



The Linguistic Origin of Quranic Terms and Their Explanatory Impact in the Interpretation of Al-Jami' li Ahkam al-Qur'an by Imam Al-Qurtubi: Surah Al-Baqarah as a Model.

Asmaa Ibrahim Mohammed Saleem

College of Education for Human Sciences Quran Sciences and Islamic education, Kirkuk University, interpretation
Email: asmaibrahim@uokirkuk.edu.iq

Abstract: *Enriching the library with an independent, applied study on the Quranic term's etymology, usage in the Quran, and the pursuit of its rhetorical secrets. Tracing the linguistic origin of a Quranic term will enable us to appreciate the beauty of Quranic expression in the profound selection of words that precisely convey the intended meaning, achieving the highest levels of eloquence and rhetoric. The Quranic term is one of the modes of contemplation in the Noble Book of Allah, and its meaning is regarded as one of the most important aspects of comprehending the Holy Quran. Imam Al-Qurtubi is unquestionably a distinguished scholar among Arab linguists and interpreters, as evidenced by the wealth of information he left behind in his book. Due to its significance and incorporation of the opinions and ideas of previous scholars, this book is regarded as one of the most important works in the field of Quranic sciences and interpretation. Quranic usage, and rhetorical influence in Surah Al-Baqarah by Imam Al-Qurtubi in his book 'Al-Jami' li Ahkam al-Qur'an.' However, there are similar studies that indirectly address this problem, such as: 'The Aesthetics of the Quranic Term in Books of Inimitability (I'jaz) and Interpretation' by Ahmed Yasuf was a Master's thesis supervised by Dr. Nouraldin at Aleppo University in 1991. The Master's thesis 'The Significance of the Quranic Term' by Abdulrahman Hassan Al-Haj Ibrahim was completed at Al-Imam Al-Ouzai University in Beirut.*

Key words: *Linguistic, Quranic sciences, Quran*

Introduction.

The miraculous nature of the Quran incorporates numerous aspects and phenomena, such as its eloquence, fluency, rhetoric, and the strength of its context, which exceeded the abilities of both Arabs and non-Arabs. Due to its eloquence of expression and precision of meaning, the Quranic term has achieved a prestigious status. The meticulous choice of words and their connotations and meanings distinguishes the Quranic language. The Quranic term is analogous to a building's cornerstone; a structure cannot exist without its pillars. Therefore, comprehension of Quranic terminology is one of the foundational pillars of interpretation. As a result, many interpreters have devoted their time and energy to researching the meanings of Quranic terms and studying them in service to the Holy Quran. Among them is the esteemed Imam Al-Qurtubi, may Allah be delighted

with him, who meticulously researched numerous Quranic terms, elucidating their origins in the Arabic language and the new meanings attributed to them when they were revealed in the Quran.

The research's methodology:

1. I used the inductive approach in my study, going over the verses where Imam Al-Qurtubi addressed the derivation of Quranic terminology verse-by-verse. I ascribed these names to the individual verses from Surah Al-Baqarah that were mentioned in orderly succession.
2. I documented the opinions using language dictionaries, books on strange Quranic terms, and a variety of tafsir (interpretation) literature.

The Preface: Linguistically and Technically, The Concept of the Quranic Term.

The word "(Al-Mufradah) is described in terms of language in the "(Mukhayyis al-Lughah) lexicon as follows: "The letters (Faa), (Raa), and (Daal) constitute a valid root that signifies unity⁽¹⁾. From that root comes the term "(Al-Fard), which means "odd" or "singular."⁽²⁾

Technically speaking, the term (Al-Mufradah) refers to a phonetic group that has significance. This group is a linguistic unit that serves as a component of the entire in a sentence, creating the fundamental building block of the structure. The Quran makes it clear that these terms have a new meaning that has been ascribed by the subject matter, adding to the neutrality of the language. Neither can replace the other.⁽³⁾

Chapter One: A Synopsis of Imam Al-Qurtubi's Life

The First Topic: Imam Al-Qurtubi's Biography.

First and foremost: his full name, nickname, and title are "Muhammad ibn Ahmad ibn Abi Bakr ibn Farah - with a silent 'Raa' and a silent 'Haa' - Al-Ansari Al-Khazraji Al-Maliki, known as Abu Abdullah Al-Qurtubi."⁽⁴⁾

Second: in historical references that have translated his life, his birth date has not been given.⁽⁵⁾

Third: according to Al-Dhahabi, "he is an Imam, proficient in knowledge, well-versed in various disciplines, and authored beneficial works that attest to his leadership, extensive knowledge, and abundant virtues."⁽⁶⁾

According to Ibn Farhun Al-Yamari, "he was among Allah's righteous servants and knowledgeable scholars, pious and ascetic, devoted to matters of the Hereafter, and his time was filled with worship and writing"⁷.

Fourth: His Teachers:

"Abdullah ibn Sulaiman ibn Dawud ibn Abdul Rahman ibn Sulaiman ibn Umar ibn Hawtallah, also known as Abu Muhammad al-Ansari al-Harathi al-Andalusi al-Undi al-Hafiz, was born in the city of Al-Andalus in the year 1440. 612 AH died."⁸

¹"Mujam Maqayis al-Lughah. Author: Abu al-Husayn Ahmad ibn Fares ibn Zakariya. Edited by: Abdul Salam Muhammad Haroun. Publisher: Dar al-Fikr. Date: 1399 AH - 1979 CE. Volume: 4. Page: 500. Chapter: (Fard)."

²Refer to: Al-Mu'jam al-Wasit. Compiled by: Arabic Language Institute in Cairo (Ibrahim Mustafa / Ahmed Al-Zayat / Hamed Abdel Qader / Mohamed Al-Najjar). Publisher: Dar al-Da'wah. Volume: 2. Page: 680. Chapter: (Al-Fa)."

³Refer to: Jamaliyat al-Mufradah al-Qur'aniyyah. Author: Ahmed Yasuf. Publisher: Dar al-Maktabi - Damascus. Edition: 2nd, 1419 AH - 1999 CE. Page: 20."

⁴Tabaqat al-Mufassirin li al-Dawoodi. Author: Muhammad ibn Ali ibn Ahmad, Shams al-Din al-Dawoodi al-Maliki (d. 945 AH). Publisher: Dar al-Kutub al-Ilmiyyah - Beirut. Supervised by a committee of scholars. Volume: 2. Page: 69."

