

Research Paper

Motion Verbs in Surah Najm Based on Thalmy's Cognitive Linguistic Theory

Ali Asvadi¹ , Alireza Ahan kar^{*2} 

¹ Associate Professor of Arabic Language and Literature, Kharazmi University, asvadi@khu.ac.ir

² Ph.D. student in Arabic language and literature, Kharazmi University, alirezaahankar@khu.ac.ir



10.22080/qhs.2025.5865

Received:

July 6, 2025

Accepted:

September 9, 2025

Available online:

September 10, 2025

Extended Abstract

1. Introduction

The concept of motion is a basic cognitive concept and a dynamic domain of experience. A motion event is a situation in which the periodicity of motion or the continuity of stillness in a place can be recognized. The study of movement events began with Talmy's theory in 1972. Talmy presented his first theory of movement verbs by comparing English with native Californian adverbial languages (Talmy, 1972: 257). In this theory, he considers four main semantic components—body, movement, direction, and context—and two subcomponents—manner and cause of movement—which

are expressed in language by superstructure elements. It should be noted that the superstructure elements include movement, movement verbs, and adverbs, which include prepositions and subordinate clauses (adverbs) (Talmy, 2000: 23). Cognitive semantics plays a prominent role in modern linguistics. Contemporary researchers, including those in the field of Quranic sciences, have also benefited from cognitive semantics to deeply and accurately understand the concepts and overarching themes of the Holy Quran, as well as to examine how it is depicted.

***Corresponding Author:** Alireza Ahan kar

Address: Kharazmi University.

Email: alirezaahankar@khu.ac.ir

2. Research method

In the present study, using a descriptive-analytical method, all words containing the element of movement (verbs and whatever replaces the verb) were identified in 63 verses of Surah Al-Najm, and the types of movements and movement components of these schemas were determined, so that the statistical findings obtained from it were presented in the form of a diagram.

3. Findings

The most frequent verb in the motion of Surah Najm is the transitive verb, especially the directional transitive verb, which plays a central role in the objective depiction of abstract matters. Transitive verbs of movement, by depicting dimensions and directions for any phenomenon, whether concrete or abstract, achieve the believability of the concepts of the verses. These directional movements are more shaped by the content of the verses, which focus on the direct connection between the Prophet and the angel of revelation and the ascension.

Among the most frequent verbs in Surah Najm are static verbs of motion because this motion will lead to stability, and this stability and stability of unwaveringness is something that the Holy Quran pays special attention to. The most frequent static verbs of motion are

related to the verb "kana," which expresses truths.

In view of the eternal power of God, the verbs of transitive movement and local movement of power have also played a role in conveying serious and warning themes to polytheists, deviants, and sinners, where, by the will of God, all matters, including origin, provision, conquest of the stars, destruction, etc., come from His power.

4. Results

The most important results of this study include the high frequency of transitive verbs, especially in the axial direction, in Surah An-Najm, which provides a tangible depiction of divine concepts, particularly the Prophet's relationship with the angel of revelation and his ascension, to help servants better understand these concepts. Another high-frequency verb of motion is the static verb, which conveys stability and unwaveringness in matters of the divine. The power-movement verbs also play a significant role in depicting the eternal power of God, warning the polytheists, making the deviants and the heedless aware of the coming of the Hour, and reminding them of the fate of the people who have perished. In some cases, the positional movements, and in general, the movement elements in the form of a conceptual metaphor, have been very effective in explaining the concepts of this Surah.

References

- The Holy Quran (1398), translated by Mohammad Mahdi Foladvand, Tehran: Payam Adalat.
- The Holy Quran (1384), translated by Mohi al-Din Elahi Qomshahi, Qom: Al-Hadi Institute.

- Abu al-Hasani Cheema, Zahra (1390), "Varieties of Lexical Appearance in Persian Verbs", Persian Literature, Volume 1, Number 6, pp. 101-120.
- Ibn Ashur, Muhammad Tahir (1420 AH), Tafsir al-Tahrir wa al-Tanvir,

- known as Tafsir Ibn Ashur. Beirut: Al-Tarikh al-Arabi Institute.
- Ibn Manzur, Abi al-Fadl Jamal al-Din (2002), *Lisan al-Arab*. Beirut: Dar Sader.
- Abu Zaid, Nasr Hamad (1380), *The Meaning of the Text: A Research in the Sciences of the Quran*, translated by Morteza Kariminia, Tehran: Tarh Naw Publications.
- Al-Durra, Sheikh Muhammad Ali (1986), *Tafsir al-Quran al-Karim wa l'rabah wa Bayanah*, Beirut: Dar al-Hikmah.
- Al-Farahidi, Khalil bin Ahmad (2003), *Kitab al-Ain*. Beirut: Dar al-Kotob al-Ilmiyah.
- Azkia, Neda, Sasani, Farhad, Afrashi, Azita (2015), "Lexicalization, a framework for explaining non-simple motor verbs in Persian", *Language Studies*, Year 7, Issue 14, pp. 31-57.
- Asvadi, Ali (1400), "A Study of the Imagery of Motor Verbs in the Blessed Surah Al-Shu'ara", *Islamic Texts and Literary Studies*, Year 6, Issue 4, pp. 135-152.
- Barzegarpesh, Kobra, Asoudi, Ali, Mozaffari, Sudabeh (1400), "Cognitive Analysis of the Element of Movement in Surah Al-Kahf Based on Talmud Theory", *Linguistics*, Year 14, Issue 42, pp. 69-95.
- Haqqbin, Farideh (1395), *Linguistics, Religions, Sects and Mysticism*, *Encyclopedia of the Islamic World*, Issue 21, pp. 226-239.