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Research article

An Integrative Semantic and Pragmatic Analysis of al-Saʿy in the Holy Quran

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ABSTRACT

This study deals with the semantic and pragmatic aspects of the lexical item al-Saʿy (السعي) in the Holy Quran based on an integrative analytical approach. The root word of al-Saʿy in the Holy Quran has a meaning that is far more than its dictionary meaning, which is running or pacing. It is a strong reflection of human intentions and life choices. While past research has only looked at this word through old dictionaries or traditional commentaries, this study provides a qualitative analysis of two methods: a linguistic camera (Sinclair's model, 1996) and a cognitive framework by Sperber & Wilsons'Ad Hoc Concept Model (2012). The data includes five selected Holy Quranic verses. The results reveal that in 80% of the investigated texts, the brain completely replaces physical locomotion with abstract spiritual accountability. The literal, physical meaning is strictly preserved only in Surah Taha to convey the immediate sensory shock and awe of a miracle.

تحليل دلالي وتداولي مشترك لكلمة "السعي" في القرآن الكريم

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المُستخلص

تعنى هذه الدراسة بالجانبين الدلالي والتداولي لمفهوم "**السعي**" في القرآن الكريم وذلك من خلال منهج تحليلي تكاملي، وتحمل هذه الكلمة في القرآن الكريم معنى يتجاوز بكثير معناها المعجمي المباشر المتمثل في «الركض» أو «المشي السريع»، إذ تمثل انعكاسًا عميقًا لنوايا الإنسان وخياراته في الحياة. وبينما اقتصرت الدراسات السابقة على تناول هذه المفردة من خلال المعاجم التراثية أو التفاسير التقليدية، تقدم هذه الدراسة تحليلًا نوعيًا يستند إلى منهجين؛ الأول هو نموذج **سنكلير** (1996) والثاني هو الإطار المعرفي المتمثل في **نموذج المفهوم المخصَّص (Ad Hoc Concept Model)** ضمن **نظرية الملاءمة** لـ **سبربر وويلسون** (2012). تتكون بيانات الدراسة من خمس آيات مختارة من القرآن الكريم وردت فيها مفردة *السعي* بمشتقاتها المختلفة. وقد أظهرت النتائج أن العقل يستبدل في 80% من النصوص المعنى الحركي المادي بمفهوم تجريدي يرتبط بالمسؤولية الروحية والأخلاقية للإنسان. أما المعنى الحرفي المادي للكلمة فقد احتُفظ به حصريًا في سورة طه، حيث استُخدم لإبراز الأثر الحسي المباشر المتمثل في الدهشة والانبهار الناتجين عن وقوع المعجزة.

الكلمات المفتاحية: المدونات اللغوية، التحليل الدلالي، التحليل التداولي.

1. Introduction

The Holy Quranic expression constitutes the cornerstone in forming sound Islamic conceptions regarding matters of universe, society, and humanity. This is because the vocabulary of the Holy Quran represents the essence, refinement, and noblest core of the Arabic language. The profound layers of meaning embedded within the text of the Holy Quran have long drawn the attention of both Muslim and non-Muslim scholars globally. Sent down as a ultimate blueprint for human guidance, moral growth, and personal reform, its unique linguistic and structural perfection remains completely unmatched, challenging humanity to produce anything of equal eloquence (Alhusseini et al., 2025).

The Holy Quran employs lexical items with profound semantic depth and contextual flexibility. One of these significant lexical roots is س-ع-ي (saʿy), commonly translated as 'striving,' 'endeavor,' 'running,' or 'seeking.' The Holy Quranic usage of 'al-Saʿy' encompasses physical movement, spiritual effort, moral struggle, and intentional action (Mohammed, 2025). Because of its semantic multiplicity, the term offers a fertile area for corpus-based semantic and pragmatic investigation.