⁵Refer to: Al-Qurtubi wa Manhaju fi al-Tafsir. Author: Dr. Al-Qasabi Mahmoud Zalt. Publisher: Arab Center for Culture and Sciences. Beirut, Lebanon. Page: 6."

⁶"Al-Suyuti's Tabaqat al-Mufassirin. Compiled by Imam Al-Hafiz Sheikh Jalal al-Din Abdul Rahman ibn Abi Bakr al-Suyuti (849 - 911 AH). Reviewed and edited with annotations by a committee of scholars under the supervision of the publisher Dar al-Kutub al-Ilmiyyah, Beirut, Lebanon. Page: 78."

⁷"Al-Dibaj al-Madhhab fi Ma'rifat A'yan 'Ulama' al-Madhhab. Author: Ibrahim ibn Ali ibn Muhammad, Ibn Farhun, Burhan al-Din al-Ya'muri (d. 799 AH). Edited by Dr. Muhammad Al-Ahmadi Abu al-Nour. Publisher: Dar al-Turath, Cairo. Volume: 2. Page: 308."

1. "Ibn Abi Hujjah (643 AH): Ahmad ibn Muhammad al-Qaisi, also known as Abu Ja'far ibn Abi Hujjah, was a noble Cordobian scholar. He excelled at Quranic recitation and Arabic teaching. Later, he relocated to Seville. The Romans kidnapped him at sea, and he was tortured before dying as a result in the year Maburqa."⁹

2. "He heard from Sheikh Abu al-Abbas Ahmad ibn Umar al-Qurtubi, author of 'Al-Mufhim fi Sharh Sahih Muslim,' some of this commentary, and he narrated from Abu Ali, al-Hasan ibn Muhammad ibn Muhammad al-Bakri, and others."

Fifth: his works. - Imam al-Qurtubi wrote numerous publications, notably "Al-Jami' li Ahkam al-Qur'an": a 15-volume compilation of legal rulings derived from the Qur'an. "Al-Mubin": A book that clarifies Hadiths from the Qur'an. "Ayi al-Furqan": A 15-volume book that explores the Qur'an and its relationship to the Sunnah."Kitab al-Asna fi Sharh Asma' Allah al-Husna": A two-volume commentary on Allah's lovely names."Kitab Qam' al-Hirss bi al-Zuhd wa al-Qana'ah": A book that encourages contentment and discourages excessive begging and intercession."Kitab al-Tadhkirah bi Ahwal al-Mawta wal-Akhirah": A book that acts as a reminder of the deceased's and the Hereafter's states. These are just a few of the many books written by Imam al-Qurtubi, a renowned Islamic thinker.¹⁰

Sixth: in the year 671 AH, he died in the town of Bani Khassib in Upper Egypt.¹¹

Chapter Two: The Rhetorical Importance of Terms in Surah Al-Baqarah.

The First Topic: Semantic Specification and Generalization.

First: linguistic and terminological semantic specification.

Linguistically: semantic specification is the process of naming or assigning something expressly, expressing its special significance or exclusive application. ⁽¹²⁾When something is "khas" (designated), it is given special attention or favor over others, stressing its distinguishing attributes or qualities.⁽¹³⁾

Semantic Specification (Terminologically): The process of shifting a term's meaning from its broad sense to a more precise or restricted sense. ¹⁴This entails restricting the scope of the term's application to refer to specific occurrences or cases.⁽¹⁵⁾

"Some words had general meanings when they were first used by Arabs, but their connotations changed after the revelation of the Holy Quran." As a result, many words and concepts acquired meanings other than those supplied by the Arabs. Among the words in Surah Al-Baqarah that were originally generic but eventually acquired specific meanings are:

⁸"Tarikh al-Islam wa Wafayat al-Mashahir wal-A'lam. Author: Shams al-Din Abu Abdullah Muhammad ibn Ahmad ibn Uthman ibn Qaymaz al-Dhahabi (d. 748 AH). Edited by Dr. Bashar Awad Maroof. Publisher: Dar al-Gharb al-Islami, 1st edition, 2003. Volume: 13. Page: 338."

⁹"Al-Dibaj al-Madhhab fi Ma'rifat A'yan 'Ulama' al-Madhhab. Volume: 2. Page: 308."

¹⁰"Mu'jam al-Mu'allifin. Author: Omar Reda Kahhala. Publisher: Maktabat al-Mathnah - Beirut, Dar Ihya' al-Turath al-Arabi - Beirut. Volume: 2. Pages: 239-240."

¹¹"Tabaqat al-Mufassirin li al-Suyuti. Page: 78."

¹²"Jamhara al-Lughah. Author: Abu Bakr Muhammad ibn al-Hasan ibn Duraid al-Azdi (d. 321 AH). Edited by: Ramzi Mounir Baalbaki. Publisher: Dar al-Ilm lil-Malayin - Beirut. First edition, 1987 CE. Volume: 1. Page: 105." Refer to: Mukhtasar al-Sahah. Author: Zain al-Din Abu Abdullah Muhammad ibn Abi Bakr ibn Abd al-Qadir al-Hanafi al-Razi (d. 666 AH). Edited by: Yusuf al-Shaykh Muhammad. Publisher: Al-Maktabah al-Asriyyah - Dar al-Numudhajiyyah, Beirut - Sidon. Fifth edition, 1420 AH / 1999 CE. Volume: 1. Page: 91."

¹³ "Mu'jam al-Lughah al-Arabiyyah al-Mu'asirah. Author: Dr. Ahmad Mukhtar Abdul Hamid Umar (d. 1424 AH) with the assistance of a team. Publisher: Alam al-Kutub, 1st edition, 1429 AH - 2008 CE. Volume: 1. Page: 650."

¹⁴ "Alam al-Dalalah. Author: Ahmed Mukhtar. Publisher: Alam al-Kutub. Page: 245."

¹⁵ "Ilm al-Lughah lil-Sa'ran. Page: 283." "Fi 'Ilm al-Dalalah. Author: Dr. Abdul Karim Muhammad Hassan Jabel. Publisher: Dar al-Ma'arif al-Jami'iyyah. Year: 1997. Page: 238."

