

Delve into the semantic analysis of The word 'Zaqoom' in the Holy Quran

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Abstract

Semantics is a structural method for studying the precise meaning of words in a language system. In this discipline, the semantic domains of vocabulary are determined by examining the co-occurrence and substitution of words. This knowledge plays a prominent role in examining the Quranic vocabulary and uncovering its hidden semantic layers. This study aims to investigate the word "Zaqoom" in the Quran using a descriptive-analytical approach based on the axes of co-occurrence and substitution in semantics, to extract its semantic components. The word "Zaqoom" occurs multiple times in the Quran and carries a negative connotation, depicting severe punishment and a gruesome outcome; hence, its Quranic usage is associated with the domain of punishment and hellfire. Through the research process, it becomes evident that words such as "Tree, Trail, Hospitality, Hell, Food, Eat, and Boiling water" showcase complementary and intensified co-occurrence with the Quranic word "zaqoom". The word "shajarah" (tree) is the most frequent co-occurring term with "zaqoom", playing a significant role in determining its substitutions. The relationship of "zaqoom" in the substitution axis includes words like "khabith"(wicked) and "ملغون"(cursed). The concepts, of food, sustenance, means of hospitality, allocation to the denizens of Hell, fire, torment, Rejected from mercy, corruption, and impurity are the components of Zaqoom based on the semantic approach. The core semantic of "zaqoom" is the punishment of Hellfire, around which other semantic components mean.

Keywords: Semantics, Semantic Components, Co-occurrence, Substitution, Zaqoom.

استكشاف التحليل الدلالي لكلمة "زقوم" في القرآن الكريم

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المخلص

الدلالة هي أسلوب هيكلي لدراسة المعنى الدقيق للكلمات في نظام لغوي. في هذا المجال، تُحدد المجالات الدلالية للمفردات عن طريق دراسة تزامن الكلمات واستبدالها. تلعب هذه المعرفة دورًا بارزًا في فحص المفردات القرآنية وكشف طبقاتها الدلالية الخفية. تهدف هذه الدراسة إلى التحقيق في كلمة "زقوم" في القرآن باستخدام منهج وصفي تحليلي يستند إلى محاور التزامن والاستبدال في الدلالة، لاستخلاص مكوناتها الدلالية. تظهر كلمة "زقوم" مرارًا وتكرارًا في القرآن وتحمل دلالة سلبية، تصوّر عقوبة شديدة

ونتيجة مروعة؛ وبالتالي، يرتبط استخدامها في القرآن بمجال العقاب والنار الجحيمية. من خلال عملية البحث، يصبح من الواضح أن كلمات مثل "شجرة، درب، ضيافة، جحيم، طعام، أكل، وماء مغلي" تُظهر تزامناً مكملاً ومكتفياً مع كلمة "زقوم" في القرآن. كلمة "شجرة" هي البادئة الأكثر تكراراً مع "زقوم"، وتلعب دوراً هاماً في تحديد استبدالها. تشمل العلاقة بين "زقوم" في محور الاستبدال كلمات مثل "خبث" و"ملعون". مفاهيم الطعام، والرزق، ووسائل الضيافة، وتخصيصها لسكان الجحيم، والنار، والعذاب، والرفض من رحمة الله، والفساد، والنجاسة هي مكونات "زقوم" بناءً على المقاربة الدلالية. الدلالة الأساسية لـ "زقوم" هي عقوبة النار الجحيمية، حولها تدور باقي المكونات الدلالية. **الكلمات المفتاحية:** الدلالة، المكونات الدلالية، التزامن، الاستبدال، الزقوم.

1. Introduction

The field of semantics offers a suitable approach to understanding the precise meaning of words, opening new perspectives for researchers and linguists. In this discipline, the meaning of words is examined through their semantic relationships with other words in the text, including co-occurrence and substitution relationships. Words are linguistic elements interconnected within the system of language, and their meanings are influenced by the context and structure of the text analyzing the logical relationship between words and their internal components demands exploration beyond the sentence structure and understanding the semantic connections of words with others. The Quran is one of the texts where words have semantic cohesion, possessing multiple layers of meaning due to the context of the verses. Therefore, investigating the semantic framework of words in this sacred text is essential for a precise and profound understanding of its comprehensive educational and guiding concepts in the domains of warning and glad tidings. Thus, utilizing the scientific method of semantics in studying it is beneficial. The term "Zaqoom" is one of the Quranic words in the warning content, and examining the connotation of each word and the value of the words used in the co-occurrence and substitution of this term is crucial for a proper understanding of its meaning. In this article, the author addresses this matter and discusses questions that arise during the semantic analysis of this term, such as: What is the semantic relationship between "Zaqoom" and related words from a semantic perspective? What are the semantic components of the term "zaqoom" in the Quran?

2. Definition of Semantic

Semantic comes from the Greek *sema*, which means a sign or symbol. Its verb is *semaino* which has meaning mark or symbolize. A sign or symbol itself such as Ferdinand De Saussure put forward consists of two parts, namely component that defines it, which takes the form sound of language, and the component that defines or meaning from the first component. These components are a sign or symbol; while that symbol is something that is beyond language called *referen* or designated. (Abdul Chaer, 2002: 2)

Lyon(1995:393) also defines semantics as a research of meaning and Parare explains that semantics is the science that discusses the meaning.

