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ORIGINAL ARTICLE

An Examination of the Meanings of Lexical Items in the Semantic Field of Sūq and Their Significations in the Holy Qur'an

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ABSTRACT

Semantics is one of the most important scientific tools for uncovering and explaining the hidden layers of meaning, particularly in revealed texts. By providing a systematic framework, this discipline enables textual analysis and the examination of semantic relations among lexical items. Using a descriptive-analytical method and a semantic approach, the present study examines the meanings of lexical items belonging to the semantic field of *Sūq* (driving, herding, or impelling) and their significations in the Holy Qur'an. The study aims to identify the literal and figurative significations of these lexical items, as well as their semantic connotations, which play a key role in determining the meaning of each word. The findings indicate that, depending on the context and contextual clues, these lexical items can be classified into three groups. The first consists of the term *Sūq*, which is used both in a material sense, with a literal signification, and in a spiritual sense, with a figurative signification. The second comprises terms such as "*Ṭard, Nafy, Izjāʾ, Jalāʾ, Nahr, Daʿʿ, Dahr, Rajm*, and *Istifzāz*," which denote material meanings with literal significations. The third includes terms such as "*Ḥashr, Khasaʾ, Laʿn, Qatl, Buʿd,* and *Suḥq*," which are used in spiritual meanings with figurative significations. Furthermore, material meanings account for the highest frequency of occurrence, while disbelief and ingratitude are identified as the most important causes of human beings' exclusion from divine mercy. These lexical items also exhibit a variety of semantic connotations, including positive, negative, neutral, derogatory, and threatening meanings.

KEYWORDS

Literal and Figurative Significations, Semantics, Semantic Field, Sūq, Holy Qur'an.

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Extended Abstract

Educational Implications of the Story of Prophet Adam's (PBUH) Creation with Emphasis on Kashf al-Asrar Interpretation

Introduction

The Holy Qur'an, as a manifestation of the Most Sacred Divine Essence, possesses such profound greatness that access to its layers of meaning is impossible without an understanding of the various types of Qur'anic signification. Accordingly, exegetes and researchers have consistently sought, through the use of various tools, to uncover the meanings of this revealed discourse. Today, linguistic approaches, particularly semantics, have opened new horizons for researchers in understanding the semantic network of Qur'anic vocabulary.

According to this discipline, Arabic expressions can be classified, on the basis of their signifying function, into two categories. The first is the literal meaningin which words have been assigned their meanings through either conventional or original designation, and the speaker uses the expressions to convey their intended meanings without the need for contextual indicators. The second is the figurative meaning, in which words were not originally designated for a particular meaning but are nevertheless used in that sense because of a similarity or relationship between it and the words' literal meanings.

In addition, context, as a linguistic element, plays a decisive role in identifying Qur'anic signification and uncovering the speaker's intended meaning. In this regard, examining the meanings of words belonging to the semantic field of "Sawq" and their signification in the Holy Qur'an is of particular importance. Neglecting the semantic subtleties, differences in signification, and semantic connotations of these words may result in confusion between different levels of meaning and, ultimately, lead to an incorrect understanding of the verses.

Method

This study was conducted using a descriptive-analytical method based on a semantic approach. The data were collected through library-based research, and the statistical population comprised all verses of the Holy Qur'an. To this end, the word Sawq and all vocabulary related to it were initially identified and extracted from the Qur'anic text. Subsequently, with consideration of contextual and textual as well as extra-textual evidence, the Qur'anic meanings and significations were categorized into two domains: material driving (literal signification) and spiritual driving (figurative signification). Finally, the semantic connotations and the factors underlying exclusion or expulsion associated with each word were explained.

Findings

The vocabulary belonging to the semantic field of "Sawq" can be divided into three categories:

1. Literal and Figurative Signification (Material and Spiritual Driving)

"Sawq" constitutes the central node and core of this semantic network. Depending on context and contextual indicators, the word carries positive, negative, derogatory, and neutral semantic connotations. The factors underlying exclusion or expulsion associated with this word include life-giving, provision, reluctance to engage in jihad, punishment for wrongdoing, disbelief, reward, the inevitability of death, and the reckoning of deeds.

2. Literal Signification (Material Driving)

"Ṭard": The social expulsion of poor believers by disbelieving elites, accompanied by humiliation and disregard.

"Nafy": The penal and judicial exile and expulsion of offenders from society.

"Izjāʾ": The gentle and gradual driving of something for the purpose of organizing it and bringing about benefit.

"Jalāʾ": Forced and collective departure from one's homeland together with one's family.

"Nahr": Verbally driving someone away harshly and with shouting; it is used in contexts in which someone asks a person for something.

"Daʿ": Forceful repulsion or driving away. It occurs both in the social sphere, particularly in relation to mistreatment of orphans, and in the scene of eschatological punishment.

"Daḥr": The humiliating expulsion of Satan and the opponents of truth with harshness and violence.

"Rajm": The literal expulsion of Satan from heaven and from the realm of the angels through the throwing of stones or meteors.

"Istifzāz": The subtle provocation of emotions as a prelude to driving someone away, or the forceful expulsion of someone from a territory.

3. Figurative Signification (Spiritual Driving)

"Ḥashr": The gathering of human beings accompanied by their existential and eschatological exclusion from the sphere of divine mercy, in a humiliating and abject state.

"Khasʾ": The ultimate form of the humiliating exclusion of a human being from divine mercy as a result of persistent disbelief.

"Laʿn": Deprivation of a human being from divine mercy, carrying a negative and threatening semantic connotation.

"Qatl": A metonymic expression for cursing or exclusion from divine mercy, referring to the existential and spiritual downfall of the human being.

"Buʿd": Distance from divine mercy, accompanied by destruction resulting from oppression and disbelief.

"Suḥq": The complete exclusion of disbelievers from divine mercy because of their grave sins.

Results

The semantic analysis of the verses demonstrates that, despite sharing the basic meaning of driving, the words belonging to the semantic field of "Sawq" form a semantic network encompassing verbal, physical, and creational forms of driving. Depending on context, these words carry diverse semantic connotations, including positive, negative, neutral, derogatory, and threatening meanings, with the highest frequency of their usage corresponding to the material sense.

Furthermore, disbelief, oppression, ingratitude, and denial of the divine signs are among the principal factors that result in human beings being excluded from God's mercy. From a methodological perspective, the findings of this study demonstrate a connection between Qur'anic signification and the understanding of the meanings of Qur'anic vocabulary. In other words, literal significations, which are understood through linguistic context and the explanation and elucidation of expressions, fall within the domain of exegesis, whereas figurative significations, which pertain to the inner and deeper meanings of the verses, fall within the domain of esoteric interpretation.

K E Y W O R D S

Literal and Figurative Significations, Semantics, Semantic Field, Sūq, Holy Qur'an.

Introduction

The Holy Qur'an, as the manifestation of the Divine Word, has long been a central focus of attention for exegetes and researchers. Drawing on approaches such as literary criticism, linguistics, and stylistics, scholars have sought to uncover the hidden layers of this revealed text. Among these approaches, semantics, as a branch of linguistics concerned with the study of the theory of meaning ('Umar, 1998: 11), constitutes an effective tool for the proper understanding of religious texts. Within Qur'anic studies, this approach enables researchers to move beyond the literal meanings of lexical items and investigate their spiritual meanings as well as the semantic relations among words.