1. "(An-Nusuk)" in the following verse: "Our Lord, make us both submissive to You and [raise] a community submissive to You from our descendants." Accept our repentance and show us our rites. You are, indeed, the Accepting of Repentance, the Merciful." (Surah Al-Baqarah, Quran)

According to Imam al-Qurtubi: "an-nusuk" is the plural of "nisakah," which refers to the sacrificial offerings that a servant makes to Allah (God). It is also possible to use the plural word "nusaa'ik" to refer to religious acts. It denotes "our acts of worship" or "our devotional rituals" in the verse "" (Surah Al-Baqarah). It is also stated that the original meaning of "an-nusuk" in Arabic is "washing" or "cleansing," as in the phrase "nusakha thawbuhu" which means "he washed his garment." As a result, the worshiper is purifying oneself from the impurities of sins through acts of worship. ⁽¹⁶⁾ Another interpretation proposes that "an-nusuk" could refer to "silver ingots", with each ingot being known as a "nisakah." In this context, the worshiper cleanses themselves of sin's dirt and "casts" them away through worship. Finally, the term "an-nusuk" in the quoted verse refers to the concept of offering sacrifices, conducting acts of worship, and purifying oneself from sins through devotional rites. ⁽¹⁷⁾

The Arabic word "an-nusuk" derives from "Nun, Seen, and Kaf, which form a valid root indicating acts of worship and drawing closer to Allah." ⁽¹⁸⁾

According to certain scholars, "an-nusuk" refers to a committed worshiper who honestly worships Allah alone and does not associate with Him any partners. This interpretation derives from the word "an-nuska," which means "a well-fed, polished, and purebred female cow," and refers to a worshiper who cleanses their worship. ¹⁹

According to another interpretation, "an-nusuk" refers to sacrificial offerings. In this sense, it refers to a worshiper who, as a result of certain actions, is compelled to perform a sacrifice, notably by pouring the blood of the sacrificial animal in Makkah. This sacrificial animal is known as "an-nusikah," and the location where sacrifices are performed is known as "al-mansak." ⁽²⁰⁾

According to the book "Al-Ibanah," the etymology of the Arabic word "an-nusuk" is "washing." As a result, "an-nusuk" came to denote "washing one's garment," or "cleaning it." ²¹

Depending on the language context and interpretation, "an-nusuk" can refer to acts of worship, committed worship, sacrificial offerings, and washing.

Al-Tabari defines "al-munsik" as the plural form of "munask," which refers to the location where acts of worship are conducted in order to draw closer to Allah. It is the place where a person offers what pleases Allah in the form of good actions like as sacrificial offerings, prayers, circumambulation (tawaf), and sa'i (walking between Safa and Marwah during Hajj and Umrah), among others. The term "al-nusuk" has also been used to refer to Allah worship.

¹⁶ Refer to: Al-Jami' li Ahkam al-Quran. Author: Abu Abdullah Muhammad ibn Ahmad ibn Abi Bakr ibn Farh al-Ansari al-Khazraji Shams al-Din al-Qurtubi (d. 671 AH). Edited by: Ahmed Al-Bardouni and Ibrahim Atfich. Publisher: Dar al-Kutub al-Misriyyah - Cairo. 2nd edition, 1384 AH - 1964 CE. Volume: 2. Pages: 128-129."

¹⁷ "Refer to: Al-Tafsir al-Wasit lil-Quran al-Karim. Author: Muhammad Sayed Tantawi. Publisher: Dar Nahdat Misr, Egypt. 1st edition, 1997. Volume: 1. Page: 422."

¹⁸ "Mujam Maqayis al-Lughah. Volume: 5. Page: 420. Chapter: (Nasl)."

¹⁹ "Al-Zahir fi Ghareeb Alfazh al-Shafi'i. Author: Muhammad ibn Ahmad ibn al-Azhar al-Harawi Abu Mansur (d. 370 AH). Edited by: Mus'ad Abdul Hamid al-Saadani. Publisher: Dar al-Tala'i, 61."

²⁰ "Tahdhib al-Lughah. Author: Muhammad ibn Ahmad ibn al-Azhar al-Harawi Abu Mansur (d. 370 AH). Edited by: Muhammad Awad Mar'ab. Publisher: Dar Ihya' al-Turath al-Arabi - Beirut. 1st edition, 2001 CE. Volume: 10, Page: 45, Chapter: (Al-Kaf and Al-Sin)."

²¹ "Refer to: Al-Ibanah fi al-Lughah al-Arabiyyah. Author: Salamah ibn Muslim al-Awtubi al-Suhari. Edited by: Dr. Abdul Karim Khalifa - Dr. Nasrat Abdul Rahman - Dr. Salah Jarar - Dr. Muhammad Hassan Awad - Dr. Jasser Abu Safiyyah. Ministry of National Heritage and Culture - Muscat - Sultanate of Oman. 1st edition, 1420 AH - 1999 CE. Volume: 4, Page: 441."

In the context of the verse "And show us our rites [of worship] (Surah Al-Baqarah), it is viewed as a supplication to Allah to reveal them the correct manner to worship Him, where and how to do acts of worship, and what would be agreeable to Him, so that they can worship Him accordingly.²²

According to Al-Zajaj, the fundamental meaning of "al-nusuk" derives from sacrificial offerings made to Allah.²³ The connotation evolved over time to encompass places of worship and obedience. Due of their devotion to the adoration of their Lord, some even referred to fervent believers as "nsik."²⁴

Al-Qurtubi agreed that the original meaning of "al-nusuk" is associated with washing or cleanliness⁽²⁵⁾. Nonetheless, the phrase has come to be connected with the religious acts conducted during Hajj.²⁶

Finally, "al-nusuk" can be interpreted in a variety of ways, including acts of worship, sacrificial offerings, and places of worship and obedience. The notion has grown over time to include many forms of devotion and ceremonies, particularly those related with the Hajj pilgrimage.

According to the theory, the name "an-nusuk" arose in its grammatical sense among the Arabs, meaning "washing" or "cleansing." However, its definition has developed over time to include another concept, which is acts of adoration and devotion. Allah, in His wisdom, assigned it expressly to allude to Hajj rituals and landmarks such as the Tawaf (circumambulation) around the Kaaba, Sa'i (walking between Safa and Marwah), standing at Arafat, stoning the pillars, and other rituals.

