in all usages of these verbs. In this study, three fundamental findings are found synergistically. One of the first findings of the study is that Motion Events are a critical component of the Holy Qur'an linguistic structure. There are certain kinds of

simple events that are associated with a certain kind of motion. A second finding is that a framing event might encompass different types of events, including motion events, causation events, cyclic events, participant-interaction events, and interrelationship events. Finally, languages can typically be categorized into two typological groups based on the way that they express the schematic core of the framing event: verb-framed languages such as Arabic, or satellite languages such as English. In conclusion, this approach provides a cognitive semantic understanding of how real-world situations are processed in our brain and are rendered linguistically as conscious significance.

Endnotes

V: verses

The sign $\langle \rangle$ stands for ‘correlates with’.

* This asterisk means there is an additional element as a holistic image schema.

<http://el-quran.com/translate-12-2.html/> English - Sahih International Sorah Yusuf (Joseph) - Verses Number 111. Accessed on 23 August 2018.

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