

## دور السياق التركيبي في العدول الدلالي للصيغة الصرفية في اللغة العربية الفصحى: نظريّة قواعد البناء

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### الملخص

تهدف هذه الدراسة إلى البحث في إتساع المعنى الدلالي في اللغة العربية الفصحى (القرآن الكريم أنموذجًا) الناتج عن تغيير الصيغة الصرفية. إذ تستقر الدراسة كيفيةً إمكانية تحويل المعنى الأساسي لصيغة صرفية معينة إلى معنى أو معانٍ ثانوية أخرى، متبنيةً نظرية قواعد البناء (CxG). وتهدف الدراسة إلى التحقق من خصوصية كل من اللغة والتركيب. وقد حُددت هذه الدراسة في تحليل تغيير الصيغة الصرفية للفاعل إلى معنى المفعول أو المصدر لتشمل معنيين أحدهما يُظهره الصيغة والأخر يُظهره السياق؛ مما أدى إلى توسيع المعنى الناتج عن الوظائف المتعددة لهذه الصيغة. وتوصلت الدراسة بناءً على ما جاء في تفاسير القرآن الكريم إلى أن النص القرآني يمكن المعنى الرئيس في صيغة صرفية أن يتحول إلى معنى ثانوي، دون تفضيل أي من المعنيين على الآخر. وهذا بدوره يمهد الطريق إلى تحويل النص إلى نص آخر ذي مستوى عالٍ من البلاغة.

وقد أظهرت النتائج أن توسيع المعنى في هذه الصيغة كان ناتجاً عن عوامل بلاغية كالإيجاز والاختصار. وبالرغم من وعي اللغويين العرب بخصوصية التركيب، وجد الباحثون أن هذا الوعي لم يكن ملاحظاً إلى حد كبير في ترجمات التركيب نفسها؛ مما يثبت أن مترجمي القرآن الكريم لم يهتموا بخصوصية كل من التركيب واللغة في هذا الجانب.

**الكلمات المفتاحية:** قواعد البناء، خصوصية التركيب، خصوصية اللغة، توسيع المعنى، الصيغة الصرفية

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**The Role of the Syntactic Context in Meaning Widening via Altering Morphological Formulas in Classical Arabic: A Construction Grammar Approach**

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**Abstract**

The present study attempts to investigate the semantic widening of meaning in Classical Arabic (i.e., the Quran) that results from altering morphological formulas. It examines how a primary meaning of a particular morphological formula may be transformed into a secondary meaning. It adopted the Construction Grammar (CxG) approach to examine both language and construction-specificity. The study is limited to analyzing how the alternation of a subjective morphological formula in an objective or a verbal noun morphological formula can broaden semantics due to the multifunctional nature of this form. The findings showed that Quranic text enables the meaning of primary linguistic morphological formula to be transformed into secondary semantics without favoring one over the other. This paves the way for transferring the text to a higher level of eloquence.

The results show that widening meaning in these formulas is motivated by an economic factor: brevity or/and summation. Although Arab linguists are cognizant of construction specificity, the researchers found that this is not, to a great extent, notable in the translations of the same constructions; hence, language specificity is not apparent in the major discussion of the article.

**Keywords:** Construction Grammar; Construction Specificity; Language Specificity; Meaning Widening; Morphological Formula.

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### 1. Introduction:

Meaning widening refers to the one or more semantic senses within the same or another conceptual domain that are added to the primary semantic sense of a linguistic item <sup>(1)</sup>. In Classical Arabic (CA), the same linguistic item may designate more than one sense, combine two or more senses in the same linguistic expression for brevity or summation, and does not require the existence of a verbal presumption to guarantee meaning widening<sup>(2)</sup>. However; this process requires a special linguistic or philological background to comprehend, read, or understand a particular old piece of literature <sup>(3)</sup>.

The meanings of words may waver, structure, evolve, or be lost and forgotten. Meaning change is everywhere and words are not immune from it “even elements of the vocabulary that one would think are conceptually the most basic, and hence the least likely to shift, can change their meaning”<sup>(4)</sup>. This evolvement is a positive aspect of language. The new changes are usually extensions of the basic idea of the linguistic item by which a concept or an idea of the same thing is formed, with the tendency toward more abstraction or conceptualization<sup>(5)</sup>.

In Arabic, the new derived word becomes highly conceptualized, reflecting the original sense of the old word. In this study, the main focus will be on the way in which the same particular linguistic morphological formula (i.e. standard subjective morphological formula) in the Quran is used to function as other morphological formulas (i.e. verbal noun, and/or objective case) to convey variable senses that are conceptually related. Meaning widening that is attributed

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(1) Esseesy, Mohssen, "Semantic extension" *Encyclopedia of Arabic Language and Linguistics*, Brill, Boston, vol. 4, 2009, 164-169.

(2) al-Samiraī, Fadhil, *Al-jumlah Al-‘Arabiah wa alm ‘ana*, Dar Ibn Hazim, Beirut, 2000.

(3) al-Bader, Yousuf , "Polysemy and semantic change in the Arabic language and dialects," *Zeitschrift für Arabische Linguistik* , 2017, vol. 66, p.78.

(4) Riemer, N, *Introducing Semantics*, Cambridge University Press, Cambridge, 2010.

(5) Stetkevych, Jaroslav, *The modern Arabic literary language: lexical and stylistic developments*, , Georgetown University Press, Washington DC, 2006, vol. 6.

to the alternation of the morphological formulas is regulated by the context (i.e. linguistic, emotional, cultural, or situational), the absence of a verbal presumption, and the non-favoring of a one semantic possibility over another<sup>(1)</sup>. The example below which will be elaborated more in (6) explains how the subjective morphological formula (*rādytin*) has been semantically altered to designate the sense of an objective morphological formula.

“fa-huwa fī ‘yshtin rādytin” (Al-Quran 69:21:4)

And he will be in a life of Bliss <sup>(2)</sup>

The word (rādytin) is the stem root of the trilateral verb (rādyā) translated as to be glad with, satisfied, content, and contest<sup>(3)</sup>. The Quranic Arabic Corpus (QAC) classifies the same word as an attribution for the life of the Believers in the Day of Judgement. Grammatically, it is classified as an adjective attached to a genitive feminine indefinite active participle<sup>(4)</sup>.

Arabic linguists and grammarians view (rāqytin) compatible with the subjective standard morphological formula (fā'il); it is life itself that is pleased due to meeting or coming across people who deserve living it. The construction [PREFIXED RESUMPTIVE PARTICLE + PREPOSITION + NOUN(sub) +

(1) Binmicia, Rafiqah, "al-Tawassu' u al-dalal l-syghi al-sarfiyati al-ismiyati fi al-Qur'an al-Karim: dirasatun sarfiyatun dalaliyatun", Unpublished Ph.D Thesis, University of al-Ikhwah Minturri, Qusaninah, Algeria, 2018.

(2) Wherever referred to the seven translations of the verses in the QAC (i.e. Ali 1934; Arberry 1983; Khan 1996; Pickthall 1930; Sahih 1997; Sarwar 1981; and Shakir 1993) page number is not available since the researchers are using a corpus which does not include a page number. Ali's (1934) translation of each verse is included when referred to below the transliteration of each verse. The corpus uses the (surah: verse: word) system behind the verses' transliteration in this study. All translations of QAC are available at: <https://corpus.quran.com/>

(3) Wehr, Hans, *A dictionary of modern written Arabic*, (Arabic-English), ed. J. Milton Cowan, Otto Harrassowitz Verlag, 1979.

(4) al-Zamakhsharī, Abu Al-Qasim, *Al-Kashshāf ‘an Haqaiq al-Tanzīl wa ‘Yun al-Tawīl fī Wiḍūh al-Ta‘wīl*, Dar al-Hadith, Cairo, 2012.

ADJECTIVE (active participle)] designates conceiving Life as the subject of the verb with the semantic thematic role AGENT. On the other hand, the same morphological formula is semantically conceived as an objective standard morphological formula <sup>(1)</sup>, hence; it is represented in the construction [PREFIXED RESUMPTIVE PARTICLE + PREPOSITION + NOUN(obj) + ADJECTIVE (passive participle)]. An equal conception of the construction is (radytu hadhhi alm‘yshta) translated as ‘I accept this life’. Consequently; the speaker denotes the semantic thematic role AGENT and Life is THEME <sup>(2)</sup>.

These two interpretations have been judged and approved based on phonological and semantic criteria. Phonologically, the standard Arabic subjective formula (fā‘il) refers to the doer of an action, nevertheless; it has been altered to semantically refer to the recipient of the event, and so it stands for the objective morphological formula (maf‘ūl); a technique used in Arabic for the aim of widening meaning where no meaning is favored over the other <sup>(3)</sup>.

The study aims at investigating the impact of alternating morphological formulas (i.e. the subjective formula) on meaning widening via different but related conceptions of the same word. It also aims to examine how the primary sense of a particular morphological formula may be transformed into secondary one(s). The study strives to prove language-construction-specificity in accordance with CxG theory.

The present study is significant due to the increased interest in the relationship between linguistic structure and cognition. It paves the way for a better understanding of how the alternation of particular morphological formulas may widen the meanings of words toward an appropriate conception of particular

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(1) Ibn Manzūr, Mohammad, *Lisān Al-‘arab*, 3rd edition, Dar Sadir, Bierut, 1994.