From the perspective of this discipline, Arabic lexical items may be considered to operate at two levels of meaning. The first is literal meaning, for which words have been conventionally established either through explicit assignment or through conventional usage, enabling a speaker or writer to employ them to convey intended meanings without requiring contextual clues. The signification of lexical items at this level is referred to as literal signification. The second is figurative meaning, for which words were not originally established but in which they may nevertheless be used because of some form of similarity or association with their literal meanings. In such cases, the speaker or writer employs a lexical item in a sense other than its conventional meaning based on verbal or contextual clues, and the resulting signification is referred to as figurative signification (Babaei, 2019 AD/1399 SH: 38).

Studies of this kind, rooted in the works of scholars such as Toshihiko Izutsu, emphasize the inseparable relationship between a lexical item and its textual context. From Izutsu's perspective, a proper understanding of the concepts expressed by words requires attention to the context of the sentence, particularly when the text under consideration is a religious and Qur'anic text, because words are arranged alongside one another according to a purposeful order rather than randomly (Izutsu, 1982 AD/1361 SH: 25).

Accordingly, one of the Qur'anic concepts that warrants semantic investigation is the concept of *Sūq*. To elucidate this concept, the Holy Qur'an employs some lexical items, each of which, depending on its context and contextual clues, carries particular significations and semantic connotations. These lexical items are sometimes used in a material sense, such as the physical movement or driving of a being toward a particular place, and at other times in a spiritual sense, such as exclusion from the sphere of divine proximity.

The significance of examining the lexical items belonging to the semantic field of *Sūq* lies in the fact that their uses in the Holy Qur'an are not restricted to an apparent and material meaning. Rather, they acquire diverse significations in different contexts and in light of various contextual clues, such that some of these meanings can be analyzed at the level of exegesis. In contrast, others are amenable to analysis within the domain of interpretation. Failure to attend to the subtleties of meaning, differences in signification, and the semantic connotations of these lexical items may lead to confusion between different levels of meaning and ultimately to an incorrect understanding of the Qur'anic verses. Therefore, a semantic study of this field is essential not only for a proper understanding of the verses but also for preventing deviations from the intended Divine meaning.

Accordingly, employing a descriptive-analytical method and drawing on a semantic approach, the present study examines the meanings of lexical items belonging to the semantic field of *Sūq* and their significations in the Holy Qur'an to answer the following questions:

- What semantic differences exist among the lexical items denoting *Sūq* in the Qur'an?
- What factors contribute to the expulsion of human beings and phenomena in the Qur'an?

1. Research Background

Numerous studies have examined the role of context and verbal and non-verbal contextual indicators in understanding the meanings of Qur'anic words and their semantic implications. For instance:

- Nematollah Ranjbar (2013 AD/1392 SH), in his thesis entitled "A Semantic and Signification Study of the Suras of *Luqmān* and *al-Muʾminūn*," draws on certain formalist and structuralist perspectives to investigate the phonetic, syntactic, and lexical significations of these two suras. He demonstrates that there is a meaningful relationship between the textual context and syntactic environment of the verses and their linguistic structure, and that understanding the meaning of the Qur'an requires simultaneous attention to both syntactic and semantic significations.

- Sobhatollah Hasanvand (2013 AD/1392 SH), in his study entitled "Nominal Negative Sentences and Their Semantic Implications in the Holy Qur'an," examines negative structures such as *Laysa*, the particles resembling *Laysa*, and *Lā* of absolute negation in nominal sentences. He concludes that syntactic differences among these structures result in differences in their semantic implications and their purposeful functions in conveying meaning.

- Gholamreza Karimifard et al. (2020 AD/1399 SH), in their article "An Examination of the Impact of Syntactic Readings on the Meanings of the Verses of the Holy Qur'an," demonstrate, through the application of syntactic analysis, that differences in the grammatical parsing of Qur'anic verses can lead to an expansion or transformation of meaning. They attribute these differences to factors such as uncertainty in the grammatical parsing of words and sentences, ambiguity in morphological structures, the sharing of grammatical functions under a single case marker, and the locations of pauses.

- Alireza Rostaee and Ali Asghar Ravanhad (2021 AD/1400 SH), in their article "The Effect of Linguistic Context on the Selection of Lexical Collocations in the Holy Qur'an: A Case Study of Surat *Ibrāhīm*," demonstrate that the arrangement and selection of words in the Qur'an are governed by contextual requirements and the linguistic implications of the text. They also find that lexical collocations within the context of this sura, by creating awareness in the reader, contribute to a deeper understanding of the message of the verses.

- Zahra Rezaei et al. (2021 AD/1400 SH), in their study "An Examination of the Semantic Implications of Time-Related Words in the Holy Qur'an," analyze the vocabulary belonging to the semantic field of time through a structuralist and relational-semantic approach. They classify the words associated with this semantic field into three groups: "Vague, general, and precise measures." They conclude that, among the vague and precise temporal expressions, only the two words "*Mudda* and *Maqt*" stand in a relation of inclusion with the other temporal measures.

- Mobina Azimifar et al. (2024 AD/1403 SH), in their article "A Semantic Analysis of

the Semantic Fields of Words in the Holy Qur'an: A Case Study of Surat *al-Wāqiʿa*," employ a semantic approach to analyze the semantic fields of the vocabulary used in this sura. The findings indicate that, despite their lexical differences, these words belong to shared semantic fields, particularly in descriptions of the Resurrection. Moreover, relationships such as synonymy and semantic opposition among them contribute to the semantic comprehensiveness and coherence of the verses and enhance the rhetorical power of the descriptions of the scenes of the Resurrection and Paradise.

Despite previous studies, each of which has examined particular aspects of the Qur'an's syntactic, morphological, or lexical structure, no comprehensive and independent study has thus far been conducted on the meanings of words belonging to the semantic field of *Sūq* and their significations in the Holy Qur'an. In particular, there is a lack of research that examines the literal and figurative uses of these words, their semantic load, their signification distinctions, and the role of context and contextual indicators in semantic change based on a semantic approach. Accordingly, the present study may be regarded as innovative and original.

2. Research Concepts

2-1 Signification

Signification refers to a situation in which knowledge of one thing leads to knowledge of another; the former is called the signifier**,** and the latter the signified (Jurjānī, 1987 AD/1408 AH: 104). For example, upon hearing a doorbell, we infer that someone is behind the door. Here, the sound of the bell is the signifier, while the presence of a person behind the door is the *signified*. This mental transition from the signifier to the signified is termed signification. In this process, the human mind, drawing on natural signs or rational and conventional contextual indicators, reaches a meaning beyond the immediate sign and thereby acquires knowledge.

2-2 Semantics

Semantics, which initially constituted a branch of philology, gradually developed into an independent discipline and is now recognized as the study of meaning in words. It examines the meanings of words, their types and roots, the relationship between form and meaning, semantic change, its manifestations and causes, and the principles governing such change. In other words, semantics is the study of the reciprocal relationship between the word (the signifier) and meaning (the signified), a relationship through which each enables the other to be evoked or called to mind (Saleh, 2010 AD/1390 SH: 29, 35).

