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Semantic Fields of Movement and Transformation in the Weak Verbs of the Holy Quran

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ABSTRACT: This research examines the semantic fields of movement and transformation in the weak verbs (al-af'āl al-mu'tallah) of the Holy Quran in light of semantic field theory, which analyzes vocabulary within semantic systems linked by shared conceptual relations. The study aims to uncover the semantic dimensions performed by weak verbs — in both their basic (mujarrad) and augmented (mazīd) forms — in expressing meanings of movement, transition, and change in Quranic discourse, while showing the effect of the morphological structure of these verbs in directing and enriching meaning. The study adopts the descriptive-analytical method, based on surveying the weak verbs occurring in the Holy Quran and classifying them into closely related semantic groups according to their Quranic contexts. The analysis identifies three major semantic fields representing the most prominent manifestations of movement and transformation in these verbs: the field of walking and spatial transition, which embodies the meanings of movement and travel; the field of change and transformation, which expresses the passage of something from one state to another; and the field of entry, exit, connection, and separation, which reveals relations of attachment and detachment between entities. The findings show that the morphological structure of weak verbs contributes actively to expanding the semantic scope of the verb, since augmented forms play a clear role in deepening and diversifying meaning according to context. The study also reveals the precision of the Quranic employment of these verbs in depicting movement and transformation in a manner that combines concision with semantic richness. The research concludes that weak verbs constitute a fundamental element in constructing the semantic fields associated with movement and transformation in the Quranic text, reflecting the depth of its semantic system and the precision of lexical choice in the Holy Quran.

INTRODUCTION

The study of semantics (dalālah) is among the most prominent fields of linguistic research concerned with uncovering the conceptual relations among words within the linguistic system. Among the modern approaches that have contributed to deepening this field is semantic field theory, which classifies vocabulary into semantic groups linked by shared conceptual relations. This theory has proven its effectiveness in analyzing texts, particularly those possessing a rich linguistic structure such as the Quranic text, which is distinguished by precision of lexical choice and depth of semantic construction.

The weak verb (al-fi'l al-mu'tall) occupies a prominent position in the morphological structure of the Arabic language, owing to its diversity of forms and multiplicity of meanings, whether in its basic or augmented form. These varied forms have contributed to expanding the semantic scope of the verb, enabling it to express a wide spectrum of meanings connected with movement, transition, change, and transformation. This is clearly evident in Quranic usage, which employs weak verbs with a precision that harmonizes with context and reflects notable semantic richness.

Proceeding from this, the present research seeks to study the semantic fields denoting movement, transition, and transformation in the weak verbs of the Holy Quran, through analyzing the basic weak verbs and their augmented forms and classifying them within semantic fields that reveal the nature of the conceptual relations linking them. The study revolves around three principal fields representing the most prominent manifestations of movement and transformation in these verbs: the field of walking and spatial transition, which expresses the meanings of movement and travel; the field of change and transformation, which denotes the passage of something from one state to another; and the field of entry, exit, connection, and separation, which reveals relations of attachment and detachment between entities.

The research further seeks to demonstrate the effect of the morphological structure of the weak verb in directing and expanding meaning, in addition to revealing the precision of the Quranic employment of these verbs in depicting the meanings of movement and transformation. This study is intended to contribute to highlighting an aspect of the semantic inimitability (i'jāz) of the Holy Quran, and to reveal the capacity of the Arabic linguistic system to construct integrated semantic networks that express diverse meanings with precision and depth.

I. THE FIELD OF WALKING AND SPATIAL TRANSITION

(*bā'a, jāsa, zāra, zāla, sāqa, 'adā, 'ādā, ghadā, qafā, fāta, qāma, atā, jarā, jā'a, sarā, sāra, fā'a, mashā, maḍā, warada, waḥḥa, waqafa, sa'a, waṭi'a, khalā, anjaftum, atawakka'u*)

A. THE PATTERN FA'ALA — YAF'ULU

Bā'a: "bā'a bi-shay'in" means he returned bearing it; it is said "bā'a bi-ithmihi," i.e. he carried it and returned with it. ¹ It is a hollow weak verb on the pattern fa'ala, imperfect yabū'u, and the single root of the verb denotes returning while bearing or being inseparably attached to something, such as anger or sin. God says: "And they incurred wrath from God" [al-Baqarah: 61], meaning they became deserving of wrath — "bā'ū bihi" meaning they became bound to it. ² Elsewhere the verb occurs augmented by doubling, on the pattern fa'ala: God says: "And We settled the Children of Israel in a blessed dwelling-place" [Yūnus: 93], the augmentation here denoting transitivity and intensification. The verb also occurs augmented by two letters, on the pattern tafa'ala: God says: "And thus We established Joseph in the land, that he might settle therein wherever he willed" [Yūsuf: 56], the augmentation here denoting the taking-up of residence together with stability and settlement. ³ The verb yatabawwa'u denotes spatial transition and settlement following movement from one state to another, with the aim of stability and establishment.

Jāsa: al-jaws means spying out; it is said "justu khilāla al-diyār," i.e. I roamed through the dwellings in search and investigation.

⁴ The single root of the word denotes entering a place with the intent of spying or reconnoitring something — entry meant for harm or destruction, not mere entry as such. ⁵ It is a hollow weak verb on the pattern fa'ala, imperfect yajūsu. God says: "So they went through the very inmost of your homes, seeking [you] out, and it was a promise fulfilled" [al-Isrā': 5]; the "going through" (jaws) in the verse means penetrating deep into places in pursuit and hostility. ⁶ The verb jāsu denotes an actual, physical human movement across the land — that is, a spreading-out and an overrunning.

Zāra: this root denotes an inclination or turning-aside, later used for approaching something for the purpose of visiting it. ⁷ It is a hollow weak verb on the pattern fa'ala, imperfect yazūru. God says: "Until you visit the graves" [al-Takāthur: 2], meaning until you die and are buried in the graves; ⁸ death and burial in the grave are, for the deceased, like a visitation in which he remains until God wills, then is resurrected on the Day of Judgment to be held to account. Elsewhere the verb occurs augmented by two letters, on the pattern tafā'ala: God says: "And you would have seen the sun, when it rose, inclining away from their cave to the right" [al-Kahf: 17]; the augmentation here conveys that the sun inclines away from their cave gradually, giving a sense of the graduated unfolding of the action. ⁹ The verb here denotes movement and spatial transition from one state to another, exemplified by the phenomena of sunrise and sunset.

Zāla: "al-zawl denotes movement and transformation; from it, zāla al-shay'u yazūlu means the thing moved from its place." ¹⁰ It is a hollow weak verb on the pattern fa'ala, imperfect yazūlu. God says: "Indeed, God holds the heavens and the earth, lest they cease [tazūlā]" [Fāṭir: 41]; the verse indicates that "this cosmic existence does not subsist by itself, but is upheld by God's will and providence." ¹¹ The verb denotes movement and deviation from the original position or place — that is, transition from one place to another.

Sāqa: "al-sawq is your driving something before you, tasūquhu sawqan; and sāqa al-ba'ira, asūquhu sawqan; and the sawq of the rain is God driving it to the land so as to bring the country to life by it." ¹² It is a hollow weak verb on the pattern fa'ala, imperfect yasūqu, and the single root of the word denotes pulling or driving. God says: "And it is God who sends the winds, so they stir up cloud, and We drive it to a dead land" [Fāfir: 9], meaning: We drove the cloud to the barren land by Our mercy. ¹³ Elsewhere the verb occurs in the passive, on the pattern fu'ila: God says: "And those who feared their Lord will be driven to Paradise in companies" [al-Zumar: 73]; the passive construction here serves to focus attention on the act of driving itself rather than on the one who drives. ¹⁴ The verb sāqa denotes propulsion, motion, and forced transition from one place to another.

Adā: "adā ya'dū adwan means he ran and hastened; one says adā adwa al-ẓalīm [ran like the ostrich]; al-'adw is the opposite of standing still." ¹⁵ Al-'adw denotes transgression in an absolute sense, whether in place, judgment, or conduct, and implies deliberate movement. ¹⁶ It is a defective weak verb on the pattern fa'ala, imperfect ya'dū. God says: "And let not your eyes pass beyond them" [al-Kahf: 28], meaning: do not turn your gaze away from them toward others who possess the adornments of worldly life. ¹⁷ The verb occurs augmented by two letters on the pattern ifta'ala: God says: "Then whoever transgresses after that will have a painful punishment" [al-Baqarah: 178], the augmentation here denoting intensification. Elsewhere the verb occurs augmented by two letters on the pattern tafa'ala: God says: "And whoever transgresses the limits set by God — it is they who are the wrongdoers" [al-Baqarah: 229], the augmentation here denoting effortful pursuit and exaggeration. ¹⁸ The verb yata'addā denotes transition and the crossing of legal boundaries; it originally denotes running, transgression, and movement from one place to another, then shifted metaphorically to denote the transgression and crossing of a legal limit.

Āda: "āda ya'ūdu means he returned; al-'awd is a return to a former state." ¹⁹ It is a hollow weak verb on the pattern fa'ala, imperfect ya'ūdu, and the verb āda denotes repetition and a mental or actual return to a previous state. ²⁰ God says: "And if you return, We will return, and We have made Hell a prison for the disbelievers" [al-Isrā': 8], meaning: if you return to sin and wrongdoing, We will return to vengeance and punishment. ²¹ Elsewhere the verb occurs augmented by the hamzah, and at another point augmented by the hamzah in the passive, on the pattern uf'ila: God says: "Every time they want to come out of it, from anguish, they are returned to it" [al-Hajj: 22]; the augmentation denotes transitivity, while the passive construction serves to magnify the event and focus on it rather than on the doer, since the doer is known. ²² The verb denotes movement and spatial transition — that is, after attempting to exit the Fire, they are returned to it, a repeated transition.

Ghadā: "ghadā yaghdū ghudūwwan means he set out at the beginning of the day; al-ghudūw is the opposite of al-rawāḥ [setting out in the afternoon]." ²³ It is a defective weak verb on the pattern fa'ala, imperfect yaghdū, and the verb denotes an organized morning movement indicating a purposeful undertaking at the start of the day. God says: "And [remember] when you set out early from your family to post the believers at their stations for battle" [Āl 'Imrān: 121]; al-ghudwah is the beginning of the day, and the verse indicates the Prophet's ordering and organizing of the affairs of battle. ²⁴ The verb ghadawta denotes an actual movement from the place of residence to the field of war and combat.

Qafā: "the letters qāf, fā', and the weak letter form a sound root denoting the following of one thing by another; from this, al-qafw, one says qafawtu atharahu [I followed his trace]; and qaffaytu fulānan bi-fulānin, if you make the one follow the other." ²⁵ It is a defective weak verb on the pattern fa'ala, imperfect yaqfū. God says: "And do not follow that of which you have no knowledge" [al-Isrā': 36], meaning: do not let your tongue follow speech of which you have no knowledge. ²⁶ Elsewhere the verb occurs augmented by doubling, on the pattern fa'ala: God says: "Then We sent, following in their footsteps, Our messengers, and We followed [them] with Jesus, son of Mary" [al-Ḥadīd: 27]; the doubling here denotes transitivity. ²⁷ The verb denotes movement through the following of a trace and the pursuit of one whose trace is being followed.

Fāta: "fāta al-shay'a yafūtuhu fawtan wa-fawātan means it preceded him and passed beyond him." ²⁸ It is a hollow weak verb on the pattern fa'ala, imperfect yafūtu. God says: "So that you may not grieve over what has escaped you" [Āl 'Imrān: 153], meaning: do not grieve over what you have lost and failed to attain. ²⁹ The verb fātakum denotes transition, passing, and going beyond.