(2) al-Ḥalabī, Samin, *Al-Dur al-Masūn fī ‘ilūm al-Kitāb al-Maknūn*, eds. Ali Mu‘āid, Adel Abdel-Jawād, Jād Makhlūf, and Zakarya al-Nutī, 2nd edition, Dar al-Kutub al-‘Ilmiyah, Bierūt, 2013.

(3) al-Samirāī, *Al-jumlah Al-‘Arabiah wa alm ‘ana*, p.104.

Quranic verses cross-linguistically. Moreover, the study emphasizes the vitality of language and construction specificity in comprehending the intended senses.

## **2. Literature review:**

Meaning widening can occur diachronically and synchronically. In the diachronic dimension, words or linguistic forms collect or gather additional senses throughout time. Consequently; a change in the meaning of a word that is motivated by linguistic, social, and cultural factors can be historically traced. The accumulation of the new sense is referred to as a form of semantic elevation, causing the concrete image to become abstract, and transporting it to a conceptual level<sup>(1)</sup>. With the progress of life and intellect, we find ourselves obliged to use the old linguistic item to convey a new meaning.

The synchronic dimension implies that words or linguistic items convey new senses in the same period of time. For example, metonymy and metaphor are linguistic notions motivated by the study of rhetoric, figurative, literary, and persuasive language. Cognitive linguistics considers them the basis of most cognitive processes and operations in any language; they are cognitively real and explanatory<sup>(2)</sup>. Metonymy is the process of semantic change by which a sense is shifted into a contiguous meaning; the referents of the two senses are next to each other, and they closely relate to each other conceptually<sup>(3)</sup>. On the other hand, metaphor is based on similarity or analogy; some connections of similarities between two meanings can be found, therefore; justifying treating them as one or the other category<sup>(4)</sup>. Metaphor and metonymy are vital in

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(1) Furayḥah, Anīs, *Nahwa Arabyatin Muyssarah*, Dar Al-Thaqafah, Beirut, 1955.

(2) Riemer, Nick, *Introducing Semantics*, p. 375.

(3) Peirsman, Yves, and Dirk Geeraerts, "Metonymy as a prototypical category." *Cognitive Linguistics*, 2006, vol.17, pp. 274-275.

(4) Riemer, ,*Introducing Semantics*, pp. 377-378.

semantic change as they thoroughly examine the many possibilities of new word use, and include all the other semantic extension categories <sup>(1)</sup>.

In both dimensions, meaning widening is a natural result of using limited and fixed phonological forms to denote possibly extendable senses of words <sup>(2)</sup>, and are motivated by the idea that human cognition facilitates the extension of meaning via particular creative cognitive mechanisms. Other mechanisms are socially grounded such as euphemism and meaning conventionalization, which occurs through social interaction<sup>(3)</sup>. Meaning widening is “an increasingly conceptualized concentration of meaning in a word, without any qualifications beyond the concept” <sup>(4)</sup>.

Semantic internalization and subjectification are two tendencies of semantic change. the Tendency of semantic internalization occurs when meanings that are based in the external described situation shift to meanings which are based in the internal cognitive described situation (i.e. evaluative or perceptual)<sup>(5) (6)</sup>. In this process, words that denote mental properties are shifted from words with physical ones. On the other hand, the notion of subjectification implies “the speaker’s subjective belief, state or attitude toward the proposition” <sup>(7)</sup>.

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- (1) Nerlich, Brigitte, and David D. Clarke, "Semantic Change: Case Studies based on Traditional and Cognitive Semantics", *Journal of Literary Semantics*, 1992, vol. 20(3), pp. 216-217.
  - (2) Cruse, D. Alan, "Word meaning and encyclopedic knowledge." *Understanding the Lexicon: Meaning, Sense and World Knowledge in Lexical Semantics*, 2011, p.75.
  - (3) Esseesy, *Semantic extension*, vol. 6, p.168.
  - (4) Stetkevych, *The Modern Arabic Literary Language: Lexical and Stylistic Developments*, p.72.
  - (5) Traugott, Elizabeth Closs. "Literacy and language change: The special case of speech act verbs." *Interchange*, 1987, vol. 18, p.38.
  - (6) Traugott, Elizabeth, and Robert Dasher, *Regularity in Semantic Change*, Cambridge University Press, Cambridge, 2005.
  - (7) Traugott, Elizabeth. "From etymology to historical pragmatics" *Studies in the history of the English language: Millennial perspectives/Mouton de Gruyter*, 2002, vol. 39, p. 33.

Meaning widening in (CA) is mostly the result of the polysemous nature of Arabic roots, where there is an increased possibility of widening meaning of the vague essence, or core of senses when a derivation of a set of triconsonantal roots is extended <sup>(1)</sup>. The process exemplifies obvious evidence of meaning widening in which the verbal noun is considered a pattern of linguistic reasoning, hence; the new derived words are not completely new but are extensions of the old items. Arabic is a highly conceptualized language that shows root etymologies indicating how it is tangible and concrete<sup>(2)</sup>.

Meaning widening is attributed to linguistic and non-linguistic factors (i.e. social, cultural, historical, psychological, and/or economic reasons. The intentional use of loan or borrowed words is an example of the internal linguistic factors. Moreover, meaning widening may refer to synonyms preference or discrimination; a word is used specifically, and so becomes more preferable to use by speakers of a language to imply a particular sense <sup>(3)</sup>. The historical factor shows how a word sense becomes less used throughout the passage of time, and so the new sense is conceptually used <sup>(4)</sup>. The social factor is conceived as the transition of a one-word sense to a more specific area of use, or to the other way around<sup>(5)</sup>. The psychological factor refers to the way by which language speakers avoid using taboo words for the purpose of conceptualizing their thoughts, beliefs, and values appropriately and correctly <sup>(6), (1)</sup>). Intentional

(1) Esseesy, *Semantic Extension*, vol. 6, p. 168.

(2) Anīs, Ibrāhīm, *Dalālat al-Alfād*, Anglo-Egyptian Bookshop, Cairo, 1984, pp. 152-153.

(3) Daiu, Sonila, "Semantic changes—the factors and consequences of the word meaning process", *European Journal of Language and Literature*, 2015, vol. 3, p. 48.

(4) al-Bader, *Polysemy and semantic change in the Arabic language and dialects*, vol. 66, pp. 75-77.

(5) Binmicia, “*al-Tawassu’u al-dalālī l-syghi al-sarfīyah al-ismīyah fī al-Qur’ān al-Karīm: dirāsah sarfīyah dalālīyah*”, pp. 426-427.

(6) Riemer, *Introducing Semantics*, pp. 377-378.

changes are immediate and individual, and happen as a speaker of a language tries to find a more expressive word that reflects his ideas and thoughts in a more appropriate way than a common word<sup>(2)</sup>.

The unintentional change occurs more collectively and gradually. It is more regular, and can contain generality, semantic specialization and metonymy as fundamental aspects of semantic change. Stetkevych (2006) states that Arabic new vocabularies are framed based on derivation and meaning widening; an increasingly conceptualized concentration of meaning in a word. This view is compatible with the cognitive linguistic perspective of meaning; the deeper we know the world around us, the more our beliefs change, adjust, or/and be corrected<sup>(3)</sup>.

Meaning widening that results from the alternation of morphological nominative formulas in CA can be attributed to various reasons. For example, the semantic power that these formulas possess, the semantic alternation that occurs between these formulas, generalizing or specializing the meaning of formulas, transferring the formula from its primary sense into secondary sense(s), eloquence or metaphorical language, brevity and summation, the role of the context, and meaning enrichment<sup>(4)</sup>. The Western typology, traditions, and orientations in analyzing meaning widening in Arabic are adopted due to the lack of a general literature about semantics in the Arabic tradition compared to

(1) al-Bader, *Polysemy and semantic change in the Arabic language and dialects*, Vol. 66, pp.78-79.

(2) Daiu, 'Semantic changes—the factors and consequences of the word meaning process', vol. 3, p. 49.

(3) Eckardt, Regine. "Meaning change in conceptual Montague semantics", *Trends in Linguistics Studies and Monograph 143*, 2003, p. 235.

(4) Binmicia, "al-Tawassu 'u al-dalālī l-syghi al-sarfīyah al-ismīyah fī al-Qur'ān al-Karīm: dirāsah sarfīyah dalālīyah", pp. 197-198.

English, and the flourishing of semantics as a field of study in English and the West in general<sup>(1)</sup>.

Mechanisms of meaning widening include narrowing, widening, hyperbole, elevation, degeneralization, metaphor, metonymy, synecdoch, and litotes<sup>(2)</sup>. Metaphor, metonymy, generalization, and specialization constitute the main components of meaning widening<sup>(3)</sup>. Anīs<sup>(4)</sup> adopts Bloomfield's<sup>(5)</sup> mechanisms of meaning widening, but with the use of their equivalent translation in Arabic, and with a more specific number. For example, narrowing of meaning (takhsyṣu al-dilālati), widening of meaning (ta'mymu al-dilālati), pejoration of meaning (inḥṭātu al-dilālati), amelioration of meaning (ruqyyu al-dilālati), and metaphorical/semantic transfer (taghyru maqāli al'sti'māli). Gender characteristics (taghyyrūn fī ḥifatī al-jinsiyati), and change toward negative meaning (taghyyrūn nahwa al-ddidyyati) are two other mechanisms that<sup>(6)</sup> added. The above mechanisms are far from being ideal since they are vague, purely taxonomic, and do not provide us with an appropriate explanation of how such changes happen<sup>(7)</sup>. Moreover, they are informal due to the lack of suitable criteria for applying them. "This is particularly true for ameliorization and pejoration: whether a meaning change is in a positive or negative direction will

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(1) al-Bader, *Polysemy and semantic change in the Arabic language and dialects*, vol. 66, p. 78.

