

The Semantic and Contextual Meanings of the Cognitive Words “*yʿqilu:n, yatafakaru:n, yatadabaru:n, yafqahu:n*” in Holy Qur’an

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Abstract—The current study endeavors to identify the semantic and contextual meanings of four cognitive words: “*yʿqilu:n, yatafakaru:n, yatadabaru:n, yafqahu:n*” in Holy Qur’an. The motive for this study comes from the vague semantic relations expressed by Muslim exegetes and interpreters of these words. Additionally, translating them into other languages such as English is considered challenging due to the cognitive resemblance, nature, and senses they express. Thus, the study aims to unravel the slight cognitive distinctions among these cognitive words by scrutinizing the micro and macro levels of structure and contexts of the Holy Qur’an. To accomplish the aims of the study, the Semantic Approach of Toshihiko Izutsu (2008) is adopted as a theoretical framework along with a contextual syntagmatic and paradigmatic analysis of the targeted data. The findings reveal that the four cognitive verbs denote different semantic senses and are used in the Holy Qur’an in different contexts. They express different cognitive skills and mental abilities. Moreover, the findings show that these verbs are used differently in the Holy Qur’an to whom they are addressed and the consequences of using them.

Index Terms—cognitive words, Qur’an, semantic relations, Semantic Approach of Toshihiko Izutsu

I. INTRODUCTION

The Holy Qur’an has attracted the attention of researchers of different scholarly disciplines (e.g. Jawad, 2023; Boulaouali, 2021; Raudatussolihah & Nawas, 2021; Mudakir & Taufiq, 2022). It is not just a religious spiritual book, but also considered a historical, moral, cultural, and linguistic guidance. It occupies a central place in Muslims’ lives and the entire world as well. The Qur’an is Allah’s literal words delivered by the prophet Mohammad to Arabs and other people in general. Therefore, it is worth researching and examining the deep meanings and messages residing in the Qur’anic contexts. There are several approaches of analysis conducted to study the Qur’an such as linguistic analysis, rhetorical analysis, narrative analysis, comparative semantics, and thematic analysis.

The semantics of the Qur’an is one of the ongoing studies that gains significant concern from Muslim expositors and linguists as well. Semantic research of the Qur’an boosts comparative religious studies and interfaith dialogue as it helps researchers explore the meanings and interpretations of Qur’anic texts. Additionally, semantic research seeks to elucidate the ambiguous and deep layers of meanings and interpretations that Muslim exegetes such as Ibn Katheer, al-Tabari, al-Qurtbi, etc. did not explore. Accordingly, researchers think that Muslim clerics have adopted contrasting views and interpretations of some central religious issues stated in the Qur’an such as grave torment, Inheritance, women’s rights, and freedom.

One of the main problems of the semantics of the Qur’an is the various possible interpretations of the same verse and word. There might be several interpretations of the same word in the Qur’anic context (Silverstein, 2021). Muslim

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exegetes mostly depend on social and historical context, reasons for the revelation, and ideological background in providing the meanings of words and verses. Currently, with the development of discourse and semantics analysis, a considerable number of Muslims and Non-Muslims feel that they would arrive at more accurate exegesis. In this regard, researchers interested in this field have adopted new approaches and methods to analyze and interpret the Holy Qur'an; intertextuality (Khawaldeh, 2017; Taha et al., 2013; Al-Jarrah, 2011), semantic analysis (Alimin et al., 2022), Paradigmatic and Syntagmatic analysis (Sazjini et al., 2021), discourse analysis (Salmani et al., 2021).

Relatively, some traditional interpretations of the Holy Qur'an have given rise to fundamental mistakes in the translation of the Qur'an. For example, traditional interpreters have viewed a significant number of Qur'anic words as synonyms. As a result, rendering the synonymous meanings of these words into another language causes a loss, or at least partial loss, of their connotative and denotative senses. For instance, words such as ‘?ab’ and ‘waalid’ are considered synonyms by Muslim exegetes in which “father” is the English equivalent of the two Qur'anic words. In this regard, Boulaouali states “The word *fitnah*, refers to a variety of meanings like testing, temptation, torture, punishment, idolatry, beauty, etc. (2021, p. 128).” Translation depends on meaning, if you do not define words accurately, especially synonyms, the translation will not be precise. On this point, various researchers (Al-Qinai, 2012; Ali et al., 2012; Fathi & Nasser, 2009) argue that using nonequivalent words of the Qur'anic words influences the intended meaning and correct interpretation of the Qur'an.

The above discussion demonstrates that examining the semantics of the Qur'an is a significant area of research. Despite the huge number of semantic studies of Qur'anic texts, the authors of the current study have not found a single study examining and defining the accurate meanings of cognitive words (“*yʿqilu:n*, *yatafakaru:n*, *yatadabaru:n*, *yafqahu:n*). The current study aims to fill the gap in the previous literature and investigate the intended meanings of these four cognitive words in the Holy Qur'an, which have been interpreted as near-synonyms. Additionally, the study endeavors to provide their semantic relations and shed light on the slight differences that are significant in understanding the contextual, social, and religious meanings. To achieve these aims, the current study seeks answers to the following research questions:

1. What are the precise meanings of the cognitive words “*yʿqilu:n*, *yatafakaru:n*, *yatadabaru:n*, *yafqahu:n*”?
2. What are the semantic relations drawn among the cognitive verbs in hand?
3. What are the proper English translations of the selected cognitive verbs?

The authors have drawn upon different methodical frameworks to understand the intended meanings of four cognitive words that have not been identified accurately in previous literature and Muslim exegetes.

II. LITERATURE REVIEW

Several studies investigated the meanings of different words in the Holy Quran. Harahap et al. (2022) investigated the meanings of the lexical item ‘Al-Fitnah’ and its derivatives in the Holy Quran. The study used a qualitative approach. The findings of the study showed that ‘Al-Fitnah’ and its derivatives were used 57 times in the Holy Quran (30 verbs and 29 nouns). The study also revealed that ‘Al-Fitnah’ and its derivatives are associated with many meanings, such as hypocrisy, misfortune, and calamity.