Existing studies like Al-Shawkani (1992) who primarily focused heavily on localized theological and moral lessons on a verse-by-verse basis. Others like Ramadan (2017) and Jalil (2025) have categorized the various meanings of the word, their work relies on manual, intuitive observations and treated the semantic shifts of the concept as simple differences in vocabulary, without explaining the mental processing or the

structural patterns that cause them. While the existence studies isolate the root to static definitions of physical locomotion and commentators focus on localized moral lessons, they lack a unified framework to explain how the literal meaning of the concept transforms into abstract spiritual concepts as well as no study has considered an integrative semantic and pragmatic analysis to the concept. Therefore, a critical methodological and theoretical gap remains within current Holy Quranic linguistics. The current study aims at mapping the explicit textual environments—including collocations, semantic preferences, and prosodies—surrounding the word, decode how the human brain dynamically narrows or broadens its meaning into ad hoc concepts to provide a reproducible, multi-layered model for the selected data.

2. The Word al-Sa'y السعي in Arabic language

To fully grasp how the concept of al-Saʿy (السعي) operates within the Holy Quranic text, one must first trace its semantic development through the history of Arabic lexicography. In early classical dictionary compilations, the concept of al-Saʿy strictly implies " running at a pace less intense than full speed, a usage linguistically documented in the morpho-syntactic paradigm of saʿā, yasʿā, saʿyan (سعى، يسعى، سعياً)" (Al-Shawkani, 1992,p.203).

Shortly thereafter, during the mid-fourteenth century, this literal definition was subtly expanded by Al-Fayyumi (1368) to bridge the gap between physical movement and occupational labor. He remarked "saʿā سعى ,regarding charity, means that he worked in collecting it from its owners. Saʿā سعىin his walking means that he hurried, and saʿā سعى to the prayer means that he went to it in whatever manner possible"(p.277). The original meaning of al-saʿy السعي is engagement in every kind of action (Boumrouani, 2016).

By the nineteenth century, this concept underwent a significant shift from strict physical mechanics toward a more inclusive theological and philosophical framework. In the terminology of scholars, al-Saʿy السعي does not differ greatly from its linguistic meaning. Indeed, many exegetes have interpreted it as work, intention, and earnestness in movement and conduct, and similarly related meanings. The word al-Saʿy السعي refers to every action performed by a human being through his limbs or senses; all such actions are described as saʿy (Ramadan, 2017).

In contemporary linguistic scholarship, researchers have sought to codify these historical layers into precise systemic rules. The original meaning of al-Saʿy السعي in the speech of the Arabs is engagement in every kind of action or activity. Thus, when it is said, 'So-and-so performed Saʿy (سعى فلان سعيا), it means that he engaged himself in some work or activity. 'He strove toward it' means that he intended and walked toward it, while 'he strove for his family' means that he worked and earned for them (Ali & Muhammad, 2024).

Most recently, this entire historical evolution has been synthesized into a unified pragmatic framework by Jalil (2025). He stated that Saʿā السعي may mean to run, to walk, to work, or to intend. When it carries the meaning of proceeding or going, it is followed by the preposition ilā الى (to); when it means working, it is

followed by the preposition li- (for)ل. al-Saʿy also signifies intention and purpose. It also means earning and acquisition. Every act, whether good or evil, is considered Saʿy سعي (Jalil, 2025).

Finally, this historical overview reveals that the semantic limits of al-Saʿy have always been extended over the centuries without losing a central theme, namely intention. It is deliberately done by the person involved and for which he gives care, attention and effort based on his capacity. Therefore, it includes everything what linguists and exegetes have indicated under this head, that is, intention, work, earning, initiative, and others.

3. Theoretical Background

The current study employs two basic methods with adapting two models for analyzing the data. The following explanation considers the selected models and indicates more details about them.

3.1 Semantic Analysis (Sinclair's Model, 1996)

John Mchardy Sinclair was the founder of an approach to language which claims that meaning is not restricted to individual words, but rather is built up through a set of patterns, contextual and structural, across a text (Sinclair & Carter, 1991).

Sinclair's model is based on empirical data from large computational datasets, rather than on traditional, intuition-based grammar (Louw, 1993). In order to implement the idiom principle, Sinclair developed a multi-level "Extended Unit of Meaning" (Sinclair, 1996). This model suggests that a complete unit of meaning consists of five co-occurring components built around a central keyword (the node):

- **The Node**: The specific word or lemma being investigated (in the current study, al-Saʿy / السعي).
- **Collocation**: The habitual, statistically significant co-occurrence of the node with other specific words within a designated textual span (usually 4 words to the left and right).
- **Colligation**: The grammatical or syntactic relationship between the node and its surrounding structures (e.g., whether al-Saʿyالسعي preferentially functions as a subject, noun complement, or co-occurs with specific prepositions like fī in/ في or ilā /to إلى).