Izutsu himself gave an explanation about semantics that will be used in his study. Semantic that Izutsu means is, an analytic study of the key-terms of

a language with a view to arriving eventually at a conceptual graph of the weltanschauung or world-view of the people who use the language as a tool not only of speaking and thinking, but, more important still, conceptualizing and interpreting the world that surrounds them. Semantic, thus understood, it is kind of weltanschauung, a study of the nature and structure of the world-view of a nation at this or that significant period of its history, conducted by means of a methodological analysis of the major cultural concept the nation has produced for itself and crystallized into the key-word of its language. (Izutsu,1982:3)

One of branches from linguistic analysis is semantic. Semantic analysis is used to keep track meaning of the words that have certain concepts in the Qur'an. Amin al-Khulli said that one of way to understand the Qur'an is to do an internal aspects study of the Qur'an. This study includes tracking the development of meaning and significance of these words in the Qur'an in his form; see indication of this meaning in different generations as well as his influence in psychology, society and civilization of the people against the shifting meaning. This analysis then known as semantic Qur'an.(Nasr Hamid,2005:19)

Term 'semantic' itself as semantic has many meaning, it could mean certain aspect in the object study of language itself, such as when someone says a semantic vocabulary, similarly theory in the study of language. The most widely embraced in linguistic is semantic, in the understanding of analytical studies toward the key-terms of language with a view to arriving eventually at a conceptual in the community who use that language itself. This view is not only as a tool of speaking and thinking, but, more important still, of conceptualizing and interpreting the world that surrounds them.(Ibid:20)

Therefore, semantics has a communicative function, achieved through examining the precise semantic value of linguistic elements in the internal relationships of the language system. Two approaches, synchronic and diachronic, are involved in studying the meaning of linguistic elements in semantics. In diachronic semantics, changes and transformations of meaning over time are studied, while synchronic semantics focuses on differences and distinctions between meanings within a specific period. The basis of this study is synchronic semantics, aiming to investigate the relationship of the word "زقووم" (Zaqoom) with other words through co-occurrence and substitutional relationships. Subsequently, the semantic components of "Zaqoom" will be identified.

3. Co-occurrence and Substitution Relationships

In language and discourse chains, the semantic role of a word within a sentence becomes clear through its connection with other language elements that can either co-occur or substitute it. These two semantic relationships are simultaneously examined in semantics. The concept of co-occurrence is nothing but the relationship of a linguistic element with other constituent elements forming the language chain. (Palmer,1995:159). While the substitution

relationship, a type of selection and substitution relationship, exists between each word in a speech chain and words that can co-occur them. (Crystal,1992: 286)

The largest semantic units are placed adjacent to other units, so describing and distinguishing meanings between units is only possible by considering their adjacent units. (Mukhtar Omer,1998: 68/69). In the axis of co-occurrence, words seem to be placed on a line, and the relationship between words placed on this axis and complementing each other is the co-occurrence relationship. "The relationship between elements present in a message and absent elements from the message is called the substitution relationship, a relationship between elements placed on a vertical axis". (Baqeri,1955:70/72)

"The possibility of substitution not only occurs in words but all linguistic phenomena and syntactic structures in this axis have the possibility of substitution; thus, the substitution of each linguistic phenomenon such as phoneme, morpheme, word, phrase, and sentence leads to a change in meaning.It can be interpreted that in the co-occurrence relationship, the physical and visual presence of words is seen, but in the substitution relationship, the physical presence of words is not necessary; rather, their connection is perceptible in the mind". (fazilat,2006:29)

"In the method of structural semantics, words placed horizontally (co-occurrence) and vertically (substitution). Initially, the identification of co-occurrence words and the analysis of their semantic relationships are addressed, then through the co-occurrence relationships, access to the substitution vocabulary can be achieved."In this method, linguistic structure, which relies on syntactic and semantic relationships, communicates within the speech chain with other linguistic units coherently." (Safawi,2004: 212). The circle of linkage and the syntactic and semantic relationship between co-occurrence linguistic units possess special features.

In semantics, three types of relationships, complementary, intensifying, and oppositional, have been examined.

The concept of complementary relationships refers to a type of semantic relationship based on the syntactic structure between two words. Examples include relationships like "subject and predicate," "verb and subject," "verb and object," "attributive and attributee." A complementary relationship is a semantic relationship between two concepts that have a common semantic component and reinforce each other in meaning. (mudhaf and mudhaf ilaih".Intensifying relationships represent a connection between two concepts that share a common semantic component and reinforce each other in meaning. (Salman Najad,2013:23).

Oppositional relationships, or semantic opposition, refer to the relationship between two words that, while sharing a common element, also exhibit contrast in certain aspects. For example, the words "man" and "woman" share the element of "being human" but contrast in gender. (safawi, 1964:208).

There are two types of oppositional relationships: lexical, where two words are opposites or antonyms, such as "darkness and light" or "weakness and strength," and conceptual, where one word opposes or contradicts the meaning of another. Words with opposing meanings cannot be used together simultaneously or connected to each other. (Majid,2002:92/93)

In the analysis of the semantic components of the term "Zaqoom" in the Quran, the author initially delves into the lexical and phonetic meanings of "Zaqoom" and then examines the adjacent words to "Zaqoom" before focusing on its substitution vocabulary.

4. The lexical meaning of the word "زَقُومٌ" (Zaqoom)

(zaqoom) is rooted in three main letters " زاء z, قاف q, and ميم m". It is a type of eating. The verb "zaqoom" is "زَقَمَ" (zaqama), which derives from "زَقُومٌ" (zaqoom) and اِزْدِقَامٌ (azdiqam) and refers to a type of food that is bitter, oily, and is considered the food of the people of Hellfire. It is also said that any food that is hard to chew is called Zaqoom. (The Contemporary Arabic Language Dictionary).

Regarding the meaning of "زَقَمَ" (zaqama), mentioned that when a person swallows something unpleasant and abhorrent, this word is used metaphorically for it, saying "زَقَمَ فلانٌ" "So-and-so swallowed something unpleasant". In the description of

"zaqoom" in the holy Quran, states that it is a tree possessing sharpness, heat, dryness, and resistance, which intensifies during thirst, especially in hot areas and near fire. Based on the consensus of linguists' opinions, it can be said that "zaqoom" is co-occurred by the attribute of being edible, and the application of this attribute, both materially and spiritually, becomes obvious in the context of sentences and adjacent combinations of "zaqoom". (Al-Wasit Dictionary).