2-3 Semantic Field

In theoretical semantics, a semantic field refers to a domain within a language's semantic system occupied by signs that share necessary and sufficient features. In other words, "words whose concepts share one or more common features belong to the same semantic field." (Safavi, 2005 AD/1384 SH: 51) In essence, a set of related concepts grouped around a general concept or overarching category is referred to as a semantic field (Qaeminia, 2019 AD/1399 SH: 21).

3. The Meanings of the Lexemes in the Semantic Field of *Sūq* and Their Semantic Significations in the Holy Qur'an

Some Qur'anic scholars have rejected the existence of complete synonymy in the Qur'an and maintain that words which appear to be synonymous are, in fact, near-synonyms or

partial synonyms. In this view, synonymy in the Qur'an concerns lexemes belonging to the same semantic field, with the context and co-text of the verses playing a determining role in specifying their meanings (Munajjid, 1997: 226-227; Bint al-Shāṭiʾ, 1956 AD/1376 AH: 226). According to this perspective, although such lexemes share a common conceptual domain, they differ in subtle semantic respects, such as type, degree, or attribute and any substitution of one for another may result in a change in the meaning of the verse. Accordingly, the lexemes belonging to the semantic field of *Sūq* in the Qur'an can be divided into three categories:

3-1 The Lexeme *Sūq* in the Sense of Material and Spiritual Driving

This section examines the meanings of the lexeme *Sūq* in the Qur'an in terms of its literal and figurative significations.

3-1-1 Sūq

The word *Sūq* originally means driving or propelling something from behind and its plural is *Aswāq* (Ibn Fāris, 1986 AD/1404 AH: 3, 117; Muṣṭafawī, 1982 AD/1360 SH: 5, 330). *Sū*q is used both for driving camels and for the movement of clouds by means of the wind, whether or not they are rain-bearing (Ibn Manẓūr, 1943 AD/1363 AH: 10, 168). This lexeme and its derivatives occur 18 times in the Qur'an, five of which convey a literal meaning and four a spiritual meaning.

"And He is the One who sends the winds as heralds of His mercy. Then, when they carry heavy clouds, We drive them toward a lifeless land…" (al-Aʿrāf: 57) A similar expression, with a slight variation, also occurs in Surah *al-Fāṭir*: 9.

The verb *Suqnā* indicates driving the heavy clouds toward a dry and barren land. Its co-occurrence with *Saḥāban* (clouds) demonstrates that *Sūq* in this context has a tangible and material meaning and carries a positive semantic connotation.

"Have they not seen that We drive the water toward the barren land…" (al-Sajdah: 27) Here, *Sūq* refers to driving rain-bearing clouds toward dry land (Ṭabāṭabāʾī, 2008 AD/1387 SH: 16, 401). The lexeme carries a positive semantic connotation.

"They dispute with you concerning the truth after it has become clear, as though they were being driven toward death." (al-Anfāl: 6)

The situational context of this verse relates to the period preceding the Battle of *Badr* and carries a reproachful tone toward the Muslims. Because of their weak faith and strong attachment to worldly life, they regarded mobilization for battle as so burdensome and terrifying that it was as though they were being driven toward combat against powerful enemies and into a bloody confrontation. Yet, in view of the divine promise of victory, they should not have been overcome by fear and apprehension (Hosseini Hamedani, 1986 AD/1404 AH: 7, 232). Here, *Yusāqūn* carries a negative semantic connotation.

"And We shall drive the criminals to Hell, thirsty." (Maryam: 86)

The verse presents two images of driving the sinners: first, forcibly taking them to Hell, like taking a criminal to court; and second, driving them while thirsty, like thirsty camels being led toward water (Amin, 1974 AD/1394 AH: 8, 148). The common feature in both images is speed and haste. *Nasūqu* carries a negative and derogatory semantic connotation, and the reason for their rejection is their commission of sin.

"And those who disbelieved will be driven to Hell in groups." (al-Zumar: 71)

The verse depicts a terrifying scene in which groups of disbelievers are forcibly and violently

driven toward Hell (Mughnīyah, 1965 AD/1385 AH: 6, 702). The word *Zumaran* (in groups) serves as a contextual indicator of their being driven collectively. The co-occurrence of *Sīqa* (were driven) with *Kafarū* (disbelieved) clarifies the reason for their expulsion and indicates a negative and derogatory semantic connotation.

"And those who were mindful of their Lord will be driven to Paradise in groups." (al-Zumar: 73)

Sīqa means "To cause to move" and is used both in reference to disbelievers and monotheists (Ṭabrisī, 1960 AD/1380 AH: 12, 612). The situational context describes the entrance of the righteous into Paradise, where the angels escort them toward Paradise with honor and respect. The expression *Salāmun ʿAlaykum* (Peace be upon you) indicates that *Sīqa* here carries a positive semantic connotation and denotes being driven with honor and dignity. The reason for this reception is divine justice and the response to the pure human disposition.

"To your Lord, on that Day, will be the driving." (al-Qīyāmah: 30)

The context of the verse indicates that *al-Masāq* means the driving of human beings toward God on the day of death or resurrection. The expression *Masāq* indicates that human beings have no choice in this return; rather, like an animal driven by another, they are inevitably led toward this destiny and have no means of escaping it (Ṭabāṭabāʾī, 2008 AD/1387 SH: 20, 181).

"And every soul will come with a driver and a witness." (Qāf: 21)

Sāʾiq means "Driver" or "One who drives," and the context of the verse indicates that these are of the angelic kind (ibid: 18, 523). The situational context points to the involuntary presence of human beings at the scene of the reckoning on the Day of Resurrection, and the word carries a neutral semantic connotation. The lexeme *Sūq* and its derivatives fundamentally signify driving or moving someone from behind by compulsion. In the Qur'an, the word has a general sense encompassing every form of literal and spiritual driving. Depending on the context and contextual indicators, it may carry positive, negative, derogatory, or neutral semantic connotations. The reasons underlying this driving include such factors as bringing life, providing sustenance, reluctance toward participating in jihad, punishment for wrongdoing, disbelief, reward, the inevitability of death, and the reckoning of deeds.

3-2 Lexemes Denoting Material Driving

In the Holy Qur'an, the lexemes *Ṭard* (expulsion), *Nafy* (banishment), *Izjāʾ* (driving), *Jalāʾ* (expulsion), *Nahr* (repulsion), *Daʿʿ* (driving away), *Daḥr* (repelling), *Rajm* (stoning), and *Istifzāz* (provoking) are examined. Based on the context and co-text of the verses, these lexemes are used in material senses within the exegetical domain, and each carries a particular semantic connotation.

3-2-1 Ṭard

Ṭard means driving someone away or expelling them with contempt, humiliation, and disregard (Qarashi, 2016 AD/1396 SH: 4, 207; Qarib, 1986 AD/1366 SH: 1, 683*). Rāghib Iṣfahānī* defines it as removing and casting something away because of its being regarded as insignificant (1974 AD/1394 AQH: 481). This lexeme and its derivatives occur five times in the Qur'an.