(2) Bloomfield, Leonard, *Language*, Henry Holt and Company, New York, 1933, pp. 426-427.

(3) Geeraerts, Dirk. "Recontextualizing grammar: Underlying trends in thirty years of Cognitive Linguistics." *Cognitive linguistics in action: From theory to application and back*, 2010, p. 75.

(4) Anīs, *Dalālat al-Alfād*, pp. 152-153.

(5) Bloomfield, *Language*, p. 427

(6) al-Maṭlabī, Ghālib, *Lahğat Tamīm wa Atharuhā fi l-‘Arabiyya al-Muwahhada*, Dār al-Hurriyah, Baghdad, 1978, pp. 257-258.

(7) Binmicia, *al-Tawassu‘u al-dalālī l-syghi al-sarfīyah al-ismīyah fī al-Qur’ān al-Karīm: dirāsah sarfīyah dalālīyah*, p.30.

often depend on little more than the subjective judgment of the investigator”<sup>(1)</sup>. These mechanisms are also criticized for either being too powerful or not powerful enough to account for changes in word meaning as they do not fit well<sup>(2)</sup>. Consequently, the role of the conventional implicature is stressed as a source of semantic change. Conventionalization of implicature is “a mechanism of semantic change in which pragmatically generated implications become part of the expression’s meaning”<sup>(3)</sup>. A word meaning is conventionalized when it would have been associated with a context, and the implication would have been continuously strengthened, and then change the status of the particular reading of the word to become part of the word’s literal meaning. For example, the word *accident* changed from implying a chance event into implying an unfavorable chance event. Pragmatics and course-based factors can explain how we understand semantic change<sup>(4)</sup>, and so we must take into consideration the way in which inferences generated in discourse become central components of a word meaning.

The alternation of morphological formulas is consistent with the CxG perspective of meaning, which addresses the newly emerged construction, the verse where the new morphological formula has been recognized, as a whole (i.e. meaning is constructional)<sup>(5)</sup>. Cognitive Linguistics (CL), from which CxG is emerged, stresses the role of conceptual processes and embodied experience

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(1) Riemer, *Introducing Semantics*, p.377.

(2) al-Bader, *Polysemy and semantic change in the Arabic language and dialects*, vol. 66, p. 79.

(3) Riemer, (2010). *Introducing Semantics*, p.425.

(4) Bybee, Joan L. Revere Perkins, and William Pagliucca, “*The evolution of grammar: Tense, aspect, and modality in the languages of the world*” The University of Chicago Press google schola, 1994, vol. 2, pp.11-12.

(5) Croft, William, *Radical construction grammar: Syntactic theory in typological perspective*. Oxford University Press, New York, 2001, p.6.

in the study of language and mind, and how they intersect. It focuses on language as an instrument that processes, organizes, and conveys information, and refers to the way we assume our interaction with the world is mediated through informational structures in the mind, thus; language is viewed as a reflection of the needs, interests, and experiences of cultures and individuals <sup>(1)</sup>. Within this perspective, the primacy of semantics, the encyclopedic nature of meaning, and the non- objective view of the world as reflected in a language as three fundamental characteristics of CL<sup>(2)</sup>. Accordingly, “a linguistic form is paired at the conceptual level, not with a single meaning, but rather with a network of distinct but related meanings” <sup>(3)</sup>; lexical items alone are unable to decide the meaning and conception, but it is the role of context.

According to CxG, the only function of grammar is to show how a conception of the world is, and the meaning of a construction is understood as the conditions the proposition conveys hold true <sup>(4)</sup>. CL is a usage based approach based on authentic data documented in corpus, recorded in a file, or elicited in controlled situations rather than being based on invented and constructed data<sup>(5)</sup>. In this sense, a linguistic expression is a “function of the conventional reasoning of a particular language”<sup>(6)</sup>, and different syntactic structures that appear in different

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- (1) Geeraerts, Dirk. and Cuyckens, Hubert, Introducing Cognitive Linguistics. In D. Geeraerts and H. Cuyckens eds. *The Oxford handbook of Cognitive Linguistics*, Oxford University Press, Oxford, 2007, p. 13.
  - (2) Croft, William, “The role of domains in the interpretation of metaphors and metonymies”, *Cognitive Linguistics*, 1993, vol. 4, pp. 345-346.
  - (3) Tyler, Andrya. and Vivyan Evans, *The Semantics of English Prepositions: Spatial Scenes, Embodied Meaning, and Cognition*, Cambridge University Press, Cambridge, 2003, p.7.
  - (4) Croft, William, and Cruse, Alan, "Cognitive Linguistics." Cambridge University Press, Cambridge, 2004, vol. 2, p.105.
  - (5) Langacker, Ronald W, *Foundations of cognitive grammar: Volume I, Theoretical prerequisites*, Stanford university press, Stanford, 1987, vol. 1, p.38.
  - (6) Taylor, John, “Cognitive Semantics”, In Brown, Keith (ed.), *Encyclopedia of Language and Linguistics*, Elsevier, Oxford, 2006, vol. 3, p.575.

languages are based on different conceptualizations of the world, consequently; semantic structures are language-and culture-specific<sup>(1)</sup>. A construction is viewed as a conventional unit pairing of the phonological strings of sound segments that are conventional in a language (i.e. form), and the lexical concept mental representations that are conventionally associated with the form (i.e. meaning)<sup>(2)</sup>. Based on this perspective, a ‘top-down’ and a non-reductionist view of constructions is adopted; constructions are primitives and determine the meanings of the elements they appear in<sup>(3)</sup>, therefore; form is semantically motivated.

### 3. Methodology:

The researchers apply an analytical and a critical construction grammar approach to the analysis and discussion of data that represent samples of standard subjective morphological formula altered to semantically denote verbal noun or objective morphological formulas. Utilizing and adopting a CxG perspective is an attempt to emphasize its applicability to the study of meaning widening that altering particular morphological formulas causes, and how these formulas denote two possible meanings without favoring one of them over the other.

The data are collected from various chapters of the Quran, and chosen randomly with the aid of previous works on meaning widening in general<sup>(4)</sup>,<sup>(1)</sup>,

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(1) Croft, William, *Syntactic Categories and Grammatical Relations: The Cognitive Organization of Information*, University of Chicago Press, Chicago, 1991, pp. 269-270.

(2) Evans, Vyvyan, *A Glossary of cognitive linguistics*, Edinburgh University Press Ltd, Edinburgh, 2007, pp.42-43.

(3) Croft, William, *Radical Construction Grammar*, Eds. Hoffmann, T. & Trousdale, *The Oxford handbook of construction grammar*, Oxford University Press, Oxford, 2013, pp.166-167.

(4) al-Maṭlabī, Ghālib, *Lahğat Tamīm wa Atharuhā fi l-‘Arabiyya al-Muwahhada*.

<sup>(2)</sup>, <sup>(3)</sup>. To avoid being bias, the researchers rely on Quranic exegeses for the interpretations of the data (i.e. Quranic verses). The researchers also adopt Wehr <sup>(4)</sup> and the recognized QAC translations for the translation of the data collected. Moreover, the researchers also adopt, but adapt Peate <sup>(5)</sup> classification for linguistic constructions to show the difference between the various morphological formulas used in the data collected. By explaining how the meaning of the standard phonological formula is conceptualized in Arabic as a source language (SL) by Arab linguists, philologists, and Quranic exegeses (i.e. <sup>(6)</sup>, <sup>(7)</sup>, <sup>(8)</sup>, <sup>(9)</sup>, <sup>(10)</sup>, <sup>(11)</sup>), the study presents to what extent meaning has been widen to designate more than one possible interpretation, and so examines issues relating to construction specificity.