5. The phonological analysis of the word "زَقُومٌ" (Zaqoom)

The linguistic immensity appears in the expression and interpretation of words associated with the Qur'an, and one of the features of this linguistic immensity and auditory appeal is its ability to swiftly influence auditory perception and evoke consciousness and awareness. (abidal`ali,1990:20-19). describes something rough and prickly, The word (zaqoom) with its resonance, with its creaking sound, portraying a rough and thorny object that sinks into the palms of hands and sticks there. (Qutub,1979:6/3465). The letters " (z, q, and m) are the three main components of this word. Regarding the ميم pronunciation of these letters, in the book "Aswat al-Lughawiyya," it is " is from the sounds of softness and weakness, wherein the اء mentioned that " air is trapped during pronunciation, and the passage narrows significantly. The

¹ⁿ It is one of the Arabic sources that deals with linguistic sounds and their system in languages".

tongue touches the bottom of the teeth, and a whistling sound is heard. In the , " the air moves from the lungs towards the throat, vocal cords remain letter " motionless, and the air flows in the throat until it reaches the lowermost part of the throat. The air is stopped at the base of the tongue, and then suddenly the two parts separate, " زَقُومٌ " in " قاف " 'q' resulting in a loud bursting sound. The intensity of the letter " indicates the intensity of pronouncing the letter. Subsequently, during the pronunciation of the letter "m" the lips close fully, and the air is completely exploded in the mouth. (Basher,1970,167). Consequently, the pressure on the throat increases, and the constriction of sound doubles. Considering the , " along with the زَقُومٌ discomfort caused by the pronunciation of the word " blockage that occurs in the throat, unpleasantness is evoked

6. The semantics of the Word Zaqoom

The meaning of the word " Zaqoom " can be analyzed within the linguistic context and structure based on the relationships of co-occurrence and substitution relationships. The co-occurring words include " شَجَرٌ " (tree), " فِتْنَةٌ " (trial or affliction), " نَزْلٌ " dwelling or abod " جَحِيمٌ "، (hell), " طَعَامٌ "، (food ، (، " طَلَعٌ " to rise or emerge) " أَكَلٌ "، (eat), and " حَمِيمٌ " (boiling water). The semantic analysis of these words plays a significant role in understanding the meaning of "zaqoom". All the co-occurring words have complementary relationships with "zaqoom", " حَمِيمٌ " (boiling water) is the only word that has an intensifying relationship with it." zaqoom "does not have a contrastive relationship with any of its co-occurring words. Based on the analysis of complementary and intensifying relationships in the co-occurrence context of "zaqoom" becomes clear that the words " حَبِيْبٌ " (bad or evil) and " مَلْعُوْنٌ " (accursed) are its ultimate substitutes in the context of the Quran.

7. The semantics of Zaqoom in terms of co-occurrence

The words " شَجَرٌ " (tree) " فِتْنَةٌ "، (trial or affliction) " نَزْلٌ "، (dwelling or abode) " جَحِيمٌ "، (hell) " طَعَامٌ "، (food) " طَلَعٌ "، (to rise or emerge " أَكَلٌ "، (eater) " مَالِيَةٌ " (wealth), and " حَمِيمٌ " (boiling water) co-occur with " zaqoom " in a horizontal chain, indicating complementary or semantic-syntactic relationships. The connection among them is complementary or semantic-syntactic, which will be analyzed below to elucidate their roles in the semantic structure of "zaqoom". Subsequently, by examining the co-occurring words in other verses of the Quran and studying the syntactic structure similarities among them, one can reach the substitute terms for "zaqoom".

8. Semantic Components Expression on the Axis of Co-occurrence 'Neighbors'

8.1 Co-occurrence of "Shajarah" with "Zaqqum"

The root شَجَرَةٌ "Shajarah" or "tree" is mentioned in the Quran with various connotations, carrying positive meanings to express mercy and negative connotations to denote threats of punishment. The word "Shajarah" is mentioned

in (18) places in the Quran. They are mentioned (17) times with the definite article "ال" and "the", and only once with indefinite in the following verse:

" وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ " (سورة لقمان:27).

"If whatever trees upon the earth were pens and the sea [was ink], replenished thereafter by seven [more] seas, the words of Allah would not be exhausted. Indeed, Allah is Exalted in Might and Wise". Luqman:27)

Except in verse 65 of Surah AL-Nisa, where it is used as a verb in the sense of disagreement, dispute, and quarrel:

" فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ "

"But no, by your Lord, they can have no Faith, until they make you (O Muhammad SAW) judge in all disputes between them". In this verse, the meaning of the "shajarah" is different, which gives the meaning of *dispute*.

Linguists call "Shajarah" 'tree' because some of its branches enter into others, and it's a plant with a stem. Therefore, the primary meaning of "Shajarah" is anything that grows and develops, having branches and leaves, whether material or spiritual.(bin mandhur,1414:395).

Material tree: (الفتح:18). "إذا يبائعونك تحت الشجرة".

" when they pledged allegiance to you at al-Hudaybiyya under the tree" and "He who made for you from the green tree, fire," referring to a sensory tree existing in the external and visible world.

Spiritual tree: "ولا تقربا هذه الشجرة" but do not come near this tree "

"You will surely eat from the tree of Zaqoom," which undoubtedly refers to a tree of sensory perception present in the external world.