Qāma: the letters qāf, wāw, and mīm form a sound root with two meanings, one denoting a group of people, the other denoting resolve or uprightness. It is a hollow weak verb on the pattern fa'ala, imperfect yaqūmu, and the single root of the verb denotes undertaking a particular matter by will and capacity, and it also denotes rectitude and firmness. God says: "So set your face toward the [true] religion, inclining sincerely" [al-Rūm: 30], meaning: direct your purpose in your dealings and worship to God alone. ³⁰ Elsewhere the verb occurs augmented by the hamzah, on the pattern af'ala: God says: "And established prayer and

given zakat" [al-Baqarah: 177], the augmentation denoting transitivity. Elsewhere still, the verb occurs augmented by three letters, on the pattern istaf'ala: God says: "And if they had remained straight on the way, We would have given them abundant water to drink" [al-Jinn: 16], the augmentation here possibly denoting a request — as if they strive in seeking rectitude — or else conveying the meaning of the basic verb.³¹ The verb's original meaning is rising and standing after sitting — that is, a movement of transition from one state to another — and in the noble verse the verb denotes steadfastness upon the path of truth, itself derived from the original spatial meaning of movement (rising and walking uprightly).

B. THE PATTERN FA'ALA — YAF'ILU

Atā: "atā ya' tī ityānan means he came or arrived, and it may carry the sense of purpose or approach."³² It is a defective weak verb on the pattern fa'ala, imperfect ya'tī. God says: "The command of God has come, so do not seek to hasten it" [al-Naḥl: 1]; here "coming" (al-ityān) conveys the occurrence and realization of the matter, not merely its nearness, and it is expressed in the past tense to indicate the certainty of its occurrence.³³ The verb occurs in the passive, on the pattern fu'ila: God says: "And they will be given [something] resembling it, and therein they will have purified spouses" [al-Baqarah: 25]; the passive construction here focuses attention on the event. Elsewhere the verb occurs augmented by the hamzah, on the pattern af'ala: God says: "And those who accept guidance — He increases them in guidance and gives them their righteousness" [Muḥammad: 17]; the augmentation here renders the verb transitive to two objects.³⁴ The verb atā denotes coming, movement, and motion, whether that motion is physical or figurative.

Jarā: al-jary is swift movement or the flowing-down of water; "jarat al-umūr" means matters proceeded and were concluded.³⁵ It is a defective weak verb on the pattern fa'ala, imperfect yajrī. God says: "Beneath which rivers flow" [al-Baqarah: 25], meaning they flow beneath its trees and palaces.³⁶

Jā'a: "jā'a yajī'u majī'an means he came; al-jī'ah is a single instance of coming; and jā'a ilayhi means he made for it/him."³⁷ It is a hollow weak verb on the pattern fa'ala, imperfect yajī'u, and the single root of the word denotes coming from afar toward a specific direction. God says: "Is it that whenever a messenger comes to you with what your souls do not desire, you become arrogant?" [al-Baqarah: 87], meaning: he came to you from God, blessed and exalted.³⁸ Elsewhere the verb occurs in the passive, on the pattern fu'ila: God says: "And the earth will shine with the light of its Lord, and the record will be placed, and the prophets and the witnesses will be brought" [al-Zumar: 69]; the passive construction here serves to focus on and magnify the event. The verb also occurs augmented by the hamzah, on the pattern af'ala: God says: "And the pains of childbirth drove her to the trunk of a palm tree" [Maryam: 23], the augmentation here serving transitivity.³⁹

Sarā: "sarā is travelling by night; one says sarā al-qawmu yasrūna suran, which is travelling in the early part of the night; and asrā yusrī isrā'an carries the same meaning; one says saratī al-dam'atu when a tear runs down gently and imperceptibly, and sarā al-shay'u when it extends and moves imperceptibly."⁴⁰ It is a defective weak verb on the pattern fa'ala, imperfect yasrī. God says: "Then set out with My servants by night" [al-Dukhān: 23], meaning: travel by night — the verb here is in the imperative form, indicating urgency and initiative in setting out secretly under cover of night.⁴¹ The verb occurs augmented by the hamzah, on the pattern af'ala: God says: "Glory be to Him who took His servant by night from the Sacred Mosque to the Farthest Mosque" [al-Isrā': 1]; the augmentation here serves transitivity, though the transitivity is conveyed not by the hamzah itself but through the preposition bi-, which conveys emphasis, accompaniment, and specification.⁴²

Sāra: meaning he walked; "sāra al-qawmu" means they proceeded on their way; "sayyarahum" means he made them proceed along the road.⁴³ Al-sayr denotes purposeful movement associated with guidance or misguidance depending on context, and is broader than mere walking, as it also encompasses figurative senses.⁴⁴ It is a hollow weak verb on the pattern fa'ala, imperfect yasīru. God says: "There have already been precedents before you, so travel through the land" [Āl 'Imrān: 137]; the command to travel is an invitation to reflection and consideration of history, that one might travel and observe the consequences [of past nations].⁴⁵ Elsewhere the verb occurs augmented by doubling, and at another point augmented by doubling in the passive, on the pattern fu'ila: God says: "And even if there were a recitation by which the mountains were made to move" [al-Ra'd: 31]; the doubling here serves transitivity, intensification, and multiplication — the mountains being moved in an astonishing and violent manner — while the passive construction serves to magnify and dramatize, focusing attention on the event.⁴⁶

Fā'a: "fā'a yafī'u fay'an means he returned; from this tafayya'a al-zillu, meaning the shadow returned/shifted."⁴⁷ It is a hollow weak verb on the pattern fa'ala, imperfect yafī'u. God says: "So fight the one that transgresses until it returns to the ordinance of God; then if it returns, make peace between them with justice" [al-Hujurāt: 9], meaning: until it returns to what God has

legislated of peace and obedience. ⁴⁸ The verb occurs augmented by two letters, on the pattern tafa'ala: God says: "Have they not considered anything that God has created, how its shadows incline to the right and to the left, prostrating to God, in submission?" [al-Nahl: 48]; the augmentation here denotes reflexivity/spontaneity. ⁴⁹ Al-fay', in its origin, means return, and denotes movement and transition from one place to another, or from one state to another.

Mashā: "mashā yamshī mashyan means he walked on his feet," and it denotes calm or unhurried movement. ⁵⁰ It is a defective weak verb on the pattern fa'ala, imperfect yamshī. God says: "And the servants of the Most Merciful are those who walk upon the earth gently" [al-Furqān: 63]; walking "gently" (hawnan) denotes humility and tranquillity in movement, a form of religious and moral conduct. ⁵¹

Maḍā: "maḍā yamḍī maḍyan means he departed, elapsed, and continued." ⁵² It is a defective weak verb on the pattern fa'ala, imperfect yamḍī; al-maḍy denotes continuous, irreversible movement, and may occur either in time or in action. God says: "And proceed to where you are commanded" [al-Ḥijr: 65], meaning: continue on your way as God has commanded you. ⁵³

Warada: the verb warada in its origin denotes coming to a place of access, especially water, and is used figuratively to mean arriving or entering any place, or making for it. ⁵⁴ It is a weak verb of the assimilated (mithāl) type on the pattern fa'ala, imperfect yaridu. God says: "And when he came to the water of Madyan" [al-Qaṣaṣ: 23]; al-wurūd here means arrival. ⁵⁵ The verb occurs augmented by the hamzah, on the pattern af'ala: God says: "He will go before his people on the Day of Resurrection and lead them into the Fire — an evil watering-place to be led to" [Hūd: 98]; the augmentation in the verb as it occurs in the noble verse conveys transitivity. ⁵⁶

Wazira (tazir): al-wizr is sin or grave transgression; al-wizr is also a mountain and anything one takes refuge in when afraid; and al-wizr is a heavy burden. ⁵⁷ It is a weak verb of the assimilated type on the pattern fa'ala, imperfect yaziru. God says: "And no bearer of burdens will bear the burden of another" [al-An'ām: 164], meaning that the divine principle here is that recompense is individual and personal, each person being accountable for his own act, ⁵⁸ and no sinful soul ought to bear the sin of another. ⁵⁹ The verb tazir, in its origin, denotes moving to a secure place and taking refuge in it, which then shifted to a figurative burden, namely sin.

Waqafa: al-waqf is confinement/restraint; "waqafa al-shay'a yaqifuhu waqfan" means he confined it; and "awqaftu al-arḍa li-fulānin" means I dedicated it to him as an endowment in the way of God. ⁶⁰ It is a weak verb of the assimilated type on the pattern fa'ala, imperfect yaqifu. God says: "And stop them, for they are to be questioned" [al-Ṣāffāt: 24], meaning "detain them at the station of presentation and reckoning... for al-waqf here is a temporary detention for accounting and reproach." ⁶¹ Elsewhere the verb occurs in the passive, on the pattern fu'ila: God says: "And if you could but see when they are made to stand before the Fire" [al-An'ām: 27]; the passive construction here serves to focus attention on the event of standing and its terror, and the verb denotes a movement followed by stillness — that is, a halting after motion and movement.

C. THE PATTERN FA'ALA — YAF'ALU

Sa'a: "sa'a yas'a sa'yan: al-sa'y is a light run, and may also mean diligence in work; one says sa'a fī amrin kadhā, meaning he pursued it and strove earnestly in it." ⁶² It is a defective weak verb on the pattern fa'ala, imperfect yas'a. God says: "But as for one who came to you striving [yas'a]" [Abasa: 8], meaning he comes to you with effort, exertion, dedication, and eagerness, seeking knowledge and guidance from you. ⁶³

D. THE PATTERN FA'ILA — YAF'ALU

Waṭi'a: "waṭi'a al-shay'a waṭ'an means he trod upon it with his foot; waṭi'a al-bilād means he entered them; and waṭi'a al-mar'ata means he had intercourse with her." ⁶⁴ It is a weak verb of the assimilated type on the pattern fa'ila, imperfect yaṭa'u, and the single root of the word denotes "direct contact or tangible touch with a thing, whether entering land, sexual intercourse, or treading with the feet." ⁶⁵ God says: "Nor do they tread any ground that enrages the disbelievers" [al-Tawbah: 120], meaning: they set their feet in a place that enrages the disbelievers, i.e. entering the land or walking in it, ⁶⁶ the verb thus denoting movement and transition by walking and pressing upon the ground. The verb occurs augmented by the alif, on the pattern fā'ala, in view of the original sense of its augmentation: God says: "Indeed, the postponing [of a sacred month] is an increase in disbelief, by which those who disbelieve are led astray; they make it lawful one year and unlawful another, so as to match [yuwāṭi'u] the number [of months] God has made sacred" [al-Tawbah: 37]; among the meanings of this augmentation is that it is used in the sense of the basic verb. ⁶⁷

E. THE PATTERN FA'ULA — YAF'ULU

Khalā: "the letters khā', lām, and the weak letter form a single root denoting the divesting of a thing from something. One says *huwa khilwun min kadhā*, if he is free of it; and *khalati al-dāru* and other such things, *takhlū*; and *al-khaliyy* is one who is free of grief; and *imra'atun khaliyyah* is an expression referring to divorce." ⁶⁸ It is a defective weak verb on the pattern fa'ula, imperfect *yakhlū*. God says: "That is a nation which has passed on; it will have what it earned, and you will have what you have earned" [al-Baqarah: 134], meaning: it has passed away and gone. ⁶⁹ The verb occurs augmented by doubling, on the pattern fa'ala: God says: "But if they repent, establish prayer, and give zakat, then leave their way free" [al-Tawbah: 5], the augmentation here among other things denoting transitivity. Elsewhere the verb occurs augmented by two letters, on the pattern tafa'ala: God says: "And has cast out what is within it, and has become empty" [al-Inshiqāq: 4], the augmentation here conveying effortful undergoing. ⁷⁰ The verb *takhallat* denotes liberation from a burden or spatial separation — the earth having emptied itself of what was within it, transitioning from a state of fullness to a state of emptiness.