"And do not drive away those who call upon their Lord morning and evening, seeking His pleasure … for then you would be among the wrongdoers." (al-Anʿām: 52)

According to the reported occasion of revelation, a group of wealthy disbelievers, upon seeing poor individuals such as *ʿAmmār, Bilāl, Khabbāb*, and others gathered around the Prophet, asked him to drive these people away so that they themselves could gather around him (Qaraati, 2009 AD/1388 SH: 2, 466). The prohibitive verb *Lā Taṭrud* (do not drive away), together with the repetition of *Fa Ṭaṭrudahum* (then you would drive them away), emphasizes the strong prohibition against expelling believers and explicitly states that if the Prophet were to do so, he would be counted among the wrongdoers. The expression *Yurīdūna Wajhah* (seeking His pleasure) further clarifies the reason for this prohibition, since they had gathered around the Prophet solely for the sake of God's pleasure.

"And I am not one to drive away those who have believed … And, O my people, who would protect me from God if I were to drive them away? Will you not then take heed?" (Hūd: 29-30).

Ṭard means driving someone away out of disregard or indifference (Kubaysī, 2016 AD/1438 AH: 4, 416). The polytheists and powerful figures of Noah's time asked him to drive away the disadvantaged and lower social classes from his presence. This demand stemmed from their sense of superiority and their refusal to accept equality with the masses (Ṭabrisī, 1960 AD/1380 AH: 6, 397). The construction "*Mā Anā bi Ṭāridi*" (I am not one to drive away) together with the reproachful interrogative "*Afalā Tadhakkarūn*" (will you not then take heed?) demonstrates that expelling believers is incompatible with the divine practice and mission of the prophets.

"And I am not one to drive away the believers." (al-Shuʿarāʾ: 114)

According to this verse, expelling believers and those who call people toward God is prohibited in every form, because such an act obstructs the path of guidance toward the Almighty, particularly when committed by a prophet whose mission is to summon souls to the Divine Presence (Muṣṭafawī, 1982 AD/1360 SH: 7, 76). The nominal negative construction "*Mā Anā bi Ṭāridi*" indicates the permanent and fundamental rejection of expulsion, while the definite form *al-Muʾminīn* (the believers) refers to a specific group of people of faith whose expulsion would conflict with the principle of divine guidance.

Ṭard, together with its derivatives, means driving someone away out of disregard and humiliation. In the Qur'an, according to the linguistic context, it generally refers to the social exclusion of poor believers by wealthy disbelievers. The Qur'an attributes such conduct to selfishness and a sense of superiority and, in contrast, presents faith as the true criterion of human distinction. This lexeme carries a negative semantic connotation.

3-2-2 Nafy

The expression "*Nafāhu ʿan Baladihi*" means that he was expelled from his homeland and compelled to reside in another land (ʿUmar, 2008 AD/1429 AH: 3, 2262). "*Nafaytuhu min al-Makān*" means "I exiled him from his place," while "*Nufiya Fulānun min al-Balad*" means that a person was ordered to leave, depart, or be exiled from the land (Zamakhsharī, 1994 AD/1415 AH: 2, 296). "*Yunfaw*," derived from "*Nafy*," means removing, driving away, and the opposite of remaining or staying in place; it denotes the complete elimination of a person's presence from their living environment. This lexeme occurs once in the Qur'an.

"The recompense of those who wage war against God and His Messenger and strive to spread corruption in the land is that they be killed, crucified, or that their hands and feet be

cut off on opposite sides, or that they be exiled from the land." (al-Māʾidah: 33)

"Exegetes have mentioned several interpretations of *Yunfaw*, including the forced removal of a person from Islamic territory until they repent and return, transfer from one territory to another, and imprisonment (Ṭūsī, 1969 AD/1389 AH: 3, 506; Mughnīyah, 1965 AD/1385 AH: 3, 86).

Nafy is originally said to mean execution and annihilation (Ṭabrisī, 1960 AD/1380 AH: 7, 17). In the Qur'an, however, it is used in the sense of driving an individual out of society or exiling them for exclusion. Its co-occurrence with punishments such as *Yuqattalū* (they are killed), *Yuṣallabū* (they are crucified), and *Tuqaṭṭaʿa* (they are cut off) indicates that it constitutes part of a severe penal system for offenses such as waging war against God and His Messenger and spreading corruption in the land. By contrast, *Ṭard* primarily denotes social exclusion arising from disregard and arrogance. Although both lexemes carry negative semantic connotations, they differ in their degree of severity and semantic scope.

3-2-3 Izjāʾ

Zajā means driving or setting something into motion gently, gradually, and smoothly. The expression "*Wal Rīḥu Tuzjī al-Saḥāba*" means "The wind gently moves the clouds." (Ibn Fāris, 1983 AD/1404 AH: 3, 48) *al-Tazjīyah* means pushing or driving something to set it in motion and cause it to follow a course, such as moving camels forward or driving clouds by means of the wind (Rāghib Iṣfahānī, 1974 AD/1394 AH: 335). This lexeme occurs three times in the Qur'an, in two of which it denotes driving or propelling.

"Your Lord is the One who drives the ships for you upon the sea." (al-Isrāʾ: 66) *Yuzjī* means setting ships in motion upon the sea by means of wind or similar forces, as well as making the water flow smoothly (Ṭabrisī, 1958 AD/1378 AH: 8, 192), in such a manner that human beings can make use of the sea for travel, commerce, and benefiting from divine blessings.

"Have you not seen that God drives the clouds…" (al-Nūr: 43)

Yuzjī means driving gently and gradually, a form of movement intended to bring scattered entities into an orderly arrangement. This expression appropriately applies to clouds, each fragment of which rises from different parts of the seas; the power of the Lord then drives them toward one another, joins them together, and causes them to accumulate and become dense (Makarem, 2006 AD/1385 SH: 14, 537). The use of the imperfect verb also indicates the continuity and ongoing nature of divine governance.

Yuzjī thus means gently and gradually driving something in a direction that serves ordering and the provision of benefit. By contrast, *Ṭard* and *Nafy* denote the separation and elimination of persons or things. This lexeme carries a positive semantic connotation.

3-2-4 Jalāʾ

Jalāʾ means driving away, becoming manifest, and making something visible or apparent (Ibn Fāris, 1983 AD/1404 AH: 1, 468). *Jalāʾ* also denotes forced migration and the collective expulsion of people from a particular place or city; this sense is related to the notion of "Becoming Manifest," since a person, by leaving the city, emerges from concealment and becomes exposed or visible (Qarashi, 2016 AD/1396 SH: 2, 46). This lexeme occurs five times in the Qur'an: "In one instance it denotes expulsion, while in the other four instances (al-Shams: 3; al-Layl: 2; al-Aʿrāf: 143 and 187) it means becoming manifest or appearing."

"And had God not decreed exile for them, He would certainly have punished them in this world." (al-Ḥashr: 3)

The expression "*Kataba Allāhu*" (God decreed) indicates the certainty and definitiveness of the divine judgment. The definite form *al-Jalāʾ* refers to the forced departure from one's homeland and the exile of the *Banū Naḍīr* Jews from Medina following their betrayal and violation of the covenant. Its distinction from *Ikhrāj* (expulsion) lies in the fact that *Jalāʾ* denotes collective departure together with one's family and possessions. In contrast, *Ikhrāj* may be individual or collective and does not necessarily entail departure with all one's belongings and dependents (Ibn al-Jawzī, 2001 AD/1422 AH: 4, 255). In light of the conditional context of the verse, this lexeme carries a threatening semantic connotation.