The spiritual tree is synonymous with the material tree and is not beyond the primary concept of "Shajarah" (growth and having branches and leaves) because this concept is general and applicable to all types of trees. "Shajarah" is also used to denote origin and lineage, as in the expression "Someone is from a blessed lineage," indicating a blessed origin. (bin manzoor,1993:398)

"shajarah "Tree" is the most frequent and fundamental co-occurred word to "zaqoom." In all three instances where "zaqoom" appears in the Quran, it is co-occurred with "tree": (1) "لأكلون من شجرة الزقوم" They will eat from a tree of zaqoom" (Al-Waqi'ah, 56:52),

"أَذَلِكْ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ الزَّقُّومِ" (2) "Is this better as hospitality or the tree of zaqoom?" (Al-Saffat, 37:62), and (3) " (إِنَّ شَجَرَةَ الزَّقُّومِ) "The tree of zaqoom" (Al-Dukhan, 44:43)

The co-occurrence of "zaqoom" and "tree" in "شجر الزقوم" "the tree of zaqoom", based on the complementary relationship of "possessive and genitive construction" (mudhaf and mudaf ilayh). In this verse:

" مِنْ شَجَرٍ مِنْ زَقُومٍ " from trees from Zaqoom" the relationship is the complementary type, with " adjective and substantive, noun (followed by an adjective, mosouf and sifat)" where "من زقوم" pertains to the tree and its adjective. "from " in this verse, it indicates the type of the tree used, as it is said that you will eat from

a tree, and then the question arises in the mind: What kind of tree? With the presence of zaqoom, the unknown type of tree becomes apparent. Considering that the meaning of "tree" (shajarah) - being rooted, growing, and having branches and leaves - is known and conceivable, it seems that the reason for this association lies in initially encountering the unfamiliar and strange word "zaqoom." Then, with its complementary association with the tree, the edibility of "zaqoom" becomes the first aspect of its meaning that comes to mind.

In the verse, *إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ* "Indeed, it is a tree that grows in the bottom of the Hellfire" (Al-Saffat, 37:64), it is identified that It sprouts from the depths of the blazing fire. *Zaqoom* is indirectly co-occurred with "shajarah" through the pronoun ها "ha". ها "haa" is the referent to "the tree of zaqoom," and the content of the verse focuses on describing "zaqoom" and its place of growth. This co-occurrence is expressed based on the grammatical structure, subject, and its predicate ("mubtada" subject 'ha' and khabar (predicate) 'shajarat').

According to the interpretation provided by Tafsir AL-Kashshaf, the result of *شجرة الزقوم* "shajarat zaqoom" is pain, sorrow, and grief. Considering its location of growth (the bottom of Hell) and its edible aspect, it can be said that pain and sorrow are the food of the inhabitants of Hell and the disbelievers. Therefore, the tree of zaqoom is a spiritual tree, not a material one; because the primary concept of the tree is manifested in it, and torment, pain, and suffering have grown in the souls of the inhabitants of Hell like roots, but it does not have external existence in the material world, and it is inconceivable for a tree to grow in fire.

8.2 Co-occurrence of the term *فتنة* fitnah 'trial' with Zaqoom

In the book ²"Wujuh al-Nazair," 11 meanings for the term "fitnah" are mentioned: 1- Polytheism 2- Infidelity 3- Punishment 4- Trial 5- Burning with fire 6- Killing 7- Hypocrisy 8- Misguidance 9- Excuse 10- Sedition 11- Madness. One of the meanings of "fitnah" is *trial*, taken from the saying: "I tested silver and gold by melting them with fire to distinguish the good from the bad". So, I melted the two with fire to separate the good from the bad, "al-fitnah," means burning. And God said: "The day they will be tested by the Fire." The root of the word "fitnah" is to melt gold in the fire to separate the pure from the impure, and it has also been used to mean immersing people in the fire, as a means of torment and punishment for the oppressors in the Hereafter, or as a means of testing them in this world. The word "fitnah" has been used 60 times in the Quran in various forms, including as a verb, a definite noun, and an indefinite noun, and once it has co-occurred with the word "zaqoom" through a pronoun 'ha' ها:

² One of the books authored by Al-Hasan ibn Abdullah Al-Askari that deals with a branch of interpretation This science is concerned with words that are repeated in more than one context; they have one meaning in one context and a different meaning in another context. It interprets them with a meaning that differs from the meaning of the other word depending on the context in which it appears.

The verse "إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ" (Al-Saffat/37:63) "Indeed, We have made it a trial for the wrongdoers". It is meant "wrongdoers," Abu Jahl and his associates, when the verse about the "tree of zaqoom" (شجره زقوم) descended, Abu Jahl said to the disbelievers, "Muhammad is informing us about the fire that will produce a tree while the fire is burning and destroying the tree". He said: "Zaqoom is dates mixed with butter, and we will eat it and swallow it." "Zaqoom" was a term unfamiliar to the pre-Islamic Arabs, particularly the Quraysh tribe, and it was first introduced by the Quran. It describes a poisonous plant that causes swelling and death upon contact with human skin. So, the verse "إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ" descended, in response to Abu Jahl's statements. Through the co-occurrences of the pronoun "ها" and "fitnah" (trial) are referents to (شجرة) "tree of zaqqum", as complementary elements and syntactic combination "ها" indirect object and "فِتْنَةً" (trial) direct object) for the verb "جَعَلَ" (make), to refer the meaning of torment.

8.3 Co-occurrence of "نزول" Nezoal (accommodation) with Zaqoom

Nezoal "accommodation" is something prepared for a guest, and the best of it is what has been cultivated. (Farahidi, 2003: 4/213)

"Nezoal" is used four times in the Quran in positive contexts and twice in negative contexts. Linguistically, When it is used in a negative context, it has a negative eschatological connotation. One of these instances is in co-occurrence with the word "Zaqoom:"

أَذَلِكْ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ الزَّقُومِ

"Is that better as an accommodation, or the Tree of the Zaqoom?" (Safat: 62) co-occurrence of "zaqoom and Nazool" has been made metaphorically with a lexical parallel, as follows: After having described the conditions prevailing in Jahannam'hell' and Jannah'heaven' briefly, Allah Ta'ala has invited every human being to compare and decide as to which of the two conditions is better. It was said: أَذَلِكْ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ الزَّقُومِ that is, 'there are these blessings of Jannah mentioned here - are they better? Or, is it the tree of Zaqoom the fruits of which will be fed to the people of Jahannam? Obviously, there is no good in the tree of "Zaqoom," but the disbelievers chose something whose consequences became the tree of "Zaqoom," and it is said to be a rebuke for their bad choice. (Zamakhshari, 1998: 5/212). "إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا". "We have prepared Hell as a place of accommodation for the disbelievers."