There are also verbs that occur in the Quran only in augmented form:

Awjaftum: *al-wajf* is swiftness of gait or travel; it is said that the rider of a camel is "made to trot" (*yūḍa'*), while the rider of a horse "awjafa." ⁷¹ Its root is the trilateral verb *wajafa*, a weak verb of the assimilated type, occurring augmented by the hamzah, on the pattern af'ala: God says: "For you did not spur any horse or camel for it" [al-Hashr: 6], meaning: you did not hasten. ⁷² The augmentation here denotes transitivity. ⁷³

Atawakka'u: "*awka' tu fulānan ikā'an*" means I set up a support for someone or gave him something to lean on; *al-tawakku'* is leaning on a staff. ⁷⁴ Its root is the trilateral verb *waka'a*, a weak verb of the assimilated type, occurring augmented by two letters, on the pattern tafa'ala: God says: "He said, 'It is my staff; I lean upon it'" [Tāhā: 18], meaning I rely upon it; the augmentation here denotes taking-as-support. ⁷⁵ The verb in its origin denotes walking while leaning upon something during movement.

SEMANTIC RELATIONS AMONG THE VERBS OF THE FIELD

1. The relation of synonymy or semantic proximity: The verbs *mashā*, *sāra*, *sarā*, *jāsa*, *jarā*, and *sa'ā* converge on one general meaning — movement in place by foot — even though they differ in degrees of speed or the circumstances of movement. These verbs are thus synonymous at the level of their basic denotation of "walking," yet differ in secondary semantic nuance: the two verbs *mashā* and *sāra* suggest walking as such; *sarā* suggests walking by night; *jarā* suggests speed; and *sa'ā* suggests effort and intention. The relation among them is thus one of partial rather than complete synonymy. Likewise, *jā'a* and *atā* converge in meaning, both denoting coming or arrival, with a slight difference in the degree of purposefulness: *jā'a* is more general, while *atā* more precisely denotes purposeful coming. Similarly, *waqafa* and *qāma* may be regarded as standing in a relation of near-partial synonymy in that both denote transition from one posture to another, though *qāma* indicates rising from stillness while *waqafa* indicates settling after movement.

2. The relation of antonymy or opposition: Opposition appears between the verbs *maḍā* and *fāta* on the one hand, and *'āda* and *fā'a* on the other, and between *zāla* and *qāma*. The verbs *maḍā* and *fāta* denote going or departing, whereas *'āda* and *fā'a* express return; while *zāla* denotes ceasing from a state, its counterpart *qāma* denotes rising and the transition from stillness to movement. These verbs thus establish a semantically motional relation of opposition based on the reverse direction of the action (going versus returning, ceasing versus rising). Between *ghadā* and *fā'a* there is a clear temporal opposition, *ghadā* denoting departure in the morning and *fā'a* denoting return in the evening — that is, an opposition in time and direction of movement. Likewise, opposition appears between *khalā* and *jā'a* on a semantic level, *khalā* suggesting emptiness and departure, and *jā'a* meaning arrival and a filling brought by coming — the two being opposites in their spatial effect.

3. The relation of gradation (change in intensity or in time): A relation of gradation links the verbs *waṭi'a*, *mashā*, *sāra*, *jarā*, *'adā*, and *awjafa*, which together represent an ascending semantic series in the speed of movement, beginning with treading (touching the ground), proceeding through slow walking, and ending with swift running. We likewise observe a temporal gradation among the verbs *qāma*, *mashā*, and *maḍā*, where the action develops from rising, to walking, to continuation and passing-away.

4. The relation of inclusion, or the general and the particular: The verb *sāra* represents a more general meaning that encompasses within it many of the other verbs, such as *mashā*, *'adā*, *jarā*, and *sarā*, these being types or forms of "faring."

Likewise the verb *atā* encompasses the two verbs *zāra* and *warada*, since coming is the general framework, while visiting or arriving at a watering-place are particular instances of it. This relation thus rests on a broader meaning encompassing subordinate meanings within it.

5. The relation of collocation (co-occurrence in context): This appears among verbs occurring in a real or temporally linked sequence, such as *qāma*, *mashā*, and *waqafa*, and *sāra* and *warada* — a person's rising is followed by walking, and walking is generally followed by stopping upon arrival. Likewise, *sāra* and *warada* are causally linked, since travelling usually leads to arrival at a place — the collocation here being causal and temporal. The verbs *qafā* and *sāra* stand in a causal and contextual relation of collocation, since *qafā* denotes following a trace or walking behind a person, and cannot occur unless there has been a prior movement by another person. Likewise, *waqafa* and *warada* stand in a natural temporal collocation, stopping occurring upon arrival.

6. The relation of purpose or causation: The verbs *sa'ā*, *zāra*, *wazira*, and *bā'a* share a relation of purpose or motive for movement: all express a purposeful movement toward a goal, whether that be meeting (in *zāra*), seeking refuge (in *wazira*), returning with a result (in *bā'a*), or the pursuit of an aim (in *sa'ā*). The relation here is that the verb denotes a movement directed toward a specific purpose, the movement being the cause and the goal the result. The verb *ghadā* is often used to denote a purposeful movement at the start of the day toward some task or aim, and thus shares with *sa'ā* the relation of purpose, both denoting movement toward a defined goal, differing only in their timing: *ghadā* occurs in the morning, while *sa'ā* may occur at any time.

7. The relation of polysemy: Some verbs, such as *zāla*, *fāta*, and *warada*, have more than one meaning according to context: *zāla* may mean transformation or cessation; *fāta* may denote spatial or temporal passing; and *warada* may mean arriving at water or coming in an absolute sense. These are thus verbs of polysemy, carrying more than one meaning, whether closely or distantly related.

8. The relation of temporal sequence: A relation of temporal succession links the verbs *atā* and *fāta*, and *qāma* and *zāla*, *atā* preceding *fāta* in terms of the event, and *qāma* preceding *zāla*, since rising precedes cessation. There is thus a logically sequential temporal relation among these verbs within the field of movement.

9. The relation of manner and instrument: The two verbs *atawakka'u* and *sāqa* relate to the basic verb of movement in terms of the manner of its execution: *atawakka'u* describes the means of movement (leaning on a staff), while *sāqa* expresses its directive mode (driving another). The relation here consists in a difference in the manner of performing the action within the unity of the semantic field of movement.

II. THE FIELD OF CHANGE AND TRANSFORMATION

(*ḥāra*, *'atā*, *bāta*, *ḥāfa*, *zāda*, *shawā*, *ghalā*, *ghadā*, *lāna*, *māda*, *māla*, *taghā*, *ḥullū*, *dāwala*, *yughayyirū*, *akdā*, *afḍā*, *afāqa*, *amsā*, *tamaṭṭā*, *amlā*, *ḥayyi*, *inhāra*, *tawajjaha*, *tawāra*, *tayammamū*, *yassara*)

A. THE PATTERN FA'ALA — YAF'ULU

Ḥāra: "the letters *ḥā'*, *wāw*, and *rā'* form a root denoting turning about and returning, from which comes *al-ḥayrah* [bewilderment]; one says *ḥāra* if he became agitated and his sight or thought wavered." ⁷⁶ It is a hollow weak verb on the pattern *fa'ala*, imperfect *yaḥūru*. God says: "Indeed, he had thought he would never return [*yaḥūr*]" [al-Inshiqāq: 14], meaning: he thought he would not return to God, blessed and exalted, nor be held to account nor resurrected. ⁷⁷ The verb carries the sense of transformation from life to death and thence to resurrection. The verb also occurs augmented by the *alif*, on the pattern *fā'ala*: God says: "And he had fruit, so he said to his companion, while conversing [*yuḥāwiruhu*] with him, 'I have more wealth than you and am mightier in manpower'" [al-Kahf: 34], the augmentation here denoting mutual participation. ⁷⁸

'Atā: denotes violent arrogance and a stubborn refusal of obedience. ⁷⁹ It is a defective weak verb on the pattern *fa'ala*, imperfect *ya'tū*. God says: "So they rebelled against the command of their Lord" [al-Dhāriyāt: 44]; *al-'utuww* here is a persistent, deliberate refusal of God's command, not a mere passing violation. ⁸⁰ The verb *'atā* carries the sense of transformation from obedience to disobedience and arrogance.

B. THE PATTERN FA‘ALA — YAF‘ILU

Bāta: "bāta yabītu means he spent the night in a particular place," and the word may also be used for sleeping, or for staying up at night without sleeping.⁸¹ It is a hollow weak verb on the pattern fa‘ala, imperfect yabītu. God says: "And those who spend the night prostrating and standing before their Lord" [al-Furqān: 64], meaning: they keep vigil through the night — the verse occurring in praise of the servants of the Most Merciful.⁸² The verb here denotes transformation from the customary state of nightly rest to a state of worship, representing a change in behavior. The verb also occurs augmented by doubling, on the pattern fa‘ala: God says: "And they say, '[Our] obedience [is assured]'; but when they leave your presence, a group of them spend the night [scheming] other than what they say" [al-Nisā': 81], the doubling here denoting intensity, exaggeration, and transitivity, meaning that they outwardly display obedience to the Noble Prophet (peace be upon him and his family) while secretly plotting otherwise.⁸³

Hāfa: the letters hā', yā', and fā' form a root denoting deviation and injustice; "hāfa fī al-ḥukm" means he was unjust.⁸⁴ It is a hollow weak verb on the pattern fa‘ala, imperfect yaḥīfu. God says: "Is there disease in their hearts, or do they doubt, or do they fear that God and His Messenger will be unjust [yaḥīfa] to them?" [al-Nūr: 50], meaning: that He will wrong or be unjust to them.⁸⁵ The verb carries the sense of change and deviation from rectitude.

Zāda: "zāda al-shay'u means it grew; zidtu 'alayhi shay'an means I added something to it beyond what it was."⁸⁶ The single root of the verb denotes an extension in quantity or quality; here the "increase of disease" means a deepening of the corruption within the soul, not merely a numerical increase.⁸⁷ It is a hollow weak verb on the pattern fa‘ala, imperfect yazīdu. God says: "In their hearts is a disease, so God has increased their disease" [al-Baqarah: 10], meaning: the increase of disease refers to the entrenchment and consolidation of hypocrisy within them, as a result of their choosing falsehood.⁸⁸ Elsewhere the verb occurs augmented by two letters, on the pattern ifta‘ala: God says: "Indeed, those who disbelieved after their belief and then increased in disbelief" [Āl 'Imrān: 90], the augmentation here denoting abundance and intensification.⁸⁹ The verb also carries the sense of change and transformation, from a state of scarcity to a state of abundance.

Shawā: "shawat al-nāru al-jilda" means the fire burned or scorched the skin from the intensity of its heat.⁹⁰ It is a doubly weak verb (lafif maqrūn) on the pattern fa‘ala, imperfect yashwī. God says: "And if they call for relief, they will be relieved with water like murky oil, which scalds the faces" [al-Kahf: 29], meaning: it burns them,⁹¹ altering the features of their faces after their transformation, through burning, from one state to a wholly different one.

Ghalā: "ghalā al-mā'u: its boiling intensified when it bubbled and rose; and one says ghalā al-damu, for anger."⁹² It is a defective weak verb on the pattern fa‘ala, imperfect yaghli. God says: "Like murky oil, boiling within the bellies" [al-Dukhān: 45], meaning: it is poured scalding-hot into the bellies, like a degrading punishment.⁹³ The verb yaghli denotes change and transformation, for once the water enters their bellies it burns them and causes them severe pain.