In the context of Ibrahim and Isma'il's (peace be upon them) tale, when they said "" (And show us our rites [of devotion])," they were hoping to discover the locations of Hajj and its ceremonies. After executing the great obligation of Hajj, Allah appears to have desired to purify the Muslim worshipper by metaphorically washing away their sins, transgressions, and disobedience. The Quran utilized the metaphorical sense of the phrase "an-nusuk," which means purification and cleansing, in this context to convey the purification of sins and impurities via the performance of the requirements and acts of worship in Hajj.

As a result, the term was chosen expressly in this magnificent passage by the Quran to emphasize the component of worship and devotion, rather than its original literal meaning of "washing."

2. "(Al-Hajj) in the words of Allah: Indeed, the hills of sAfa and Marwah are among Allah's symbols. So let whoever conducts the pilgrimage or minor pilgrimage stroll between the two hills. And whomever does good voluntarily, Allah is genuinely grateful and all-knowing.

Imam Al-Qurtubi stated in his exegesis (Tafsir) that the core meaning of the word "Al-Hajj" is derived from the notion of "Al-Qasd," which signifies aim or purpose.⁽²⁷⁾

²² Refer to: Jami' al-Bayan fi Ta'wil al-Quran. Author: Muhammad ibn Jarir ibn Yazid ibn Kathir ibn Ghalib al-Amuli, Abu Jafar al-Tabari (d. 310 AH). Edited by: Ahmed Muhammad Shakir. Publisher: Dar al-Risalah, 1st edition, 1420 AH - 2000 CE. Volume: 3, Page: 80." Refer to: Ma'alim al-Tanzil fi Tafsir al-Quran (Tafsir al-Baghawi). Author: Muhyi al-Sunnah, Abu Muhammad al-Husayn ibn Mas'ud ibn Muhammad ibn al-Furrah al-Baghawi al-Shafi'i (d. 510 AH). Edited by: Abdul Razzaq al-Mahdi. Publisher: Dar Ihya' al-Turath al-Arabi -

²³ Refer to: Ma'ani al-Quran wa l'rabuhu. Author: Ibrahim ibn al-Sarri ibn Sahl Abu Ishaq al-Zajaj (d. 311 AH). Edited by: Abdul Jalil Abdu Shalabi. Publisher: Alam al-Kutub - Beirut, 1st edition, 1408 AH - 1988 CE. Volume: 1, Page: 209."

²⁴ Ghareeb al-quran Abu Bakr Muhammad ibn Aziz al-Sajjani. Edited by: Muhammad Adib Abdul Wahid Jamran. Publisher: Dar Qutaybah. Year: 1416 AH - 1995 CE. Page: 410."

²⁵ Reference: "Fathu Al-Bayan fi Maqasid al-Quran" by Abu Al-Tayyib Muhammad Siddiq Khan bin Hasan bin Ali bin Lutf Allah Al-Husaini Al-Bukhari Al-Qinnawi (d. 1307 AH), edited by Khadim Al-Ilm Abdullah bin Ibrahim Al-Ansari. Dar Al-'Asriyya Lil Tabaa' wa Al-Nashr, Sidon - Beirut, 1412 AH - 1992 AD, Vol. 1, p. 283.

²⁶ "Rawh Al-Bayan" by Isma'il Haqqi bin Mustafa Al-Istanbuli Al-Hanafi Al-Khalwati, Dar Ihya' Al-Turath Al-Arabi, Vol. 1, p. 234" .Al-Bahr Al-Madid fi Tafsir Al-Quran Al-Majid" by Abu Al-Abbas Ahmad bin Muhammad bin Al-Mahdi bin 'Ajibah Al-Hasani Al-Anjari Al-Fasi Al-Sufi (d. 1224 AH), Dar Al-Kutub Al-Ilmiyya, Beirut, 2nd edition, 2002 AD - 1423 AH, Vol. 1, p. 166."Rawh Al-Ma'ani fi Tafsir Al-Quran Al-'Azim wa Al-Sab' Al-Mathani" by Abu Al-Ma'ali Mahmud Shukri bin Abdullah bin Muhammad bin Abi Al-Thana Al-Alusi (d. 1342 AH), Dar Ihya' Al-Turath Al-Arabi - Beirut, Vol. 1, p. 383.

Al-Khalil ibn Ahmad Al-Farahidi stated that "Al-Hajj" refers to frequenting and visiting a highly esteemed and renowned individual⁽²⁸⁾. Abu Mansur Al-Azhar said, "I performed Hajj on so-and-so" to convey that he had visited that individual repeatedly, one after another. Additionally, it was stated, "He performed the Hajj of the house" to imply that people frequently visit the house each year.⁽²⁹⁾

Ahmad ibn Fris stated, "There are four elements in Al-H and Al-Jm. The first is Al-Qad (intention), and each Qad is regarded a Hajj (pilgrimage)." ⁽³⁰⁾ Ibn Manr stated, "So-and-so has performed the Hajj," which translates to "he has arrived." "I have performed Hajj to so-and-so," which means that I have visited him. "A man is Muhjj (intended)," which means he is the object of someone's desire or intention. This is the original meaning, and its usage refers specifically to the intention to visit Makkah for pilgrimage and to perform the Hajj at the Ka'bah. The Hajj is the intention to direct oneself toward the Ka'bah by performing the required or recommended rituals.⁽³¹⁾

In Islamic terminology, Al-Hajj (pilgrimage) is defined as the intention to visit the House of Allah (Ka'bah) and perform the prescribed worship rituals. It is said "Al-Hajj" and "Al-Hijj," with "Al-Hajj" being the gerund and "Al-Hijj" being the noun. The Day of Al-Hajj Al-Akbar (the greater pilgrimage) is sacrifice day, and the Day of Arafah is also a part of the Hajj.⁽³²⁾

They (the pilgrims) continually return to it (the Ka'bah) for Tawaf (circumambulation) around it and submission to its leadership. The term "Al-Hajj" (the pilgrim) is applied to the person who performs Hajj because he visits the Ka'bah before Tawaf Al-Ifadah (circumambulation on the Day of Sacrifice), returns to it for Tawaf after Tawaf Al-Ifadah, departs for Mina, and then returns to it for Tawaf Al-Sadr. Since he continues returning to it, he is referred to as a "Hajj" (pilgrim).³³