The other two units are from the abstract level of Sinclair's Extended Unit of Meaning which is meaning-focused. They are closely interrelated, but function on different levels of abstraction – both textual and conceptual (Bednarek, 2008).They include:

- **Semantic Preference**: Semantic preference is an observable relationship between a word form (or lemma) and a set of semantically related words from a different conceptual category. Semantic preference focuses on the nature of the concepts grouped around the node rather than the specific individual words as is the case with simple collocation. For instance, when a word is consistently found in the context of things such as treatment, surgery, and examination, it has a semantic preference for the topic of 'medicine' (Bednarek, 2008).

- **Semantic Prosody**: Sinclair (1996) uses the term semantic prosody to refer to the subtle, consistent "aura of meaning" or emotional coloring that is found in the typical collocates of a word. Semantic prosody is determined by the speaker's attitude, and according to Sinclair (1996), it is basically evaluative and attitudinal, it is employed by the speaker to express his/her approval (positive prosody) or disapproval (negative prosody) towards the topic (Bednarek, 2008).

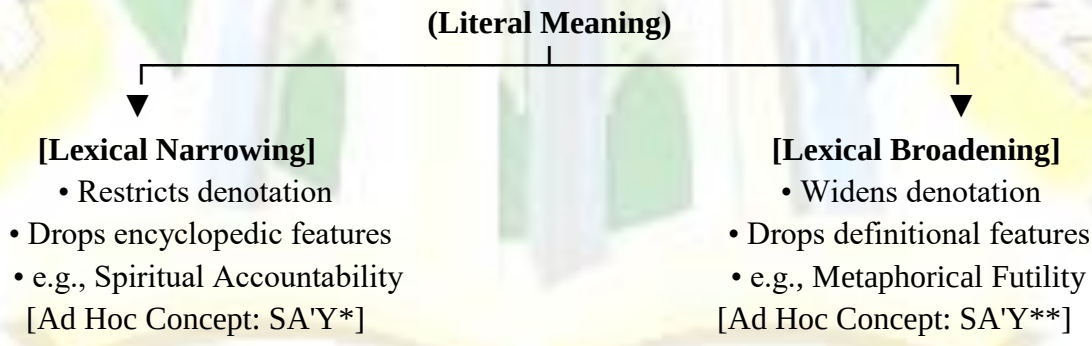
3.2 Pragmatic Analysis (Ad Hoc Concept)

Semantic tools are very useful for detecting macro patterns over a text, but they do need a strong cognitive structure to explain how a reader or listener is interpreting this pattern in the context of the text. That's where the relevance theory by Dan Sperber and Deirdre Wilson (1986, 2012) is important. The notion of the literal truthfulness is challenged by the code model of relevance theory, proposed by Dan Sperber and Deirdre Wilson (2012). In lexical pragmatics it has been proposed that what is coded by words in a language is only a schematic starting point or "pointer" to the speaker's intention (Carston, 2015).

An ad hoc concept is a mental representation that is pragmatically created to meet the demand for optimal relevance that is generated by the specific communication. This construction is not sequential but rather takes place through a process of mutual parallel adjustment: hypotheses about explicit content (explicatures), contextual assumptions and implicatures are being adjusted in parallel until a logical equilibrium is reached (Allott, 2012).

Lexical narrowing and lexical broadening are two main yet related cognitive shifts that contribute to the conversion of a linguistically encoded concept into an ad hoc concept.

Figure 1



Sperber & Wilsons' Ad Hoc Concept Model (2012).

Lexical Narrowing

Lexical narrowing is the narrowing of one word's denotation so that it has a more specific meaning than is linguistically coded. In this process, the hearer extracts from the general, encoded category, some encyclopedic items that are extremely specific (Wałaszewska,2011).

In other words, the word 'drink' means anything that is consumed by drinking, but in the sentence 'He went back to the drink', it's pragmatically limited to alcoholic beverages.

Lexical Broadening

Lexical broadening, on the other hand, is the extension of the denotation of a word with the addition of elements that are explicitly excluded by its encoded semantic boundaries. The authors, Wilson and Carston (2007) claim that broadening is one single pragmatic process, which occurs along a continuum from literal talk to approximation, hyperbole and creative metaphor (Wałaszewska, 2011).