Ghāḍa: al-ghayḍ is the diminishing or disappearance of water into the earth; one says ghāḍa al-mā' when it lessens or sinks into the ground.⁹⁴ It is a hollow weak verb on the pattern fa‘ala, imperfect yaghīḍu. God says: "God knows what every female carries and what the wombs lose [taghīḍu] or exceed" [al-Ra'd: 8], meaning: what is miscarried or expelled before completion.⁹⁵ Elsewhere the verb occurs in the passive, on the pattern fu'ila: God says: "And it was said, 'O earth, swallow your water, and O sky, withhold [your rain],' and the water subsided [ghīḍa], and the matter was accomplished" [Hūd: 44]; the passive construction here denotes dramatization and a focus on the event.⁹⁶ The verb carries the sense of a change in the state of the water, from a condition of overflowing and expansion to a condition of diminishment and absence.

Lāna: a root denoting ease, tenderness, and softness; one says lāna al-shay'u, and lāna lahu, meaning it became soft/gentle.⁹⁷ It denotes "transition from one state to another that is softer and easier — softness (al-līn) being not merely an outward quality, but also indicating the dissolving of an inner harshness."⁹⁸ It is a hollow weak verb on the pattern fa‘ala, imperfect yalīnu. God says: "So it was by mercy from God that you were lenient [līna] with them" [Āl 'Imrān: 159]; līna lahum means you spoke to them gently.⁹⁹ Elsewhere the verb occurs augmented by the hamzah, on the pattern af‘ala: God says: "And We made iron pliant for him" [Saba': 10], the augmentation here denoting transitivity.¹⁰⁰ The verb carries the sense of change and transformation of the iron from a state of hardness to a state of pliancy, so that it might be easily worked.

Māda: "māda is a root denoting movement and agitation, from which comes mādati al-arḍu and māda al-baḥru."¹⁰¹ It is a hollow weak verb on the pattern fa‘ala, imperfect yamīdu. God says: "And He cast into the earth firmly set mountains, lest it

should sway with you" [al-Nahl: 15], meaning: God made the mountains so that the earth would not become agitated and shake beneath you. ¹⁰² The verb carries the sense of transformation from stability to a state of instability.

Māla: "māla 'anhu means he turned away or averted himself, and māla ilayhi means he inclined toward it, desiring it." ¹⁰³ It is a hollow weak verb on the pattern fa'ala, imperfect yamīlu. God says: "And those who follow desires wish that you incline [tamīlū] [away from the truth] with a great inclination" [al-Nisā': 27], meaning: that you deviate and incline from the religion of truth to falsehood. ¹⁰⁴ The verb carries the sense of change and transformation in direction, from a state of rectitude to a state of deviation, a transformation in human conduct.

C. THE PATTERN FA'ALA — YAF'ALU

Ṭaghā: al-ṭughyān is the transgression of the lawful limit, occurring in matters of wealth, power, and conduct. ¹⁰⁵ It is a defective weak verb on the pattern fa'ala, imperfect yaṭghā. God says: "No indeed! Truly man transgresses [la-yaṭghā]" [al-'Alaq: 6]; al-ṭughyān is a form of rebellion against submission to God, appearing when the sense of need [for Him] is absent. ¹⁰⁶ The verb yaṭghā carries the sense of transformation from a state of balance to a state of transgressing human limits.

There are also verbs that occur in the Quran only in augmented form:

Ḥallū: ḥaliyat "al-jāriyah: she was given jewelry to wear, and he adorned her with jewelry; and the sword was given ornamentation; and fulānan: he described and characterized him in a flattering way; and the thing was made pleasing in someone's eyes." ¹⁰⁷ It is a defective weak verb whose root is the trilateral ḥaliya. The verb occurs augmented by the letter of doubling, in the passive, on the pattern yufa'alu: God says: "They will be adorned therein with bracelets of gold" [al-Kahf: 31], meaning: they will be adorned therein with gold. ¹⁰⁸ The augmentation denotes transitivity, while the passive construction serves to focus attention on the occurrence of the event. ¹⁰⁹ The verb carries the sense of change and transformation in the condition of the believers — from deprivation in this world to a state of luxury and bliss in the Hereafter, in Paradise.

Dāwala: "the letters dāl, wāw, and lām form two roots: one denotes the transfer of something from one place to another, the other denotes weakness and slackness." ¹¹⁰ It is a hollow weak verb whose root is the trilateral dawala, and the verb occurs on the pattern fā'ala in its original form. God says: "And so [these days of victory and defeat] We alternate [nudāwiluhā] among the people" [Āl 'Imrān: 140], meaning: sometimes the ascendancy belongs to the Muslims, and at other times to the disbelievers. ¹¹¹ The augmentation here denotes the same meaning as the basic trilateral form. ¹¹² The verb carries the sense of the alternation of time and destiny among people, from victory to defeat and the reverse.

Yughayyiru: "the letters ghayn, yā', and rā' form two sound roots: one denotes rectitude, reform, and benefit; the other denotes the difference between two things." ¹¹³ It is a hollow weak verb whose root is the basic trilateral ghayara. The verb occurs augmented by doubling, on the pattern fa'ala: God says: "That is because God would not change a favor He had bestowed upon a people until they change what is within themselves" [al-Anfāl: 53], meaning: until they exchange their blessing for disbelief; ¹¹⁴ the doubling here denotes transitivity. Elsewhere the verb occurs augmented by two letters, on the pattern tafa'ala: God says: "And rivers of milk, the taste of which does not change [yataghayyar]" [Muḥammad: 15], the augmentation here denoting reflexivity. ¹¹⁵

Akdā: akdā means he withheld his gift and cut it off — its root relates to digging in a well; akdā also means he persisted in a demand, or he withheld. ¹¹⁶ It is a defective weak verb whose root is the trilateral kadā. The verb occurs augmented by the hamzah, on the pattern af'ala: God says: "And gave a little, then withheld [akdā]" [al-Najm: 34], meaning: "he gave a small gift, then cut it off and withheld the rest." ¹¹⁷ The augmentation here denotes arrival at [a limit or point]. ¹¹⁸ The verb carries the sense of transformation from a state of giving to a state of withholding — a change in conduct from generosity to miserliness.

Afḍā: "the letters fā', ḍād, and the weak letter form a sound root denoting expansiveness and breadth in a thing, from which comes al-faḍā', an open space; and one says afḍā al-rajulu ilā imra'atihi, meaning he had intimate relations with her." ¹¹⁹ It is a defective weak verb whose root is the trilateral faḍiya. The verb occurs augmented by the hamzah, on the pattern af'ala: God says: "And how could you take it, when you have been intimate [afḍā] with one another?" [al-Nisā': 21]; al-ifḍā' here denotes intimacy and closeness. ¹²⁰ The augmentation here carries the meaning of the intransitive basic trilateral verb. ¹²¹ The verb carries the sense of a transformation in the relationship, from distance to closeness, from separation to connection.

Afāqa: "wherever one attribute is more firmly established in a thing than in another... one says so-and-so is 'above' [fawqa] so-and-so in baseness and meanness, that is, more base and mean... and 'above' is used with respect to place, time, body, number, and rank." ¹²² It is a hollow weak verb whose root is the trilateral fawqa. The verb occurs augmented by the hamzah, on the pattern af'ala: God says: "And when he recovered consciousness [afāqa], he said, 'Glory be to You! I turn to You in repentance, and I am the first of the believers'" [al-A'rāf: 143], meaning: he recovered after having been in a swoon. ¹²³ The augmentation here carries the sense of an intransitive verb. ¹²⁴ The verb carries the sense of transformation in awareness — from unconsciousness and absence to wakefulness and perception.

Amsā: "the letters mīm, sīn, and the weak letter form two entirely distinct words: the first denotes a time of day, being the opposite of morning... while the other word, al-masy, denotes a shepherd inserting his hand into a she-camel's womb to wipe out the stallion's seed, so that she should not conceive." ¹²⁵ It is a defective weak verb whose root is the trilateral masiya. The verb occurs augmented by the hamzah, on the pattern af'ala: God says: "So glory be to God when you reach the evening [tumsūna] and when you reach the morning" [al-Rūm: 17], the augmentation here denoting entry into the time of evening. ¹²⁶ The verb carries the sense of a temporal transformation, from daytime to evening.

Tamaṭṭā: "the letters mīm, ṭā', and the weak letter form a sound root denoting extension and stretching in a thing; one says maṭawtu bi-l-qawmi amṭū maṭwan, meaning I extended their journey." ¹²⁷ It is a defective weak verb whose root is the trilateral maṭuwa. The verb occurs augmented by two letters, on the pattern tafa'ala: God says: "Then he went to his people, swaggering [yatamaṭṭā]" [al-Qiyāmah: 33], meaning he walked with a proud, swaggering gait. ¹²⁸ The augmentation here denotes affectation. ¹²⁹ The verb inherently carries the sense of a change in manner of gait.

Amlā: "the letters mīm, lām, and the weak letter form a sound root denoting extension in a thing, whether of time or otherwise; one says amlaytu al-qayda li-l-ba'iri, meaning I lengthened the hobble for the camel; tamallaytu 'umrī, meaning I enjoyed a long life; al-malawān are the night and the day; and al-malāwah is the span of life granted, that is, umliya lahu [he was granted respite]." ¹³⁰ It is a defective weak verb whose root is the trilateral maluwa. The verb occurs augmented by the hamzah, on the pattern af'ala: God says: "Satan enticed them and gave them false hope [amlā lahum]" [Muḥammad: 25], meaning he led them astray; the augmentation here denotes transitivity. ¹³¹ The verb carries the sense of temporary enabling coupled with respite — a temporal-behavioral transformation from hesitation to persistence in wrongdoing.

Inhāra: "the letters hā', wāw, and rā' form a root denoting the collapse of something; from it, tahawwara al-binā', meaning the building collapsed; and tahawwara al-laylu, meaning the darkness of night broke." ¹³² It is a hollow weak verb whose root is the trilateral hawara. The verb occurs augmented by two letters, on the pattern infa'ala: God says: "So it collapsed with him into the fire of Hell" [al-Tawbah: 109], meaning it fell with him; the augmentation here carries the sense of an intransitive verb. ¹³³ The verb carries the sense of transformation from stability to collapse.

Hayyi': "al-hay'ah and al-hi'ah denote the state and manner of a thing, and a man of good hay'ah is one of pleasant appearance." ¹³⁴ It is a hollow weak verb whose root is the trilateral haya'a. The verb occurs augmented by doubling, on the pattern fa'ala: God says: "And facilitate [hayyi'] for us right guidance in our affair" [al-Kahf: 10], meaning: set our affair right for us. ¹³⁵ The doubling here denotes transitivity. ¹³⁶ The verb carries the sense of transformation from a state of confusion and ignorance to a state of order and right guidance.

Tawajjaha: al-jāh is high standing in the estimation of a ruler, and al-jihah [direction] is derived from it; one says he took direction toward such-and-such, meaning he made for it. ¹³⁷ It is a weak verb of the assimilated type whose root is the trilateral wajaha. The verb occurs augmented by doubling, on the pattern fa'ala: God says: "Indeed, I have turned [wajjahtu] my face toward Him who created the heavens and the earth" [al-An'ām: 79], the doubling here denoting transitivity. Elsewhere the verb occurs augmented by two letters, on the pattern tafa'ala: God says: "And when he directed himself [tawajjaha] toward Madyan" [al-Qaṣaṣ: 22], the augmentation here denoting reflexivity. ¹³⁸ The verb carries the sense of change and transformation — that is, he redirected his spatial and spiritual course toward a place of safety and guidance.