A similar function is found in the verse above. There is a common semantic aspect in the means of hospitality and allocation to disbelievers derived from the use of the term "Nazool" in the two mentioned verses. "Zaqoom" enters Hell, so it becomes the food of Hell and a means of hospitality for disbelievers. The pleasure and joy are the results obtained from hospitality, but the result of hospitality with the tree of "Zaqoom" is pain, suffering, and sorrow. This co-occurrence is based on a complementary relationship (ها' hal 'mannar'), or

³(tameez) " Differentiation", and the component "means of hospitality" is another semantic aspect derived from the co-occurrence of "Zaqoom" with "Nezool."

8.4 Co-occurrence of Zaqoom with hell جحيم

"Jaheem" originates from the root (ج ح م) "jahama," and it lies in the intensity of heat, the fierceness of flames, and the severity of fire eruption. (Mustafawi, 1430: 2/69). "Jaheem" denotes any fire in a vast expanse. (Ibn munthur, 1414: 12/84). It is formed on the pattern of the intensifying verb and it is a form of exaggeration indicating an excess of quality in something; hence, it can be said to refer to the excess and intensity of fire in this place. "Jaheem" appears 26 times in the Quran as a singular noun, both definite and indefinite, with 25 instances concerning fire, the torment of the hereafter, and the description of the conditions of sinners, only one instance refers to the furnace that Nimrod built for Ibrahim, in this verse, (قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْفُوهُ فِي الْجَحِيمِ), "They said, "Construct for him a house and throw him into the furnace " . 'jaheem' is one of the meanings of "Jahannam" (Hell). This verse is part of the story of Prophet Ibrahim and his people. In this narrative, Prophet Ibrahim's people plotted to punish him for his belief in one God by building a great fire and throwing him into it. It illustrates the extreme measures some people may take against those who hold different beliefs.

In the context of the verse, it portrays the defiance and cruelty of Prophet Ibrahim's people towards him, as well as Prophet Ibrahim's unwavering faith in God despite facing such persecution. It serves as a reminder of the consequences of rejecting the truth and the ultimate justice of God.

In verse (الصافات: (إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ 64) "It is a tree issuing from the bottom of Hellfire" (Safat/64), the phrase "issuing from the bottom of Hellfire" is a descriptor for the "Zaqoom tree," where the referent of the pronoun "ها" (it) is "the Zaqoom tree." "Jahannam" is conjoined with "Zaqoom" through this pronoun, becoming a place for the growth and nurturing of the "Zaqoom" tree. This conjoining signifies the severity of punishment. In tafsir Bahral-Muhit regarding Zaqoom, it is said: "Its place of growth is at the bottom of Hell, and its branches extend towards the upper layers of Hell. It feeds off the fire and is created from it". (Andalusi, 1993: 7/348) .

Therefore, Zaqoom cannot be of the nature of fire or something that fire does not burn and is identified by "Hell" and its source of growth is Hellfire and flames. According to the laws of nature, a tree grows in the soil and is nourished by the salts and substances present in it, so the growth of a tree in fire is an extraordinary phenomenon and cannot be imagined by human reason. The co-

³ Differentiation is an unnamed noun mentioned to clarify the ambiguous from its essence or attribution, removing ambiguity about the specifier. It is not an essential part of the sentence in the sense that it can be deleted without affecting the meaning, but it removes the ambiguity. For example, when we say "I bought ten," this sentence is ambiguous, but when we add "books" to it, the ambiguity will be removed, as we say "I bought ten books." The person who clarifies the ambiguity is called "differentiation."

occurrence of "Zaqoom and Hell" is of a complementary and descriptive nature, and the semantic elements of "belonging to the inhabitants of Hell" and "being of the same nature as fire" for "Zaqoom", from this description and co-occurrence, indicating that those in Hell are nourished by the Zaqoom tree or fire.

8.5 Co-occurrence "Ta'am" 'food' with Zaqoom

"Ta'am" (food) is a comprehensive term for anything that is eaten. (alfarahiday, 2003:3\49). It is said: "Ta'am is a particular type of wheat." The word "Ta'am" is mentioned 26 times in the Holy Quran, often co-occurred by "Zaqoom," as in:

"Verily, the tree of Zaqoom is the food of the sinful." (ان شجرة الزقوم طعام الاثيم) (Dukhan, 43-44) Yes, indeed, the tree of Zaqoom is the sustenance of the sinners.

"Athim" is an intensified noun that means sinful, indicating a great abundance of sin, and it appears once in the Holy Quran. Ibn Zaydun says: The intended meaning of "Athim" in this verse is Abu Jahl. (alandulusi,1993:3\476). "طعام الاثيم" is "food for the sinner", whose sins are abundant. The co-occurrence between "Ta'am" and "Zaqoom" is complementary in nature (subject and predicate), and through the use of this grammatical structure, the essence of "Zaqoom" has been described, indicating a spiritual aspect of sustenance for "Zaqoom." In Surah Al-Muzzammil, verse 13:

(وَوَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا) "And [with] a food that chokes and a painful torment," it identifies the state of the food (Zaqoom) that chokes and is accompanied by torment.

8.6. Co-occurrence of ' طَلْعُ ' "Tala" with Zaqoom

"Tala" is another term that has co-occurred with "Zaqoom". It is mentioned four times in the Quran as the fruit of a tree except for one instance where it takes on a negative connotation in proximity to "Zaqoom," , the other instances convey a positive semantic meaning.