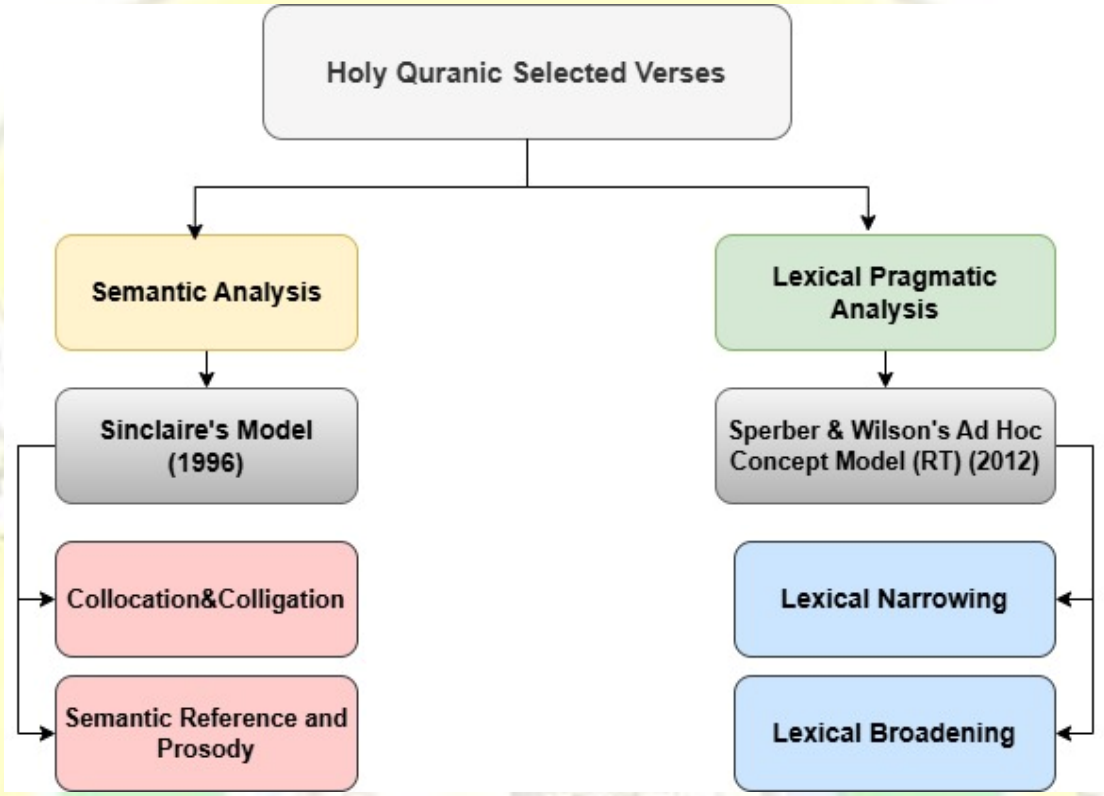
4. Methodology

This current study employs a qualitative content analysis to examine the selected texts. Qualitative content analysis is an interpretive method for data reduction and sense making, in which a large amount of text is systematically analyzed to discover the main consistencies, patterns of text context, and meanings of the text (Schreier, 2012). Language is context sensitive, which entails that the information needs the target lexical items convey must be studied in the immediate context of the text and the larger context of the discourse of the text (Cruse, 2011). Therefore, this study does not consider the target vocabulary as a vocabulary defined in a dictionary. Rather, it explores the different semantic and pragmatic implications that arise from the surrounding textual and cognitive contexts and how these contexts affect the meaning of words. A statistical summary table recording structural distributions is included to reinforce the qualitative results and to provide an overview of the structural distributions.

The data for this study are drawn exclusively from the sacred text of the Holy Quran. While the semantic root under study (s-aʿ-y / س ع ي) manifests across the Holy Quranic text in various morphological variations—including singular nouns, past-tense verbs, present-tense verbs, and pluralized forms. This study concentrates on five specific instances of the root across four distinct Surahs: Surah An-Najm (53:40), Surah An-Nazi'at (79:22), Surah Al-Layl (92:4), Surah 'Abasa (80:8), and Surah Taha (20:20). Due to the limitation of study, the verses are purposively and carefully sampled. The selected verses represent the entire conceptual spectrum of the root—ranging from literal physical locomotion to highly complex spiritual and political accountability. Instances of the root appearing in other verses are excluded to maintain the depth of the qualitative inquiry, leaving them for future linguistic investigations.