3-2-5 Nahr

Nahr denotes flowing with force, intensity, and rapidity (Muṣṭafawī, 1981 AD/1360 SH: 12, 291). The expression "*Naharahu Yanharuhu Nahran*" means to drive someone away harshly, shout at him, repel him, and cause him to despair; it is also used of water flowing through a channel (Qarib, 1987 AD/1366 SH: 2, 625). Some lexicographers have defined it in terms of water flowing through the earth, driving someone away with force and harshness, shouting, and splitting the earth (ʿUmar, 2008 AD/1429 AH: 3, 2292; Rāghib Iṣfahānī, 1974 AD/1394 AH: 795). The word occurs 113 times in the Qur'an, of which two instances convey the meaning of driving away.

"And as for the petitioner, do not rebuke him." (al-Ḍuḥā: 10) *Tanhar* means to shout at the petitioner and drive him away harshly and violently (Ṭabrisī, 1960 AD/1380 AH: 15, 1133). Some have regarded it as cognate with *Nahr* in the sense of "River," since both convey the notions of forceful flow and driving away (Makarem, 2006 AD/1385 SH: 27, 126). The particle *Ammā* also reinforces the importance and emphasis of this prohibition and indicates the general applicability of the ruling.

"So do not even say "Uff" to them, nor rebuke them." (al-Israʾ: 23) *Uff* expresses annoyance and aversion, while *Nahr* means driving someone away by shouting, raising one's voice, and speaking harshly (Ṭabāṭabā'ī, 2008 AD/1387 SH: 13, 80). The juxtaposition of these two expressions in the verse indicates the severity of the prohibition against any form of verbal violence. It emphasizes the necessity of maintaining proper etiquette toward parents.

Originally, *Tanhar* denotes opening or splitting something; through semantic extension, it came to mean shouting at someone and driving them away harshly and violently. The term is used in situations where someone asks something of another person. Accordingly, in the Qur'an it carries a negative semantic charge and expresses an explicit prohibition against unkindness and verbal violence in human relationships. Unlike *Ṭard* and *Nafy*, which refer to physical and social exclusion, *Nahr* denotes driving someone away through speech.

3-2-6 Da‘‘an

Da‘‘an denotes movement, driving away, and agitation (Ibn Fāris, 1983 AD/1404 AH: 2, 257). *Rāghib Iṣfahānī* defines it as driving someone away violently; originally, the term was applied to someone who had slipped and fallen to the ground (1974 AD/1394 AH: 272). This word occurs three times in the Qur'an.

"That is the one who repels the orphan." (al-Māʿūn: 2) *Yadu‘‘* means to drive away the orphan through oppression and mistreatment (Zamakhsharī, 1969 AD/1389 AH: 4, 1010). Although the occasion of revelation concerns the condemnation of Quraysh polytheists such as

Abū Jahl, Abū Sufyān, and *Walīd ibn Mughirah*, who, when slaughtering a camel or sheep, would beat an orphan with a stick and drive him out of the house if he approached them seeking food or assistance, the verse has a general application. It encompasses every form of mistreatment and unkindness toward orphans.

"On the Day when they will be violently driven into the Fire of Hell." (al-Ṭūr: 13) *Da‘‘* means forcefully repelling and driving someone away with great violence (Ṭabrisī, 1960 AD/1380 AH: 16, 77). Some have interpreted it as forcibly driving and dragging people toward Hell (Amin, 1974 AD/1394 AH: 12, 374). The use of the emphatic verbal noun *Da‘‘an* underscores the intensity of the violence and divine wrath.

Da‘‘ is a doubled Form I trilateral verb that originally referred to a state in which a person slips and falls to the ground. In the Qur’an, it denotes violent and forceful expulsion. The term carries a derogatory semantic charge and is used both in the social sphere, particularly in the mistreatment of orphans, and in the context of eschatological punishment. The implication is that orphans or the inhabitants of Hell are driven away with such force that they appear to lose their balance and fall as a result. The basis of this exclusion is disregard for the rights of orphans and denial of the Resurrection.

3-2-7 Daḥr

Daḥr means to drive away and repel. *Azharī* defines it as removing one thing from another. It also denotes driving someone away violently with the intention of humiliating and degrading them (Ibn Manẓūr, 1943 AD/1363 AH: 4, 278).

Madḥūr, derived from the root *Daḥr*, means being driven away with harshness, aversion, humiliation, and disgrace (Muṣṭafawī, 1360, vol. 3, p. 196; Rāghib Iṣfahānī, 1974 AD/1394 AH: 265). This word and its derivatives occur four times in the Qur’an: once as the verbal noun *Duḥūr* and three times as the passive participle *Madḥūr*.

"As a rejection and theirs shall be a perpetual punishment." (al-Ṣāffāt: 9) In this context, *Duḥūr* functions as the verbal noun of an implied verb, "*Yadḥunūna Duḥūran*," and denotes being driven away in humiliation and disgrace. The term is used to describe the expulsion of the devils who attempted to eavesdrop on heavenly news and were driven away from the realm of heaven by meteors.

"Whoever desires the immediate life, We hasten for him therein whatever We will, for whomever We intend; then We appoint for him Hell, where he will enter, condemned and expelled." (al-Israʾ: 18) In this verse, the punishment of those who seek worldly life is presented in two dimensions: "Physical punishment through entry into the Fire of Hell, and spiritual punishment expressed through the two descriptions *Madhmūm* (condemned) and *Madḥūr* (expelled)." Here, *Madḥūr* means being deprived of divine mercy and grace, which constitutes a severe spiritual punishment (Makarem, 2006 AD/1385 SH: 12, 80).

"He said, Get out of it, condemned and expelled." (al-Aʿraf: 18) In this verse, Satan is commanded to be expelled from the domain of divine proximity. Here, the ruling of expulsion is accompanied by greater severity and humiliation, which may be attributed to his persistence in tempting human beings (Kabisi, 2016 AD/1438 AH: 6, 110).

"Then you will be cast into Hell, condemned and expelled." (al-Israʾ: 39) In this verse, the polytheists are threatened because of their association of partners with God. In this context, the description *Madḥūr* denotes their expulsion from the divine presence, proximity, and mercy, leaving them with a fate resembling that of Satan (Ṭayyib, 1995 AD/1374 SH: 8, 257).

In its basic sense, *Daḥr* denotes driving away and expulsion. In the Qur'an, it is used for the forceful and violent expulsion of Satan or obstinate human beings, with the purpose of humiliation. Such expulsion is presented as a consequence of behaviors such as eavesdropping on heavenly matters, worldly attachment, rebellion, and idolatry. The term carries a negative semantic charge and vividly portrays the intensity of divine wrath.

3-2-8 Rajm

Rajm originally means "Stoning" and subsequently came to be used metaphorically for insulting or reviling (Ibn Fāris, 1983 AD/1404 AH: 2, 493-494). It has also been used in such senses as killing, insulting, cursing, reproaching, shooting arrows, expelling, being excluded from divine blessings and the abodes of angels, and speaking based on conjecture (Ibn Manẓūr, 1943 AD/1363 AH: 12, 227; Rāghib Iṣfahānī, 1974 AD/1394 AH: 301; Damghani, 1995 AD/1416 AH: 1, 387).

