

The Verb “halaka” and other Similar Forms in the Holy Quran: A Semantic Study

Assist. Prof. Ammar Sabaar Karim, Ph.D.

University of Anbar-College of Education for Humanities-Department of Arabic

Prof. Dr. Haleam Hammad Suleman

University of Anbar-College of Basic Education-Haditha

Abstract

The Holy Quran is a Sacred Book. It has so many miracles that please all those who consider and study them. The linguistic side of the Holy Quran is one of these miracles. Each word is put in its proper place that has a certain meaning that no other words can express. This study deals with the verb “halaka” and the other forms that have the same meaning which will be discussed later. This verb is mentioned in sixty-eight places. It has different meanings depending on the context like blasphemy, spending, leaving, winning, etc. As for the other forms similar to “halaka”, they are verbs like decayed, destroyed, spoiled, demolished, perished, defeated, plastered, messed, exterminated, and convulsed. All these verbs have been used in the Holy Quran to give meaning closer to the verb “halaka”. And Praise be to Allah, the Lord of the Worlds.

INTRODUCTION

Praise be to Allah, the Lord of the Worlds, and blessings and peace be upon our Master Muhammad and upon all His family, companions, and the followers till the Day of Judgement. And:

There is no doubt that the Holy Quran is the greatest Holy book ever. Each word and letter it includes has an accurate meaning that cannot be replaced with any other word or letter. Our honorable scholars were true when they honestly say that each letter in the Holy Quran adores its position to deliver the intended meaning.

This study is concerned with the connotation of the base form the verb “halaka” and other forms similar to it: decayed, destroyed, spoiled, demolished, perished, defeated, plastered, messed, exterminated, and convulsed.

The researchers found that each word of these verbs has different linguistic meanings which are explained in detail. The researchers adopted different resources like linguistics books: *Alsihah* by Aljouhary, *Lisan Alarab* by Ibn Mandhour, and others; Tafsir books: *Tafsir Ibn Abbas*, *Tafsir Albaghawī*, and *Tafsir Alnasfi* and others; Prophetic Hadith books: *Alnihaya fi Gharib Alhadith* by Ibn Alatheer; and other poetic collections.

Finally, we hope that we have successfully written and done this study.

First: The Connotation of the Base Form (halaka) in the Holy Quran

The base form was mentioned (68) times in the Holy Quran as follows:

- 1- The past form (halaka): 4 times.
- 2- The past form of the active voice (ahlaka): 35 times.
- 3- The past form of the passive voice (uhlika): 2 times.
- 4- The present form (tahlaka): 2 times.
- 5- The present form of the active voice (yahlaka): 8 times.
- 6- The present form of the passive voice (yuhlaka): 2 times.
- 7- The present verb (nahlika): 3 times.
- 8- As a noun: 12 times.

The base form (halaka) is mentioned in the Holy Quran as an indication of death in the verse (They request from you a [legal] ruling. Say, " Allah gives you a ruling concerning one having neither descendants nor ascendants [as heirs]." If a man dies, leaving no child but [only] a sister, she will have half of what he left. And he inherits from her if she [dies and] has no child. But if there are two sisters [or more], they will have two-thirds of what he left. If there are both brothers and sisters, the male will have the share of two females. Allah makes clear to you [His law], lest you go astray. And Allah is Knowing of all things) An-Nisa 176.

As Alsamarqndi ⁽¹⁾says, the word (halaka), in the above verse, means death which is one of the meanings of the form (alhalak).

Also, the form (alhalak) can indicate blasphemy as in the verse ([Remember] when you were on the near side of the valley, and they were on the farther side, and the caravan was lower [in position] than you. If you had made an appointment [to meet], you would have missed the appointment. But [it was] so that Allah might accomplish a matter already destined - that those who perished [through disbelief] would perish upon evidence and those who lived [in faith] would live upon evidence; and indeed, Allah is Hearing and Knowing) 42 Al-Anfal.