In addition, the Arabic-English dictionary<sup>(12)</sup> and the seven approved translations of the QAC (i.e. <sup>(1)</sup>, <sup>(2)</sup>, <sup>(3)</sup>, <sup>(4)</sup>, <sup>(5)</sup>, <sup>(6)</sup>, <sup>(7)</sup>) are consulted to see how

- (1) al-Bader, *Polysemy and semantic change in the Arabic language and dialects*, vol. 66, p.81-82.
  - (2) Binmicia, *al-Tawassu 'u al-dalālī l-syghi al-sarfīyah al-ismīyah fī al-Qur'ān al-Karīm: dirāsah sarfīyah dalālīyah*.
  - (3) Anīs, *Dalālat al-Alfād*.
  - (4) Wehr, Hanz, *A Dictionary of Modern Written Arabic:(Arabic-English)*.
  - (5) Peate, John, “A construction grammar approach to spatial prepositions in modern standard Arabic”, PhD dissertation, University of Salford, Salford, 2012.
  - (6) Sībawāyh, Abu-Bishr, *Al-Kitab*, Ed. Abdel-Salam Harūn, 3rd edition. Dar al-Kutub al-‘ilmeyah, Beirut, 1988.
  - (7) al-Zajjaj, Abi Ibrahim, *M'aani Al-Quran wa I'rabuh*, ed. Abdel-Jalil Shalabi, ‘alam al-Kutub, Beirut, 1988, vol. 3, p. 45.
  - (8) al-Samiraī, *Al-jumlah Al-‘Arabiah wa alm ‘ana*.
  - (9) al-Tabarī, Abu Bakir, *Jaam 'i al-Bayān ‘an Tawīl Ayi al-Quran*, ed. Abdullah bin Abdel-Muhsin al-Turki, Dar Hajr for Printing, Publishing, Distribution, and Advertising, Cairo, 2001.
  - (10) al-Qurṭubī, Muhammad, *al-Jām 'i li Ahkām al-Qurān*, Dar al-Kutub al-‘Ilmiyah, Beirut, 2006.
  - (11) al-Zamakhsharī, *Al-Kashshāf ‘an Haqaiq al-Tanzīl wa ‘Yun al-Tawīl fī Wjūh al-Ta ‘wīl*.
  - (12) Wehr, *A Dictionary of Modern Written Arabic:(Arabic-English)*.

the same word is conceptualized in English as a target language (TL) for the purpose of investigating and validating language specificity. Then, a critical analysis of the verses is carried out to discuss issues relating to diversity in meaning with constructions adopted in Peate <sup>(8)</sup>, but adapted by the researchers for the purpose of this study. The final step is to ensure how manipulating morphological formulas results in meaning widening based on phonological, semantic, or/ and syntactic criteria.

#### **4. Data analysis and discussion:**

This section is dedicated to analyzing and discussing the collected data. It is divided into two subsections. While section (4.1) is devoted to the analysis and discussion of how the standard subjective morphological formula is altered to function semantically as a verbal noun morphological formula, section (4.2) analyzes and discusses data explaining how the same morphological formula designates the sense of an objective morphological formula.

##### **4.1 Subjective morphological formula conceived as a verbal noun.**

This subsection is devoted to analyzing and discussing the alternation of standard subjective morphological formulas to denote the meaning of a verbal noun. The word (khā'inata) in (1) below is conceived as a subject and as a

- (1) Sahih International, *The Quran-Arabic Text with Corresponding English Meanings*, Abul-Qasim Publishing House, Jeddah, 1997.
- (2) Pickthall, Mohammed Marmaduke, *Holy Quran: English translation*, Begum Aisha Bawary Wakf, 1930.
- (3) Ali, Yousuf A, *The Glorious Quran: Translation and Commentary*, The Holy Quran Publishing House, Beirut, 1934.
- (4) Shakir, Muhammad, *Quran Al-Hakīm*, TTQ. INC, New York, 1993.
- (5) Sarwar, Shaikh, *The Quran: Arabic Text and English Translation*, LAM Ltd Publishers, Lahore, 1981.
- (6) Khan, Mohammad, *Noble Quran, English Translation of the Meaning and Commentary*, King Fahd complex for the printing of the Holy Quran, Saudi Arabia 1996.
- (7) Arberry, Arthur, *Koran, Translation*, Oxford University Press, New York, 1983.
- (8) Peate, "A construction grammar approach to spatial prepositions in modern standard Arabic".

verbal noun. The context of this verb illustrates how Almighty Allah is the All-Knower of the eyes' disloyalty and what the hearts conceal.

(1)

“ya‘lamu khā’inata al‘a‘yuni wamā tukhfy alṣṣudwru” (Al-Quran 40:19:2)

(Allah) knows of (the tricks) that deceive with the eyes, and all that the hearts (of men) conceal<sup>(1)</sup>.

The word (khā’inata) is translated as traitor, deceiver, treachery, fraud, disloyalty, the stealthy looks, or the thing that deceives the eye<sup>(2)</sup>. Grammatically, it is an accusative active participle feminine noun, and is categorized as a verbal noun or a subjective formula based on the Arabic standard morphological formulas<sup>(3)(4)(5)</sup>. Literarily, (khā’inata) means looking at something in the presence of someone who does not like to look at it. As a verbal noun, it is derived from the trilateral verb (khāna), which is compatible with the Arabic standard morphological formula (fā‘il). The same word is represented in the following construction as [VERB + NOUN(verbal) + NOUN + CONJUNCTION + RLATIVE PRONOUN + VERB + NOUN] to imply the sense of betrayal; Allah knows the traitor, the stealthy looks, the disloyalty, the fraud, and the treachery of the eyes<sup>(6)(7)(8)(9)(1)</sup>.

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(1) Ali, *The Glorious Quran: Translation and Commentary*.

(2) Wehr, Hanz, *A Dictionary of Modern Written Arabic:(Arabic-English)*, p.224.

(3) al-Zamakhsharī, *Al-Kashshāf ‘an Ḥaqaiq al-Tanzīl wa ‘Yun al-Tawīl fī Wjūh al-Ta ‘wīl*, vol. 4, p.159.

(4) al-Baidawī, Nāṣir alddyn, *Anwār al-tanzīl wa Asrār al-tt’wyl*, Eds. Muḥammad Șubḥī ibn Ḥasan Ḥlāq, and Maḥmūd Aḥmad al-Ātrash, Dār al-rrashyd, Damascus, 2000, vol. 5, p. 55.

(5) al-Ḥamalāwī, Ahmad, Shadhā al-‘urfī fīn al-ṣṣīrf, Ed. Ḥajar ‘Āṣī, Dār al-Fikr al-‘Arabī, Beirut, 1999, p.64.

(6) Pickthall, *Holy Quran: English Translation*.

(7) Shakir, *Quran Al-Hakīm*.

(8) Sarwar, *The Quran: Arabic Text and English Translation*.

(9) Khan, *Noble Quran. English Translation of the Meaning and Commentary*.

As a morphological formula indicating a subjective form, the word khā'inata) is derived from the morphological formula (fā'il) followed by the Arabic feminine particle (ta) (al-Rajhī 1984). The construction [VERB + NOUN(sub) + NOUN + CONJUNCTION + RELATIVE PRONOUN + VERB + NOUN] implies the meaning that Allah knows the eyes that tricks or deceives others; an attribute of the eyes as deceiving or tricking <sup>(2)(3)</sup>.

Example (1) above shows a sort of meaning widening where two morphological formulas indicate two different but related possible semantic senses (i.e. the action of treachery or betrayal and/or the eyes themselves as the doer of the action of betrayal) due to the mutual morphological formulas that have two different functions<sup>(4)</sup>. The two morphological formulas are orthographically identical; thus, all the possibilities in the one particular context are approved.

The phonological criterion asserts that this formula is recognized in Arabic as a verbal noun (fā'ilah), and a subjective formula <sup>(5)</sup>. The semantic criterion shows that the function of the verbal noun morphological formula refers to the action of disloyalty and treachery without being attributed to a particular person, place, or time. However; the subjective morphological formula is functionally an attribute of the eyes when they deceive with their looks. Consequently, the latter is conceived semantically as a subject with the semantic thematic role AGENT. The context of the above verse plays a vital role in accepting the two interpretations without favoring one over the other, therefore; meaning widening

(1) Arberry, *Koran, Translation*.

(2) Sahih, *The Quran-Arabic Text with Corresponding English Meanings*.

(3) Ali, *The Glorious Quran: Translation and Commentary*.

(4) Ibn Malik, Jamāl al-Idīn, *Tashīl al-Fawā'id wa-Takmīl al-Maqāṣid*, Ed. Muḥammad Kāmil Barakāt, al-Maktabah al-‘Arabīyah, Cairo, 1967, p.207.

(5) al-Samirā, *Al-jumlah Al-‘Arabiah wa al-m‘ana*, p.194.

occurs. Example (2) below is widening of the meaning of the word (lāghiyatan) which literary means to talk nonsense or make mistakes in speaking <sup>(1)</sup>.

(2)

“lā tasma‘u fīhā lāghiyatan” (Al-Quran 88:11:4)

Where they shall hear no (word) of vanity <sup>(2)</sup>

The above verse presents the conditions of the believers’ life in Paradise on the Day of Judgment where they shall neither hear harmful speech nor falsehood. The word (lāghiyatan) is derived from the trilateral verb (laghā) meaning unsuitable speech, idle speech, or babbling<sup>(3)</sup>. Grammatically, it is categorized as an active participle indefinite feminine noun, and is classified as a verbal noun derived from verb (laghā) as in various Quranic verses (i.e. 19:62, 56:25, and 78:35) <sup>(4)</sup> <sup>(5)</sup> <sup>(6)</sup>. It is also classified as a subjective formula followed by a feminine indefinite particle with the function of an adjective of a deleted noun (i.e. person or speech).

Categorized as a verbal noun, the word (lāghiyatan) is compatible with the morphological formula (fā‘il) followed by the indefinite feminine particle (tan) and can be represented as [NEGATIVE PARTICLE + VERB + PREPOSITION + PRONOUN + NOUN(verbal)] to denote the meaning of vanity <sup>(7)</sup> or babbling<sup>(8)</sup>. In this sense, the action of babbling or vanity shall neither be heard nor done by the believers on the Day of Judgment as a reward for their good

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(1) Wehr, Hanz, *A Dictionary of Modern Written Arabic*: (Arabic-English), p.870.