Tawārā: "the letters wāw, rā', and the weak letter form a construction not reducible to a single pattern, with words used individually; thus al-wāry is a disease that penetrates the body... and one says warā al-zandu yarī wāryan, wa-warāhu, meaning its fire flared up; some have transmitted wāryu yarī, like waliya yalī; and al-laḥm al-wārī is fatty meat." ¹³⁹ Al-tawriyah means concealing a matter and not revealing a secret. ¹⁴⁰ It is a doubly weak verb (lafif mafrūq) whose root is the trilateral wariya. The verb occurs augmented by the hamzah, on the pattern tuf'ilūn, from the pattern af'ala: God says: "Have you seen the fire that

you kindle [tūrūn]?" [al-Wāqī'ah: 71], meaning: you strike it and bring it forth from green wood; ¹⁴¹ the augmentation here denotes transitivity. The verb also occurs augmented by the alif, on the pattern fa'ala: God says: "He said, 'Woe to me! Am I unable to be like this raven and conceal [fa-uwāriya] the corpse of my brother?'" [al-Mā'idah: 31], meaning: that I might conceal it — the augmentation here likewise denoting transitivity. Elsewhere the verb occurs augmented by two letters, on the pattern tafa'ala: God says: "He hides himself [yatawārā] from the people because of the ill of which he has been informed" [al-Nahl: 59]; the augmentation here carries the meaning of the basic trilateral verb. ¹⁴² The verb carries the sense of transformation from visibility to concealment.

Yassara: "the letters yā', sīn, and rā' form two roots, one denoting the opening and lightness of a thing, the other a limb of the body." ¹⁴³ It is a weak verb of the assimilated type, occurring augmented by doubling, on the pattern fa'ala: God says: "We have only made it [the Quran] easy [yassarnāhu] in your tongue" [Maryam: 97], meaning: We revealed it to you in an accessible, facilitated form; ¹⁴⁴ the doubling here denoting transitivity. The verb also occurs augmented by two letters, on the pattern tafa'ala: God says: "So recite what is easy [tayassara] of the Quran" [al-Muzzammil: 20], among the meanings of this augmentation being that it conveys the sense of the basic trilateral verb. Elsewhere the verb occurs augmented by three letters, on the pattern istaf'ala: God says: "And complete the Hajj and 'Umrah for God. But if you are prevented, then [offer] what can be obtained with ease [istaysara] of sacrificial animals" [al-Baqarah: 196], the augmentation here likewise carrying the sense of the basic trilateral verb. ¹⁴⁵ The verb carries the sense of transformation from hardship to ease.

Tayammamū: "the letters yā' and mīm form a word denoting the purposeful seeking-out of a thing and its intent, as in His saying, exalted is He: 'Then seek [fa-tayammamū] pure soil' [al-Nisā': 43]. Al-Khalīl said: one says tayammamtu fulānan bi-sahmī wa-rumhī, if you aim at him specifically, to the exclusion of others." ¹⁴⁶ It is a weak verb of the assimilated type whose root is the trilateral yamama. The verb occurs on the pattern tafa'ala, the augmentation denoting adoption/taking-as. ¹⁴⁷ The verb carries the sense of transformation from the use of water in ablution or ritual washing to the use of earth as a substitute means of purification.

SEMANTIC RELATIONS AMONG THE VERBS OF THE FIELD

1. The relation of synonymy: The verbs lāna, māla, and māda are linked by a relation of synonymy in the sense of softness, bending, and inclination, all denoting a change in form or condition toward pliancy or curvature. The two verbs bāta and amsā both denote entering the night or the falling of evening — that is, they belong to the same temporal field. The two verbs shawā and ghalā are joined by the domain of cooking, both being thermal actions leading to the ripening of a substance. Likewise, the verbs hayyi', yassara, and amlā converge in the sense of preparation and facilitation: hayyi' is the preparation of a thing, yassara its facilitation, and amlā a guiding or preparing by way of speech or idea.

2. The relation of antonymy or opposition: The two verbs lāna and akdā stand opposed, since lāna denotes softness and ease, while akdā denotes harshness, hardness, and cessation — the two being opposites in both the physical and figurative domains. The verbs 'atā and ṭaghā stand opposed to yassara: yassara denotes facilitation and mercy, while 'atā and ṭaghā denote rebellion and harshness — the two sets being opposed within the ethical and evaluative domain. The two verbs amsā and bāta stand opposed to afāqa, the latter denoting alertness and wakefulness, while amsā and bāta denote entering evening and quiescence — an opposition of time and state. Likewise, the two verbs tawārā and ghāḍa stand opposed to tawajjaha, the latter denoting movement toward a destination or toward manifestation, while tawārā and ghāḍa denote movement toward concealment or recession — a spatial-semantic opposition. Likewise, the two verbs ghāḍa and inhāra stand opposed to zāda, which conveys growth and increase, while ghāḍa and inhāra convey diminishment and recession — the two being opposites within the quantitative domain. The verb tayammamū stands opposed to the verb ḥullū: the former denotes purification, the latter adornment and embellishment — the opposition here lying between inward purity and outward ornamentation.

3. The relation of inclusion: The verbs lāna, māla, māda, and inhāra are all linked by a relation of inclusion, in that they express a change of state or form — from hardness to softness, or from rectitude to inclination. Likewise the verbs shawā, ghalā, hayyi', and yassara express the transformation of things and their preparation for use or application. The verbs tayammamū, ḥullū, and yassara are joined in that all relate to the lifting of hardship or the removal of an obstacle, while the verbs 'atā, ṭaghā, and akdā all denote the transgression of a limit and the reaching of an extreme in an action. Likewise, the verbs bāta, amsā, and afāqa each indicate a transition from one temporal phase to another.

4. The relation of polysemy or figurative extension: The verb *hāra* may mean the transformation, or return, of a thing, or may denote beauty — it is thus polysemous, oscillating between change and comeliness. *Māla* is used both for physical inclination and for psychological or emotional inclination, thus combining the material and the figurative. *Amlā* occurs in the sense of dictation in writing, or of granting respite and prolongation in time, and thus has both a temporal and an active sense. *Afḍā* denotes the arrival at a result or a place, and is thus used both for spatial connection and for the achievement of a figurative aim.

5. The relation of collocation: The verbs *hayyi'* and *yassara* are linked by a causal relation, preparation being a cause of facilitation. The verbs *afāqa* and *tawajjaha* are linked kinetically and semantically, since one who awakens or recovers consciousness then directs himself toward an action or goal. The verbs *bāta*, *amsā*, and *afḍā* form a graduated temporal sequence, beginning with evening, followed by spending the night, and then arrival at a result or subsequent state. The verbs *tayammamū* and *yassara* stand in a legal-religious relation, *tayammum* having been legislated as a facilitation, not a hardship.

III. THE FIELD OF ENTRY, EXIT, CONNECTION, AND SEPARATION

(*hāla*, *saṭā*, *ṣabā*, 'alā, nā'a, awā, ramā, ṣagha, māza, nafā, wasaṭa, waṣala, wakaṣa, walaja, waqaba, laqiya, na'a, nahā, waqa'a, jāwaza, jāwara, tuṣibū, iṣṭada, anbaqa)

A. THE PATTERN FA'ALA — YAF'ULU

Hāla: "hāla bayna al-qawmi: he separated [them]; and hāla al-shakhṣu: his condition changed, or he transitioned from one state to another." ¹⁴⁸ It is a hollow weak verb on the pattern fa'ala, imperfect yaḥūlu. God says: "And the waves came between them, and he was among the drowned" [Hūd: 43], meaning: the wave interposed between them, becoming the cause of the man's drowning. ¹⁴⁹ Elsewhere the verb occurs in the passive, on the pattern fu'ila: God says: "And a barrier will be placed between them and what they desire" [Saba': 54]; the passive construction here focuses attention on the event rather than the doer. ¹⁵⁰ The verb carries the sense of separation, or the interposing of a barrier between two things — that is, separating them and preventing their connection.

Saṭā: Ibn al-Athīr states that *saṭā* denotes violent seizure, and often signifies injustice or sudden vengeance. ¹⁵¹ It is a defective weak verb on the pattern fa'ala, imperfect yaṣṭū. God says: "They almost assault [yaṣṭūna] those who recite Our verses to them" [al-Ḥajj: 72]; al-saṭw here is physical aggression. ¹⁵² The verb carries the sense of violent, forceful entry upon something.

Ṣabā: "ṣabā yaṣbū ṣubuwwan: he inclined toward something and desired it." ¹⁵³ It is a defective weak verb on the pattern fa'ala, imperfect yaṣbū. God says: "And if You do not turn their scheming away from me, I will incline [aṣbu] toward them and be among the ignorant" [Yūsuf: 33], meaning: I will incline toward them and fall into what they invite me to, and be among the ignorant. ¹⁵⁴ The verb denotes an inclination of the soul, a kind of psychological or emotional connection.

'Alā: al-'uluww is the opposite of al-sufl [lowness], and may be used figuratively as well as literally. ¹⁵⁵ It is a defective weak verb on the pattern fa'ala, imperfect ya'lū. God says: "And that you should not exalt yourselves [ta'lū] against God; indeed, I have come to you with clear authority" [al-Dukhān: 19]; the exaltation here is not physical but is arrogance and haughtiness against the command of God. ¹⁵⁶ The verb occurs augmented by two letters, on the pattern tafā'ala: God says: "And they attribute to Him sons and daughters without knowledge. Glorified and Exalted [ta'ālā] is He above what they describe" [al-An'am: 100], the augmentation here carrying the meaning of the basic trilateral verb. Elsewhere the verb occurs augmented by three letters, on the pattern istaf'ala: God says: "He has succeeded today who overcomes [ista'lā]" [Tāhā: 64], the augmentation here carrying the sense of seeking. ¹⁵⁷ The verb carries the sense of ascent and separation from what is below.

Nā'a: al-Khalīl said: "nā'a yanū'u: if he rises up under a heavy weight, or leans from exhaustion." ¹⁵⁸ It is a defective weak verb on the pattern fa'ala, imperfect yanū'u. God says: "Whose keys would burden [la-tanū'u] a band of strong men" [al-Qaṣaṣ: 76], meaning: they would be weighed down and would sway under its load. ¹⁵⁹ The verb carries the sense of entering into a burden or heavy weight — that is, a movement from one level to another.

B. THE PATTERN FA'ALA — YAF'ILU

Awā: "awā ilā Allāhi means he sought refuge and took shelter in Him, and al-ma'wā is the place to which a person resorts for dwelling." ¹⁶⁰ It is a doubly weak verb (lafif maqrūn) on the pattern fa'ala, imperfect ya'wī, and the single root of the word

evidently denotes seeking refuge and shelter. God says: "When the youths took refuge [awā] in the cave" [al-Kahf: 10], meaning: "the youths took refuge in the cave and withdrew into a place of seclusion and deliverance from disbelief." ¹⁶¹ The verb also occurs augmented by the hamzah, on the pattern af'ala: God says: "And when they entered upon Joseph, he took his brother in [āwā] with him" [Yūsuf: 69]; the augmentation here conveys transitivity, the augmentation of the basic verb having shifted it from an intransitive to a transitive state. ¹⁶² The verb carries the sense of entering a place or making for a refuge, and involves connection or attachment for the sake of protection.

Ramā: "ramaytu al-shay'a means I threw it with my hand or otherwise, from which comes throwing a stone, a word, or an accusation." ¹⁶³ It is a defective weak verb on the pattern fa'ala, imperfect yarmī. God says: "And you did not throw when you threw, but it was God who threw" [al-Anfāl: 17]; al-ramy here means the actual act of throwing, which God attributed to Himself because it was He who determined its effect. ¹⁶⁴ The verb involves the removal of a thing from its place and its casting far away — that is, physical separation.