Al-Samarkandi⁽²⁾ says, in the meaning of the above verse, that blasphemy is a choice of a free will after the proof has become clear by Allah as well as faith. Therefore, all have free will in choosing faith or blasphemy. Moreover, the form (alhalak) indicates “death” in the verse (And Joseph had already come to you before with clear proofs, but you remained in doubt of that which he brought to you, until when he died, you says, 'Never will Allah send a messenger after him.' Thus does Allah leave astray he who is a transgressor and skeptic) 34 Ghafir.

In explaining the clause “until when he died”, Altabari ⁽³⁾ says that this clause is said by Allah as He is speaking to disbelievers when they say there would be no Messenger after Joseph’s death.

The base form of “halaka” also means “gone” as in the verse (gone from me is my authority) 29 Al-Haqqah. Altabari ⁽⁴⁾ says that this verse refers to the disbelievers’ situation hereafter where they cry over their authority and excuses that all will be gone. They will have no excuses for what they did in this life.

The form “alhalak” also indicates (disobedience) as in the verse (And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with [complete] destruction) 16 Al-Isra.

As it is when a patient is dying, his/her illness becomes severer. This verse tells that, as Al-Beidhawi ⁽⁵⁾ explains, when our judgment comes, or when it is approaching, we send Messengers to those who live in luxury to obey us. When they disobey, they deserve the judgment of destruction. This is because of the luxury they live in; they feel extravagant and rebel against Allah. Another example on the base form “halaka” is what is mentioned in the verse (Did We not destroy the former peoples?) 16 Al-Mursalat. Alshawkani ⁽⁶⁾ says, in explaining the above verse, that Allah tells us about the destruction of the former people who disbelieved the Messengers and Prophets and rejected the signs of Allah from Adam’s era to our Prophet’s (peace be upon Them).

The form (ihlak) also indicates the meaning of “leaving” as in the verse (And those who disbelieved say to their messengers, "We will surely drive you out of our land, or you must return to our religion." So their Lord inspired them, "We will surely destroy the wrongdoers) 13 Ibrahim.

Albiqa'i ⁽⁷⁾ says that (lanuhlikana) tells us that we have the power and the ability to destroy those disbelievers and wrongdoers who reject our signs. These sins are considered acts of blasphemy. (alihlak) also indicates “spending” as in (he says, “I have spent wealth in abundance”) 6 Al-Balad. Alkhaluti ⁽⁸⁾ interpreted the word “ahlaktu” as “I spent” as in the sentence: “I spent so much money. This is to show that money is spent for the sake of luxury, reputation, and showing off, not for the sake of Allah. In the time of ignorance, they wrongly called it generosity as it was wasting money, not generosity that is not rewarded well hereafter.

This base form is also mentioned in this verse, (And We had already destroyed generations before you when they wronged, and their messengers had come to them with clear proofs, but they were not to believe. Thus do We recompense the criminal people) 13 Yunus.

Alkhaluti ⁽⁹⁾ explained the above verse and presents its interpretation. In this verse, Allah tells us that We destroyed them when they rejected Our clear signs and proofs. This is directed to the disbelievers of Mecca to scare them with stories of the former peoples. In other words, as We destroyed the former disbelievers and wrongdoers, We can destroy those who reject the signs and the proofs of Our Prophet Muhammed (Peace be upon Him). This indication is mentioned in this verse, (Say, [O Muhammad], "Have you considered: whether Allah should cause my death and those with me or have mercy upon us, who can protect the disbelievers from a painful punishment?") 28 Al-Mulk.

As Alalousi (10) says, the disbelievers of Mecca wished death and destruction to our Messenger and His companions. For this reason, Allah asked out Prophet to say to them “if we die or got killed, or Allah has Mercy upon Us, who can protect the disbelievers from a painful punishment or has mercy on them? So, do not hasten punishment or the Day of Judgement because our death will not take away the punishment you will get.

Another indication of it is this verse (And they say, "There is not but our worldly life; we die and live, and nothing destroys us except time." And they have of that no knowledge; they are only assuming) 24 Al-Jathiyah.

Alalousi ⁽¹¹⁾ claims that “aldahr” refers to the length of time. This claim is agreed upon by Alshawkani ⁽¹²⁾ as he says that disbeliever at that time believe that death comes only because of aging.