Al-Raghib Al-Isfahani stated that Al-Hajj (pilgrimage) is the intention with knowledge, whereas Al-Umrah (minor pilgrimage) originally meant the obligatory visit to the House of Allah as an act of love. Therefore, Al-Hajj became the addition while Al-Umrah became the genuine performance. This is why its mention in the Quran is delayed.³⁴

Al-Razi mentioned multiple meanings for Al-Hajj and presented a unique meaning distinct from what linguists and interpreters have mentioned. He stated that Al-Hajj can also mean "to shave," and it is said: "Ihjj Shijatak," which means to shave one's hair. This is because various parts of the cranium are shaved during the Hajj ritual. Therefore, the meaning of "fulan" (the name of a person) who performed Hajj is "shaved." This interpretation is conceivable based on the verse: "You will enter al-Masjid al-Haram safely with shaved heads or short hair, if Allah wills." (Surah Al-Fath), which indicates that the pilgrims have completed the Hajj and shaved their temples.⁽³⁵⁾

²⁷ Reference: "Al-Jami' li Ahkam Al-Quran" (Tafsir Al-Qurtubi), Vol. 1, p. 181.

²⁸ Reference: "Kitab Al-'Ayn" by Abu 'Abd Al-Rahman Al-Khalil bin Ahmad bin 'Amr bin Tamim Al-Farahidi Al-Basri (d. 170 AH), edited by Dr. Mahdi Al-Makhzumi and Dr. Ibrahim Al-Samarra'i, Dar and Maktabat Al-Hilal, Vol. 3, p. 9, Chapter: "Hajj."

²⁹ "Al-Zahir fi Gharib Alfaz Al-Shafi'i" by [Author's Name], Vol. 1, p. 117, Chapter: "Al-Manasik". For further reference, see: "Jumhorat Al-Lughah" Vol. 1, p. 86.

³⁰ "Mu'jam Maqayis Al-Lughah" , 2/29, Bab Al-Hajj."

³¹ "Lisan Al-Arab" by Ibn Manzur, edited by Abdullah Ali Al-Kabir, Muhammad Ahmed Hasbullah, and Hashem Muhammad Al-Shadhili, Dar Al-Ma'arif, Cairo, Vol. 2, p. 226, Letter "Ha."

³² "Al-Mufradat fi Gharib Al-Quran" by Abu Al-Qasim Al-Husayn bin Muhammad Al-Maruf bi Al-Raghib Al-Isfahani (d. 502 AH), edited by Safwan Adnan Al-Dawudi, Dar Al-Qalam, Dar Al-Shamiyah, Damascus - Beirut, 1st edition - 1412 AH, Vol. 1, p. 218.

³³ "Jami' Al-Bayan fi Ta'wil Al-Quran" by Muhammad bin Jarir bin Yazid bin Kathir bin Ghalib Al-Amli, Abu Ja'far Al-Tabari (d. 310 AH), edited by Ahmed Muhammad Shakir, Maktabat Al-Risalah, 1st edition, 1420 AH - 2000 AD, Vol. 3, pp. 229-228.

³⁴ "Tafsir Al-Raghib Al-Isfahani", Vol. 1, p. 355. "Ma'alim Al-Tanzil fi Tafsir Al-Quran" , Vol. 1, p. 191. "Zad Al-Masir fi 'Ilm Al-Tafsir" by [Author's Name], Vol. 1, p. 126.

³⁵ "Mafatih Al-Ghayb" (Tafsir Al-Kabir) by Abu 'Abdullah Muhammad bin 'Umar bin Al-Hasan bin Al-Husayn Al-Timi Al-Razi, known as Fakhr Al-Din Al-Razi, Khateeb Al-Ray (d. 606 AH), Dar Ihya' Al-Turath Al-Arabi, Beirut, 1420 AH, Vol. 4, p. 136.

Therefore, the term "Al-Hajj" is most commonly used to refer to the intention to conduct the pilgrimage to Mecca for the rituals. The pilgrim then proceeds to Mina. After performing the Tawaf of Ziyarah, they return to the Kaaba to complete the Tawaf Al-Sadr. Additionally, "Muhajjat Al-Tariq" is used for a frequently traveled route due to the frequent visits of numerous individuals. Linguistically, "Al-I'timar" means "visiting," and a person who performs I'timar circumambulates the Kaaba and performs Sa'i between Safa and Marwah, much like a visitor who visits and then departs.⁽³⁶⁾

We observe that the original linguistic meaning of the term "Al-Hajj" is to intend or intend to go somewhere. However, the Quran has specified and reinterpreted this term. It reduced the meaning of "Al-Hajj" to a profound act of devotion, which is nothing other than intending to visit the Sacred House of Allah (Al-Haram) and performing the Tawaf (circumambulation) around it, a tradition dating back to the time of the Prophet Ibrahim and his son Isma'il, peace be upon them.

Thus, the term "Al-Hajj" has come to signify the Islamic pilgrimage to the Sacred House (Al-Kaaba). In Islam, the Hajj is a pilgrimage that entails traveling to the city of Makkah on specific days of the year. It is a requirement for all financially and physically competent Muslims.⁽³⁷⁾

Second: generalization or linguistic and idiomatic expansion of the meaning

In linguistics generalization: also known as semantic extension, is the expansion of meaning to include the general and universal rather than the particular. When something is generalized, it is applied universally, encompassing the entire group. It is said, "He included them in the gift," which signifies that he included everyone.⁽³⁸⁾

Terminological generalization: "The general term is the word that is applicable to many things."⁽³⁹⁾

Generalization of meaning: "It is to expand the meaning of a word and its significance, so that it moves from its specific meaning to a broader and more general one."⁽⁴⁰⁾ This means that the word now refers to a greater number of objects, or that its range of usage has expanded.⁽⁴¹⁾

And among the words whose meanings have expanded and shifted from a specific to a broader usage context are:

1. "They deceive" in the saying of Allah: "They deceive Allah and those who believe, but they only deceive themselves and perceive it not.