This word and its derivatives occur fourteen times in the Qur'an, six of which convey the meaning of "Being driven away."

"And We protected it from every accursed devil." (al-Ḥijr: 17) *Ibn ʿAbbās* interprets *Rajīm* as "Cursed and Expelled," and understands the protection of the celestial realm to mean safeguarding it from the access and destructive influence of those things that would corrupt it (Ṭabrisī, 1960 AD/1380 AH: 7, 449). By contrast, Javadi Amoli regards the driving away of the devils by meteors as a literal reality rather than a metaphor or allegory (2018 AD/1398 SH: 44, 498).

"So leave it, for indeed you are accursed." (al-Ḥijr: 34)

Rajīm originally means "Stoned," but in this context it refers to one who has been expelled from divine mercy, since such a person is as though stones were being cast at him (Mughnīyah, 1965 AD/1385 AH: 4, 738). The expression is also repeated in Surah Sad (38:77), where the reason for Satan's expulsion is identified as his arrogance and rebellion.

In verses such as *al-Takwīr*: 25, *Āli ʿImrān*: 36, and *al-Naḥl*: 98, *Rajīm* is presented as a fixed attribute of Satan and as the basis for seeking refuge in God before reciting the Qur'an.

There is disagreement concerning the etymological origin of *Rajīm*. Some consider it an Arabic word derived from the root *Rajm*. Others, drawing on the research of Rückert and Nöldeke, regard it as an Ethiopic word meaning "Curse," "Damnation," or "Expulsion," which entered Arabic in conjunction with the word *Shayṭān*. It appears that because the precise Ethiopic meaning of the term was unknown, it was mistakenly associated with the Arabic root *Rajm* (stoning) (Jeffery, 2006 AD/1385 SH: 219). Moreover, exegetes disagree as to whether *Rajīm* refers to actual or spiritual expulsion. Nevertheless, most exegetes agree that, when used to describe Satan's status, the term refers to his actual expulsion from heaven and from the realm of the angels. The word is semantically related to *Daḥr* and, when juxtaposed with attributes such as disbelief, polytheism, and hypocrisy, carries a negative and derogatory semantic charge.

3-2-9 Istifzāz

Yastafizz derives from the root *Fazz*, meaning lightness, stimulation, incitement, and driving someone away from their position (Ibn Fāris, 1983 AD/1404 AH: 4, 439; ʿUmar, 2007 AD/1429 AH: 3, 1720). This word and its derivatives occur three times in Surah *al-Israʾ*, two of which convey the meaning of driving away; however, its intensity varies according to the different contexts.

"And they were about to provoke you to drive you out of the land." (al-Israʾ: 76) This verse refers to the efforts of the polytheists to compel the Prophet to leave his homeland. Here, *Istifzāz* means subtly and easily inciting or urging someone to move, while the definite article"al" in "*al-Arḍ*" is "*lil ʿAhd*" and refers to the land of Mecca (Ṭabāṭabā'ī, 2008 AD/1387 SH: 13, 239). *Ibn ʿAbbās*, however, considers it to refer to Medina (Tabrisī, 1380, vol. 14, p. 188). The use of the verb "*Kādū*" (they were about to) indicates that the act of expulsion remained merely at the level of intention and was not actually carried out; because God intended that they remain so that some among them and their descendants might come to believe.

"So he intended to drive them out of the land, but We drowned him and all those with him." (al-Israʾ: 103) This verse briefly recounts the story of Moses and Pharaoh while emphasizing the magnitude of the event. *Istifzāz* here means driving someone out by force and violence and in this context refers to annihilation and complete eradication (Qaraʾati, 2009 AD/1388 SH: 1, 586). The context indicates that Pharaoh's oppressive will to violently expel Moses and the Children of Israel from the land of Egypt was confronted by the overwhelming divine will. Pharaoh's decision arose from his inability to confront the truth of Moses' claim.

Yastafizz originally denotes intense provocation. In the Qur'an, however, depending on the context, it may refer either to a subtle provocation of emotions that serves as a prelude to expulsion or to forceful expulsion from a land. The cause of this expulsion is hostility and opposition toward the Prophet Muhammad and Moses. The term is semantically related to *Ikhrāj* (expulsion) and carries a negative semantic charge.

3-3 Words Denoting Spiritual Expulsion

In the Qur'an, terms such as "*Ḥashr, Jhasʾ, Laʿn, Qatl, Buʿd*, and *Suḥq*" are used in the sense of spiritual expulsion and within the domain of esoteric interpretation. These terms are examined in this section.

3-3-1 Ḥashr

Ḥashr means to raise, drive, and gather (Muṣṭafawī, 1940 AD/1360 AH: 2, 262). *Rāghib Iṣfahānī* defines it as raising a group of people from their original place and inciting and forcibly driving them toward a battlefield or elsewhere. He explicitly states that the term can be used for human beings as well as for other entities (1974 AD/1394 AH: 192). In Islamic legal terminology, *Ḥashr* refers to bringing the dead out of their graves and driving them toward the scene of reckoning and punishment (ʿAskari, 1991 AD/1412 AH: 1, 189). This word and its derivatives occur thirty times in the Qur'an, six of which (al-Furqān: 34, al-Ḥashr: 2, Ṭāhā: 102, al-Ṣāffāt: 22, al-Isrāʾ: 97, and Fuṣṣilat: 19) convey the meaning of driving away. Two examples are discussed below.

"Those who will be gathered on their faces toward Hell." (al-Furqān: 34)

In this verse, the disbelievers, those who reject the divine signs, and those who deny the Resurrection are driven toward Hell in humiliation and disgrace, shackled in chains (Ṭabāṭabā'ī, 2008 AD/1387 SH: 15, 296; Zuhaylī, 1990 AD/1411 AH: 19, 60). The expression "ʿAlā Wujūhihim" (on their faces) is an eloquent metaphor for the utmost humiliation, degradation, and disgrace to which they are subjected.

"And We shall gather the criminals on that Day, blue-eyed." (Ṭāhā: 102)

Ḥashr is an allusion to the humiliation and grievous condition of sinners on the Day of

Resurrection, when, following the reckoning, they are driven toward Hell in an abhorrent appearance and state (Mughnīyah, 1965 AD/1385 AH: 5, 243; Taflisi, 1992 AD/1371 SH: 77).

In its original sense, *Ḥashr* denotes gathering accompanied by driving and may be used for both human beings and other entities. An examination of the contextual indicators in the verses above shows that the term does not merely refer to physical expulsion; rather, it denotes the existential and eschatological exclusion of human beings from the sphere of divine mercy in a state of humiliation. The cause of this expulsion is the denial of the Resurrection and rejection of divine truths. *Jalāʾ* and *Ḥashr* are semantically related insofar as both denote forceful and collective expulsion; the difference is that *Jalāʾ* emphasizes the worldly dimension, whereas *Ḥashr* emphasizes the eschatological dimension.