(طَلَعَهَا كَأَنَّه رُءُوسُ الشَّيْطَانِ) [الصافات: 65]

" Its spathes (taluha) like demons' heads; (Surah As-Saffat, 65)

" Nobody should have the misunderstanding that since no one has seen the head of Satan, it was no use likening the buds of zaqoom to it. This is, in fact, an imaginative kind of simile, and is employed in the literature of every language. For example, in order to give an idea of the rare beauty of a woman, it is said she is a fairy, and in order to describe her ugliness, it is said that she is a hag or a demon. Likewise, a pious-looking person is described as an angel and a dreadful-looking person as a devil". (Tafseer Abul Ala Maududi)

Tal is the first fruit of a palm tree or a tree in general. The fruit of the tree of Zaqoom is compared to demons' heads keeping in mind that most people imagine demons in the ugliest forms, just like most people imagine angels in the handsomest and most beautiful forms God relates. This is not a

man, this is nothing but a noble angel! This explanation refutes the argument that "a thing must be compared to something the listener knows about, and no one knows what demons' heads look like." (Tabataba`i, 1908: v33/176)

The root "ط, ع, ل" (T, L, `A) denotes emergence and manifestation. It refers to what becomes apparent. Hence, in this verse, "Tala" signifies what appears on the branches and leaves of the tree of "Zaqoom." (Raghib asfahani, 1992:307). By co-occurring "Tala" with the pronoun "ها" "ha" referring to the "Shajarat al-Zaqoom" (the tree of Zaqoom) and by using the simile particle "ka'anahu," God intends to describe the fruit of the Zaqoom tree. "Tala" is metaphorically used to depict the time when the fruit of "Zaqoom" becomes manifest and apparent. (safi, 1995:23/62). This co-occurrence based on the combination of "Mudaaf" and "Mudaaf ilaih 'genitive case'" implies the meaning of growth and development of Zaqoom, as bearing fruit is evidence of its growth. Because the Zaqoom tree grows in Hell and is the sustenance of the wrongdoers, it is appropriate in meaning that what appears on this tree and grows from it is from within the inhabitants of Hell; that is, the arrogance and selfishness which are among the greatest traits of Satan. (mostafawi, 2009:7/137). To create this meaningful correspondence, the fruit of Zaqoom is likened through imaginary similes to the heads of devils, symbolizing the utmost ugliness and abhorrence, representing the arrogant inner selves of the people of Hell.

8.7 Co-Co-occurrence of "Akiloon" with "Zaqoom"

"Akiloon" is the masculine plural form derived from the active participle pattern and appears only twice in the Holy Quran in this form, once as a noun and once through a pronoun, both co-occurred with "Zaqoom."

(لَاكُلُونَ مِنْ شَجَرٍ مِنْ زَقُومٍ فَمَالِئُونَ مِنْهَا الْبُطُونَ) (الواقعة: 53\52)

"They will eat from a tree of Zaqoom. Then fill with it their bellies." (Al-Waqi'ah, 52-53)

(فَإِنَّهُمْ لَأَكْلُونَ مِنْهَا فَمَالِئُونَ مِنْهَا الْبُطُونَ)

"For indeed, they will eat from it and fill with it their bellies." (Al-Saffat, 66)

They shall eat from it and fill their bellies with it: The conjunction ف 'fa' serves to explain that this tree is a welcoming repast for the oppressors. And fill their bellies with, it shows that they will be afflicted with a severe hunger to the point that they will be starving for anything, whatever it may be. (Tabataba`i)

"Akiloon" is the present participle of the third form of the verb "A-Ka-La," which means to eat. Alternatively, it could refer to provision, the food given by kings to nobles and dignitaries for hospitality. (Raghib Asfahani, 1992:20). However, "A-Ka-La" doesn't always mean merely eating; sometimes it's used in the sense of wasting or destroying, as in "someone eats lifetime" means someone wasted his life. It could also mean benefit and sustenance, as in "انه لعظيم الأكل في الدنيا" means it is indeed of great benefit or sustenance in the

world. When speaking about death, it's said "انقطع اكله" means his worldly sustenance has been cut off, implying the enjoyment of worldly pleasures has been ceased. The usage of "A-Ka-La" in the sense of eating with the dead presents a contradiction, as these two concepts are opposites and cannot coexist; however, it's used metaphorically, signifying detachment from the world. (Ibin manzoor, 1993:11/20/21)

The present participle "Akilo" is a transitive verb that requires two components: a subject and an object, and it is co-occurred horizontally. Its subject is represented by the attached pronoun "واو" waw," and its object is the adjectival phrase "من شجر من زقوم" (from the tree from Zaqoom). Furthermore, in verse 66 of Surah Al-Saffat, it is co-occurred by the pronoun "haa," referring to the adjectival phrase "شجر الزقوم" "Shajarat al-Zaqoom," indicating the semantic aspect of food and sustenance for the term "Zaqoom."

6.1.8. Co-occurrence of "حميم" "Hamim" with "Zaqoom"

The word "Hamim" appears 20 times in the Holy Quran, carrying two main semantic meanings: "near" and "boiling water." (damagani, 1983: 147-146)

"Hamim" is considered an antonym, meaning both hot and cold water. It also signifies rain that falls in summer, warming the ground, and denotes the heat of summer and perspiration. The application of "Hamim" to a beloved friend implies intense affection and warmth of love. (Motafawi, 2009:2/335)

In the verse: "ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ" "Then drink a brew (lashawb) of boiling liquid (hamim)": Shawb means "a mixture" or "a blend". Hamim is extremely hot water. It means, "In addition, those oppressors will drink a mixture of boiling hot water which will meld with the fruit of the Zaqoom tree that is in their stomachs.". "Hamim" is co-occurred by the pronoun "ها" "ha" referring to the source "Shajarat Zaqoom" (the tree of Zaqoom).

"Hamim," like "Zaqoom," belongs to the category of exaggerated forms, and their co-occurrence indicates an intensification of meaning. The reason for this type of relationship becomes clear upon reflection on the final co-occurrence of these two terms. The term "حَمِيمٍ" in verses referring to hot boiling water with a negative connotation used in conjunction with the terms "نار" (fire) and "عذاب" (punishment):

"شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ" (Surah Yunus, 10:4): "A drink of boiling water and a painful punishment."

"فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ" (Surah Ghafir, 40:72): "In scalding water, then in the Fire they will be burned."