The Linguistic Connotation of the Base (halaka)

As mentioned in Allisan ⁽¹³⁾, “halaka” indicates death as in (die, died, and death). It also says the “halaka” has different forms like (hulakan, and halakan). These forms mean that a person may put themselves in danger or at risk. Also, they indicate the meaning of falling. It can also refer to a low area between two mountains. Out Prophet, peace and blessings be upon Him, forbade us from saying “halaka alnas” and says ⁽¹⁴⁾ that if a man says “halaka alnas” (people have perished i.e. Allah will have no mercy on them), he will be the one who is perished. This is to stop spreading despair among people.

As stated in the Almuheet dictionary ⁽¹⁵⁾, “alhalika” means greediness as in “he is greedy. Moreover, “alhailakun” means “sickle”. Metaphorically ⁽¹⁶⁾, it refers to the barren years.

Second: the Connotation of the Base (fasada) in the Holy Quran

This base is mentioned (50) times in the Holy Quran.

- 1- The past verb: 4 times.
- 2- The present verb: 14 times
- 3- Noun: 32 times.

The base “halaka” indicates “destruction” in this verse: (So they defeated them by permission of Allah, and David killed Goliath, and Allah gave him the kingship and prophethood and taught him from that which He willed. And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds) 251 Al-Baqarah. As explained by Al-Samarkandi ⁽¹⁷⁾, if Allah Almighty does not keep people away from affliction by sending Messengers to them, the earth will be perished. Some scholars say affliction is kept away from sin doers because of the believers. People are in need of each other and that is why each place has something that other places need. In this case, people are of benefit to each other, and the prosperity of the earth is achieved.

The following verse shows the same indication, (But if the Truth had followed their inclinations, the heavens and the earth and whoever is in them would have been ruined. Rather, We have brought them their message, but they, from their message, are turning away) 71 Al-Mu’minun. Al-Samarkandi ⁽¹⁸⁾ says that Allah is the Truth and if He followed their inclinations, the heavens, and the earth and whoever is in them would have been ruined. This is because people’s inclinations vary and change, so Allah says (Had there been within the heavens and earth gods besides Allah, they

both would have been ruined) 22 Al-Anbiya. “Alfasad” also means ruin as in the verse, (She says, “Indeed kings - when they enter a city, they ruin it and render the honored of its people humbled. And thus do they do) 34 An-Naml. In Alsam’ani’s tafsir (19), it means ruin, i.e. they ruined it. “Alfasad” also means corruption of disobedience as in (And We conveyed to the Children of Israel in the Scripture that, “You will surely cause corruption on the earth twice, and you will surely reach [a degree of] great haughtiness) 4 Al-Isra. This means, according to Alsam’ani(20), “you will disobey twice”.

“Alfasad” also means corruption as in (And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good) 56 Al-A’raf. Alsam’ani (21) says that the reformation of the earth is achieved when religion and its law are reformed. Another indication of the base form “fasada” is mentioned in (So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship?) 22 Muhammed. Alqurtubi (22), Alkalbi, and Ibn Jarir tell the interpretation of this verse. It says that what if you ruled on this earth and corrupted it by taking a bribe, by injustice, or killing each other?

Allah Almighty says “And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption” 205 Al-Baqarah. Al-Beidhawi (24) says that this verse was revealed concerning a man called Al-Ikhnas ibn Shariq Al-Thaqafi. He came to our Prophet, may Allah’s prayers and peace be upon him, and declared his conversion to Islam. In fact, he was a hypocrite, disobeying the truth, and worked on burning the crops, and killing animals. The verse was also revealed because of the bad princes and leaders, who ordered to kill, destroy, ruin, and spread injustice to destroy tillage and offspring.

The Linguistic Connotation of Base Form “fasada”

“alfasad” (corruption or ruin) is the opposite of reformation as in “it was ruined, it is ruined, and I ruined it” (25). As indicated in Almuhamkam (26), it indicates the following, “it corrupted, it was corrupted, it corrupts, it has corrupted, corruptly, and corrupted people. As Sibawayh declared (27) the plural form is “corrupts”.

In Allisan (28), it is mentioned that the Sultan corrupted his leader with an offense where it is against the meaning of benefit. It says “this corrupts i.e. it had corruption”. In Hadith (29), it is said that the milk of a lactating woman is ruined when she is pregnant which may ruin the baby.