Sazjini et al. (2021) explored the meanings of ‘*furqan*’ in the Holy Quran using the paradigmatic and syntagmatic relationships. It also aimed to refute the assumption of the author of Letters for the Prophet Muhammad, which suggested that ‘*furqan*’ refers to a book other than the Holy Quran. The study found that the word ‘*furqan*’ collocates with guidance and piety. The findings also proved that the claim by the author of the book Letters for the Prophet Muhammad was false. It was found that the word ‘*furqan*’ was substituted for the book, the Quran and scale.

Harahap et al. (2020) adopted the Izutsu’s semantic analysis approach to unveil the meanings of the Qur'anic word *al-Nisa*. The results of the study revealed that at the syntagmatic level, *al-Nisa* referred to women. At the paradigmatic level, the word *al-Nisa* was used interchangeably with *Imra'ah* or *Mar'ah*, and *Al-untsa*. The findings of the study showed that *al-Nisa* in the pre-Qur'anic period was associated with weakness and helplessness. However, *al-Nisa* in the Qur'anic period was understood as a noble and honorable gender.

Mudakir et al. (2022) approached the relational meanings of *Hawa* in the Holy Quran using Toshihiko Izutsu’s perspective. The data included 38 instances of *Hawa* in the Holy Quran. The findings of the study revealed that the relational meaning of *Hawa* had positive and negative connotations. The positive relational meaning of *hawa* in the Qur'an was ‘to longing for Baitullah’ and ‘desire of obedience’. *Hawa* has a relationship with negative meanings such as Satan, prejudice, murder, lies, carelessness, arrogance, exaggeration in religion, denying the Day of Judgment, falsehood, injustice, imperfect faith, destruction, and misguidance.

Hardivizon and Mufidah (2021) adopted Thosihiko Izutsu’s semantic approach to explore how to control emotions in terms of *kazim* in the Holy Quran. The study aimed to investigate the basic meaning, relational meaning, and historical meaning of the term ‘*kazim*’ in the Holy Quran. The study demonstrates that the term ‘*kasim*’ was used 6 times in six Surahs. It also showed that four methods in the Holy Quran could control emotions, namely, patience, silence with prayer, and *dzikrullah*.

In another study, Almakrob and Al-Ahdal (2020) used collocational analysis to explore whether near-synonyms in the Holy Quran had different or similar meanings. The data of the study consisted of eight pairs of near-synonyms in the Holy Quran. The study elucidates that near-synonyms in the Holy Quran co-occurred to reveal different meanings.

Muhsinin (2019) investigated the semantic meaning of Muslims in the Holy Qur'an. The researcher compiled all verses containing the words Muslim or Muslims in the holy Quran and explored the meanings of these words in context. The findings of the study revealed that Muslims refer to those who follow the teachings of the Prophet Mohammed. The study also revealed some characteristics of Muslims including: they believe in the Quran and all prophets, they serve only Allah, they show Istiqomah in piety, they are not arrogant, they submit to Allah, and they hasten repent to Allah.

Nur Rochim et al. (2023) investigated the meaning of the word "wazir" in the Quran using Toshihiko Izutsu's Quranic semantic approach. The syntagmatic analysis showed that wazir was used to refer to very grave sin, while the Paradigmatic analysis showed that 'wizir' was a synonym of 'sin', ajr 'reward', and aduw 'helper'. Moreover, the diachronic and synchronic analyses showed that the meanings of wazir evolved over time. While it means 'heavy' in the pre-Qur'anic era, it is associated with 'sin' in the Qur'anic era.

In another study Fm et al. (2023) explored the meanings of the Qur'anic word 'khalafa' using Toshihiko Izutsu's approach. The study focused on the basic meaning of 'khalafa' and its relational meanings adopting the syntagmatic and paradigmatic analysis. The findings of the study revealed that 'to create' is the basic meaning of khalafa in the Qur'an. Additionally, the study revealed that 'khalafa' is synonymous with many words in the holy Quran, such as sawara, ja'ala, bada'a, fa'ara, and shana'a. Moreover, the diachronic and synchronic analysis showed that khalafa is used with things created by Allah.

Despite the huge number of semantic studies of the Qur'an, there is not even a single study that investigated the meanings of cognitive verbs and uncovered slight differences among them. The current study endeavors to shed light on four cognitive verbs, "yʿqilu:n, yatafakaru:n, yatadabaru:n, yafqahu:n" that are mostly considered synonyms and near-synonyms and distributed across the whole Qur'anic text.

III. METHODOLOGY

A. Data Collection

The selection of the cognitive words in hand is motivated by their semantic resemblance in which they are interpreted as near synonyms by Muslim expositors. Moreover, the abstract nature of these words makes them challenging, and then worthy of investigation to figure out the precise nuance among them.

The data were collected from the Holy Quran. The authors utilized a websites of a digital Qur'an researcher (QuranWow.com, <https://www.quranwow.com/#/ch/3/t1/ar-allah/t2/en-italia/a1/alafasy-64/a2/italia-48-b/v/191>) and <https://quran.com/20> to extract and translate all verses that contain the selected words and their variants over the stretches of the whole Qur'an. The number of verses containing the selected words is as follows: 'yʿqilu:n' occurs 49 times, 'yatafakaru:n' occurs 17 times, 'yatadabaru:n' occurs 9 times, and 'yafqahu:n' occurs 17 times.

B. Data Analysis

This study is a descriptive semantic study of Qur'anic texts that aims to interpret the intended meanings of four cognitive words namely, 'yʿqilu:n', 'yatafakaru:n', 'yatadabaru:n', 'yafqahu:n', and figure out the main differences between among them. To achieve this goal, the authors adopt a combination of two approaches: the semantic approach of Toshihiko Izutsu (2008) and the syntagmatic and paradigmatic approach. According to Izutsu, interpreting the meaning of words in the Qur'an can be achieved by creating a network of connected words. The stages of research initially start with investigating the original meanings of the selected words as viewed in Arabic dictionaries and by Muslim exegetes such as Ibn Kathir, Al-Qurtubi, and Al-Ma'anu. Then, a syntagmatic and paradigmatic analysis is conducted to examine the relationship between the selected words and the other words used in the same chain of discourse. It is worth mentioning that analyzing the meaning of a word in the Qur'an requires tracing the network of the connected words to figure out the relational meanings. Finally, the authors deduce and describe the intended meaning of the examined words by deciphering the network of all verses containing the same word.