To systematically extract both the surface-level structural behaviors and the deeper cognitive meanings of al-Saʿy, this study synthesizes two highly complementary linguistic frameworks: Sinclair’s Model (1996) and Ad Hoc Concept (RT) (2012) for analyzing the selected verses. The both models are represented in the figure below:

Figure *2*



Theoretical Framework of the Analysis

5. Data Analysis

In this section, five selected Holy Quranic verses will be analyzed according to the steted model in Figure 2 and based on the following procedures:

1. Providing the Quranic interpretation for the selected verses based on authentic Islamic exegeses that include Ibn Kathir (2000), Al-Tabari (2001), Al-Tabatabai (2010), and Al-Sabzwari (2010). The analysis appears in two lines: the first line is the original Quranic verse in Arabic followed by a second line that provides an authentic English translation based on Abdullah Yusif (2004).
2. Employing the integrative semantic and lexical pragmatic analysis by adapting Sinclair's Model (1996) and Sperber & Wilsons'Ad Hoc Concept Model (2012) respectively.

5.1. Analysis of Text (1). Surah An-Najm (53:40) *("The Star")*:

{ وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ } (سورة النجم 40)

["and that ˹the outcome of˺ their endeavours will be seen ˹in their record˺,]

(An-Najm 53:40) (Yusif, 2004, p.183).

This verse is conjoined to His saying, "That no bearer of burdens shall bear the burden of another""أَلَّا تَزِرُ ", and this is likewise what was contained within the scriptures of Abraham and Moses. That is to say: man shall receive no recompense except the reward for what he himself has performed, rather than the deeds of anyone else. Furthermore, whenever he invites another person to faith and that person responds positively to him, he is praised for that by way of consequence; it is as though, by virtue of his own original action [of inviting], the praise for this [subsequent belief] belongs to him. Had he performed no action at all, he would not have deserved any recompense—neither reward nor punishment (Al-Tabatabai 2010),

There are two levels of analysis to be considered, the first is the concept of al-Saʿy "السعي" within the text itself, and the second is in the mind of the reader when reading the text. While Sinclair's model (1996) acts like a camera catching the exact words that cluster around al-Saʿy "السعي" within the verse, Ad Hoc Concept (2012) explains how our brains naturally stretch or narrow that word to find its deeper spiritual meaning.

5.1.1 Sinclair's (1996) Model Analysis

- **Collocation & Colligation**: The node is the noun saʾyahu"سعيه" directly connected to the masculine singular possessive pronoun (-huهو / his/their). It is used syntactically as the subject of the passive verb yurā"سوف يرى" (will be seen).
- **Semantic Preference**: The word of sa'yahu "سعيه" in this verse is not alone, but is intentionally placed in a certain "linguistic neighborhood" which is all about divine judgment and absolute accountability. This is a strong semantic preference, as Sinclair's model shows. When you read the verses around it, it's full of words and descriptions of personal records, final destinations, and the weighing of deeds.
- **Semantic Prosody**: Words have a subtle, hidden emotional coloring depending on how they are used. That tone is neutral to positive in this verse. The word sa'yahu "سعيه" is not used to judge or criticize, but rather the text is only concerned with the fact that a person's life choices will be fully revealed and recognized. It fosters an environment of total acceptance.

5.1.2 Ad Hoc Concept Construction (RT)(2012)

The concept of sa'y "سعي"in this verse indicates a lexical Narrowing. The literal meaning of the word "saʾy"سعي" (physical pacing or running) is completely filtered out by the reader's cognitive system. The mind reduces the concept to an ad hoc the concept that specifically refers to the totality of the moral, spiritual and physical actions of an individual in his earthly trial. The processing effort is lowered because the context explicitly ties this "seeing" to the ultimate reward or punishment in the hereafter.