(2) Ali, *The Glorious Quran: Translation and Commentary*.

(3) al-Samiraī, *Al-jumlah Al-‘Arabiah wa alm‘ana*, p.194.

(4) Binmicia, “al-Tawassu‘u al-dalālī l-syghi al-sarfīyah al-ismīyah fī al-Qur‘ān al-Karīm: dirāsah sarfīyah dalālīyah”, pp. 38-39.

(5) Ibn Manzūr, Mohammad, vol. 13, p.214.

(6) al-Zamakhsharī, *Al-Kashshāf ‘an Haqaiq al-Tanzīl wa ‘Yun al-Tawīl fī Wjūh al-Ta‘wīl*, vol. 4, p.743.

(7) Ali, *The Glorious Quran: Translation and Commentary*.

(8) Arberry, *Koran, Translation*.

deeds in Heaven. The two translations cognitively conceptualize the word (lāghiyatan) as the incident, event, or action of vanity or babbling.

The other construction [NEGATIVE PARTICLE + VERB +PREPOSITION+ PRONOUN+ NOUN(sub)] implies the meaning that Believers in the Day of Resurrection are not talkative, garrulous, or loquacious, thus; they shall neither utter, hear unsuitable, idle, harmful speech, nor vain talk <sup>(1) (2) (3) (4)(5)</sup>. In this sense, the word (lāghiyatan) is cognitively conceptualized as the doer of the action of babbling and designates the semantic thematic role AGENT.

Meaning widening in example (2) above occurs as the two possible morphological formulas (i.e. verbal noun and subject) are accepted by linguists <sup>(6) (7)</sup>. The morphological formula (fā‘ilah) is recognized in Arabic as a verbal noun indicating the action itself without being an attribution of a particular person or thing; the action of babbling or falsehood is not heard in Heaven. As a subject, the word (lāghiyatan) is also categorized based on the subjective morphological formula (fā‘il) attached to an indefinite feminine particle<sup>(8)</sup>.

The semantic criterion emphasizes that the two possible considerations of (lāghiyatan) are intended in the context. While the verbal noun semantically asserts the action of truthfulness and honesty of the believers' speech and denies falsehood or vanity, the subjective morphological formula functions as an

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(1) Sahih, *The Quran-Arabic Text with Corresponding English Meanings*.

(2) Pickthall, *Holy Quran: English Translation*.

(3) Shakir, *Quran Al-Hakīm*.

(4) Khan, *Noble Quran. English Translation of the Meaning and Commentary*.

(5) Sarwar, *The Quran: Arabic Text and English Translation*.

(6) Ibn Malik, *Tashīl al-Fawāid wa-Takmīl al-Maqāṣid*, p.207.

(7) al-Zamakhsharī, *Al-Kashshāf ‘an Ḥaqaiq al-Tanzīl wa ‘Yun al-Tawīl fī Wjūh al-Ta ‘wīl*, vol. 4, p. 273.

(8) Binmicia, *al-Tawassu‘u al-dalālī l-syghi al-sarfīyah al-ismīyah fī al-Qur’ān al-Karīm: dirāsah sarfīyah dalālīyah*, p. 38.

attribute for a deleted person or thing (i.e. babbler or vain talker)<sup>(1)</sup>, consequently; it indicates the thematic role of AGENT. Accordingly, brevity and summation, eloquence, and meaning enrichment are achieved<sup>(2)</sup>. For more illustration of the linguistic phenomenon under study, example (3) below discusses how the word (*alṭāghīti*) can also represent widening of meaning.

(3)

“fa’mmā thamūdu fa’uhlikuwā bālttāghīti” (Al-Quran 69:5:4)

But the Thamud, - they were destroyed by a terrible Storm of thunder and lightning!<sup>(3)</sup>

The present verse addresses the punishment of the disbelievers (i.e. the people of Thamud) by means of a violent storm of thunder, lightning, an overpowering blast due to disobedience of the orders of the Almighty Allah <sup>(4)</sup>. The word (alṭāghīti) is grammatically classified as an active participle genitive feminine noun. It is derived from the trilateral verb (ṭaghá) with the literal meaning of to exceed proper bounds, overstep the bounds, be excessive; to be rough, tumultuous or transgressed<sup>(5)</sup>. The stem verb (ṭaghá) is mentioned in the Quran in various verses (i.e. 20:24:5, 20:43:5, 53:17:5). The QAC refers to (alṭāghīti) as an overpowering blast, a terrible storm and thunder, lightning, an awful cry, and

(1) al-Qurṭubī, *al-Jām‘i li Aḥkām al-Qurān*, vol. 20, p. 33.

(2) al-Samirāī, *Al-jumlah Al-‘Arabiah wa alm ‘ana*, p.104.

(3) Ali, *The Glorious Quran: Translation and Commentary*.

(4) al-Andalusī, Abu Hayyan, *Tafsīr al-Bahr al-Muhiṭ*. Dar al-Fikr, Damascus, 1993, pp. 315-316.

(5) Wehr, *A Dictionary of Modern Written Arabic: (Arabic-English)*, p.561.

a violent blast of sound. The word (alṭṭāghīti) can be grammatically categorized as a verbal noun, or a subject<sup>(1)</sup>.

As a verbal noun, the word (alṭṭāghīti) is compatible with the standard Arabic morphological formula used in examples 1 and 2 above (i.e. khā'inata and lāghiyatan), and so it means transgression or exceeding the limits <sup>(2)(3) (4)</sup>; the people of Thamud were destroyed because of their transgression and exceeding the limit due to being disobedient by a means of an overpowering blast, a terrible storm, thunder, or lightening. The verbal noun can be exemplified in the construction [RESUMPTIVE PARTICLE + EXPLANATORY PARTICLE + NOUN + RESUMPTIVE PARTICLE + VERB + PRONOUN (sub) + PREPOSITION+ NOUN (verbal)].

The word (alṭṭāghīti) is compatible with the morphological subjective construct of the trilateral verb (ṭaghá), hence; it is an attribution of a deleted noun (i.e. the overwhelming act of killing the She-camel or the event that exceeds all the limits) <sup>(5)</sup>. This conception can be represented in the construction [RESUMPTIVE PARTICLE + EXPLANATORY PARTICLE + NOUN + RESUMPTIVE PARTICLE + VERB + PRONOUN (sub) + PREPOSITION + NOUN (sub)]. The QAC translates (alṭṭāghīti) as the causer of the destruction incident or event; thus, it is conceptualized as a doer of the action with the semantic thematic role FORCE; the non-volitional causer of the event <sup>(6)</sup>.

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(1) al-Zamakhsharī, *Al-Kashshāf 'an Haqaiq al-Tanzīl wa 'Yun al-Tawīl fī Wjūh al-Ta 'wīl*, vol. 4, p. 477.

(2) al-Zajjaj, *M'aani Al-Quran wa I'rabuh*. Ed. Abdel-Jalil Shalabi. Beirut: 'alam al-Kutub. al-Zajjaj, *M'aani Al-Quran wa I'rabuh*, vol. 3, p.45.

(3) al-Andalusī, Abu Hayyan. (1993). *Tafsīr al-Bahr al-Muhiṭ*, vol. 2, pp. 488-499.

(4) al-Ḥalabī, *Al-Dur al-Masūn fī 'ilūm al-Kitāb al-Maknūn*, vol. 11, p.424

(5) al-Qurṭubī, *al-Jām'i li Aḥkām al-Qurān*, vol. 18, p.239.

(6) Akanya, Joseph, and C. Gowon Omachonu, "Meaning and semantic roles of words in context." *International Journal of English Language and Linguistics Research*, 2019, vol. 2 p. 3.

In Arabic (فَالِّه) is a morphological formula of a verbal noun that is used to convey the action of tyranny or exceeding the limit itself. As a subject, (فَالِّه) is a morphological construct derived from the formula (فَال) standing for an active participle genitive feminine noun <sup>(1)</sup>. On the other hand, based on the semantic criterion, the morphological formula of the subject is functionally appropriate for the context of the verse, so it is an attribute for a tyranny action (i.e. killing the She-camel, the tyranny of the people of Thamud, or the excessive severe punishment <sup>(2)</sup>). Consequently, it is a sort of misery, torment, and ordeal for the Thamuds due to their oppression <sup>(3)</sup>.

The context shows that the two above interpretations of the verse are agreeable and intentional. The semantic power that these formulas possess, and the semantic alternation and collaboration that occur between these formulas ease and smooth conceptualizing the senses via eloquence, brevity and summation. The final example in this subsection discusses how the word (*kāshifatun*) is polysemous in designating more than one possible meaning.

(4)

“laysa lahā min dūni al-lahi kāshifatun” (Al-Quran 53: 58; 6)

No (soul) but Allah can lay it bare <sup>(4)</sup>

The present verse is a description of how the Day of Resurrection draws nearer without being averted, avoided, revealed, and manifested by anyone except the Almighty Allah. The word (kāshifatun) in (4) is mentioned only once in the Quran and conceptualized as a verbal noun or a subject <sup>(5)</sup>. It is derived from the

(1) Binmicia, *al-Tawassu 'u al-dalālī l-syghi al-sarfiyah al-ismīyah fī al-Qur'ān al-Karīm: dirāsah sarfiyah dalālīyah*, p. 38.