3-3-2 *Khasaʾ*

Khasaʾ denotes driving away and repelling. The expression "*Khasaʾtu al-Kalb*" means "I drove the dog away, and it moved away"; this expression is used when a dog is commanded "*Ikhsaʾ*." (Go away!) Likewise, "*Khasaʾa al-Baṣar*" means that the eye became weak and incapable of seeing (Ibn Fāris, 1983 AD/1404 AH: 2, 182; ʿUmar, 2008 AD/1429 AH: 1, 641; Rāghib Iṣfahānī, 1974 AD/1394 AH: 239). This word and its derivatives occur four times in the Qur'an, one of which conveys the meaning of expulsion.

"He will say, "Begone therein, and do not speak to Me." (al-Muʾminun: 108) The verse addresses the disbelievers who, after requesting to be released from the Fire and returned to worldly life, are categorically expelled from the sphere of divine mercy. The expression employs a metaphorical allusion, referring to the harsh rebuke and repulsion of the inhabitants of Hell and the termination of their speech (Ṭabāṭabā'ī, 1967 AD/1387 AH: 15, 102).

Khasaʾ originally referred to driving away a dog and was subsequently generalized in meaning. The context of the verse indicates that the imperative "*Ikhsaʾū*," in conjunction with "*Lā Tukallimūn,*" (do not speak to Me) denotes the utmost humiliating expulsion of human beings from divine mercy because of their persistence in disbelief. The term carries a negative and derogatory semantic charge and conveys the intensity of divine anger and abhorrence.

3-3-3 Laʿn

Laʿn means to drive away or banish someone from goodness. When attributed to God, it denotes expulsion and exclusion, whereas when attributed to people, it means cursing or reviling. Its plural forms are "*Liʿān* and *Laʿanāt*." (Ibn Manẓūr, 1943 AD/1363 AH: 13, 387; Ibn Fāris, 1983 AD/1404 AH: 5, 252-253)

Rāghib Iṣfahānī defines it as driving away and distancing someone out of anger and wrath, which manifests in this world as deprivation of God's vast mercy and in the Hereafter as punishment (1974 AD/1394 AH: 709). This word and its derivatives occur 41 times in the Qur'an, 33 of which denote expulsion or exclusion. Among them are the following:

"And they were followed in this [world] by a curse and on the Day of Resurrection. And evil is the gift given." (Hūd: 99) This verse concerns Pharaoh and his followers, who incurred divine condemnation because of their transgression and rebellion. *Laʿn* here means deprivation of every form of goodness and the divine will of evil for them, including their destruction in this world and painful punishment in the Hereafter (Ṭabāṭabāʾī, 1967 AD/1387 AH: 10, 574; Ṭabrisī, 1958 AD/1378 AH: 6, 540).

"Rather, Allah has cursed them for their disbelief, so little do they believe." (al-Baqarah: 88) *Laʿn* here denotes the expulsion of the Jews from divine mercy on account of their disbelief and obstinacy. Divine condemnation is one of God's acts and does not mean that God curses them through particular words; rather, being distanced from divine mercy itself constitutes *Laʿn* (Javadi Amoli, 2018 AD/1398 SH: 5, 461).

"Those are the ones whom Allah has cursed; and whoever Allah curses, never will you find for him a helper." (al-Nisāʾ: 52) *Laʿn* signifies the culmination of divine wrath and the deprivation of all assistance from God and His creation. *Ṭabrisī* regards it as expressing the complete humiliation and helplessness of the sinner, whom no one can assist either in this world or in the Hereafter (1960 AD/1380 AH: 3, 137). *Mughnīyah*, however, interprets it as referring to the Jews who, because of their fanaticism and hostility toward Muslims, supported the idols (1965 AD/1385 AH: 2, 550). Its occurrence within a conditional context intensifies its threatening semantic force.

In its original sense, *Laʿn* denotes distancing or expulsion accompanied by anger and wrath. In the Qur'an, it signifies deprivation of divine mercy and carries a negative and threatening semantic charge. Divine *Laʿn* is an attribute of God's action and generally follows sins such as disbelief, injustice, and denial of God's signs. Some lexicographers have stated that *Laʿn* means punishment in the Hereafter and deprivation of divine success in this world; in fact, these are instances or manifestations of the concept rather than independent meanings. Divine *Laʿn*, as well as the curse of those who invoke it, are enduring, and the accursed person remains subject to divine wrath. Thus, unlike *Sabb* (insult), which has a linguistic and discourteous dimension, *Laʿn* in the Qur'an conveys, in an elevated literary manner, the intensity of divine wrath and the grave consequences of human actions.

3-3-4 Qatl

Qatl originally means the removal of the soul from the body, as in death. However, when considered in terms of the agent who directly performs the act, it is called *Qatl*, whereas when considered in terms of the cessation of life itself, it is referred to as *Mawt* (death) (Rāghib Iṣfahānī, 1974 AD/1394 AH: 622). Damaghani identifies several meanings for the word, including "Killing, fighting, cursing, punishment, knowledge concerning killing, burying alive, retaliation, and slaughtering." (1995 AD/1416 AH: 370-371) The word and its derivatives occur 170 times in the Qur'an as nouns, verbs, and verbal nouns; in six instances, they convey the meaning of expulsion or exclusion.

"May the conjecturers be destroyed!" (al-Dhārīyāt: 10) *Qutila* is a curse directed against liars and serves as an implicit expression of their exclusion from and deprivation of salvation (Ṭabāṭabāʾī, 1958 AD/1378 AH: 18, 551).

"Destroyed were the companions of the trench." (al-Burūj: 4) *Qutila* is an implicit expression of God's intense curse and wrath, resulting in deprivation of divine mercy and goodness (Ḥaqqī Brūsawī, 1990 AD/1411 AH: 10, 386).

This condemnation stems from the violation of human rights.

"May man be destroyed! How ungrateful he is!" (ʿAbasa: 17) *Qutila* is an implicit expression of intense divine wrath toward ungrateful disbelievers and denotes their spiritual and moral destruction (Makarem, 2006 AD/1385 SH: 26, 146; Ḥaqqī Brūsawī, 1990 AD/1411 AH: 10, 334).

"May he be destroyed! How [terribly] he has estimated [the truth]! Then, may he be

destroyed! How [terribly] he has estimated!" (al-Muddaththir: 19-20) This verse expresses severe condemnation and rejection of *Walīd ibn Mughayrah* because of his hostility toward the Qur'an.

"May Allah destroy them!" (al-Tawbah: 30) *Ibn ʿAbbās* interprets *Qātala* as an implicit expression of divine condemnation, meaning that God has distanced them from His mercy (Ṭabrisī, 1960 AD/1380 AH: 11, 71). The cause of this exclusion is their attribution of falsehood to God. The use of "*Muqātalah*" rather than "*Qatl*" indicates greater intensity and severity.

Qutila is the passive past tense of the verb *Qatala*, whose root originally denotes the removal of the soul from the body and destruction. According to *Ibn Anbārī*, whoever is subjected to divine condemnation is like someone who has been killed and destroyed (ibid.). In the Qur'an, therefore, this term refers to the existential and spiritual downfall of human beings rather than physical death. In this sense, a form of semantic equivalence exists between *Qutila* and *Laʿn*, as *Ibn ʿAbbās* states that wherever *Qutila* occurs in the Qur'an, the intended meaning is *Malʿūn* (accursed). The word frequently co-occurs with qualities such as lying and disbelief and, with its negative semantic charge, depicts the dire consequences of such actions.