Third: the Connotation of the Base form “dammarā” in the Holy Quran

This form is mentioned 10 times in the Holy Quran:

- 1- The past form: 7 times.
- 2- The present form: once.
- 3- The infinitive form: twice.

“dammarā” indicated “destruction” as in (Have they not traveled through the land and seen how was the end of those before them? Allah destroyed [everything] over them, and for the disbelievers is something comparable) 10 Muhammed. Ibn Abbas says that (30) “aldamar” here is destruction. Alqurtubi (31) says that have those people not travelled and considered the fate of the former people like the people of Aad, Thamud, and Lot in Yemen and Sham. Moreover, have not they seen what happened to the people of Shepa. All these are signs of intimidation to the disbelievers of Mecca. They will face the same fate of destruction if they reject the signs as Allah says (and for the disbelievers is something comparable). The same meaning is mentioned in (And We caused the people who had been oppressed to inherit the eastern regions of the land and the western ones, which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because of what they had patiently endured. And We destroyed [all] that Pharaoh and his people were producing and what they had been building) 137 Al-A’raf. Alshawkani (32) explained the word “wadammarna” as “We destroyed” as “alhalak” indicates destruction. We destroyed what Pharaoh and his people did. The base “dammarā” also means destroyed (33) as in (And We say, "Go both of you to the people who have denied Our signs." Then We destroyed them with [complete] destruction) 36 Al-Furqan. Here, it refers to the great destruction of them.

The Linguistic Connotation of the Base Form “dammarā”

As mentioned in Al-Ein (34), “aldamar” is the root of destruction as in “the people destroyed, they destroy, destroyed and Allah destroyed them”. Ibn Omar (35) says that the float destroyed the Batha area. And even the place of prayer. In Jamharat Allugha (36), “aldamir” is one “who is destroyed”. “aldamar” and “alhalak” are the same in meaning.

Fourth: The Connotation of the Base Form (atha) in the Holy Quran

This form is mentioned 5 times as in the imperative form (la ta’thau) “do not abuse” as in (And [recall] when Moses prayed for water for his people, so We say, "Strike with your staff the stone." And there gushed forth from it twelve springs, and every people knew its watering place. "Eat and drink from the provision of Allah, and do not commit abuse on the earth, spreading corruption) 60 Al-Baqarah. Al-Samarkandi (37) says that this verse asks people not to do sins. Other forms are like

“athat, ya’thu, and athwan” (abused, abuse, and abused). “atha” (38) means “rushed to abuse” as in (And remember when He made you successors after the 'Aad and settled you in the land, [and] you take for yourselves palaces from its plains and carve from the mountains, homes. Then remember the favors of Allah and do not commit abuse on the earth, spreading corruption) 74 Al-A’raf. Al-Samarkandi (39) says that this verse asks people not to abuse the earth with sins.

The Connotation of the Base Form “atha”

As mentioned in Jamharat Allugha (40), Ibn Dureid says that atha in some contexts means ruined. Ibn Faris (41) says that the word “atha” means ruin as in “he ruined and he ruins. Ibn Sāysa adds that “alath” means black color or someone (male) has much hair and “athwa” for “females”.

Fifth: The Connotation of the Base Form (kharaba” in the Holy Quran

1- The present form “yukharribun”: once The noun (kharab” once

It is mentioned in the verse, (It is He who expelled the ones who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think they would leave, and they thought that their fortresses would protect them from Allah; but [the decree of] Allah came upon them from where they had not expected, and He cast terror into their hearts [so] they destroyed their houses by their [own] hands and the hands of the believers. So take warning, O people of vision) 2 Al-Hashr. Al-Beidhawi (43) says (44) the word “yukharribuna” is pronounced in two ways: light and dark. So, Jewish people then destroyed their houses so that Muslims could not inhabit them. The dark pronunciation tells that they ruined their houses completely. Al-Sameen Alhalabi (45) adds the phrase “in ruin them”. “alkharab” is an infinitive noun connected with the verb “seek” as explained by Al’ukburi (46), and it is the infinitive noun means destruction. There were arguments whether it is realized or not and chanted on its realization (47).