(2) Shakir, *Quran Al-Hakīm*.

(3) al-Zamakhsharī, *Al-Kashshāf ‘an Haqaiq al-Tanzīl wa ‘Yun al-Tawīl fī Wjūh al-Ta‘wīl*, vol. 4, p. 447.

(4) Ali, *The Glorious Quran: Translation and Commentary*.

(5) al-Qurṭubī, *al-Jām‘i li Aḥkām al-Qurān*, vol. 12, p.132.

trilateral verb (kashafa) translated as to reveal, disclose, uncover, expose, bare, clear up, shed light, show, demonstrate, and bring to light <sup>(1)</sup>. The stem verb is used in various verses in the Quran (i.e. 7:134:14, 10:12:12, 16:54:3) with the meaning of remove. The QAC refers to (kāshifatun) as the remover, and the one who can disclose something, avert something, or lay things bare, and is grammatically categorized as a verbal noun and a noun functioning as a subject<sup>(2)</sup>.

As a verbal noun, it indicates the meaning of revealing the secret of, and implies that when the resurrection takes place, none of the Unbelievers' Gods or Idols can reveal it, and save them except the Almighty Allah. This conception of the verse is presented in the construction [VERB + PREPOSITION + PRONOUN + PREPOSITION + NOUN + PROPER NOUN + NOUN (verbal)]; the act of revealing, removing the secret of, laying things bare or rescuing can be carried out by none but the Almighty Allah<sup>(3)</sup>. Clearly, the QAC has not considered the grammatical classification of the word (kāshifatun) as a verbal noun derived from the trilateral verb (kashafa).

Conceived as a subject, the word (kāshifatun) is compatible with the Arabic subjective morphological formula (fā‘il); the revealer, remover, rescuer from hardship, and the one who can lay things bare. The word (kāshifatun) is classified as an attribution of a deleted reference for the doer of the act of revealing who is the Almighty Allah<sup>(4)</sup>. This conception can be represented as [VERB + PREPOSITION + PRONOUN + PREPOSITION + NOUN + PROPER NOUN + NOUN (sub)]. The QAC translations have a joint conception

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(1) Wehr, *A Dictionary of Modern Written Arabic: (Arabic-English)*, p.830.

(2) al-Zamakhsharī, *Al-Kashshāf ‘an Haqaiq al-Tanzīl wa ‘Yun al-Tawīl fī Wjūh al-Ta ‘wīl*, vol. 5, p. 650.

(3) Ibn ‘Ashur, Mohammed, *Tafsīr al-Taḥrīr wal-Tanwīr*, al-Dar al-Tunisyah for Publishing, Tunisia, 1984, vol. 25, pp. 512-513.

(4) al-Tabarī, *Jaam‘i al-Bayān ‘an Tawīl Ayi al-Quran*, vol. 22, p. 556.

of the word (kāshifatun) as the doer of the act of revealing, removing, and rescuing with the semantic thematic role CAUSER, the volitional causer of the event <sup>(1)</sup>.

Morphologically, (fā‘ilah) stands for a verbal noun denoting the act of revealing, removing, or/and bringing to light something. As a subject, it means that Almighty Allah knows the time of the Day or Resurrection, and so He can advance it, delay it, or cause it to be revealed<sup>(2)</sup>. Semantically, a verbal noun implies the act of revealing, removing, shedding light on something, or making known. Likewise, the subjective formula refers to the revealer, remover of something, and the one who is the only acquainted, conversant, master and creator of the universe

The context has played a crucial role in conceptualizing the two possible senses above; however, none of them is favored over the other. This potentiality of having more than one morphological formula for the same Quranic word approves the semantic power that these formulas possess towards meaning enrichment via meaning widening.

#### 4.2 Subjective morphological formula conceived as an object.

This subsection discusses and analyzes data in which the standard subjective morphological formula is altered to semantically represent an objective one. Example (5) below shows how the context regards the word (*sā’ibatin*) polysemous.

(5)

“mā ja‘ala al-lahu min bahīratin walā sā’ibatin” (Al-Quran 5:103:7)

(1) Akanya, *Meaning and semantic roles of words in context*, vol. 2, p.3.

(2) al-Baidawī, *Anwār al-tanzīl wa Asrār al-ttawwīl*, vol. 5, p.163.

It was not Allah who instituted (superstitions like those of) a slit-ear she-camel, or a she-camel let loose for free pasture<sup>(1)</sup>.

The context of this verse is a reply to the Unbelievers' claim that the Almighty Allah has instituted false superstitions like Bahirah; a slit-ear she-camel whose milk was exclusively spared for their idols, or Sāibatin; a she-camel that was let loose for free milk for the Unbelievers' idols and Lords<sup>(2)</sup>. The word (sā'ibatin) is mentioned in the Quran only in this verse, categorized as a subject with the meaning of someone who lets things free, and is derived from the trilateral verb (sāba)<sup>(3)</sup>. It is also conceived as an object, which means an unbridled, unrestrained, or unconstrained thing (i.e., she-camel) which is let free<sup>(4)</sup>. Despite the fact that the QAC did not provide word-to-word equivalent translations for (sā'ibatin) in English<sup>(5)(6)(7)(8)</sup>. Others paraphrase the word to refer to it as a superstition: letting a she-camel free for the purpose of Idols worship<sup>(9)(10)(11)</sup>.

As an objective morphological formula, the word (sā'ibatin) is referred to as a she-camel that is left free without strings attached by its shepherd or owner<sup>(12)</sup>. This conception of the word can be represented as [NEGATIVE PARTICLE + VERB + NOUN + PREPOSITION + NOUN + PREFIXED CONJUNCTION + NEGATIVE PARTICLE + NOUN (obj)] with the thematic role THEME; it is the entity that directly receives the action of the verb (sayyaba) which is

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(1) Ali, *The Glorious Quran: Translation and Commentary*.

(2) Khan, *Noble Quran. English Translation of the Meaning and Commentary*.

(3) al-Baiḍawī, *Anwār al-tanzīl wa Asrār al-ttawīl*, vol. 2, p.146.

(4) al-Ṭabarī, *Jaam‘i al-Bayān ‘an Tawīl Ayi al-Qurān*, vol. 11, p.117.

(5) Sahih, *The Quran-Arabic Text with Corresponding English Meanings*.

(6) Pickthall, *Holy Quran: English Translation*.

(7) Shakir, *Quran Al-Hakīm*.

(8) Sarwar, *The Quran: Arabic Text and English Translation*.

(9) Ali, *The Glorious Quran: Translation and Commentary*.

(10) Khan, *Noble Quran. English Translation of the Meaning and Commentary*.

(11) Arberry, *Koran, Translation*.

(12) al-Qurtubī, *al-Jām‘i li Aḥkām al-Qurān*, vol. 2, p.152.

translated as someone or something that is let free to go wherever he\it wants <sup>(1)</sup>. The morphological standard of the objective morphological formula of this verb is recognized as (musayyabun)<sup>(2)</sup> with the meaning of let free, let go freely, leave free, or liberate (i.e. a slave from slavery or an animal from strings attached). The translations of the QAC conceived the word (sā'ibatin) with the semantic thematic role THEME and the Almighty Allah as AGENT.

The word (*sā’ibatin*) is accounted for as a subject with the sense of an object derived from the verb (*sāba*) with the Arabic morphological standard of a subject (*sā’ibun*)<sup>(3)</sup>. Within this perspective, the word is conceived as a she-camel that is roaming freely and unrestricted. This conception accounts for the word as AGENT. This can be represented semantically in the construction [NEGATIVE PARTICLE + VERB + NOUN + PREPOSITION + NOUN + PREFIXED CONJUNCTION + NEGATIVE PARTICLE + NOUN (sub)]; a conception that is also approved in the Quranic context.

The Quranic context approves the two interpretations of the word (sā’ibatin) for the purpose of meaning widening. The absence of a verbal presumption paves the way for the most appropriate understanding of the verse. Being the most eloquent, al-Quran uses brevity and summation as a sort of eloquence towards meaning enrichment <sup>(4)</sup> <sup>(5)</sup>. Example (6) below shows how a word that is grammatically categorized as an adjective is conceived semantically as a subject and an object

(6)

“fa-huwa fī ‘yshatin rādytin” (Al-Quran 69:21:4)

(1) al-Tabarī, *Jaam 'i al-Bayān 'an Tawīl Ayi al-Quran*, vol. 11, p. 117.

(2) Ibn Manzūr, *Lisān Al-‘arab*, vol. 1, p. 478.

(3) al-Tabarī, *Jaam 'i al-Bayān 'an Tawīl Ayi al-Quran*, vol. 11, p. 117

(4) Binmicia, *al-Tawassu‘u al-dalālī l-syghi al-sarfīyah al-ismīyah fī al-Qur‘ān al-Karīm: dirāsah sarfīyah dalālīyah*, p. 29.

(5) al-Samirāī, *Al-jumlah Al-‘Arabiah wa alm ‘ana*, p.104.