5.2. Analysis of Text (2). Surah An-Nazi'at(“Those Who Drag Forth”) (79:22):

{ ثُمَّ أَدْبَرَ يَسْعَىٰ } (سورة النازعات 22)

"[then turned his back, striving ˹against the truth˺. "]

(An-Nazi'at 79:22) (Yusif,2004, p.1535).

According to Ibn Kathir (2000), This verse talks about what Pharaoh denied Moses concerning the miraculous signs he brought him, and disobeyed him regarding the command to obey his Lord and fear Him. Regarding His statement: "Then he turned his back, striving"" ثُمَّ أَدْبَرَ يَسْعَىٰ " , He means: then he turned away, rejecting that which Moses called him toward—namely, the obedience of his Lord, fearing Him, and affirming His Oneness. " Striving ": He means that he actively works in disobedience to Allah and in that which incurs His wrath upon him.

5.2.1 Sinclair’s Model Analysis

- **Collocation & Colligation**: The node is expressed as the present-tense verb yasʿā"يسعى" (he strives/runs), which colligates and follows the sequential particle thumma"ثم" (then) and the verb adbara"أدبر" (turned his back).

- **Semantic Preference**: The word is used in this specific verse with its surrounding linguistic neighborhood completely shifts. It is not linked to good works, but rather to pride, rebellion, and utter tyranny. This is a strong semantic preference, as Sinclair's model would identify. The text deliberately juxtaposes this "striving" with the historical story of Pharaoh's pride and his refusal to listen to Moses. The language places the idea of effort in a context of a tyrant who rejects Almighty Allah's guidance, "al-Saʿy" "السعي", and thereby makes the idea of effort a very destructive human trait: the desperate, aggressive use of power to oppose the truth.

- **Semantic Prosody**: The emotional coloring or "aura" of the word in this verse is very negative. The text infects the word with a deep sense of rebellion, malicious intent, and tragic spiritual failure. It leaves the reader with a strong, lingering feeling of disapproval, and demonstrates that this particular effort is completely corrupt and doomed to absolute failure.

5.2.2 Ad Hoc Concept Construction (RT)(2012)

In this verse, the meaning of "al-Saʿy" "السعي" is a lexical Broadening. Pharaoh is not just physically fleeing Moses. The hearer does an online metaphorical extension of the concept. The physical properties of "moving quickly" are relaxed, and the peripheral, abstract properties—mobilizing political power, plotting against the truth, and moving frantically to preserve worldly status—are brought to the center of the meaning. The ad hoc idea is transformed into a metaphor for active, aggressive, ideological subversion of divine authority.

5.3. Analysis of Text (3). Surah Al-Layl(“The Night”) (92:4)

{ إِنَّ سَعْيَكُمْ لَشَتَّىٰ } (سورة الليل 4)

***[“Surely the ends you strive for are diverse.”]* (Al-Layl 92:4) (Yusif,2004, p.785).**

According to Al-Tabari (2001), Al-saʿy”"السعي" refers to rapid walking, but what is intended by it here is action or endeavor in terms of the concern and attention devoted to it. It also carries the meaning of dispersion and variety. The word shattā"شتى" is the plural of shatīt"شتيت", meaning “scattered” or “diverse,”

5.3.1 Sinclair’s Model Analysis

- **Collocation & Colligation**: The node is the plural noun saʾyakum"سعيكم" (your striving) which is the noun of Inna"أن" (verily) and is syntactically paired with the predicate la-shattā"لشتى" (surely diverse/divided).
- **Semantic Preference**: The concept aims at human agency and categorization. It is a structural hinge between the cosmic dualities referred to earlier in the Surah (night/day, male/female) and the human categories that follow (those who give/fear Almighty Allah vs. those who are greedy/deny the good).
- **Semantic Prosody**: The word in the above analyzed verses is clearly marked as good or bad, but the current verse is split and dualistic. The idea is a well-balanced scale. The word al-Saʾy"السعي" itself is caught in the middle of two extremes: ultimate success on one side, and absolute failure on the other, because the verse explicitly states that human efforts are widely diverse. It is not self-supporting. Rather, the text is deliberately left open-ended and tense, so that it is up to the reader to see that the emotional tone of this "striving" is entirely dependent on the route an individual takes.