C. The Semantic Approach of Toshihiko Izutsu (2008)

Izutsu is one of the pioneering linguists who are concerned with the semantic study of the Quran. In his book (God and Man in the Qur'an), Izutsu (2008) presented a semantic methodology for Qur'anic studies. Izutsu (2008) states "Semantics as I understand it is an analytic study of the key terms of a language to arrive eventually at a conceptual grasp of the weltanschauung or world-view of the people who use that language" (p. 3).

The analytical method of Izutsu in interpreting the individual words of the Qur'an is based on the interdependent nature of Qur'anic words. Izutsu believes that Qur'anic words don't stand in isolation from each other, rather their meanings are derived from the entire system of relation. To this conclusion, analyzing words' meanings in the Qur'an entails deciphering the complicated conceptual network among words and dealing with the Qur'an as a concrete integrated structure.

The current study utilizes Izutsu's (2008) study as an analytical framework by which all the verses including the targeted words are gathered and analyzed to uncover the conceptual network among them and provide a precise and accurate interpretation of the intended meaning of each word as well as clarify the slight differences among them.

IV. FINDINGS

This section presents the findings of the profound analysis of the verses containing the selected verbs (*yʿqilu:n*, *yatafakaru:n*, *yatadabaru:n*, *yafqahu:n*). The first part introduces the meaning of the selected words cited in Arabic dictionaries “*al-maʿani* and *al-muḥiṭ* dictionaries”. Section 4.2 presents the interpretations of the four cognitive verbs expressed by Muslim exegetes namely, Ibn-Kathir, Alta Bari, Al-Saʿdi and Al-Kurtubi.

A. Arabic Dictionaries Meanings

(a). Terminology of ‘*yʿqilu:n*’

The term ‘*yʿqilu:n*’ is derived from the root ‘*ʿaqila*’ which has several senses as cited in *Al-maʿani* and *Al-muḥiṭ* dictionaries. In the *Al-maʿani* dictionary, the word means to perceive the nature of things, perceive and recognize, and understand. In the *Al-muḥiṭ* dictionary, the word means to know the traits of things, to know good and bad traits of things, to understand, stretch and tie the camel’s arms and legs.

(b). Terminology of ‘*yatafakaru:n*’

In the *Al-maʿani* dictionary, the verb ‘*tafakar*’ means to contrive, to consider, to preach, and to remember. *Al-muḥiṭ* dictionary defines the verb ‘*tafakar*’ as the act of looking at something to get a result and to contemplate.

(c). Terminology of ‘*yafqahu:n*’

‘*Yafqahu:n*’ is derived from the verb ‘*faqaha*’ which means to learn and understand as cited in the *Al-maʿani* dictionary. *Al-muḥiṭ* dictionary defines the word ‘*faqaha*’ as to comprehend and understand things.

(d). Terminology of ‘*yatadabaru:n*’

In *Al-maʿani* and *Al-muḥiṭ* Arabic dictionary, the term ‘*tadabar*’ means to think of and consider things deeply to see their consequences.

As cited above in the Arabic dictionaries ‘*al-muḥiṭ* and *al-maʿani*’, the meanings of the four cognitive verbs (*yʿqilu:n*, *yatafakaru:n*, *yatadabaru:n*, *yafqahu:n*) are not stated explicitly and considered as near-synonyms. Accordingly, translating them into another language might be challenging and incompatible. The current study devotes itself to providing accurate and precise meanings of these cognitive words.

B. Muslim Exegetes’ Interpretations of the Cognitive Verbs

This section presents some interpretations of the four cognitive words as provided by some Muslim exegetes namely, Ibn-Kathir, Alta Bari, Al-saʿdi, and Al-Kurtubi. Each sub-section includes only one verse as a representative example.

(a). The Interpretation of the Cognitive Verb ‘*yʿqilu:n*’

{ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ }
(Holy Quran, surah al-Hajj, verse, 46)

Have they not journeyed in the land, and had minds to reason with, or ears to listen with? It is not the eyes that go blind, but it is the hearts, within the chests, that go blind, (QuranWow.com).

In his interpretation, Ibn-Kathir explains that the verb ‘*yʿqilu:n*’ in the above verse is to be considered without explaining or providing a transparent illustration of the essence of the verb. Alqutubi in his interpretation uses the same verb “*yʿqilu:n*” without defining the accurate meaning of the verb. Additionally, Al-Tabari defines the verb as to think and consider.

(b). The Interpretation of the Cognitive Verb ‘*Yafqahu:n*’

{ أَنيَّمَا تَكُونُوا يُدْرِككُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّسَبَّحَةٍ وَإِن تُصِيبْهُمُ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِندِ اللَّهِ وَإِن تُصِيبْهُمُ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِندِكَ قُلْ كُلٌّ مِّنْ عِندِ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا }
(Holy Quran, surah an-Nisa', verse, 78)

Wherever you may be, death will catch up with you, even if you were in fortified towers. When a good fortune comes their way, they say, “This is from Allah.” But when a misfortune befalls them, they say, “This is from you.” Say, “All is from Allah.” So what is the matter with these people, that they hardly understand a thing, (QuranWow.com).

Alta Bari interprets the verb ‘*Yafqahu:n*’ in the above verse as to understand or know.

Al-Saʿdi interprets the verb ‘*Yafqahu:n*’ as understanding the speech.