And he will be in a life of Bliss,<sup>(1)</sup>

This verse is a description of the Believers conditions on the Day of Judgement. They will have life full of Bliss and pleasure as a reward for their good deeds. The word (rādyytin) is mentioned four times in the Quran (69:21:4, 88:9:2, 89:28:4, and 101:7:4), and is derived from the verb (raḍiya) translated into English in<sup>(2)</sup> as to accept, to be glad with, to be satisfied, to be content, or to be consent. In the QAC, (rādyytin) is translated as a pleasant or pleasing life<sup>(3)(4)(5)(6)</sup>, and a life of bliss or pleasure<sup>(7)(8)(9)</sup>. Their reference cognizes it as an attribution. Grammatically, (rādyytin) is categorized as a genitive feminine indefinite active participle functioning as an adjective<sup>(10)(11)(12)</sup>.

The morphological standard (fā'il), conceptualized as a subject, is derived from the verb (raḍiya) which designates the sense of someone who is pleased or satisfied<sup>(13)</sup>. It is Life itself which is pleased because of meeting or coming across people who deserve it, and the people who are living in it are also contented and consented; thus, it is in all a situation of satisfaction<sup>(14)</sup>. The construction [PREFIXED RESUMPTIVE PARTICLE + PREPOSITION +

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(1) Ali, *The Glorious Quran: Translation and Commentary*.

(2) Wehr, *A Dictionary of Modern Written Arabic: (Arabic-English)*, p. 293.

(3) Sahih, *The Quran-Arabic Text with Corresponding English Meanings*.

(4) Sarwar, *The Quran: Arabic Text and English Translation*.

(5) Khan, *Noble Quran. English Translation of the Meaning and Commentary*.

(6) Arberry, *Koran, Translation*.

(7) Pickthall, *Holy Quran: English Translation*.

(8) Ali, *The Glorious Quran: Translation and Commentary*.

(9) Shakir, *Quran Al-Hakīm*.

(10) al-Andalusī, *Tafsīr al-Baḥr al-Muhiṭ*, vol. 8, p. 319.

(11) al-Alusī, Shihab al-ddin, *Rūh al-Ma‘anī fī tafsīr al-Qurān wa al-Sab‘i al-Mathānī*, Ed. Ali ‘Atyah, Dar al-Kutub al-‘Imyah, Bierūt, 1994, vol. 29, p. 71.

(12) al-Zamakhsharī, *Al-Kashshāf ‘an Haqaiq al-Tanzīl wa ‘Yun al-Tawīl fī Wjūh al-Ta‘wīl*, vol. 4, p. 451.

(13) Sībawāyh, *Al-Kitab*, vol. 3, p. 382.

(14) al-Tabarī, *Jaam‘i al-Bayān ‘an Tawīl Ayi al-Quran*, vol. 28, p. 586.

NOUN (sub) + ADJECTIVE (active participle)] stands for the above conception of Life as a subject of the verb with the thematic semantic role AGENT.

The standard morphological formula of the object should be (*mardī*), and using the morphological formula of the subject of the word (*rādytin*) to semantically designate the sense of an object contradict its meaning<sup>(1)</sup>. However, this is a sort of semantic alternation occurs between the different morphological formulas, so the subjective morphological formula (*rādytin*) semantically designates the role of the object<sup>(2)</sup>. On the one hand, (*rađītu hadhihi alma‘īshata*) with the meaning of ‘I accept this life’ is more convenient in ordinary speech. The speaker, the third person feminine singular pronoun, designates the thematic role AGENT, and Life designates the semantic role THEME. The following construction [PREFIXED RESUMPTIVE PARTICLE + PREPOSITION + NOUN (obj) + ADJECTIVE (passive participle)] stands for the above conception of Life as an object of the verb. Further, (*rađīat hadhihi alma‘īshatu*) which means ‘this life is pleased with’ implies that it is Life that designates the role of AGENT<sup>(3)</sup>. Consequently; the primary sense of the morphological formula of (*rādytin*) has been transformed into a secondary one<sup>(4)</sup>.

The phonological criterion emphasizes that the subjective morphological formula in Arabic is standard, consequently; each formula denotes a special original morphological meaning. The semantic criterion also justifies accounting for the same morphological formula to denote the meaning of a subject or\and an object where the subjective formula denotes that Life itself is satisfied as it came across people who deserve it with the thematic role AGENT, while the

(1) Ibn Manzūr, *Lisān Al-‘arab*, vol. 11, p. 277.

(2) Binmicia, “*al-Tawassu‘u al-dalālī l-syghi al-sarfīyah al-ismīyah fī al-Qur‘ān al-Karīm: dirāsah sarfīyah dalālīyah*”, p. 190.

(3) al-Halabī, *Al-Dur al-Masūn fī 'ilūm al-Kitāb al-Maknūn*, vol. 6, p. 332.

(4) Binmicia, “*al-Tawassu‘u al-dalālī l-syghi al-sarfīyah al-ismīyah fī al-Qur’ān al-Karīm: dirāsa sarfīyah dalālīyah*”, p. 190.

objective formula implies the sense that Life designates the thematic role THEME; thus, it is satisfied and contented <sup>(1)(2)(3)</sup>.

Generalizing or specializing the meaning of the formulas, and\or combining words and formulas with different connotations are some of the techniques that are used in the above example to guarantee meaning widening. Example (7) below shows how a noun can be semantically considered both as a subject and an object without favoring one meaning over the other.

(7)

“lā ‘āṣima alyawma min amri al-lahi illā man rāhīma” (Al-Quran 11:43:2)

This day nothing can save, from the command of Allah, any but those on whom He hath mercy! <sup>(4)</sup>

The verses (25-49) in this chapter address the story of Prophet Noah with his Disbeliever son, who rejects Faith in Allah, and refuses to ride the ship with his father and the Believers for safety. He claims that climbing a high mountain will save him from the flood. The verse asserts that it is only the Almighty Allah who can protect only people on whom he has mercy, but not any sort of refuge or shelter <sup>(5)(6)(7)</sup>.

The word (‘āṣima) is repeated in the Quran three times (i.e. 10:27:14, 11:43:10, and 40:33:9) with the meaning of savior, protector, defender, or/and preserver in the QAC. The stem verb (‘aṣama) means to seek refuge or shelter, and the word

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(1) Sībawāyh, *Al-Kitab*, vol. 3, p. 382.

(2) al-Ṭabarī, *Jaam ‘i al-Bayān ‘an Tawīl Ayi al-Quran*, vol. 23, p. 586.

(3) al-Qurtubī, *Al-Jām ‘i li Aḥkām al-Qurān*, vol. 18, p. 271.

(4) Ali, *The Glorious Quran: Translation and Commentary*.

(5) al-Qurtubī, *Al-Jām ‘i li Aḥkām al-Qurān*, vol. 12, p.39.

(6) al-Ṭabarī, *Jaam ‘i al-Bayān ‘an Tawīl Ayi al-Quran*, vol.4, p. 279.

(7) al-Zamakhsharī, *Al-Kashshāf ‘an ḥaqaiq al-Tanzīl wa ‘Yun al-Tawīl fī Wjūh al-Ta ‘wīl*, vol. 3, p. 132.

itself as guardian or protector<sup>(1)</sup>. From a grammatical point of view, it is categorized in this verse as an accusative masculine active participle noun<sup>(2)</sup>.

the subjective morphological formula of the word is compatible with its meaning<sup>(3)</sup>, and is semantically conceived as the real subject. This conception can be exemplified in the construction (NEGATIVE PARTICLE + NOUN (sub) + NOUN + PREPOSITION + NOUN + PROPER NOUN] to indicate that it is Almighty Allah who is the doer of the action of prohibition and the action of mercy<sup>(4)(5)(6)</sup>, and so it stands for the semantic thematic role AGENT.

Accounting for the word ('āṣima) as standing for a semantic thematic role THEME, Arabic philologists<sup>(7)(8)(9)</sup> believe that (ma'ṣūmūn) with the meaning of protected, defended, preserved, and guarded by, stands for the morphological formula of an object. The word ('āṣima), which is conceived semantically as an object<sup>(10)</sup>, designates the meaning that none is defended or protected from the torment, destruction, and punishment of Almighty Allah except whom Allah has given mercy. This perspective is represented in the construction (NEGATIVE PARTICLE + NOUN(obj) + NOUN + PREPOSITION + NOUN + PROPER NOUN]; a conception that shows how the structural formula of the subject ('āṣima) and the semantic formula of the object (ma'ṣūmūn) are contradictory. The morphological formula of ('āṣima) has two indications: one by its structural

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(1) Wehr, Hanz, *A Dictionary of Modern Written Arabic: (Arabic-English)*, p. 617.

(2) Sībawāyh, *Al-Kitab*, vol. 3, p. 382.

(3) al-Mubarrid, *Al-Muqtaḍab*, vol. 3, pp. 161-163.

(4) al-Qurtubī, *Al-Jām 'i li Aḥkām al-Qurān*, vol. 12, p. 39. Beirut: Dar al-Kutub al-‘Ilmiyah.

(5) al-Andalusī, *Tafsīr al-Baḥr al-Muhiṭ*, vol. 4, p. 360.