Is it a blasphemy after turning death on my behalf
and after your hundred joyful giving?

Others say it is the infinitive of the verb “khariba” as in (48)

Myyia has never enjoyed a populated place roamed by
Gylan its eminences are more flourishing than its ruined quarter.
{Myyia is a lady and Gylan is a poet}

It is an adding object to the first and adding subject to the second.

The Linguistic Connotation of the Base Form “kharraba”

Ibn Faris (49) says that “alkharib: means camels thief, hip pierce and also means the male of houbara.

In Almuham (50), “alkharab” (destruction) is the opposite of “al’immar” (building). It also refers to the ruin of religion as in the Prophetic Hadith, “one of the signs of the coming end of the world is ruining the built and building the ruins”. “alkhuraba” also means a strong rope, the outside edge of the mountains, a type of trees, leaving a place messy, and destruction.

Sixth: the Connotation of the Base Form “ba’thara” in the Holy Quran

It is mentioned twice in the Holy Quran as a present form as in the verse, (But does he not know that when the contents of the graves are scattered) 9 Al-Adiyat. Albiqa’i (52) says that “buthira” means easily scattered, or easily searched and separated. Allah used the word “ma” to express an unbelievable situation because dead people before resurrection are inanimate. So, it means Exhuming the dead from graves. This is rejected by disbelievers. Dead get their lives back and then resurrected from graves in the shape they died of as in (And when the [contents of] graves are scattered) 4 Al-Infitar.

Alshawkani (53) says that “bu’thirat” means that the dust of the earth has turned upside down. He also mentioned another meaning of the word “bu’thirat” as the earth brought gold and silver out of its interior.

The Linguistic Connotation of the Base Form “ba’thara”

Alkhalil (55) says that “ba’tharahu” (scattered it as turning the dust upside down). Alzajjaj (56) says that “bu’thirat” means its dust turned upside down and the dead are resurrected. It is pronounced as “buhthirat and bu’thirat” (57). Aljawhari (58) says that it means to extract and reveal. It also means wasting things. Abu Ubeida says that “when the contents of the graves are scattered” means they are revealed. It means turning things upside down.

Seventh: the Connotation of the Base “hadama” in the Holy Quran

This is mentioned once in the Holy Quran in the the past form of the passive voice “hudima” (was destroyed) as in the verse, ([They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allah ." And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might) 40 Al-Haj.

Albiqua'i (59) interpreted this verse and says that if Allah did not protect His Messenger and the followers then, churches, synagogues, and mosques would have been demolished.

The Linguistic Connotation of the Base Form (hadama)

Aljawhari (60) says that it means I destroyed the thing and it destroyed. It is also metaphorically said (61) that “almutahddima” means the aged woman, bloodshed, shabby dress, and rooting out houses.

Eighth: the Connotation of the Base Form (beda) in the Holy Quran

This base form is mentioned once in the Holy Quran in the present form as in (And he entered his garden while he was unjust to himself. He says, "I do not think that this will perish – ever) 35 Al-Kahf. Here, “an tabeda” means demolished or destroyed as he was deceived by the length of hope and the time limit (63).

The Linguistic Connotation of the Base Form “beda”

The meaning of this form is “ceased, gone, and destroyed” (64)

Ninth: the Connotation of the Base Form “dahadha” in the Holy Quran

This form is mentioned 4 times in the Holy Quran.

1- The present form (yadhadhu): twice.

2- The noun: twice

An example of the significance of this base form in the Holy Quran is the Almighty's saying (And We send not the messengers except as bringers of good tidings and warners. And those who disbelieve dispute by [using] falsehood to [attempt to] invalidate thereby the truth and have taken My verses, and that of which they are warned, in ridicule) 56 Al-Kahf.

Alshawkani (65) says that “al'idhadh” means “slipping” as in “his foot slipped”, which tells that they eliminate the argument with falsehood and nullify it as in (The people of Noah denied before them and the [disbelieving] factions after them, and every nation intended [a plot] for their messenger to seize him, and they disputed by [using] falsehood to [attempt to] invalidate thereby the truth. So I seized them, and how [terrible] was My penalty) 5 Ghafir. Alshawkani (66) says that “jadalu” meaning “they argued their Prophet with falsehood to defeat the truth. This tells slipping from the truth. Another example is mentioned in the verse (And he drew lots and was among the

losers) 141 As-Safat. He (67) also adds that, in this verse, after this argument, the disbeliever becomes defeated.