It was previously mentioned that "جحيم" (Hell) is one of the valleys of Jahannam (Hell) where "عذاب و نار" (punishment and fire) exist:

"عَذَابُ الْجَحِيمِ" (Surah Ghafir, 40:7): "The torment of Hell."

"يُدْعُونَ إِلَى نَارٍ جَهَنَّمَ دَعَاً" (Surah At-Tur, 52:13): "They will be invited to the Fire with a terrible invitation."

Therefore, the co-occurrence of "Zaqoom" (bitter fruit) with "jahim" and the pairing of "عذاب و نار" (punishment and fire) with "hamim" (boiling water) establishes a semantic correspondence between "zaqoom and hamim" both representing torment, with their co-occurrence intensifying the component of punishment in the end. "زَقُومٌ" signifies torment through consumption, while "حَمِيمٌ" depicts torment through ingestion, resulting in a chain of unpleasant and repugnant experiences.

Another point of contemplation in Surah As-Saffat, verse 37:67, is the precedence of "لَهُمْ" (for them) over "عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ" (boiling water for them), "زَقُومٌ" and "حميم" are related to disbelievers and denizens of Hell, derived from the precedence of the nominative over the genitive. Initially, they intensify their doubts with "شَجَرَةُ الزَّقُومِ" (the tree of Zaqoom) while it fuels their doubts and renders them thirsty, then they consume what is worse than "زَقُومٌ," which is "حَمِيمٌ," portraying an augmented torment resulting from the consumption of "زَقُومٌ" for the inhabitants of Hell. (Safi,1995:23/64)

Another correspondence that reinforces the connection between "زَقُومٌ" and "حَمِيمٌ" is the co-occurrence of "حَمِيمٌ" with "نَزْلٌ" (a place of descent) in the verse "فَنَزَّلْنَا مِنْ حَمِيمٍ" (Surah Al-Waqi'ah, 56:93). As previously explained, "نَزْلٌ" serves as another co-occurring term with "zaqoom," thus "نزل" (dwelling place) also becomes a shared semantic element between "zaqoom" and "hamim". This further deepens the co-occurrence between them.

9. The Semantic Components of Zaqoom on the Axis of Substitutes

The morphosemantics of " Zaqoom " is determined based on the central substitution axis of words according to a similar syntactic structure with words that co-occur with the central and focal word. "شَجَرٌ" (tree) is the most frequent word in co-occurrence with the central word " Zaqoom" indicating a complementary relationship between them. Therefore, linguistic units that appear alongside the central word within a discourse chain are examined. It should be noted that the final co-occurring word with "shajarah" cannot necessarily substitute the central word Zaqoom with a complementary syntactic relationship. That is, their combinatory structure should resemble the syntactic structure of the co-occurrence of "shajarah" and " Zaqoom", by examining these criteria, words that have semantic relations with "Zaqoom" in the substitute axis include: "حَبِيثٌ" (evil or bad) and "مَلْعُونٌ" (accursed).

9.1 Substitution of "حَبِيثٌ" khabith "Bad" or " evil"

Bad is the opposite of good in terms of sustenance, progeny, and humanity. It is used as an attribute for everything corrupt. It signifies the lack of goodness. In many Quranic verses, " khabith " is co-occurred with " Taiyib " (good):

"لَا يَسْتَوِي الْخَبِيثُ وَلَا وَالطَّيِّبُ" (Surah Al-Ma'idah, 5:100);

Say (O Muhammad SAW): "Not equal are Al-Khabith (all that is evil and bad as regards things, deeds, beliefs, persons, foods, etc.) and At-Taiyib" (all that is good as regards things, deeds, beliefs, persons, foods, etc.),

"until He separates the evil from the good". (Al-Imran, 3:179). The term " khabith " appears once in the Quran, coupled with "shajarah" (tree) as an adjective and substantive, noun (followed by an adjective).

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ (26 ابراهيم)

“And the example of a bad word is like a bad tree, uprooted for the surface of the earth, not having any stability. And Allah keeps firm those who believe, with the firm word, in worldly life, and in the Hereafter. And Allah sends astray the wrongdoers. And Allah does what He wills.” (Surah Ibrahim:26-27)

Allah then mentioned the opposite of the good word, ‘the bad word’ and likened it to the bad tree that has been uprooted from the surface of the earth. It is unstable with a weak trunk and no high branches, bears no fruit nor has any shade – as it is in reality nothing but a low and fruitless tree.

When a person with a sound intellect contemplates upon most of the writing and speech of mankind, he will realise that it is similar to this bad tree. It is a great loss when a person busies himself with this fruitless talk and leaves behind the best and most beneficial speech (i.e. the Qur’an).

Al-Dahhak said, “Allah compared the disbeliever with a tree that has been ‘uprooted from the surface of the earth, not having any stability’ to say that a rootless tree without branches or fruit is without benefit and is similar to the disbeliever, whose actions and speech are devoid of good and therefore Allah places no grace or benefit within them. Ibn Abbas said: “The phrase ‘the example of a bad word’ refers to shirk, and ‘is like a bad tree’ refers to the disbeliever, and ‘uprooted from the surface of the earth, not having any stability’ means shirk as neither has an origin that a disbeliever can hold to nor a proof.” And Allah never accepts the deed of a disbeliever and never raises it to Himself. The intended meaning of ‘has no firm roots on earth and no branches in the sky’ is that the disbeliever has no good deed to be raised to Allah and no good deed in the Hereafter.

Al-Rabi ibn Anas said, “The example of the bad tree is like the disbeliever whose words and deeds have neither roots nor branches, and his deeds and sayings having no stability on earth nor can they reach high into the sky.”