Imam Al-Qurtubi stated concerning the verse, "(They deceive) that the origin of the Arabic word "" (mukhda') signifies corruption. On the basis of this, it is asserted that " " means that they corrupt their faith and deeds by competing with Allah. It is also said that the root (al-ikhfa') means concealing, and that (makhdae albayt) refers to a site where something is concealed.⁽⁴²⁾

³⁶"Ghara'ib Al-Quran wa Rughayib Al-Furqan" by Nazam Al-Din Al-Hasan bin Muhammad bin Husayn Al-Qumi Al-Naysaburi (d. 850 AH), edited by Sheikh Zakaria 'Umayrat, Dar Al-Kutub Al-'Ilmiyya, Beirut, 1st edition - 1416 AH, Vol. 1, p. 445.

³⁷"Al-Tatawwur Al-Dalali bayna Lughat Al-Shi'r Al-Jahili wa Lughat Al-Quran Al-Karim" by Awda Khalil Abu Awda, Maktabat Al-Manar, Jordan, 1st edition, 1985, pp. 227-229.

³⁸ "Mukhtar Al-Sahah" by Zain Al-Din Abu Abdullah Muhammad bin Abi Bakr bin Abd al-Qadir Al-Hanafi Al-Razi (d. 666 AH), edited by Yusuf Al-Shaykh Muhammad, Al-Maktabah Al-'Asriyyah, Al-Dar Al-Namudhajiyyah, Beirut - Sidon, 5th edition, 1420 AH / 1999 AD, Vol. 1, p. 218. Chapter: "ع م م"

³⁹ "Kashaf Istilahat Al-Funun wa Al-'Ulum" by Muhammad bin Ali Ibn Al-Qadi Muhammad Hamid bin Muhammad Sabir Al-Faruqi Al-Hanafi Al-Tihaniwi (d. after 1158 AH), edited by Dr. Ali Dahrouh, Dar Lebanon Nashirun - Beirut, 1st edition, 1996 AD, Vol. 2, p. 1234.

⁴⁰"Kashaf Istilahat Al-Funun wa Al-'Ulum" by Muhammad bin Ali Ibn Al-Qadi Muhammad Hamid bin Muhammad Sabir Al-Faruqi Al-Hanafi Al-Tihaniwi (d. after 1158 AH), edited by Dr. Ali Dahrouh, Dar Lebanon Nashirun - Beirut, 1st edition, 1996 AD, Vol. 2, p. 1234.

⁴¹"Ilm al-Dalalah" by Ahmad Mukhtar 'Umar, p. 243.

⁴²"Al-Jami' li Ahkam Al-Quran" (Tafsir Al-Qurtubi) by [Author's Name], Vol. 1, p. 96.

The root of (They deceive) in the language is (alkhade), which signifies corruption and engaging in corrupt-like behavior. ⁽⁴³⁾It is also said to be derived from (al'ikhfa'i), which means to conceal, which is why (alkhizana) is also known as (mukhadaean) (hiding location). ⁽⁴⁴⁾The translation of (akhdaet alshshay'a) is "I hid the thing." ⁽⁴⁵⁾

Imam Al-Sajistani and other interpreters stated, with regard to the meaning of "They deceive Allah," that it means they corrupt what they display of faith with what they conceal of disbelief, just as Allah corrupted their blessings in this world because of the punishment they will face in the Hereafter. ⁴⁶

Al-Razi, on the other hand, compared it to hypocrisy in disbelief and hypocrisy in good actions. All of this is contrary to the requirements of the religion, as the religion mandates sincerity, abstinence from arrogance and misconduct, and devotion to Allah in worship. Consequently, those who display something contrary to their actual intentions are characterized as deceptive ⁴⁷.

Al-Baydawi stated that their deception towards Allah - Glorified and Exalted be He - is not apparent, as nothing is concealed from Him. Moreover, they had no intention of deceiving Him. Rather, it means either deceiving the Messenger - peace be upon him - by omitting the additional noun, or considering the Messenger's actions as those of Allah - the Almighty and Majestic - in the sense that he is His representative. A second possibility is that their deceitful behavior toward Allah is manifested by their outward display of faith while they conceal unbelief. Allah dealt with them by subjecting them to Islamic law, despite the fact that they were the worst of unbelievers and inhabited the lowest level of hell. This was to deceive them and follow the Messenger - peace be upon him - and the believers in following Allah's command to conceal their true state and apply the ruling of Islam to them, mirroring their deceptive behavior. ⁽⁴⁸⁾

According to the rhetoricians, Al-Zamakhshari recognizes this as a metaphor because the hypocrites engaged in deceptive behavior. The proof for this is the veracity of the negation in the verse: "They deceive no one but themselves," which indicates that they only deceived themselves. This is a figurative usage because a person does not deceive themselves; however, their harm to themselves was characterized as deception because they were unaware that their actions would be harmful. This metaphor is further supported by the verse's concise language, which simultaneously negates and affirms. As implied by the metaphor, the injury caused by the hypocrites has no effect on anyone other than themselves.

The same metaphorical usage appears in other verses of the Quran, such as in the verse, "Indeed, the hypocrites deceive Allah, but He deceives them," where the hypocrites' deception of Allah is metaphorical because they believe the deceiver is incapable of fighting back or divulging the truth. However, Allah has the ability to reveal their secrets and punish them without difficulty. However,

⁴³ "Al-Zahir fi Ma'ani Kalimat Al-Nas" by Muhammad bin Al-Qasim bin Muhammad bin Bashshar, Abu Bakr Al-Anbari (d. 328 AH), edited by Dr. Hatem Saleh Al-Damin, Maktabat Al-Risalah, Beirut, 1st edition, 1412 AH - 1992 AD, Vol. 2, p. 284.

⁴⁴ "Asas Al-Balaghah" by Abu Al-Qasim Mahmud bin Amr bin Ahmad, Al-Zamakhshari Jara Allah (d. 538 AH), edited by Muhammad Basil Ayoun Al-Sawad, Dar Al-Kutub Al-'Ilmiyya, Beirut, Lebanon, 1st edition, 1419 AH - 1998 AD, Vol. 1, p. 234.

⁴⁵ Al-Misbah al-Muneer fi Ghareeb al-Sharh al-Kabeer Ahmad ibn Muhammad ibn Ali al-Fayyumi, then al-Hamawi, Abu al-Abbas (t: around 770 AH) Al-Maktaba al-Ilmiyya, Beirut, 1/165.