The Linguistic Connotation of the Base Form “dahadha”

According to Alkhalil (68), most linguists agree that “dahadha” means slipping as in “the foot of the camel slipped” or “the sun slipped (moved)”.

Tenth: the Connotation of the Base Form “dakka” in the Holy Quran

This is mentioned 7 times in the Holy Quran.

- 1- The past form of the passive voice: twice.
- 2- The infinitive: 5 times.

One of the examples is mentioned in the verse (No! When the earth has been leveled - pounded and crushed) 21 Al-Fajr. According to Alsam'ani (69), “dakan daka” means pounded and crushed. So, it means crumble and crush. The same meaning is mentioned in the verse (And the earth and the mountains are lifted and leveled with one blow) 14 Al-Haqqah. As declared by Al- Beidhawi (70), the earth has got struck and crushed with its mountains and became flat. That is why the weak camel is called “nakatu daka” which has a flat hump.

Another example is found in the verse (And when Moses arrived at Our appointed time and his Lord spoke to him, he said, "My Lord, show me [Yourself] that I may look at You." [Allah] said, "You will not see Me, but look at the mountain; if it should remain in place, then you will see Me." But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious. And when he awoke, he said, "Exalted are You! I have repented to You, and I am the first of the believers) 14 Al-'Araf. As cited by Aldur Almasun (71), the phrase “ja'alah daka” is pronounced by Al-Akhwan with lengthening, and by others (72) with shortening and the (n) movement. The pronunciation of Al-Akhwan has two interpretations: flat as in “flat hump” and “discordant”. For others, this verb is infinitive which indicates an object, as in “madkuk and mundaka”. In this case, the object can be omitted. Al-Akhfash (74) says that this can be a second object after “sayyara” (made). The form “aldak” means (crush and crumb) to the ground. According to Ibn Wathab (75), this word is pronounced with the “waw” sign on the “d” letter as a plural form.

The Linguistic Connotation of the Base (dakka)

Ibn Dureid (76) says that “aldak” means It is the level of the land in height and decrease for the sake of crops and others, and this how he interpreted the phrase “ja'alah dakka'a”. Ibn Faris (77) says that “dakka” as in dakaktu alshei”, means “I crushed it”, or as in “dakaktu alturab” means

“throw it”. A man becomes weak “madkuk” when he is ill. Ibn Saida (78) adds that the verb “dakka” is found sentences like “destroyed the mountain, the wall, and others”.

Eleventh: the Connotation of the Base “zalzala” in the Holy Quran

This base form is mentioned 6 times :

1- The past form of the passive voice: 3 times.

2- The infinitive: 3 times.

One example is the verse (When the earth is shaken with its [final] earthquake) 1 Al-Zalzalah. According to Al-Samarkandi (79), this verse means the earth shook so hard, just as in the verse (extract you [another] extraction) 18 Noah. The infinitive form is for emphasis.

Another example is found in the verse (Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allah ?" Unquestionably, the help of Allah is near) 214 Al-Baqarah. Alsam'ani (80) says that “zulzilu” means they have got shook so hard to scare them, as in the verse, (There the believers were tested and shaken with a severe shaking) 11 Al-Ahzab. Alsam'ani (81) says that this word is pronounced with fathah or kasrah diacritic on the z letter (82).

The Linguistic Connotation of the Base Form “zalzala”

According to Abu Bakr Alnbari (83), “alzalzala” is used to warn or intimidate as in this verse, (and were shaken until [even their] messenger) 214 Al-Baqarah. Here, it means they were warned and intimidated. In explaining the meaning of the word “zalzala”, Alazhari (84) says that it also means a shaken opinion. In the sentence “the people have been distracted from integrity”, means their opinion has been shaken and distracted, and they have been frightened and warned. According to Al-Lisan (85), “zalzala” means moving things.