5.3.2 Ad Hoc Concept Construction (RT)(2012)

The Concept of al-Saʾy"السعي" in this verse means to be broadened to Maximum Generality. The text compels the listener to expand the meaning of the word "saʾy"سعي" to the fullest extent of its conceptual range. The ad hoc idea developed here includes all human motivations, intentions, economic decisions, daily routines, and life paths. This expansion is paralleled by the processing effort of the preceding verses (which juxtaposed opposites such as night and day), and the reader can easily infer the important implicature: Human beings are physically similar, but their inner spiritual tendencies are polarized and point in opposite directions.

5.4. Analysis of Text (4). Surah Abasa(“He Frowned”) (80:8)

{ وَأَمَّا مَن جَآءَكَ يَسْعَىٰ } (سورة عبس 8)

***[“But as for the one who came to you, eager ʿto learnʾ,”]* ('Abasa 80:8) (Yusif,2004, p.43).**

In this verse, “And as for the one who came to you striving earnestly while he fears [Allah]” is for this blind man who came to you with diligence and effort, while fearing Allah and being mindful of Him (Al-Sabzwari, 2010).

5.4.1 Sinclair’s Model Analysis

- **Collocation & Colligation**: The verb yasʿā"يسعى" is used as a circumstantial clause (Hāl) describing the manner of the subject man who jā’aka"جاءك" (the one who came to you).

- **Semantic Preference**: This verse is surrounded by a linguistic neighborhood that is entirely transformed into a beautiful, sacred space. The text has a strong semantic preference for themes of profound spiritual sincerity, true humility, and a thirst for knowledge of Almighty Allah. To make this message stand out even more, the text intentionally sets up a dramatic contrast with the verses that came right before it. Whereas the previous verses referred to a rich and elite man who looked down on the divine message with arrogant self-sufficiency "As to one who regards Himself as self-sufficient" "أَمَّا مَنِ ٱسْتَغْنَىٰ" , this verse is anchored to a blind, humble man who approaches with an open heart. The word is set in this context to beautifully illustrate that the true effort is not worldly status but spiritual vulnerability.

- **Semantic Prosody**: The word of "al-Saʾy""السعي" in this is very positive and very praiseworthy. It is not only an action but an attitude which is very precious and very much appreciated in the eyes of Almighty Allah. The text portrays this striving in such a gentle and appreciative manner that the reader is left with a sense of warmth and approval, indicating that this type of effort, no matter how small or simple, is highly rewarded and cherished by the Creator.

5.4.2 Ad Hoc Concept Construction (RT)(2012)

The word of "al-Saʿy""السعي" means narrowing and broadening at the same time (Blended Concept). This verse is a wonderful illustration of how Relevance Theory can follow what a corpus cannot. The blind man was physically walking fast (literal saʾy) because he could not see his way clearly, but he wanted to get to the Prophet. However, the reader doesn't stop at physical locomotion. The reader's mind expands the physical motion to a psychological state of intense spiritual eagerness, longing, and yearning for divine guidance through parallel adjustment. The resulting ad hoc concept beautifully blends a physical reality with a profound state of the heart.

5.5 Analysis of Text (5). Surah Taha("Ta-Ha") (20:20)

{ فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ }(طه :20)

["So he did, then—behold!—it became a serpent, slithering."] (Taha 20:20) (Yusif, 2004, p.43).

The Exalted says: Allah said to Moses, "Cast down your staff that is in your right hand, O Moses." Then Moses threw it down, and Allah transformed it into a serpent moving swiftly, whereas before that it had merely been a dry piece of wood and a staff upon which Moses leaned and with which he shook down leaves for his sheep. Thus, by the command of Allah, it became a living serpent (Al-Tabari, 2001).

5.5.1 Sinclair's Model Analysis

- **Collocation & Colligation**: The node "tasʾa "تسعى (feminine singular verb) is used as an adjective/description modifier for the noun hayyatun "" حية (a serpent), immediately triggered by the sudden particle of surprise fa-idhā "" فَإِذَا (then, behold!).

- **Semantic Preference**: The linguistic neighborhood in this verse is entirely different, and no longer abstract concepts of human morality or spiritual accountability. Rather, Sinclair's model reveals a strong semantic preference for purely physical, material action and miraculous phenomena. The word is completely bound to the material, natural world, and it is used to describe the way animals move as they follow the path of a living being. This sentence does not contain any theological options or moral

implications. The word is set in this real, physical world, so that the reader's attention is directed only to a real world event that is happening right in front of him.