3.3.5. Buʿd

al-Baʿad and *al-Buʿd* mean distance and stand in opposition to proximity; they have no specific limit. Although the term is used primarily in relation to perceptible things, it is also applied to spiritual and intelligible concepts and may denote death, destruction, and deprivation of divine mercy (Rāghib Iṣfahānī, 1974 AD/1394 AH: 90-91; Ibn Fāris, 1983 AD/1404 AH: 1, 268). The word occurs seven times in the Qur'an, six of which convey the meaning of expulsion or exclusion. "So away with the wrongdoing people! And so, away with the people who do not believe!" (al-Muʾminūn: 41-44) These verses refer to the fate of the polytheistic and unbelieving people who, after the descent of divine punishment, were excluded from God's mercy (Ṭabrisī, 1960 AD/1380 AH: 17, 52-53). Likewise, in *Hūd*: 44, the word *Buʿdan* denotes being distanced from Paradise, while in verses 60, 68, and 95 of the same surah, it is used to indicate the distancing of the peoples of *ʿĀd*, *Thamūd*, and Midian from divine mercy (Ṭabāṭabāʾī, 1958 AD/1378 AH: 10, 347, 454, 474, and 562).

"*Buʿd*" and its derivatives originally denote distance or remoteness. Morphologically, *Baʿuda* in the pattern "*Karuma-Yakrumu*" indicates remoteness, whereas in the pattern "*ʿAlima-Yaʿlamu*" it conveys the meaning of destruction or ruin. Since being distanced from divine mercy is concomitant with destruction, the word is also used in the Qur'an to denote destruction resulting from injustice and disbelief. Thus, the term carries a negative semantic charge and symbolizes the tragic fate of wrongdoers.

3.3.6. Suḥq

Suḥq originally means removing something from its natural state or course. It also denotes extreme distance, particularly spiritual or metaphysical distance (Muṣṭafawī, 1981 AD/1360 AH: 5, 71-72). *Ibn Fāris* states that *Suḥq* means distance as well as the wearing away and deterioration of something until it reaches the point of decay (1983 AD/1404 AH: 3, 139). The word occurs twice in the Qur'an, once with the meaning of expulsion or being driven away. So, may the companions of the Blazing Fire be far removed [from mercy]! (al-Mulk: 11) *Suḥqan* is an accusative verbal noun, understood as the object of an omitted verb such as "*Asḥaqahumu Allāhu*

Suḥqan" (May God utterly drives them away). It indicates the intensity of the curse, rejection, and condemnation of the inhabitants of Hell. Since divine condemnation invariably manifests itself in reality, this expression indicates that these disbelievers are completely distanced from God's mercy (Makarem, 2006 AD/1385 SH: 24, 329).

Suḥq originally means grinding or reducing something to a fine state and is also used to describe a worn-out garment. In the Qur'an, the term denotes the complete exclusion of disbelievers from divine mercy on account of their grave sins and, with its negative semantic charge, depicts the severity of their punishment in the Hereafter.

Conclusion

- The findings of the study demonstrate that the words belonging to the semantic field of "*Sūq*" in the Qur'an, despite sharing the basic notion of "Driving," exhibit systematic semantic distinctions in terms of context, semantic function, denotation, and connotative meaning. These terms form a coherent network encompassing both material meanings with literal denotation and spiritual meanings with figurative denotation. Based on the analysis of the data, these words can be organized into three semantic domains:

1. Literal and figurative denotation: *Sūq* constitutes the central node of this semantic network and is the only term used for material driving, such as driving clouds and water, and for spiritual driving, such as directing human beings toward Paradise or Hell.

2. Literal denotation: This domain comprises terms used in the sense of material driving:

- Ṭard: Social exclusion accompanied by humiliation and disregard.

- Nafy: Judicial and penal exile of offenders from society.

- Izjāʾ: Gently and gradually propelling something along a course determined by divine providence.

- Jalāʾ: Forced and collective departure from one's homeland.

- Nahr and Daʿʿ: forceful and violent driving away, whether through speech or physical action.

- Daḥr and Rajm: Physical expulsion accompanied by force and violence.

- Istifzāz: subtle provocation and forceful expulsion.

3. Figurative denotation: Terms such as *Ḥashr, Khasaʾ, Laʿn, Qat, Buʿd*, and *Suḥq* denote spiritual exclusion, spiritual downfall, and eternal deprivation of divine mercy.

- An examination of the contexts and textual indicators of the Qur'anic verses demonstrates that these terms carry positive, negative, neutral, humiliating, and threatening semantic connotations. The highest frequency of occurrence pertains to material meanings, while disbelief and ingratitude constitute the most significant causes of human exclusion from divine mercy. Furthermore, relationships such as near-synonymy and lexical collocation among these terms play a fundamental role in elucidating layers of meaning and distinguishing their respective semantic functions.

- Overall, the literal denotations of these terms, which can be identified through the linguistic and situational contexts of the verses, fall within the domain of exegesis. By contrast, their figurative denotations, whose interpretation requires attention to extra-textual indicators and extra-linguistic evidence, belong to the domain of interpretation.

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بررسی معانی واژگان حوزه معنایی سوق و دلالات آن در قرآن کریم

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چکیده

معناشناسی از مهم‌ترین ابزارهای علمی در کشف و تبیین لایه‌های پنهان معنا، به‌ویژه در متون وحیانی به‌شمار می‌آید. این دانش با ارائه چارچوبی نظام‌مند، امکان تحلیل متن و بررسی روابط معنایی میان واژگان را فراهم می‌سازد. پژوهش حاضر با روش توصیفی-تحلیلی و مبتنی بر رویکرد معناشناسی به بررسی معانی واژگان حوزه معنایی سوق و دلالات آن در قرآن کریم می‌پردازد. هدف پژوهش، شناسایی دلالت‌های حقیقی و مجازی و نیز بار معنایی این واژگان است که نقشی کلیدی در فهم معنای هر واژه ایفا می‌کنند. یافته‌ها نشان می‌دهد که این واژگان با توجه به سیاق و قرائن در سه گروه قرار می‌گیرند: نخست واژه سوق که هم در معنای مادی (با دلالت حقیقی) و هم در معنای معنوی (با دلالت مجازی) به‌کار رفته است؛ دوم واژگانی چون طَرد، نَفی، إزجاء، جَلاء، نَهر، دَعّ، دَحر، رَجم و إستِفزاز که دارای معانی مادی (با دلالت حقیقی) می‌باشند؛ و سوم واژگانی نظیر حَشر، خَسأ، لَعن، قَتل، بُعد و سُحق که در معانی معنوی (با دلالت مجازی) استعمال شده‌اند. افزون بر این، بیشترین بسامد به معنای مادی اختصاص دارد و کفر و ناسپاسی به‌عنوان مهم‌ترین علل طرد انسان از رحمت الهی شناخته شده‌اند. همچنین، این واژگان از بار معنایی متنوعی چون مثبت، منفی، خنثی، تحقیرآمیز، تهدیدآمیز برخوردارند.

واژه‌های کلیدی

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