(c). The Interpretation of the Cognitive Verb ‘*Yatafakaru:n*’

{ وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصْ الْقِصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ }
{

(Holy Quran, surah al-A`raf, verse, 176)

Had We willed, We could have elevated him through them, but he clung to the ground, and followed his desires. His metaphor is that of a dog: if you chase it, it pants; and if you leave it alone, it pants. Such is the metaphor of the people who deny Our signs. So tell the tale, so that they may ponder, (QuranWow.com)

Ibn Kathir doesn't provide a precise definition of the verb 'Yatafakaru:n'. He uses the verb to be cautious to illustrate the meaning of the verb in the verse.

AL-Tabari interprets the verb 'Yatafakaru:n' as knowing and understanding that what Prophet Muhammad said is from heaven. Al-Kurtubi doesn't provide any explanation or definition of the verb 'Yatafakaru:n'. He uses the verb itself taking into account that readers of the Qur'an know the meanings.

(d). *The Interpretation of the Cognitive Verb 'yatadabaru:n'*

{ أَفَلَا يَتَذَكَّرُونَ الْفُرْعَانَ أَمْ عَلَى قُلُوبٍ أَقْفَالًا }

(Holy Quran, surah Muhammad, verse, 24)

Will they not ponder the Quran? Or are there locks upon their hearts? (QuranWow.com).

AL-Sa'sdi doesn't clarify the accurate meaning of the verb 'yatadabaru:n'. He uses the same verb as it is clear and understandable to the readers. Additionally, he uses the verb "mediate" as part of the meaning of the verb 'yatadabaru:n'.

{ أَفَلَا يَتَذَكَّرُونَ الْفُرْعَانَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا }

(Holy Quran, surah an-Nisa', verse, 82)

Do they not ponder the Quran? Had it been from any other than Allah, they would have found in it much discrepancy, (QuranWow.com).

Al-Kurtubi interprets the verb 'yatadabaru:n' in verse as to look and think of the results and learn lessons from events.

Based upon the aforementioned discussion, it is quite clear that the Arabic dictionaries and Muslim exegetes have not provided transparent and precise definitions of the selected cognitive verbs in the Holy Quran.

C. *The Semantic Contextual Meanings*

This section encompasses a detailed analysis of the meanings of each one of the four cognitive verbs used in Qur'anic contexts.

(a). *Ya?qilu:n*

This section shows the semantic relations grid manifested from syntagmatic and paradigmatic analysis of Qur'anic verses that include the verb 'ya?qilu;n,' which can be best translated into English as 'to reason'.

1. *Arrogance and Thoughtlessness*

If we investigate the Qur'anic verses that include the verb 'ya?qilu;n', we will find that this verb is well related to the basic concepts of life that depend on very simple logical pieces of evidence. This level of mental ability requires people to think of evident signs and indications to realize that they were wrong. Examine the following verses.

{ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ } 1

(Holy Quran, surah al-Baqarah, verse, 170)

And when it is said to them, "Follow what Allah has revealed," they say, "We will follow what we found our ancestors following." Even if their ancestors understood nothing, and were not guided? (QuranWow.com).

{ إِنَّ فِي خَلْقِ السَّمَلُوتِ وَالْأَرْضِ وَاللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَخْتَبُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ. }

(Holy Quran, surah al-Baqarah, verse, 46)

In the creation of the heavens and the earth; in the alternation of night and day; in the ships that sail the oceans for the benefit of mankind; in the water that Allah sends down from the sky, and revives the earth with it after it had died, and scatters in it all kinds of creatures; in the changing of the winds, and the clouds disposed between the sky and the earth; are signs for people who understand, (QuranWow.com).

Tracing the verb 'ya?qilu;n' in the above verses contextually and syntagmatically shows that the addressees are asked to use the basic level of their cognitive ability to simply think of what Allah reveals in the Qur'an.' Allah asks them to draw logical conclusions from real premises. However, disbelievers do not swallow their pride and do not even give themselves the chance to use their basic ability to think of new reasonable beliefs as introduced by the messenger. They refuse this invitation and respond with 'we follow our ancestors' beliefs.'

2. *Denial and Refusal*

Verses (3, 4, 5) and 6 below reveal that Allah confirms that Arabic is the language of the Qur'an, which is the mother tongue of the addressees. These contexts confirm that the act of denial (i.e., not reasoning) is not a result of missing or understanding the meanings of the Qur'an, but rather because of arrogance and thoughtlessness.

3 { أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا بِالْكُمْ وَقَدْ كَانَ قَرِيبًا مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوا وَهُمْ يَعْلَمُونَ }
(Holy Quran, surah al-Baqarah, verse, 75)

Do you hope that they will believe in you, when some of them used to hear the Word of Allah, and then deliberately distort it, even after understanding it? (QuranWow.com).

4. { إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ }
(Holy Quran, surah Yusuf, verse 2)

We have revealed it an Arabic Quran, so that you may understand, (QuranWow.com).

5. { إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ }
(Holy Quran, surah az-Zukhruf, verse, 3)

We made it an Arabic Qur'an, so that you may understand, (QuranWow.com).

In this regard, examining the verb 'ya?qilu;n' in verses (5, 6) reflects the genuine intent of its use in the Qur'an. In other words, it is used to address people's minds to recognize the existence of Allah and to believe in him as the one and only creator of the universe. Allah invites disbelievers to think of the creation of heavens and Earth, as clear evidence, to get the message that there is a great creator for the universe, which was not found haphazardly.

6. { وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ }
(Holy Quran, surah an-Nahl, verse, 12)

And He regulated for you the night and the day; and the sun, and the moon, and the stars are disposed by His command. Surely in that are signs for people who ponder, (QuranWow.com).

3. Foolishness and Dumbing

Analysis of the verses below reveals another semantic relation grid of the verb 'ya?qilu;n,' which is its relatedness to the senses of "hearing, seeing and minding." In verses 1 and 2 Allah depicts people who do not reason (i.e., do not use their minds) to think of what they hear as animals or even worse living things which are deaf and dumb.

1 { إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ }
(Holy Quran, surah al-Anfal, verse: 22)

The worst of animals to Allah are the deaf and dumb—those who do not reason, (QuranWow.com).

2. { أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا }
(Holy Quran, surah al-Furqan, verse, 44)

Or do you assume that most of them hear or understand? They are just like cattle, but even more errant in their way. (QuranWow.com).

Verses (3, 4) below confirm that the verb 'ya?qilu;n' requires reasoning while reading the Qur'an. For example, in verse 3, Allah blames the addressees that they command people to virtuous conduct and forget themselves while they are reading the religious book. Additionally, verses (3, 4) indicate a significant correlation between the verb 'ya?qilu;n', on the one hand, and hearings and seeing on the other hand. They show that the verb 'ya?qilu;n' cannot be performed without rational hearing and seeing. Again, Allah attributes foolishness and dumbing to those who do not reason when reading verses of the Qur'an. Furthermore, the exclamatory tone in verse (6) indicates the foolishness of the addressee. In that, the Holy book contains the addressees' news, how for them not to read reasoningly!

3. { أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ }
(Holy Quran, surah al-Baqarah, verse: 44)

Do you command people to virtuous conduct, and forget yourselves, even though you read the Scripture? Do you not understand? (QuranWow.com).

4. { وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ }
(Holy Quran, surah al-Baqarah, verse, 171)

The parable of those who disbelieve is that of someone who calls upon someone who hears nothing except screaming and yelling. Deaf, dumb, and blind—they do not understand, (QuranWow.com).

4. Disgrace

What distinguishes the cognitive verb 'ya?qilu;n' from the other cognitive verbs is its semantic relation to the concept of faith in Allah. It is considered the first cognitive process that all humans must use to know who Allah is. Consequently, without deploying the cognitive process 'ya?qilu;n', people cannot gain the right faith in Allah as shown in the following verse:

1. { وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ }
(Holy Quran, surah al-Baqarah, verse, 171)

(Holy Quran, surah Yunus, verse: 100)

No soul can believe except by Allah's leave; and He lays disgrace upon those who refuse to understand. (QuranWow.com).

To get to the point, it seems that the cognitive verb 'ya?qilu:n' represents the most basic level of thinking. It could be best translated to 'reason' into English as it represents the mental ability that any sensible human can achieve. This claim is based on the semantic contexts in which this verb is used. To mention a few, this verb is used in contexts where Allah orders people to get rid of their superciliousness and ingratitude and to start thinking of what he has revealed in his book, Qur'an. Additionally, Allah invites people to reason about the reality of creating the heavens and Earth and what is between them to get his message(s). Finally, Allah likens people who do not use the most basic levels of mind to the worst living pieces, which are deaf and dumb. The overall context indicates that motivation is not eternal but rather external- an invitation from Allah to people to draw a logical inference out of what they hear and say and to get rid of arrogance and thoughtlessness.

(b). *Yatafakaru:n* (Reflect)

The verb 'Yatafakaru:n' is one of the cognitive verbs used in the Holy an'Qur, with the frequency of 17. It communicates essential concepts that people need to understand the essence of the creation of life with all its features. Tracing the contextual use of the verb 'Yatafakaru:n' with the syntagmatic and paradigmatic analysis shows that the verb 'Yatafakaru:n' is based on perceptible materials such as the creation of the heavens and the earth, food and water, mountains and rivers, and night and day. Put differently, people are asked to think of all these substantial signs to conclude that the globe was not founded by coincidence, but rather, by the discretion of a great creator.

1. *Relatedness to Concrete Evidence*

However, this discussion makes no difference between the verb discussed above, 'ya? qilu:n', and the verb 'Yatafakaru:n'. In this regard, when examining the verses that include the verb 'Yatafakaru:n', it is plausible to argue that this verb is related to concrete evidence. For example, in verses (I, 2) below we can see visible signs like the creation of heavens and earth, the creation of man, and the concept of life and death.

1. { *وَسَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ جَمِيْعًا مِّنْهُۥ اِنَّ فِيْ ذٰلِكَ لٰآيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ* }

(Holy Quran, surah al-Jathiyah, verse: 13)

And He placed at your service whatever is in the heavens and whatever is on earth—all is from Him. In that are signs for people who think. (QuranWow.com).

2. { *اَوَلَمْ يَتَفَكَّرُوْا فِىْ اَنْفُسِهِمْۙ مَا خَلَقَ اللّٰهُ السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَاۙ اِلَّا بِالْحَقِّۗ وَاَجَلٍ مُّسَمًّىۗ وَاِنَّ كَثِيْرًا مِّنَ النَّاسِ بِلِقَاىِ رَبِّهِمْ لَكٰفِرُوْنَ* }

(Holy Quran, surah al-Rum, verse: 8)

Do they not reflect within themselves? Allah did not create the heavens and the earth, and what is between them, except with reason, and for a specific duration. But most people, regarding meeting their Lord, are disbelievers, (QuranWow.com).

2. *Figurative Mapping*

In verses, one and two below, Allah asks people to draw up meanings out of mapping between the source and target domains to recognize the power of Allah. For example, verse (1) depicts a real scenario that all people experience in their lives; they see what happens when the rain falls, the earth flourishes, and then it turns back into stubble. Allah wants his servants to meditate on and deeply think of this natural frequency and to compare it to a life scene. This reflection helps people understand the truth of life and confess the power of Allah. This suggests that the best translation for the cognitive verb 'Yatafakaru:n' into English is to 'reflect' or 'meditate.'

1. { *اِنۡ شِئْنَا لَرَفَعْنٰهُۙ بِهَا وَلَكِنَّهُۥ اَخۡلَدَ اِلَى الْاَرْضِ وَاَتَّبَعۡ هَوٰىهُۗ فَمَثَلُهُۥ كَمَثَلِ الْكَلۡبِ اِنۡ تَحۡمِلْ عَلَيۡهِ يَلۡهَثُ اَوْ تَتَرۡكُهٗ يَلۡهَثُۗ ذٰلِكَ مَثَلُ الْقَوْمِ الَّذِيۡنَ كَذَّبُوْا بِآيٰتِنَاۙ فَاقۡصُصۡ الْقَصۡصَ لَعَلَّهُمْ يَتَفَكَّرُوْنَ* }

(Holy Quran, surah al-Araf, verse, 176)

Had we willed, we could have elevated him through them; but he clung to the ground, and followed his desires. His metaphor is that of a dog: if you chase it, it pants; and if you leave it alone, it pants. Such is the metaphor of the people who deny our signs. So tell the tale, so that they may ponder, (QuranWow.com).