- **Semantic Prosody**: This verse is describing an incredible miracle, and the subtle emotional coloring (semantic prosody) is incredibly vivid and shocking. The language around it is like an exclamation mark, and it produces a strong sense of sensory shock, profound reverence, and irrefutable physical change. It is intended to shock the reader. The use of al-Saʾy "السعي" combined with the elements of sudden astonishment deprive the word of its quiet, everyday meaning and give it a high-energy, dramatic tone, so that the reader feels the sheer power and reality of the divine miracle taking place.

5.5.2 Ad Hoc Concept Construction (RT)(2012)

In this verse, the meaning of al-Saʾy "السعي" is a slight constriction. This verse is the only one of the four that requires the reader to keep the physical sense of saʾy, "the effort," in mind to meet the expectation of relevance. The concept developed here is the ad hoc, which focuses on the fast, fluid and independent physical movement. This literal movement of a staff that was still only a moment ago is cognitively processed and results in massive positive cognitive effects: the reader shares in Moses' shock, and internalizes the undeniable terror of the divine miracle.

6. Findings

When both the Sinclair's corpus model and the Relevance Theory (represented by the Ad Hoc concept) are brought together, a complete cross-difference is created between the written text and the processing in the mind. When the corpus maps a heavily negative semantic prosody of tyranny in Surat An-Nazi'at (79:22), the brain triggers a lexical broadening into metaphorical subversion; conversely, a positive prosody of humility in Surat 'Abasa (80:8) prompts a blended ad hoc concept of spiritual eagerness. Moreover, in 80% of the data, with semantic preference goal of divine accountability and moral decisions, the cognitive system fully removes the physical metaphor of running and systematically narrows or widens the range of meanings into spiritual paths (abstracts). The mind is strongly fixed on the literal, kinetic basis of physical movement in the limited space of Surat Taha (20:20), with the semantic focus becoming miraculous phenomena to impart the literal sensory shock and awe of a stationary staff moving into a snake. In the end it is now clear that this blended method demonstrates that the structural linguistics approach reveals the visible landscape, the context-sensitive structure and meaning of the revelation, whereas the pragmatic theory reveals the exact, parallel, mental operations necessary for internalizing the profound ethical guidance to be found in the revelation.

Table (1)

Text No.	Surah& Verse	Morphological Form of al-Saʿy	Syntactic Function (Colligation)	Semantic Preference	Semantic Prosody	Cognitive Pragmatic (Ad Hoc Concept)
1	An-Najm (53:40)	Noun (saʿyahu) "سعيه"	Passive Verb Subject	Divine Accountability	Neutral-to-Positive (Validation)	Lexical Narrowing (Moral deeds only)
2	An-Nazi'at (79:22)	Verb (yasʿā) "يسعى"	Circumstantial Clause	Arrogance & Tyranny	Heavily Negative (Rebellion)	Lexical Broadening (Metaphorical subversion)
3	Al-Layl (92:4)	Noun (saʿyakum) "سعيكم"	Noun of Inna "أن"	Human Agency	Fragmented / Dualistic	Maximum Broadening (Total life choices)
4	'Abasa (80:8)	Verb (yasʿā) "يسعى"	Circumstantial Hāl "حال"	Humility & Sincerity	Deeply Positive (Beloved effort)	Blended Concept (Physical + Psychological)
5	Taha (20:20)	Verb (tasʿā) "تسعى"	Adjectival Modifier	Miraculous Phenomena	Vivid & Shocking (Awe)	Minimal Narrowing (Literal physical motion)

7. Conclusion

This study shows that the word al-Saʿy "السعي" is a very adaptive lexical unit in the Holy Quran, which goes beyond its dictionary meaning. The present study shows that the different meanings of the word are not just differences in vocabulary, but are directly and systematically related to explicit text patterns and implicit cognitive processing. The structural mapping shows that the "linguistic neighborhood" around the selected, tyrannized or humiliated, is precisely what makes the human mind want to expand, contract or even entirely remove the literal imagery of physical running. In conclusion, this study demonstrates that structural linguistics represents the explicit textual world of the revelation, while pragmatic theory reveals the precise mental processes needed to internalize the revelation's rich moral message.

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