⁴⁶ "Nuzhat al-Quloob, also known as Ghareeb al-Quran," authored by Muhammad ibn Uzayr al-Sajistani, also known as Abu Bakr al-Uzayri (died: 330 AH), edited by Muhammad Adib Abdulwahid Jamran. Published by Dar Qutayba - Syria, 1st Edition, 1416 AH (1995 CE), pages 1/528-529., see "Al-Tibyan fi Tafsir Ghareeb al-Quran," authored by Ahmad ibn Muhammad ibn Imad al-Din ibn Ali, known as Abu al-Abbas Shahab al-Din Ibn al-Haytham (died: 815 AH), edited by Dr. Dahi Abdulbaqi Muhammad. Published by Dar al-Gharb al-Islami - Beirut, 1st Edition, 1423 AH, pages 1/49-50.

⁴⁷ Refer to: "Tafsir al-Razi," Volume 2, page 303.

⁴⁸ Refer to: "Tafsir al-Baydawi," Volume 1, page 44.

because Allah interpreted their actions as a response to their deceptive beliefs about Him, their punishment was figuratively referred to as "deception."⁴⁹

Deception encompasses the concepts of plotting, deception, and presenting something other than what is actually present.⁵⁰ Tahir bin Ashur, meanwhile, considers deception to be an action or statement with which the perpetrator intends to give the impression that it will benefit others, when in fact they intend the opposite. They promote this falsehood to distract others from their current state or to redirect them away from a particular action they are likely to take.⁵¹

The hypocrites therefore intended to delude themselves into believing they would not be punished, despite knowing they deserved punishment. They thereby placed themselves in the position of deceivers.⁵²

As is evident from the preceding discussion, the term (khade)(deception) originally referred to hiding or concealing something; from there, it evolved to mean a closet or concealment place. Over time, the definition grew to encompass any immoral behavior, including deception, hypocrisy, and deceit. Therefore, in the context described previously, the term is used metaphorically rather than in its literal sense of "hiding," as it appears in its literal sense only once in the Quran, in Surah Al-Anfal.

2. "transgression" in the saying of Allah: (Allah ridicules them and prolongs them in their transgression they wander blindly)

Imam Al-Qurtubi stated, in reference to Allah's statement "In their transgression," that the source of (tyranny) is exceeding the limit. It is utilized in the sense of (exceeding the limit). This is corroborated by another verse in the Quran, in which Allah says, "Indeed, when the water exceeded all limits." It indicates that the water level exceeded the reservoir's capacity. Also, in relation to Pharaoh, Allah says, ",," which translates to "Indeed, he transgressed." This refers to his exaggerated claim when he stated, (I am your most exalted sovereign).

The meaning of this verse is that Allah extends their lives, and as a result, their tyranny and rebellion increase. Allah intensifies their punishment as a result.⁵³

(transgress) is derived from (tyranny) and refers to exceeding the boundaries of disbelief and evil.⁵⁴ Its meaning includes those who exceed their limits,⁵⁵ and it is said to refer to disobedient individuals who go beyond the limit. The definition of (tyranny) is exceeding what is detested with dominance and oppression. A tyrant is an individual who exceeds the bounds of acceptable injustice.⁵⁶

In fact, the essence of (to transgress) is exceeding the boundaries of disobedience, as stated in Allah's proverb: he transgressed." And He said, when the water exceeded all limits," The metaphorical use of the term (tyranny) refers to the water exceeding its limit. Also, when Allah declares: "Indeed, when the water exceeded all limits" And the Tyrant refers to everything that exceeds the boundaries and is worshipped in addition to Allah.

⁴⁹ Refer to: "Characteristics of Quranic Expression and Its Rhetorical Features," authored by Abdulazim Ibrahim Muhammad Al-Mut'ani (died: 1429 AH), Published by Maktabat Wahbah, 1st Edition, 1413 AH (1992 CE), pages 2/307-310.

⁵⁰ Refer to: "Safwat al-Tafasir," Volume 1, page 28.

⁵¹ Refer to: "Al-Tahrir wal-Tanwir," Volume 1, pages 174-276.

⁵² Refer to: "Talkhis al-Bayan fi Mujazat al-Quran," Volume 2, page 114.

⁵³ Refer to: "Tafsir al-Qurtubi - Al-Jami' li Ahkam al-Quran," Volume 1, page 209.

⁵⁴ Refer to: " Ghareeb al-Hadith," authored by Ibrahim ibn Ishaq al-Harbi, also known as Abu Ishaq. Edited by Dr. Sulaiman Ibrahim Muhammad Al-Ayid. Published by Umm Al-Qura University, Makkah Al-Mukarramah, 1st Edition, 1405 AH (1985 CE), Volume 2, page 644.

⁵⁵ Refer to: "Jumhurat al-Lughah," Volume 2, page 919.

⁵⁶ Refer to: "Mu'jam al-Furuq al-Lughawiyah," Volume 1, page 337.

Ibnat Al-Shatir explained that Allah's proverb, "In their transgression, they are bewildered," refers to their misguidance and disbelief, which has engulfed them in corruption and elevated them to abomination. They are misguided and wander aimlessly, finding no way out.⁵⁷

According to Abu Hilal al-Askari, the term "Tughyan" (transgression) was employed in instances of acute tyranny to imply exceeding the bounds of proper behavior. It appears in four different contexts in the Quran: For starters, it represents deception. Allah stated, "In their arrogance, they wander blindly." (Quran 38:44) Second, it is used to express defiance and disobedience. For example, Allah states, "Go to Pharaoh, for he has indeed transgressed." (Quran 20:43) This may relate to surpassing limits in terms of hubris, injustice, or bravado. Third, it indicates elevation or beyond the limits of abundance. As said, the fourth usage is for errors or mistakes: "The sight did not swerve, nor did it transgress." (Quran 53:17) This indicates that the vision remained accurate.⁵⁸

In conclusion, the original Arabic meaning of the term transgressed is to exceed all limits, which is frequently associated with bad behavior. In the Quran, however, it has additional connotations beyond its literal meaning of transgression. It is associated with arrogance, hubris, defiance, and going astray in disbelief, oppression, and tyranny. In the context of Surah Al-Baqarah, it is stated that Allah gives them respite and leads them on in their transgression, allowing them to live long lives, as a parallel to the linguistic meaning of transgressed, which is to exceed the limit, until they increase in transgression, and consequently, their punishment increases.