2. { *اَيۡوَدۡ اَحۡذَرۡكُمْ اَنْ تَكُوۡنَ لَہٗ جَنَّةٌ مِّنۡ نَّجۡيۡلٍ وَّاَعۡنَابٍ تَجۡرِىۡ مِنْ تَحۡتِهَاۙ اَلۡاَنْهٰرُ لَہٗ فِیۡہَا مِنْ کُلِّ الثَّمَرٰتِ وَاَصَابَہُ الْکِبَرُ وَاَلۡہُ دُرِّيَّةٌۙ ضَعۡفًاۙ فَاَصَابَہَاۙ اِغۡصَابٌۙ فِیۡہِ نَارٌۙ فَآخَرۡقَتۡۙ کَذٰلِکَۙ یُبَيِّنُ اللّٰهُ لَکُمُ الْآيٰتِ لَعَلَّکُمۡ تَتَفَكَّرُوْنَ* }

(Holy Quran, surah al-Baqarah, verse, 266)

Would anyone of you like to have a garden of palms and vines, under which rivers flow—with all kinds of fruit in it for him, and old age has stricken him, and he has weak children—then a tornado with fire batters it, and it burns down? Thus Allah makes clear the signs for you, so that you may reflect, (QuranWow.com).

3. *Internal Motivation*

Another defining semantic feature of the verb 'Yatafakaru:n' is that it is based on the notion of monologue. That is, verse 1 below indicates that people who accepted the idea of the existence of Allah speak to themselves about the power

and greatness of Allah. Moreover, they spend time meditating on the signs of creation as clear evidence of the existence and strength of Allah. It seems that the cognition level of the verb ‘yatafakar’ (reflect/ meditate) is higher than ‘ya?kil’ (reason) and that it comes in altered stage of reasoning

1. { الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُوبًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ رَبَّنَا مَا خَلَقْتَ هٰذَا بَطٰلًا سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ } (Holy Quran, surah Al-Imran, verse, 191)

Those who remember Allah while standing, and sitting, and on their sides; and they reflect upon the creation of the heavens and the earth: “Our Lord, You did not create this in vain, glory to You, so protect us from the punishment of the Fire, (QuranWow.com).

(c). Yafqahu:n (Understand and Distinguish)

The verb 'Yafqahu:n' carries a significant concept in Islam ‘Al-fiqh’(Islamic Jurisprudence). This concept is considered a core domain in Islamic religion which is taught as a major at universities. Moreover, numerous Muslims wrote books in ‘al-fiqh’ (Islamic Jurisprudence) such as (Principles of Islamic Jurisprudence, 2007), (Islamic Jurisprudence and its evidences, 1997) ...etc.

1. Relatedness to Heart

When we investigate the Qur’anic context including the cognitive verb ‘yafqah’ (understand), we find that this verb is adjacent to the noun “Heart”. The following verses (1, 2) confirm that the part of the body which is responsible for the cognitive process of the verb “yafqah” is the heart. Allah scolds the disbelievers as shown in the below verses who have hearts but don’t use them to understand and distinguish between wrong and right. It can be claimed that the juxtaposition of the verb ‘yafqahu:n,’ which is a property of the heart, with the sense verbs see and hear, suggests the level of thinking where humans can distinguish between right and wrong deeds. Therefore, it seems sensible for people who lose their ability to distinguish between right and wrong deeds to be considered cattle as revealed in the following verse:

1. { وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيْرًا مِّنَ الْجِنِّ وَالْاِنْسِ لَهُمْ قُلُوْبٌ لَا يَفْقَهُوْنَ بِهَا وَلَهُمْ اَعْيُنٌ لَا يُبْصِرُوْنَ بِهَا وَلَهُمْ اٰذَانٌ لَا يَسْمَعُوْنَ بِهَاۗ اُولٰٓئِكَ كَالْاَنْعٰمِ بَلْ هُمْ اَضَلُّۗ اُولٰٓئِكَ هُمُ الْغٰفِلُوْنَ } (Holy Quran, surah al-A`raf, verse: 179)

We have destined for Hell multitudes of jinn and humans. They have hearts with which they do not understand. They have eyes with which they do not see. They have ears with which they do not hear. These are like cattle. They are further astray. These are the heedless, (QuranWow.com).

Moreover, some people, who had first believed in Allah and then denied his existence, are regarded as people who lost their sense of distinguishing between the right and wrong way. This can be clearly shown in the following contexts:

2. { ذٰلِكَ بِاَنَّهُمْ ءَامَنُوْا ثُمَّ كَفَرُوْا فَطٰغٰى عَلٰى قُلُوْبِهِمْ فَمَهْمٌ لَا يَفْقَهُوْنَ } (Holy Quran, surah al-Munafiqun, verse, 3)

That is because they believed, and then disbelieved; so their hearts were sealed, and they cannot understand, (QuranWow.com).

A profound syntagmatic and paradigmatic analysis of the verb ‘Yafqahu:n’ as shown in the below verses signals a semantic sense of the verb as the ability to understand the intended meaning of words, the nature of things, and the consequences. For instance, verse (1) shows that the addressees cannot understand the intended meaning of the speaker (the delivered message). Additionally, verses (1, 2) confirm that people who do not understand the result of their actions will rest in hell on the day of judgment. This punishment is a crucial result of those who don’t understand the intended messages of Allah and the consequences of their actions.

1. { يَاۤاَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِيْنَ عَلَى الْفِتٰلِۗ اِنْ يَكُنْ مِنْكُمْ عِشْرُوْنَ صٰبِرُوْنَ يَغْلِبُوْا مِائَتِيْنَۗ وَاِنْ يَكُنْ مِنْكُمْ مِّنْهُ مِائَةٌ يَغْلِبُوْا اَلْفًا مِّنَ الَّذِيْنَ كَفَرُوْاۗ بِاَنَّهُمْ قَوْمٌ لَا يَفْقَهُوْنَ } (Holy Quran, surah al-Anfal, verse, 65)

O prophet! Rouse the believers to battle. If there are twenty steadfast among you, they will defeat two hundred; and if there are a hundred of you, they will defeat a thousand of those who disbelieve; because they are a people who do not understand, (QuranWow.com).

2. { وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيْرًا مِّنَ الْجِنِّ وَالْاِنْسِ لَهُمْ قُلُوْبٌ لَا يَفْقَهُوْنَ بِهَا وَلَهُمْ اَعْيُنٌ لَا يُبْصِرُوْنَ بِهَا وَلَهُمْ اٰذَانٌ لَا يَسْمَعُوْنَ بِهَاۗ اُولٰٓئِكَ كَالْاَنْعٰمِ بَلْ هُمْ اَضَلُّۗ اُولٰٓئِكَ هُمُ الْغٰفِلُوْنَ } (Holy Quran, surah al-A`raf, verse: 179)

We have destined for Hell multitudes of jinn and humans. They have hearts with which they do not understand. They have eyes with which they do not see. They have ears with which they do not hear. These are like cattle. They are further astray, (QuranWow.com).

2. Entailment of External Exposure

The cognitive verb ‘Yafqahu:n’ has a distinctive semantic feature of the other ones. It is used with something exposed to be considered not an internal process motivated by people themselves as shown in the following verses:

1. وَمَنْ أَظْلَمُ مِمَّنْ ذُكِرَ بُرْهَانَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاہُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوہُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَنْ يَهْتَدُوا إِذًا أَبَدًا {

(Holy Quran, surah al-Kahif, verse, 57)

Who does greater wrong than he, who, when reminded of his Lord's revelations, turns away from them, and forgets what his hands have put forward? We have placed coverings over their hearts, lest they understand it, and heaviness in their ears. And if you call them for guidance, they will not be guided, ever, (QuranWow.com).

2. { يَفْقَهُوا قَوْلِي }

(Holy Quran, surah Taha, verse, 28)

So they can understand my speech, (QuranWow.com).

3. { وَإِذَا مَا أَنْزَلْنَا سُورَةً تَطَرَّ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَاكُمْ مِنْ أَحَدٍ ثُمَّ انصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بَأْسَهُمْ قَوْمٌ لَا يَفْقَهُونَ }

(Holy Quran, surah al-tawba, verse, 127)

And whenever a chapter is revealed, they look at one another, "Does anyone see you?" Then they slip away. Allah has diverted their hearts because they are a people who do not understand (QuranWow.com).

In verse (3) Allah describes people who have been exposed to his revelations but they rejected to consider and understand them. In the same line, verse (1) confirms that the addressees don't understand the messenger's words. All in all, the verb 'Yafqahu:n' requires a high cognitive ability to distinguish the core of things, the intended meanings of words, and the results of actions.

(d). Yatadabbaru:n (Ponder)

The verb 'Yatadabbaru:n' is the least manifested cognitive verb in the Qur'an, it is mentioned only 4 times. The few occurrences of the verb 'Yatadabbaru:n' indicate that it is oriented to a few people who have a high level of thinking and can unravel the deep meanings of verses that rely on micro and macro levels of analysis. A deep analysis of the Qur'anic verses that encompass the verb 'yatadabbar,' would provide us with an evident vision of the cognitive level of this verb. Examine the following verses:

1. { أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانُوا مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا }

(Holy Quran, surah al-Nisa'a, verse, 82)

Do they not **ponder** the Quran? Had it been from any other than Allah, they would have found in it much discrepancy (QuranWow.com)

2. { كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ }

(Holy Quran, surah Saad, verse, 29)

A blessed Book that We sent down to you, that they may **ponder** its Verses, and for those with intelligence to take heed (QuranWow.com)

3. { أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا }

(Holy Quran, surah Mohammad, verse, 24)

Will they not ponder the Quran? Or are there locks upon their hearts? (QuranWow.com).

The Deepest and the most Comprehensive Level of Analysis

The verb 'yatadabbaru:n' is related to the macro level of analysis and investigation, where God invites people to do a holistic examination of the Qur'an to check its veracity, and to find out if there are any differences. This requires a high level of cognitive abilities like understanding, analyzing, distinguishing, relating, and comparing results together. Moreover, mentioning the word 'book' (i.e., Qur'an) and its 'verses' (i.e., Ayat) indicates the relatedness between the verb 'yatadabbar' (ponders) and the comprehensiveness of the Qur'anic text.

All the above verses reveal that the verb "Yatadabbaru:n" differs from the other cognitive verbs in the sense that the three cognitive verbs "yafqilu:n, yatafakaru:n, yafqahu:n" are used with nature, actions, environment, stories, and ideas but the verb "Yatadabbaru:n" is employed only with Al-Qur'an. Moreover, the syntagmatic and paradigmatic analysis of the verb "Yatadabbaru:n" confirms that there is no punishment for people who don't ponder the Holy Qur'an. It is used to address those who can deeply contemplate verses of the Qur'an and discover its secrets and underlying messages.

V. DISCUSSION

The current study investigates the contextual semantic meanings of four cognitive verbs in the Holy Qur'an "yafqilu:n, yatafakaru:n, yatadabbaru:n, yafqahu:n". The findings revealed that the meanings of such cognitive verbs in Arabic dictionaries "al-muhi:t and alma'ani", are not defined explicitly and are considered near-synonyms and synonyms in some cases. Additionally, Muslim exegetes have not provided a clear interpretation of the aforementioned cognitive verbs in they do not show clear differences and relations among them. This has made it difficult for the readers of the Holy book to distinguish the accurate meanings of these verbs, and for the translators to give their proper meanings when rendering them into another language. Therefore, the current study endeavors to provide accurate and precise meanings of these cognitive words.