Conclusions

After this journey in the garden of the Holy Quran's garden to discover the treasures of its knowledge and the secrets of its eloquence, we conclude that:

1- The base form (halaka) is one of the most frequently mentioned base forms in this paper and the least mentioned base form is (hadama), as it was mentioned once.

- 2- The base form “halaka” is mentioned 68 times in the Holy Quran to denote death, blasphemy, leaving, and spending. As for its linguistic connotation, it referred to the meaning of sale, mourning, barren land, the fall of something, the tramps, a prostitute among women, and the meaning of a good wife for her husband.
- 3- The base form “fasada” is mentioned 50 times in the Holy Quran to mean destruction, ruin, and disobedience, in addition to its linguistic connotations.
- 4- The base form “dammara” 10 times in the Holy Quran to express destruction, a person who comes in with no permission, and a mean man.
- 5- The base form “atha” is mentioned 5 times in the Holy Quran to indicate the meaning of corruption, the male of a hyena, and a fool and lumpish person.
- 6- The base form “kharraba” is mentioned twice. It indicates the meaning of corruption and destruction. Other meanings are like the pierce of the ears, a thief, a fabric rope, and the female of houbara.
- 7- The base form “ba’tbara” is mentioned twice in the Holy Quran to express the meaning of “turning upside down”.
- 8- The base form “hadama” is mentioned once to indicate the opposite meaning of “building”. Other connotations are like the camel, dizziness, lust, a prostitute, payment, light rain, and a rained land.
- 9- The base form “beda” is mentioned once to express the meaning of destruction. Other connotations are like an honorable place, zebra, and other meanings.
- 10- The base form “dahadha” is mentioned four times to denote meanings like slipping, flipping, and removal.
- 11- The base form “dakka” is mentioned 7 times express meanings like scattering, a low mountain, a camel that has no hump, and dust.
- 12- The base form “zalzala” is mentioned 6 times to denote the meaning of “movement intensity”.

End notes

- 1- Bahr Al’ulum Al-Samarkandi: 1/362.
- 2- ibid: 2/23.
- 3- Jami’ Albayan fi Ta’weel Al-Quran by Altabari: 21/383.
- 4- ibid: 23/588.
- 5- Anwar Altanzeel wa Asrar Alta’weel by Al-Beidhawi: 3/350-351.
- 6- Fath Alqadeer: 5/431.
- 7- Nudhm Aldurar: 4/178.
- 8- Rouh Albayan: 4/405.

- 9- ibid: 4/21.
- 10- Rouh Alm'aani: 15/24
- 11- Ibid: 13/151.
- 12- Fath Alqadeer: 5/11.
- 13- Lisan Al-Arab:10/503. "halaka".
- 14- Hadith Muslim: 4/2024, Sunan Abi Dawood: 7/336, wa fi Alfa'iq fi Ghareeb Al-Hadith.: 4/108.
- 15- Alqamus Almuheet: 1/958.
- 16- Taj Alarus: 27/403.
- 17- Bahr Al'ulum By Al-Samarkandi: 1/165.
- 18- Ibid: 2/486.
- 19- Tafsir Alsam'ani: 4/95.
- 20- Ibid: 3/218.
- 21- Ibid: 2/189.
- 22- Aljami' li Ahkam Al-Quran by Alqurtubi: 16/245.
- 23- Abd al-Malik bin Abdul Aziz bin Jureij, Abu Al-Walid, and Abu Khaled: the jurist of the Great Mosque of Mecca. Imam of the People of Alhijaz, Roman originality, born in Mecca (died in 150 A.H.) See: Tathkirat Alhafidh: 1/127.
- 24- Anwar Altanzeel wa Asrar Alta'weel by Al-Beidhawi: 1/133.
- 25- Al-Ein: 7/231.
- 26- Almuhamkam: 8/458.
- 27- Alkitab: 3/649.
- 28- Lisan Al-Arab: 3/336 "fasada".
- 29- Al-Hadith fil Nihayat fi Ghareeb Al-Hadith wa Alathar: 3/445, Walmajmue Almughith fi Gharibi Alquran Walhadith: 2/616.
- 30- Tanweer Almiqbas: 428.
- 31- Aljami' li Ahkam Al-Quran by Alqurtubi: 16/233.
- 32- Fath Alqadeer: 5/478.
- 33- Taj Alarus: 11/309.
- 34- Al-Ein: 2/339.
- 35- Al-Hadith fil Nihayat fi Ghareeb Al-Hadith wa Alathar by Ibn Al-Atheer: 2/133, Majma' Bihar Alanwar by Alkajrati: 2/198.
- 36- Jamharat Allugha: 2/638.
- 37- Bahr Al'ulum By Al-Samarkandi: 1/57.
- 38- Ata Lughat Ahl Alhijaz, wa Atha Lughat Ahl Tameem: See: Alsiah: 1/287, See: Almuhamkam: 1/230.
- 39- Bahr Al'ulum By Al-Samarkandi: 1/529.