(6) al-Ḥalabī, *Al-Dur al-Masūn fī 'ilūm al-Kitāb al-Maknūn*, vol. 6, p. 332.

(7) Sībawāyh, *Al-Kitab*, vol. 3, p. 382.

(8) al-Zajjaj, *M'aani Al-Quran wa I'rabuh*, vol. 3, p. 365.

(9) al-Suyūṭī, Jalāl al-Dīn, *al-Muzhir fī 'ulūm al-lughah wa-anwā 'hā*, Ed. Fu'ād 'Alī Mansūr, Dār al-Kutub al-‘Ilmiyah, Beirut, 1988, vol. 2, p. 360.

(10) Binmicia, *Al-Tawassu 'u al-dalālī l-syghi al-sarfīyah al-ismīyah fī al-Qur'ān al-Karīm: dirāsah sarfīyah dalālīyah*, pp. 196-200.

construct, and the second by a correlation relationship. The second indication shows that the protector and the protected cannot be separated, thus; it negates any protector except Allah and any protected except whom Allah has given mercy<sup>(1)</sup>.

The word ('āṣima) is categorized and conceived as a subject in accordance with the standard Arabic subjective morphological formula (fā'il). Conceiving the same morphological formula as an objective morphological formula (maf'ūl) is attributed to the alternation of the functional meanings between the two formulas. Furthermore, the semantic criterion proves that the contextual meanings of the two above mentioned morphological formulas and their functional meanings are harmonious<sup>(2)</sup>. To illustrate more, the subjective morphological formula (fā'il) stands for the doer of action (i.e. Almighty Allah) who is the only protector, defender, savior, and the most merciful. Similarly, the semantic conception of the same morphological formula as an object is attributed to the recipient of the action of protection, defending, and mercy (i.e. To those whom Allah has given mercy). Example (8) below is an account of how the word (dāfiqin) can convey the senses of a subject and object in the same context.

(8)

“khuliqa min mā’ in dāfiqin” (Al-Quran 86: 6: 4)

He is created from a drop emitted<sup>(3)</sup>

The context of the above verse is an invitation for Man to think, meditate, and contemplate how he has been created from ejected and gushing fluid (i.e. semen), which is a proof that Almighty Allah who has created Man for the first time is able to resurrect him again on the Day of Resurrection. The word

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(1) al-Zajjaj, *M'aani Al-Quran wa I'rabuh*, vol. 3, p. 365.

(2) al-Samiraī, (*Al-jumlah Al- 'Arabiah wa alm 'ana*, p.104.

(3) Ali, *The Glorious Quran: Translation and Commentary*.

(dāfiqin) is derived from the stem verb (dafaqa), thus; it is translated as bursting forth, breaking out, erupting, gushing, and torrential<sup>(1)</sup>. The QAC refers to the same word as ejected, gushing, pouring fluid or water, and drop emitted, and it is categorized as an adjective functioning as a genitive masculine indefinite active participle<sup>(2)</sup>.

The morphological formula of the active participle (dāfiqin) replaces the formula of the passive participle (madfūqin)<sup>(3)</sup>. She adds that flushing water (i.e. mā'in dāfiqin) is verbally categorized as a subject in accordance with Arabic morphological standards, however; it conveys the meaning of an object (mā'in madfūqin). In the QAC, the word is conceived as an active participle<sup>(4)(5)(6)(7)</sup>, which means that 'water' (mā'in) is conceived grammatically as the subject of the verb (dafaqa). This conception can be represented in the construction [VERB + PREPOSITION + NOUN (sub) + ADJECTIVE (active participle)]. To illustrate, it is water that gushes, so it is the real doer of the action with the thematic semantic role AGENT<sup>(8)(9)(10)</sup>.

The other construction [ VERB + PREPOSITION + NOUN (obj) + ADJECTIVE (passive participle)] represents the conception that 'water' is an object, and (madfūqin) is a passive participle as an attribution of it<sup>(11)(1)</sup>. This

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(1) Wehr, Hanz, *A Dictionary of Modern Written Arabic: (Arabic-English)*, p. 286.

(2) Sībawāyh, *Al-Kitab*, vol. 9, p. 52.

(3) Binmicia, *Al-Tawassu 'u al-dalālī l-syghi al-sarfīyah al-ismīyah fī al-Qur'ān al-Karīm: dirāsah sarfīyah dalālīyah*, pp. 191-192.

(4) Pickthall, *Holy Quran: English Translation*.

(5) Shakir, *Quran Al-Hakīm*.

(6) Khan, *Noble Quran. English Translation of the Meaning and Commentary*.

(7) Arberry, *Koran, Translation*.

(8) al-Ḥalabī, *Al-Dur al-Masūn fī 'ilūm al-Kitāb al-Maknūn*, vol. 10, pp. 334.

(9) al-Zamakhsharī. *Al-Kashshāf 'an Haqaiq al-Tanzīl wa 'Yun al-Tawīl fī Wjūh al-Ta 'wīl*, vol. 6, p. 354.

(10) al-Alusī, *Rūh al-Ma 'anī fī tafsīr al-Qurān wa al-Sab'i al-Mathānī*, vol. 29, p. 71.

(11) al-Qurṭubī, *Al-Jām'i li Ahkām al-Qurān*, vol. 20, p. 7.

technique of morphological alternation<sup>(2)</sup> is widely used in the Arab region, mostly in Hijaz. In this sense, water is categorized grammatically as the recipient of the action of gushing; thus, it denotes the thematic semantic role THEME. Such a role is represented in the QAC<sup>(3)(4)(5)</sup>.

Within the phonological criterion, the active participle adjective (dāfiqin) is derived from the verb (dafaqa). Likewise, the same morphological formula is conceived in the above example to stand for the passive participle adjective with the meaning of (madfūqin). Since (dāfiqin) is conceived as an active participle adjective, the noun (mā'in) denotes the doer of the action of gushing or pouring, thus implies the semantic thematic role of AGENT. Likewise, since (dāfiqin) is conceived as a passive participle adjective, the noun (mā'in) indicates the semantic thematic role of THEME.

To sum up here, the context plays a crucial role in conceptualizing example (8) although it tends toward the brevity and summation technique. This proves the eloquence of the Quran's in meaning widening via generalizing the meaning of morphological formulas.

## 5. Conclusion:

The present study addressed meaning widening that resulted from the alternation of the Arabic standard subjective morphological formula into a verbal noun or an objective formula. The study applied a construction grammar approach to the analysis of the data collected. The analysis, relying on the GxC perspective,

(1) Ibn Khathīr, Imad, *Tafsīr al-Quran al-Āzīm*, ed. Sami Mohd, Taybeh Library, Saudi Arabia, 1999, vol. 8, p. 375.

(2) Sībawāyh, *Al-Kitab*, vol. 4, p. 90.

(3) Sahih, *The Quran-Arabic Text with Corresponding English Meanings*.

(4) Ali, *The Glorious Quran: Translation and Commentary*.

(5) Sarwar, *The Quran: Arabic Text and English Translation*.

stressed the role of conceptual processes and our embodied experience, and how they intersected in accounting for the meaning and interpretation of the Quranic verses. The researchers paid more attention to the primacy of semantic, the encyclopedic nature of meaning, and they adopted a non-objective view towards discussing and analyzing the data gathered. The linguistic phenomenon under study is accounted for as a sort of polysemy whereby a particular linguistic form is paired at the conceptual level with a network of distinct but related senses, not with a single meaning <sup>(1)</sup>. In addition, it shows that this sort of polysemy is guided by an economic factor: brevity and summation.

CxG is a functional and usage-based approach that is ‘maximalist’. It accounts for and describes the total of the available conventions for a language user through addressing issues of pragmatics, text structure and interpretation, the effect of cultural knowledge on the use of language, and the perspective that ‘meaning is constructional’<sup>(2)</sup>. Based on this, the researchers found that the alternation of the two morphological formulas in the same Quranic verse designated two different constructions, implying different but intended meanings in the same context, hence; the primacy of semantics is emphasized. Due to the fact that our shared knowledge might be affected by the world around us, the researchers found that linguistic forms, contextual factors, and culture were some of the factors that help us conceive how meaning may change due to altering the morphological formulas. Consequently, meaning was viewed in this work as encyclopedic <sup>(3)</sup>.

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(1) Tyler, Andrya. and Vivyan Evans, *The Semantics of English Prepositions: Spatial Scenes, Embodied Meaning, and Cognition*, Cambridge University Press, Cambridge, 2003, p. 7.

(2) Croft, ‘*The role of domains in the interpretation of metaphors. and metonymies*’, vol. 4, p. 352.

(3) Peate, *A construction grammar approach to spatial prepositions in modern standard Arabic*, pp. 85-86.

The researchers found that the variety in the conception of the altered morphological formulas in the data collected, and adopted in the QAC translations was attributed to functional-semantic relations, not to formal likeness, therefore; meaning is language-specific. Moreover, the researchers found that adopting only one particular interpretation of a particular morphological formula did not account for the belief that meaning is construction-specific. Variations in construction and language specificity appeared obviously in the different semantic thematic roles that the interpretation of the construction conveys. The researchers recommend investigating the effects of altering other morphological formulas in CA for a better understanding of meaning widening within western linguistic theories. It is also recommended that meaning widening be addressed in vernacular dialects of Arabic.

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