The profound analysis of the cognitive verbs provides fruitful findings regarding defining the verbs and showing the deep semantic and contextual meanings and definitions that would make these verbs distinguishable. This, in turn, would facilitate translating these verbs into other languages properly. The current study simulates, to some extent, Sajjini's (2021) study, which tried to figure out the semantic and contextual meanings of the word 'furqan'.

The findings provide that the four cognitive verbs are used to express different levels of cognitive abilities. The verb 'ya?qilu;n' refers to the basic concepts of life that all people can deploy via the use of simple logical pieces of evidence. Moreover, to answer the study's third question, the best translation of the verb 'ya?qilu;n' is 'to reason.' In this detail, the act of reasoning requires the addressee to start thinking of changing their premises based on evident proof. This finding distinguishes the verb 'ya?qilu;n' from the other cognitive verbs which require higher levels of thinking. Thus, the verb 'ya?qilu;n' could be the basic cognitive process that guides people to believe in the existence of God. The syntagmatic and contextual analysis of the verb 'ya?qilu;n' confirms that God delivered the Qur'an in Arabic (the language of addressees) to be able to read it and unravel the underlying meanings of its verses.

The findings also reveal that the verb 'Yatafakaru:n' is based on perceptible materials such as the creation of the heavens, earth, food, water, mountains, rivers, night and day. The verb 'Yatafakaru:n' requires a deep reflection in the visible and physical creations. Unlike the verb 'ya?qilu;n' (to reason) which is applicable to reading religious books and hearing religious talk. The verb 'Yatafakaru:n' is confined to thinking of the visible creation neither reading nor hearing of talk. The main function of the verb 'Yatafakaru:n' as cited in the Holy Qur'an is to prove and confirm faith in the heart of people through comparing and contrasting Allah's messages and secrets of creation. Thus, the proper translation of the verb 'Yatafakaru:n' into English is (to reflect).

The verb 'Yafqahu:n' is one of the cognitive verbs which provides an essential concept in Islam which is "al-fiqh". This verb is mostly contextual and bound to 'saying' and 'mind', and to the verb 'hear.' Such adjacency shapes the semantic relations of the verb in the sense that the ability to distinguish between the right and wrong of what people see, hear, and think. The paradigmatic and contextual analysis of the verb 'Yafqahu:n' shows that the organ of the body which is responsible for the cognitive process of the verb 'Yafqahu:n' is the heart. This finding distinguishes the verb 'Yafqahu:n' from the verb 'Yatafakaru:n' and 'Yatadabbaru:n'.

The two verbs 'Yafqahu:n' and 'ya?qilu;n' are relatively similar in the sense that they are near-synonyms of the verb understand. However, they differ in the sense that 'ya?qilu;n' refers to the act of understanding to reason new ideas, whereas 'Yafqahu:n' indicates an understanding that leads to distinguishing between right and wrong.

The findings point out that the verb 'Yatadabbaru:n' is the least mentioned cognitive verb. It requires the highest cognitive ability to understand the deep messages of the Holy Quran, and then to come up with religious provisions. Moreover, the findings show that the verb 'Yatadabbaru:n' is the highest thinking skill, which not all readers of the Qur'an are required to do. The proper translation of the verb 'Yatadabbaru:n' into English is to ponder. Additionally, it seems to the authors of this study that the two verbs 'Yatafakaru:n' and 'Yatadabbaru:n' are near-synonyms for the verb 'think.' The difference between them is that the verb 'Yatafakaru:n' (i.e., reflect/ meditate) processes at the syntagmatic level, where readers are required to think of specific evidence that is usually concrete such as the creation of night and day. As for 'Yatadabbaru:n,' it can be argued that the analysis of this cognitive ability proceeds at the paradigmatic level, where some readers are required to think vertically and relate meaning in various Qur'anic contexts to ensure the reliability of the Holy book.

After discussing the four verbs, it can be suggested that the four verbs represent four levels of mental abilities. The verb 'ya?qilu;n' represents the least level of cognition, which requires addressees to reason what they hear and see, and then to accept the idea of changing their minds. The verb 'Yatafakaru:n' occupies a rank higher than the verb 'ya?qilu;n', where addressees start thinking of the allusions explained in Qur'anic verses. The verb 'Yafqahu:n' represents a higher level than the verb 'Yatafakaru:n'. This level suggests that after accepting new premises and thinking of evidence, addressees can distinguish between right and wrong. The highest level of thinking goes for the verb 'Yatadabbaru:n'. This requires some readers of the Qur'an to think of the Qur'anic context comprehensively to achieve the deepest level of understanding of the Qur'an.

VI. CONCLUSION

The current study is a descriptive qualitative study that aims to identify the exact semantic and contextual meanings of four cognitive verbs "*ya?qilu:n, yatafakaru:n, yatadabbaru:n, yafqahu:n*". Moreover, the study endeavors to provide the slight differences among the four cognitive verbs which have been interpreted and translated as semi-synonyms by Muslim exegetes and Arabic dictionaries. Authors have adopted the Semantic Approach of Toshihiko Izutsu (2008) as a theoretical framework along with a contextual syntagmatic and paradigmatic analysis of the targeted data. The findings reveal that the four cognitive verbs denote different semantic senses and are used in the Holy Qur'an in different contexts. They express different cognitive skills and mental abilities. Furthermore, the findings show that these verbs are used differently in the Holy Qur'an about whom they are addressed and the consequences of using them. They could be categorized according to the mental and cognitive abilities they require where the verb 'ya?qilu;n' represents the least level of cognition, then the verbs 'Yatafakaru:n', and 'Yafqahu:n'. The verb 'Yatafakaru:n' requires the highest level of cognitive abilities. The study recommends further research on the other cognitive verbs such as "d'ana", "nasia", "falima", etc.

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