- 40- Jamharat Allugha: 1/427.
- 41- Maqaies Allugha: 4/230.
- 42- Almuhkam: 2/337.
- 43- Anwar Altanzeel wa Asrar Alta'weel by Al-Beidhawi: 5/198.
- 44- Alsab'a fi Alqira'at: 632, Alhuja fi Alqira'at Alsab': 344, Alhuja Lilqurra' Alsab'a: 6/283.
- 45- Aldurar Almasun: 2/78-79.
- 46- Altibyan fi Irab Al-Quran by Al'ukburi: 1/107.
- 47- Albeit by Alqitami and Almuhkam: 2/310, Lisan Al-Arab 15/69.
- 48- Unknown.
- 49- Maqaies Allugha: 2/174.
- 50- Almuhkam: 5/175, Lisan Al-Arab: 1/347 "kharraba".
- 51- Al-Hadith Alfai'q fi Ghareeb Al-Hadith 1/418, Alnihaya fi Ghareeb Al-Hadith by Ibn Katheer: 1/361. Jami' Al-Hadith: 11/418.
- 52- Nudhm Aldurar: 22/217.
- 53- Fath Alqadeer: 5/478.
- 54- Ma'ani Al-Quran Lilfuqara': 3/243.
- 55- Al-Ein: 2/339.
- 56- Ma'ani Al-Quran wa I'rabuh by Alzajjaj: 5/295.
- 57- Tahtheeb Allugha: 3/231.
- 58- Alsihah: 2/593.
- 59- Nudhm Aldurar: 13/56.
- 60- Alsihah: 5/2056.
- 61- Asas Albalagha: 2/367.
- 62- Lisan Al-Arab 12/603 (dadama).
- 63- Anwar Altanzeel wa Asrar Alta'weel by Al-Beidhawi: 3/281, Fath Alqadeer 3/339.
- 64- Alsihah: 2/450, Mujmal Allugha: 1/140, Lisan Al-Arab: 3/97 "beda".
- 65- Fath Alqdeer: 4/609.
- 66- Ibid: 4/550.
- 67- Ibid: 4/471.
- 68- Al-Ein: 3/101, Tahtheeb Allugha: 4/117, Almuajmal: 1/348.
- 69- Tafsir Alsam'ani: 6/222.
- 70- Anwar Altanzeel wa Asrar Alta'weel by Al-Beidhawi: 5/240.
- 71- Aldurar Almasun: 5/240.
- 72- Alsab'a fi Alqira'at: 293, Alhuja fi Alqira'at Alsab': 163.
- 73- Ibid
- 74- Ma'ani Al-Quran Lil Akhfash: 1/336.
- 75- Alkashaf: 2/155, Albahr Almuheet: 5/167.

- 76- Jamharat Allugha: 1/114.
- 77- Almujaal: 1/318.
- 78- Almuham: 6/647.
- 79- Bahr Al'ulum by Al-Samarkandi: 3/606.
- 80- Tafsir Alsam'ani: 1/215.
- 81- Ibid: 4/264.
- 82- Mushakkal I'rab Al-Quran by Makki Alqaisy: 2/835.
- 83- Alzahir fi Ma'ani Kalimat Alnas: 2/320.
- 84- Tahtheeb Allugha: 13/116.
- 85- Lisan Al-Arab: 11/307 "zalzala".

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