Ṣaghā: meaning he inclined; "ṣaghat udhunuhu" means his ear inclined and became receptive. ¹⁶⁵ It is a defective weak verb on the pattern fa'ala, imperfect yaṣghī. God says: "If you two repent to God, your hearts have already inclined [ṣaghat]" [al-Taḥrīm: 4], meaning: your hearts inclined toward something of desire or jealousy. ¹⁶⁶ The verb carries the sense of a contraction and closing of the heart against the truth — a kind of figurative separation from responsiveness to God.

Māza: māza al-shay' means he separated it and made it distinct, or distinguished and singled it out. ¹⁶⁷ It is a hollow weak verb, imperfect yamīzu, denoting an actual or figurative act of differentiation and distinction among opposing elements. ¹⁶⁸ God says: "That God may distinguish [li-yamīza] the wicked from the good" [al-Anfāl: 37], meaning "He separates them by revealing truth from falsehood." ¹⁶⁹ Elsewhere the verb occurs augmented by two letters, on the pattern ifta'ala: God says: "But separate yourselves [imtāzū] today, O criminals" [Yā-Sīn: 59], the augmentation here denoting effortful undertaking, indicating a deliberate exertion of separation or distinction rather than a spontaneous or incidental event. ¹⁷⁰

Nafā: "nafaytu fulānan nafyan means I expelled and banished him; and nafaytu al-shay'a nafyan wa-nafāyatan means I rejected it." ¹⁷¹ It is a defective weak verb on the pattern fa'ala, imperfect yanfī, occurring in the passive, on the pattern yuf'alu: God says: "Or be banished [yunfaw] from the land" [al-Mā'idah: 33], meaning: expelled; the passive construction here focuses attention on the occurrence of the event, not on its agent. ¹⁷² The verb carries the sense of removing a thing from its place — that is, banishment and separation from one's homeland.

Wasāṭa: "wasāṭ al-shay' means what lies between the two extremes; al-wasīṭ is the moderate, the chosen one; and wasāṭa al-qawma means he became situated among them." ¹⁷³ The single root of the word is entry and coming-to-be between two extremes. It is a weak verb of the assimilated type on the pattern fa'ala. God says: "Storming thereby into the midst [of a host]" [al-'Ādiyāt: 5], meaning "they set the action in the very midst of the assembly, in the utmost of force and momentum in the charge and the assault." ¹⁷⁴ The verb denotes entering between two things so as to occupy the position between them.

Waṣāla: "waṣāla yaṣīlu waṣlan means he reached a thing; waṣāla al-shay'a bi-l-shay'i means he joined it to it; and waṣāla fulānun raḥimahu means he honored his kin and maintained the bond with them." ¹⁷⁵ The single root of the word is arrival and the attainment of a thing. It is a weak verb of the assimilated type on the pattern fa'ala, imperfect yaṣīlu. God says: "And those who join [yaṣīlūna] what God has ordered to be joined" [al-Ra'd: 21], meaning: "they honor their relatives, maintain the bond of kinship, and join faith with deeds." The verb occurs augmented by doubling, on the pattern fa''ala: God says: "And We had already made the message reach them in succession [waṣṣalnā], that they might remember" [al-Qaṣaṣ: 51], ¹⁷⁶ the augmentation here denoting intensification and multiplicity. ¹⁷⁷ The verb carries the sense of connection — that is, the joining of one thing to another, whether material or figurative.

Wakaza: "wakazahu yakizuhu wakzan means he struck him with his palm or with a joint of the hand, a swift blow; al-wakz is a forceful, sharp strike with the fingertips, the hand, or some instrument, usually to the chest." ¹⁷⁸ It is a weak verb of the assimilated type on the pattern fa'ala. God says: "So Moses struck him [fa-wakazahu] and [thereby] finished him off" [al-Qaṣaṣ: 15], meaning: he gave the Egyptian a forceful shove against the Israelite, which finished him without Moses intending to kill him. ¹⁷⁹ Al-wakz carries the sense of the contact of hand with body for the purpose of striking, followed by separation once harm has occurred.

Walaja: "walaja al-makāna yaliju wulūjan: he entered; and walaja fī al-qawmi: he entered among them." ¹⁸⁰ It is a weak verb of the assimilated type on the pattern fa'ala, imperfect yaliju. God says: "He knows what penetrates [yaliju] into the earth and what emerges from it" [Saba': 2], meaning: "what enters the earth of rains and provisions, and what emerges from it of plants and hidden things." ¹⁸¹ The verb also occurs augmented by the hamzah, on the pattern af'ala, in view of its original augmentation: God says: "That is because God causes the night to enter [yūliju] into the day" [Āl 'Imrān: 27]; the augmentation of the basic verb here serves transitivity and enablement. ¹⁸²

Waqaba: "waqaba yaqibu waqban wa-wuqūban: he entered; and al-layl waqaba: its darkness set in; and al-waqb is that in which a thing sinks, such as darkness or the like." ¹⁸³ It is a weak verb of the assimilated type on the pattern fa'ala, imperfect yaqibu. The verb waqaba occurs in the Holy Quran in the sense of entry or immersion: God says: "And from the evil of darkness when it settles [waqaba]" [al-Falaq: 3], meaning it enters with its intense darkness, an expression of latent evils. ¹⁸⁴

C. THE PATTERN FA'ALA — YAF'ALU

Na'ā: Abū 'Ubayd al-Qāsim ibn Sallām said that na'ā means to distance oneself and turn aside, and is used of one who is arrogant and turns away. ¹⁸⁵ It is a defective weak verb on the pattern fa'ala, imperfect yan'ā. God says: "And when We bestow favor upon man, he turns away and distances himself [na'ā bi-jānibihi]" [al-Isrā': 83]; al-na'y here is spiritual, not merely physical, distancing, and is a cause of inner wrongdoing. ¹⁸⁶ The verb carries the sense of separation and withdrawal — that is, he moved away and cut himself off from the truth or from gratitude.

Nahā: a root denoting prohibition and restraint, from which comes al-nuhā, meaning reason/intellect, because it restrains its possessor. ¹⁸⁷ It is a defective weak verb on the pattern fa'ala, imperfect yanhā. God says: "And forbids [yanhā] indecency and wrongdoing" [al-Nahl: 90], meaning: it restrains the servant from deviation in three domains — the individual, the social, and the doctrinal. ¹⁸⁸ Elsewhere the verb occurs in the passive, on the pattern fu'ila: God says: "Say, 'I have been forbidden [nuhītu] to worship those you invoke besides God'" [al-An'ām: 56], the passive construction here serving to focus on the event, the agent — God, blessed and exalted — being already known. ¹⁸⁹ Elsewhere still, the verb occurs augmented by two letters, on the pattern ifta'ala: God says: "Then whoever, upon receiving admonition from his Lord, desists [fa-antahā] will have what is past [forgiven]" [al-Baqarah: 275], the augmentation of the basic verb here denoting reflexive compliance. ¹⁹⁰ The verb also occurs on the pattern tafā'ala: God says: "They did not restrain one another [lā yatanāhawna] from any wrong they committed" [al-Mā'idah: 79], the augmentation here denoting mutual participation. ¹⁹¹ The verb carries the sense of separation, for if a people restrain themselves from a particular wrong, they have separated from it, and if they do not restrain themselves, they have not separated from it.

Waqā'a: "waqā'a yaqa'u wuqū'an: it fell from a height; one says waqā'a al-maṭāru [the rain fell], and waqā'a al-amru meaning it occurred, and waqā'a fī al-shay'i meaning he entered into it." ¹⁹² It is a weak verb of the assimilated type on the pattern fa'ala, imperfect yaqa'u. God says: "When the Occurrence occurs [waqā'ati al-wāqī'ah]" [al-Wāqī'ah: 1], meaning: it descends and comes to pass in a manner that cannot be repelled — the Resurrection being named "the Occurrence" (al-wāqī'ah) for its terror and severity. ¹⁹³ The verb thus denotes the entry of a thing into the realm of actualization, or into a place. Elsewhere the verb occurs augmented by the hamzah, on the pattern af'ala: God says: "Satan only wants to cast [yūqī'a] between you enmity and hatred" [al-Mā'idah: 91], the augmentation here serving transitivity. ¹⁹⁴

D. THE PATTERN FA'ILA — YAF'ALU

Laqiya: "laqiya fulānan: he encountered him, or met him by chance," and the word may also be used of confrontation or an ensuing encounter. ¹⁹⁵ It is a defective weak verb on the pattern fa'ila, imperfect yalqā. God says: "O you who believe, when you meet those who disbelieve advancing [for battle], do not turn your backs to them" [al-Anfāl: 15], meaning: if you enter into face-to-face combat with them, do not flee from them. ¹⁹⁶ The verb occurs augmented by the hamzah, on the pattern af'ala: God says: "So he threw down [fa-alqā] his staff, and suddenly it was a serpent, manifest" [al-A'rāf: 107], the augmentation here denoting causation, that is, bringing something about. Elsewhere the verb occurs augmented by doubling, on the pattern fa''ala: God says: "So God protected them from the evil of that day and gave them radiance and joy [laqqāhum]" [al-Insān: 11], the doubling here denoting intensification and abundance. The verb also occurs augmented by the alif, on the pattern fā'ala: God says: "So leave them until they meet [yulāqū] their day in which they will be struck dumb" [al-Ṭūr: 45], the augmentation here carrying the sense of the basic triliteral verb. The verb occurs augmented by two letters, on the pattern ifta'ala: God says: "We

caused the earth to burst with springs, so the waters met [fa-l-taqā] for a matter already decreed" [al-Qamar: 12], the augmentation here denoting reciprocity and reflexivity. Elsewhere the verb occurs on the pattern tafa'ala: God says: "Then Adam received [fa-talaqqā] from his Lord words [of repentance]" [al-Baqarah: 37], the augmentation here carrying the sense of the basic triliteral verb.¹⁹⁷ The verb carries the sense of connection through the receiving of God's blessed and exalted speech.

There are also verbs that occur in the Quran only in augmented form:

Tatajāfā: "the earth becoming jāfā' [ajafat al-ard] means its goodness departed and it became barren; and one may distance a thing [ajafahu], or drive livestock without treating them gently."¹⁹⁸ It is a defective weak verb on the pattern fa'ala, whose root is the verb jafuwa. The verb occurs in the Holy Quran augmented by two letters, on the pattern tafa'ala: God says: "Their sides forsake [tatajāfā] their beds" [al-Sajdah: 16], meaning they rise up, part from, and separate from their beds [to pray at night].¹⁹⁹ The augmentation of the basic verb here denotes an intensified sense of withdrawal.²⁰⁰

Jāwara: meaning "he asked to be granted protection; and the path he could not find his way upon; and the land whose vegetation grew tall and rose up; and he deviated and turned away from the intended course and path; and he was unjust in his judgment, one saying jāra 'alayhi fi ḥukmihi fa-huwa jā'ir [he wronged him in his judgment, and so is unjust]."²⁰¹ It is a hollow weak verb whose root is the triliteral jawara. The verb occurs augmented by the hamzah, and at another point augmented by the hamzah in the passive, on the pattern yuf'alu: God says: "Say, 'In whose hand is the dominion of all things, and He grants protection [yujiru] and no protection is granted [lā yujāru] against Him, if you know?'" [al-Mu'minūn: 88]; among the meanings of the augmentation here is transitivity to an object, while the passive construction serves to focus attention on the event. Elsewhere the verb occurs augmented by three letters, on the pattern istaf'ala: God says: "And if any one of the polytheists seeks your protection [istajāraka], grant him protection [fa-ajirhu]" [al-Tawbah: 6], the augmentation here denoting a request.²⁰² The verb carries the sense of spatial connection without intermixture.