Said narrated from Qatadah regarding this ayah, “A man once asked someone from the people of knowledge that he met on the road, ‘what do you say about the phrase in the ayah ‘the bad word’? he replied, ‘As far as I know, it neither settles on earth nor ascends to the sky, so it accompanies the one who said it until the Day of Judgement.’” Then Allah informs of His separation between the two groups; the people of the goodly word and the people of the bad word, and His justice. He informs us that ‘He keeps firm those who believe, with the firm word’ which is what they are most in need of in the life, and the hereafter; and that He ‘sends astray the wrongdoers (i.e. disbelievers)’ by directing them far from the firm word thus He sends them astray by His Justice; and holds the believers upon the firm word by His Grace, and due to their Iman.

With this ayah 'Allah keeps firm those who believe, with the firm word, in the worldly life, and in the Hereafter' lies a magnificent treasure. Those who find it, utilize it, and spend from it, will be successful, whereas those who are prevented from enjoying this treasure will be from the losers. Indeed the slave of Allah cannot survive without Allah keeping him firm, even for the blinking of an eye because without the Support from Allah, his world would come crashing down. Allah said to His most noble and beloved one amongst His creation. (Ibn Qayyim,2012: 81-83)

The usage of "شَجَرَةَ خَبِيثَةٍ" (bad tree) and "شَجَرَةَ الزَّقُومِ" (zaqoom tree) is metaphorical, referring to the spiritual aspect rather than the material, indicating disbelievers who lack stability and roots.

Therefore, the concepts of "Zaqoom and khabith" fall within the domain of disbelief in terms of meaning. The co-occurrence of " khabith " and "shajarah" forms a complementary (descriptive) syntactic structure, similar to the co-occurrence of "Tree" with the term "Zaqoom" in the verse "(They will eat from the tree of Zaqoom)." The specification of the type of tree is described by the term "from," providing the context for the substitution of kabuth "Evil or bad." Any vile thing, including disbelief, lies, immorality, and the like, is akin to a corrupt tree. Additionally, it has been narrated that if drops of Zaqoom from Hell are poured onto the earth, it would corrupt the sustenance of people. The shared semantic component of corruption and impurity is common between "Zaqoom and khabuth".(Tabari,2001:21/55)

9.2 Substitution of "ملعون" mal`un" (Accursed)

The term "لعن"(la`na) and its derivatives appear 39 times in the Holy Quran. "ملعون"(mal`un) is the passive participle derived from the root "لعن", which occurs in verses 61 of Surah Al-Ahzab and 60 of Surah Al-Isra. The three main letters of the word "ن", "ع", "ل", signify expulsion and sending away. (ibn Faris,1997:6-252). This implies expulsion and sending away out of anger, which is the punishment and torment from the perspective of Allah in the Hereafter, and being cut off from mercy and grace in this world.(Ragib Asfahani,1992:451) If it comes from a human, it means praying for harm to others. Therefore, in the Quran, "la`na" means to inflict punishment. "The accursed tree" الشجرة الملعونة is mentioned only once in the Holy Quran:

"And We did not make the vision which We showed you except as a trial for the people, as the tree accursed in the Quran. And We threaten them but it increases them not except in great transgression." (Surah Al-Isra, 17:60)

In view of the structure of the above verse and the verse "Is that a better accommodation or the tree of Zaqoom? We have made it a torment for the wrongdoers," the word "فِتْنَةً"(trail) shares the same grammatical construction (mubtada(subject) and its predicate) with both "الشَّجَرَةَ الْمَلْعُونَةَ" and "شَجَرَةُ الزَّقُومِ".

Therefore, as a means of examination, the common semantic component of both words is provided, enabling the possibility of substituting them. This is indicated by the views of interpreters who believe that the intended meaning of "الشَّجَرَةُ الْمَلْعُونَةُ" (cursed tree) is "Zaqoom", by which God terrifies His servants and examines them through it. (Tabari, 2001:14-650). Therefore, "Zaqoom" substitutes with "Mal`una" in the common semantic component (cursed and deprived of God's mercy). In "الشَّجَرَةُ الْمَلْعُونَةُ" and "شَجَرَةٌ حَبِيبَةٌ" (evil and cursed tree) are semantically cohesive, considering their syntactic structure as a descriptive combination, as well as their shared meaning that has been mentioned and their shared area of significance in disbelief, it seems feasible to substitute one for the other.



Shape 1. Semantic components of "Zaqoom" in the Holy Quran

10. Conclusion

The term "zaqoom" in the Holy Quran is used for threat and warning. A semantic analysis shows that despite its low frequency in the linguistic

context of the Quran, this term has extensive semantic dimensions. It is among the words co-occurred with punishment and is primarily co-occurred with the inhabitants of Hell and disbelievers, around which other meanings revolve. Phonetic analysis of this word demonstrates a notable coherence between the difficulty of pronunciation, articulatory obstructions in the throat when pronouncing "zaqoom" and the severity of torment it portrays.

The term "zaqoom" "زقوم" exhibits various semantic dimensions in linguistic and structural relations, influenced by specific co-occurring and substituting elements. It is associated with words such as " food, abod, trail, tree, hamim (hell), eating, and tal` (fruit) ", in both complementary and intensifying relationships, with the frequency of complementary relationships being higher than intensifying ones. Due to the inherently negative nature of " zaqoom" all its co-occurring words carry negative connotations.

The primary substitute for "zaqoom" is the tree itself, which plays a significant role in defining co-occurrence terms and distances itself from abstract and intangible concepts like " mal`un, khabuth, and zaqoom and " using them metaphorically for intellectual and spiritual concepts. Co-occurring non-sensory concepts with a sensory tree is illogical.

The relationship between "zaqoom" and the axis of substitution includes the words "khabuth" and "mal`un" upon examining their final co-occurrences, a semantic relationship between them and "zaqoom" is established, as they share a common semantic component. Consequently, the possibility of substitution between them has been facilitated. Considering the influence of semantic relationships on "zaqoom", it has been determined that this term encompasses meanings such as sustenance and food, trials, means of hospitality, co-occurring with the inhabitants of Hell, punishment, being expelled from mercy, corruption, and impurity. The core meaning of "zaqoom" is the torment of the inhabitants of Hell, around which all other semantic components revolve closely.

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