Jāwaza: "the letters jīm, wāw, and zāy form two roots: one denotes the cutting-through of a thing, the other the middle of a thing — thus jawz kulli shay'in is its middle... while the other root is jiztu al-mawḍi'a, meaning I traversed it, and ajaztuhu, meaning I passed beyond it and cut across it, and ajaztuhu, meaning I made it pass through."²⁰³ It is a hollow weak verb whose root is the verb jawaza. The verb occurs augmented by the letter alif, on the pattern fā'ala: God says: "So when he had crossed [jāwazahu] it, he and those who believed with him" [al-Baqarah: 249], meaning: he proceeded through it; among the meanings of this augmentation is that it carries the sense of the basic triliteral verb. Elsewhere the verb occurs augmented by two letters, on the pattern tafā'ala: God says: "And overlook [natajāwazu] their sins" [al-Aḥqāf: 16], among the meanings of this augmentation likewise being that it carries the sense of the basic triliteral verb.²⁰⁴ The verb denotes exit and separation from one limit to another — that is, it separates them from their misdeeds.

Tuṣībū: al-ṣawāb is the opposite of error; "ṣāba al-sahmu hadafahu" means the arrow hit its target, if it aimed at it, and it is an arrow "ṣā'ib," that is, well-aimed.²⁰⁵ It is a hollow weak verb whose root is the triliteral ṣawaba. The verb occurs augmented by the hamzah, on the pattern tuf'ilū: God says: "O you who believe, if a corrupt person comes to you with information, investigate, lest you harm [an tuṣībū] a people out of ignorance" [al-Ḥujurāt: 6], meaning: verify the matter and clarify it.²⁰⁶ The augmentation here denotes transitivity.²⁰⁷ The verb denotes the connection and falling of one thing upon another, whether figuratively or materially.

Iṣṭāda: al-ṣayd is "the verbal noun of ṣāda, meaning to obtain what has managed to elude capture; and in legal usage, the taking of wild animals not [already] owned."²⁰⁸ It is a hollow weak verb whose root is the verb ṣayada. The verb occurs on the pattern ifta'ala: God says: "But when you have left the state of consecration, then hunt [fa-ṣṭādū]" [al-Mā'idah: 2], meaning: the lawfulness of hunting after you have ended your state of pilgrim consecration.²⁰⁹ The augmentation here carries the sense of the basic triliteral verb.²¹⁰ The verb denotes connection — that is, connection with the animal after separation from it through pursuit.

Awbaqa: "the letters wāw, bā', and qāf form two words: for anything that intervenes between two things, one says mawbiq; and the other word is wabaqa, meaning he perished, and awbaqahu Allāh [God destroyed him], and al-mawbiq is said to mean the appointed place/time."²¹¹ It is a weak verb of the assimilated type whose root is the triliteral wabaqa. The verb occurs augmented by the hamzah, on the pattern af'ala: God says: "Or He destroys them [yūbiqhunna] for what they have earned, while He pardons much" [al-Shūrā: 34], meaning "He drowns them by the violence of the wind."²¹² The augmentation here denotes transitivity.²¹³ The verb carries the sense of entry into ruin or entanglement in it.

SEMANTIC RELATIONS AMONG THE VERBS OF THE FIELD

1. The relation of synonymy: The two verbs *nā'a* and *na'ā* stand in synonymy, both denoting distance and separation, whether spatial or figurative. The two verbs *saṭā* and *awbaqa* share a negative, aggressive meaning, *saṭā* denoting a violent assault, and *awbaqa* denoting destruction and the causing of ruin. The two verbs *waṣala* and *walaja* stand in a relation of partial synonymy, *walaja* denoting entry, and *waṣala* denoting attainment, both indicating connection and arrival. The two verbs *jāwaza* and *jāwara* are closely related within the spatial domain, the first denoting the crossing of a limit, the second the adjoining of it. The verbs *awā* and *nā'a* are close within the domain of spatial movement, the first indicating refuge and approach, the second distancing and separation. The two verbs *ḥāla* and *wasata* share proximity of spatial meaning, both indicating a position between two things, or a state that separates two extremes. The two verbs *ṣabā* and *ṣaghā* are figuratively close, each denoting emotional or affective inclination toward something beloved.

2. The relation of antonymy: The two verbs *ḥāla* and *waṣala* stand in causal opposition, *ḥāla* meaning to prevent and stop, and *waṣala* meaning to complete and join. The two verbs *ṣaghā* and *nahā* stand in psychological opposition, *ṣaghā* meaning an inclination of the heart or ear, and *nahā* meaning restraint and deterrence. The two verbs *jāwaza* and *wasata* stand in spatial opposition, *jāwaza* meaning to overstep bounds, and *wasata* meaning to settle in the middle. The two verbs *waqa'a* and *ḥāla* stand in causal opposition, *waqa'a* denoting the occurrence of a thing, and *ḥāla* denoting its prevention from occurring.

3. The relation of inclusion: The verbs *ramā*, *iṣṭāda*, and *aṣāba* (from *tuṣībū*) all fall within the meaning of an effective motional act performed at a distance. The verbs *walaja*, *jāwara*, and *jāwaza* fall within the meaning of spatial movement (entry, adjoining, and transgression). The verbs *ṣabā*, *ṣaghā*, and *māla* share the meaning of psychological and emotional inclination. The verbs *ḥāla*, *wasata*, and *waqa'a* fall within the meaning of spatial position or the occurring state. The verbs *awā*, *na'ā*, and *nā'a* all fall within the meaning of movement in space, between proximity and distance.

4. The relation of polysemy or figurative extension: The verb *ḥāla* occurs in the sense of change, or of prevention, or of a mediating position, and thus represents a figurative connection between time and place. The verb *ṣabā* may mean that the wind blew, or that the soul inclined, representing a connection between the natural and the psychological. The verb *'alā* means to rise, whether literally or figuratively (as in "his rank rose"). The verb *waqaba* may mean to enter, or to become submerged in darkness, representing a connection between the spatial and the temporal. The verb *waqa'a* denotes physical falling, or the occurrence of an abstract event ("the matter occurred"). The verb *laqiya* denotes a sensory encounter or a figurative confrontation (meeting one's friend, or meeting one's fate).

5. The relation of collocation: The verbs *ramā*, *tuṣībū*, and *iṣṭāda* stand in causal collocation, throwing leading to hitting or to hunting. The two verbs *awā* and *laqiya* stand in contextual collocation, since one who takes refuge may [thereby] encounter the one in whom he takes refuge. The two verbs *jāwaza* and *jāwara* stand in spatial collocation, transgression requiring passage in proximity (adjoining) before overstepping. The two verbs *ṣaghā* and *ṣabā* stand in psychological collocation, an inclination of hearing being matched by an inclination of the emotions. The two verbs *ḥāla* and *waqa'a* stand in causal collocation, the occurrence of a thing sometimes being due to the removal of what had been preventing it.

6. The relation of gradation: The verbs *jāwara*, *jāwaza*, *na'ā*, and *nā'a* form a gradation from proximity to distance. The verbs *walaja*, *wasata*, and *ḥāla* form a gradation from entry, to being situated in the middle, to interposition and prevention. The verbs *ramā*, *tuṣībū*, *iṣṭāda*, and *awbaqa* form a gradation in the intensity of effect: from the act of throwing, to hitting, to hunting, to destruction. The verbs *ṣabā*, *ṣaghā*, and *nahā* form a psychological gradation from inclination, to listening, to restraint and prohibition.

7. The relation of causation: The two verbs *ramā* and *tuṣībū* stand in a causal relation, throwing being the cause of hitting. Likewise the two verbs *jāwaza* and *awbaqa*, transgressing the limit being a cause of ruin. Likewise the two verbs *ṣabā* and *ṣaghā*, the inclination of the heart being the cause of the inclination of hearing or thought.

CONCLUSION

In concluding this research, which has examined the semantic fields of movement, transition, and transformation in the weak verbs of the Holy Quran in light of semantic field theory, a number of findings may be noted, following the tracing of the basic

weak verbs and their augmented forms in the Quranic context and the analysis of their meanings within interconnected conceptual systems.

The study has shown that weak verbs perform an important semantic role in expressing the meanings of movement, change, and transformation, their varied morphological forms having contributed to expanding and enriching the scope of meaning in a manner suited to the nature of the Quranic context. It has also become evident that these verbs may be classified within principal semantic fields representing different patterns of movement and transformation, namely: the field of walking and spatial transition, reflecting the meanings of movement and transition from one place to another; the field of change and transformation, denoting the passage of something from one state to another; and the field of entry, exit, connection, and separation, embodying the relations of attachment and detachment between entities. The study has further revealed the close relation between the morphological structure of the weak verb and its meaning, the morphological augmentations contributing to directing meaning and either narrowing or expanding it — a fact that reflects the flexibility of the morphological system of the Arabic language and its capacity to generate multiple meanings from a single linguistic root. This was clearly manifest in Quranic usage, distinguished as it is by precision in lexical choice and deployment, achieving harmony between linguistic structure and intended meaning. These findings confirm that the study of weak verbs in light of semantic fields contributes to uncovering aspects of the semantic richness of the Quranic text, and highlights the depth of the conceptual relations linking its vocabulary. It may thus be said that this type of study opens broader horizons for research into Quranic semantics, and calls for the continuation of studies concerned with analyzing semantic fields in the Holy Quran, given their significance in bringing out the aesthetic qualities of Quranic language and the precision of its composition.

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32. Tāj al-‘Arūs, root (a-t-y), 6/296.

33. al-Taḥrīr wa-al-Tanwīr, 14/211.
34. Abniyat al-Af'āl: A Quranic Linguistic Study, 95.
35. al-Qāmūs al-Muḥīṭ, root (j-r-y), 4/210.
36. Jāmi' al-Bayān, 1/182.
37. Lisān al-'Arab, root (j-'), 1/560.
38. Jāmi' al-Bayān, 1/445.
39. al-Mumti' fī al-Taṣrīf, 127.
40. Jamharat al-Lughah, root (s-r-y), 1/381.
41. Ma'ānī al-Qur'ān by al-Naḥḥās, 4/274.
42. al-Baḥr al-Muḥīṭ, 6/4.
43. Lisān al-'Arab, root (s-y-r), 4/315.
44. al-Taḥqīq fī Kalimāt al-Qur'ān, 6/121.
45. Min Waḥy al-Qur'ān, 6/271.
46. al-Mumti' fī al-Taṣrīf, 129.
47. Tahdhīb al-Lughah, root (f-'), 13/283.
48. Ma'ānī al-Qur'ān by al-Naḥḥās, 6/408.
49. al-Mu'jam al-Ṣarfī li-Alfāẓ al-Qur'ān al-Karīm, 309.
50. al-Ṣiḥāḥ, root (m-sh-y), 6/2284.
51. al-Kashshāf, 3/240.
52. al-'Ubāb al-Zākhīr, root (m-d-y), 4/1322.
53. al-Taḥrīr wa-al-Tanwīr, 13/100.
54. Tahdhīb al-Lughah, root (w-r-d), 15/62; and Lisān al-'Arab, 3/456.
55. Ma'ānī al-Qur'ān by al-Farrā', 2/325.
56. al-Baḥr al-Muḥīṭ, 1/26.
57. al-Mu'jam al-Wasīṭ, root (w-z-r), 2/1041; and Mu'jam Maqāyīs al-Lughah, 6/129.
58. al-Mizān, 7/341.
59. Mawāhib al-Raḥmān fī Tafsīr al-Qur'ān by al-Sabzawārī, 7/289.
60. Lisān al-'Arab, root (w-q-f), 15/396.
61. al-Taḥrīr wa-al-Tanwīr, 23/84.
62. Tahdhīb al-Lughah, root (s-'-y), 12/178.
63. al-Tafsīr al-Munīr by Dr. Wahbah al-Zuhaylī, 30/85.
64. al-Mu'jam al-Wasīṭ, root (w-ṭ-'), 2/1050.
65. al-Taḥqīq fī Kalimāt al-Qur'ān, 13/222.
66. Ma'ānī al-Qur'ān wa-l-rābhu by al-Zajjāj, 2/393.
67. al-Mu'jam al-Ṣarfī li-Alfāẓ al-Qur'ān al-Karīm, 423.
68. Mu'jam Maqāyīs al-Lughah, root (kh-l-w), 2/204.
69. Zād al-Masīr, 1/149.
70. Shadhā al-'Arf, 79 and 82.
71. Kitāb al-'Ayn, root (w-j-f), 6/190.
72. Tafsīr Gharīb al-Qur'ān, 460.
73. Shadhā al-'Arf, 77.
74. Kitāb al-'Ayn, root (w-k-'), 5/422.
75. Sharḥ al-Shāfiyah, 1/104.
76. Mu'jam Maqāyīs al-Lughah, root (ḥ-w-r), 2/34.
77. Mawāhib al-Raḥmān, 15/329-330.
78. al-Mumti' fī al-Taṣrīf, 128.
79. al-Jamharah, root ('-t-w), 2/720.
80. al-Taḥrīr wa-al-Tanwīr, 24/125.
81. al-Mu'jam al-Wasīṭ, root (b-y-t), 1/47.
82. Ma'ānī al-Qur'ān by al-Farrā', 2/283.
83. al-Mumti' fī al-Taṣrīf, 129.
84. Mu'jam Maqāyīs al-Lughah, root (ḥ-y-f), 2/38.
85. Tafsīr al-Amthal, 10/349.
86. al-Ṣiḥāḥ, root (z-y-d), 1/408.
87. al-Taḥqīq fī Kalimāt al-Qur'ān, 5/243.

88. Tafsīr al-Bayḍāwī, 1/55.
89. Sharḥ Mukhtaṣar al-Taṣrīf, 40.
90. al-Mu‘jam al-Wasīṭ, root (sh-w-y), 513.
91. al-Mizān, 13/305.
92. Tāj al-‘Arūs, root (gh-l-y), 32/95.
93. Baḥr al-‘Ulūm by al-Samarqandī, 3/177.
94. Mufradāt Alfāẓ al-Qur’ān, root (gh-y-ḍ), 603.
95. Mawāhib al-Raḥmān, 6/155.
96. Sharḥ al-Mufaṣṣal, 4/315.
97. Mu‘jam Maqāyīs al-Lughah, root (l-y-n), 5/279.
98. al-Taḥqīq fī Kalimāt al-Qur’ān, 10/29.
99. Ma‘ālim al-Tanzīl, 1/386.
100. Miftāḥ al-‘Ulūm, 164.
101. Mu‘jam Maqāyīs al-Lughah, root (m-y-d), 5/255.
102. Mawāhib al-Raḥmān, 7/305.
103. al-Qāmūs al-Muḥīṭ, root (m-y-l), 4/357.
104. al-Jāmi‘ li-Aḥkām al-Qur’ān, 17/107.
105. Mufradāt Alfāẓ al-Qur’ān, root (ṭ-gh-y), 313.
106. al-Tafsīr al-Ṣāfi, 5/406.
107. al-Mu‘jam al-Wasīṭ, root (ḥ-l-y), 1/195.
108. Tafsīr al-Bayḍāwī, 3/495.
109. Miftāḥ al-‘Ulūm, 163.
110. Mu‘jam Maqāyīs al-Lughah, root (d-w-l), 2/314.
111. Tafsīr al-Qur’ān by al-Sam‘ānī, 1/361.
112. al-Mu‘jam al-Ṣarfī li-Alfāẓ al-Qur’ān al-Karīm, 137.
113. Mu‘jam Maqāyīs al-Lughah, root (gh-y-r), 4/403.
114. Tafsīr al-Jalālayn, 236.
115. al-Ṣiygh al-Ṣarfīyah fī al-‘Arabiyyah fī Ḍaw’ ‘Ilm al-Lughah al-Ḥadīth, 48 and 50.
116. Tahdhīb al-Lughah, root (k-d-y), 10/323.
117. Faṭḥ al-Qadīr, 5/114.
118. al-Mu‘jam al-Ṣarfī li-Alfāẓ al-Qur’ān al-Karīm, 338.
119. Mu‘jam Maqāyīs al-Lughah, root (f-ḍ-y), 4/508.
120. al-Baḥr al-Muḥīṭ, 3/216.
121. al-Kitāb (Sībawayh), 4/55.
122. al-Kulliyāt, root (f-w-q), 676.
123. Zād al-Masīr, 3/257.
124. al-Kitāb (Sībawayh), 4/55.
125. Mu‘jam Maqāyīs al-Lughah, root (m-s-y), 5/321.
126. al-Durr al-Maṣūn, 1/68.
127. Mu‘jam Maqāyīs al-Lughah, root (m-ṭ-w), 5/331.
128. Ma‘ānī al-Qur’ān wa-I‘rābuhu, 5/254.
129. Adab al-Kātib, 466.
130. Mu‘jam Maqāyīs al-Lughah, root (m-l-w), 5/352.
131. al-Kitāb (Sībawayh), 4/55.
132. Mu‘jam Maqāyīs al-Lughah, root (h-w-r), 6/18.
133. Abniyat al-Af‘āl: A Quranic Linguistic Study, 60.
134. Lisān al-‘Arab, root (h-y-‘), 1/188.
135. Tafsīr al-Jalālayn, 381.
136. al-Khaṣā’iṣ, 2/155.
137. Kitāb al-‘Ayn, root (w-j-h), 4/66.
138. al-Mu‘jam al-Ṣarfī li-Alfāẓ al-Qur’ān al-Karīm, 415.
139. Mu‘jam Maqāyīs al-Lughah, root (w-r-y), 6/104.
140. Kitāb al-‘Ayn, root (w-r-y), 8/300.
141. Tafsīr al-Jalālayn, 716.
142. al-Mu‘jam al-Ṣarfī li-Alfāẓ al-Qur’ān al-Karīm, 418-419.
143. Mu‘jam Maqāyīs al-Lughah, root (y-s-r), 6/155.

144. al-Baḥr al-Muḥīṭ, 6/209.
145. al-Mu‘jam al-Ṣarfī li-alfāz al-Qur’ān al-Karīm, 436.
146. Mu‘jam Maqāyīs al-Lughah, root (y-m-m), 6/152.
147. al-Taṭbīq al-Ṣarfī, 39.
148. Tāj al-‘Arūs, root (ḥ-w-l), 13/217.
149. Majma‘ al-Bayān, 6/165.
150. Sharḥ al-Mufaṣṣal, 4/315.
151. al-Nihāyah fī Gharīb al-Ḥadīth by Ibn al-Athīr, 2/388.
152. Maḥāṣin al-Ghayb, 27/133.
153. al-Ṣiḥāḥ, root (ṣ-b-w), 3/1082.
154. Faṭḥ al-Qadīr, 3/150.
155. Kitāb al-‘Ayn, root (‘-l-w), 5/78.
156. al-Mizān, 18/83.
157. al-Ṣiḡḡ al-Ṣarfīyah fī al-‘Arabiyyah fī Ḍaw’ ‘Ilm al-Lughah al-Ḥadīth, 52.
158. Kitāb al-‘Ayn, root (n-w-‘), 8/21.
159. Majma‘ al-Bayān, 7/320.
160. Tahdhīb al-Lughah, root (a-w-y), 15/176.
161. Tafsīr al-Qur’ān al-Karīm by ‘Abd Allāh Shubbar, 3/219.
162. Sharḥ al-Tashīl, 3/449.
163. Kitāb al-‘Ayn, root (r-m-y), 1/304.
164. al-Bayān fī Tafsīr al-Qur’ān by al-Sayyid al-Khū‘ī, 323.
165. Lisān al-‘Arab, root (ṣ-gh-w), 7/251.
166. al-Tafsīr al-Ṣāfi, 5/208.
167. al-Ṣiḥāḥ, root (m-y-z), 2/763.
168. al-Taḥqīq fī Kalimāt al-Qur’ān, 12/36.
169. al-Kashshāf, 2/174.
170. Sharḥ Mukhtaṣar al-Taṣrīf, 40.
171. Tahdhīb al-Lughah, root (n-f-y), 15/475.
172. Durūs al-Taṣrīf, 1/210.
173. al-Miṣbāḥ al-Munīr, root (w-s-ṭ), 2/658.
174. al-Taḥrīr wa-al-Tanwīr, 30/442.
175. Tahdhīb al-Lughah, root (w-ṣ-l), 14/408.
176. al-Kashshāf, 2/451.
177. al-Kitāb (Sībawayh), 4/56.
178. Lisān al-‘Arab, root (w-k-z), 15/409.
179. Mawāhib al-Raḥmān, 12/204.
180. al-Mu‘jam al-Wasīṭ, root (w-l-j), 2/1063.
181. Tafsīr al-Ṣāfi by al-Fayḍ al-Kāshānī, 4/277.
182. al-Baḥr al-Muḥīṭ, 1/26; and Sharḥ al-Shāfiyah, 1/86.
183. al-Qāmūs al-Muḥīṭ, root (w-q-b), 4/180.
184. Tafsīr al-Amthal, 20/532.
185. Gharīb al-Ḥadīth by al-Qāsim ibn Sallām, 2/589.
186. al-Baḥr al-Muḥīṭ, 6/73.
187. Tāj al-‘Arūs, root (n-h-y), 40/109.
188. al-Tafsīr al-Amthal, 10/213.
189. al-Fi‘l al-Mabnī li-l-Majhūl fī Sūrat al-Baqarah fī Ḍaw’ al-Dirāsāt al-Naḥwiyyah wa-al-Nafsiyyah, 57.
190. Sharḥ al-Mufaṣṣal, 4/441.
191. Abniyat al-Af‘āl: A Quranic Linguistic Study, 55.
192. Tāj al-‘Arūs, root (w-q-‘), 38/138.
193. al-Burhān fī ‘Ulūm al-Qur’ān, 1/246; and al-Tafsīr al-Ṣāfi, 5/184.
194. al-Mu‘jam al-Ṣarfī li-alfāz al-Qur’ān al-Karīm, 428.
195. al-Muḥkam, root (l-q-y), 5/387.
196. Ma‘ānī al-Qur’ān wa-l-rābūhu by al-Zajjāj, 3/137.
197. al-Mu‘jam al-Ṣarfī li-alfāz al-Qur’ān al-Karīm, 355-357.
198. al-Mu‘jam al-Wasīṭ, root (j-f-w), 1/128.

199. Ma‘ānī al-Qur’ān wa-I‘rābuhu by al-Zajjāj, 4/207.
200. al-Mu‘jam al-Ṣarfī li-Alfāẓ al-Qur’ān al-Karīm, 71.
201. al-Mu‘jam al-Wasīṭ, root (j-w-r), 1/146.
202. al-Madkhal al-Ṣarfī, 30 and 38.
203. Mu‘jam Maqāyīs al-Lughah, root (j-w-z), 1/494.
204. al-Mu‘jam al-Ṣarfī li-Alfāẓ al-Qur’ān al-Karīm, 78.
205. Tahdhīb al-Lughah, root (ṣ-w-b), 12/252.
206. al-Tashīl li-‘Ulūm al-Tanzīl, 4/59.
207. Sharḥ al-Tashīl, 3/449.
208. Mufradāt Alfāẓ al-Qur’ān, root (ṣ-y-d), 336.
209. al-Baḥr al-Muḥīṭ, 3/436.
210. Sharḥ al-Tashīl, 3/455.
211. Mu‘jam Maqāyīs al-Lughah, root (w-b-q), 6/82.
212. Tafsīr al-Jalālayn, 644.
213. al-Lughah al-‘Arabiyyah Ma‘nāhā wa-Mabnāhā, 144.