3. **"The injustice" in the saying of Allah:** "And We said, 'O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance.

According to Imam Al-Qurtubi's interpretation, the fundamental meaning of (injustice) in the noble verse is to place something in a position to which it does not pertain And the oppressed earth: the land that had never been cultivated until then." "An unjust man is one who commits grave injustice. "And 'al-zulm' (injustice): a reference to polytheism (associating partners with Allah).⁵⁹ Allah, the Almighty, said: 'Indeed, associating partners with Allah (polytheism) is a great injustice.

Ibn Duraid stated that the "essence of injustice is placing something in a location it does not belong, and this act is repeated until every unfairness is labeled as injustice."⁶⁰

According to Ahmad ibn Fares, "the letters (Dha), (Lam), and (Meem) are two valid origins." One opposes brilliance and light, while the other unduly places things out of its proper place.⁶¹

Ibn Sayyid stated that Allah, the All-Powerful, is the Giver of Life, the Causer of Death, the Provider, and the Granter of Blessings, and that He has no equal. Therefore, associating others with Him is one of the greatest injustices because it positions the blessings in the wrong context.⁶²

In addition to the literal definition of "" (injustice), Ibn Qutaybah mentioned several other meanings. It can also refer to associating others with Allah, because anyone who does so places His lordship in an inappropriate context, Allah, the Almighty, says: "Indeed, association [with Him] is great

⁵⁷ Refer to: "Al-I'jaz al-Bayani li al-Quran wa Masa'il Ibn al-Azraq," authored by Aisha Muhammad Ali Abdul Rahman, known as Bint al-Shati. Published by Dar al-Ma'arif, 3rd Edition, 1419 AH (1998 CE), Volume 1, page 581.

⁵⁸ Refer to: "Al-Wujuh wal-Naza'ir" by Abu Hilal al-Askari, Abu Hilal al-Hasan ibn Abdullah ibn Sahl ibn Said ibn Yahya ibn Mehran al-Askari (d: 395 AH), edited by Muhammad Othman, Volume 1, pages 235-236. Also refer to: "Nazhat al-A'yun al-Nawazir fi 'Ilm al-Wujuh wal-Naza'ir" by Jamal al-Din Abu al-Faraj Abd al-Rahman ibn Ali ibn Muhammad al-Juzi (d: 597 AH), edited by Muhammad Abdul Karim Kazim al-Radi, Dar al-Risalah - Lebanon, Beirut, 1st Edition, 1404 AH (1984 CE), pages 1/414-415.

⁵⁹ Refer to: "Tafsir al-Qurtubi," Volume 1, pages 309-310.

⁶⁰ Refer to: "Jumhurat al-Lughah," Volume 2, page 934.

⁶¹ Refer to: "Maqayis al-Lughah," Volume 3, page 468.

⁶² Refer to: "Al-Muhkam wal-Muhit al-Azam" by Abu al-Hasan Ali ibn Isma'il ibn Sayyidah al-Mursi (d: 458 AH), edited by Abdul Hamid Hindawi. Published by Dar al-Kutub al-Ilmiyyah – Beirut, 1st Edition, 1421 AH (2000 CE), Volume 10, page 24. Also refer to: "Al-Mukhtasar" by Ibn Sayyidah, edited by Khalil Ibrahim Jafal. Published by Dar Ihya' al-Turath al-Arabi, Beirut, 1st Edition, 1417 AH (1996 CE), Volume 3, page 405.

injustice, And Allah, the Exalted, says: "And they did not cover their faith with injustice, In this context, translates as "with polytheism" or "associating partners with Allah." It can also be interpreted as "deficiency" or "shortcoming, Allah, the Almighty, said: "And they did not wrong Us, but it was themselves they were wronging, Actually, the correct translation of the verse is: "And they did not wrong Us, but it was themselves they were wronging, "As mentioned in the words of Allah Almighty: "And We gave Thamud the she-camel as a visible sign, but they wronged her, denied it as being from Allah, And He said: "Because they used to wrongfully reject Our signs."⁶³

According to Ibn Jarir al-Tabari, the interpretation of the verse "So they both ate of it and thereby became unjust to themselves" is that they both violated the limits and boundaries that had been established for them. They disobeyed what was permitted and allowed for them, and by approaching that tree, they followed the path of those who exceed boundaries, disobey orders, and violate prohibitions. Putting something in a place where it does not belong is the root of all the different definitions of misconduct.⁶⁴

Abu Hilal al-Askari noted that "al-Mazlumah" (the oppressed land) alludes to a piece of land that did not receive rainfall between two other lands that did. It appears that this land's rights have been diminished or eliminated. This meaning can be found in the Quran in a variety of contexts, as previously mentioned. Abu Hilal al-Askari also mentioned a second connotation, which is self-oppression. This is described in the verse: "And whoever does that has certainly wronged himself." In this case, it indicates that the individual attempts to fulfill their desires at the expense of a terrible harm that they perceive to be beneficial. If they were to contemplate the repercussions of their actions and observe the damage they cause, they would realize that they have oppressed themselves through these actions. It is also conceivable that the meaning is that their wrongdoing prevents them from receiving rewards and praise (in the Hereafter).⁶⁵

According to al-Raghib al-Isfahani, the definition of "" (oppression) is to place something in a position not intended for it, either by adding or removing something from a location where it does not belong. It can also refer to a departure from its appropriate time or place. It can be used to define going beyond the appropriate boundaries, whether excessively or inadequately. It is used to refer to both major and minor offenses. Thus, when Adam sinned, it was said of him that he was an oppressor, and the same was said of Iblis (Satan). Some astute individuals have divided subjugation into three categories: The first type is oppression between a person and Allah, with disbelief, associating companions with Allah, and hypocrisy being the gravest. The second form consists of oppression between individuals. The third form of oppression is self-oppression. In actuality, all three of these are oppression against oneself. When an individual engages in any form of oppression, they are fundamentally oppressing themselves, making every oppressor an oppression initiator⁽⁶⁶⁾. Ibn al-Ha'im and the majority of interpretive scholars concur that "" (oppression) can also be applied to denial, associating companions with Allah, and deficiency.⁶⁷

⁶³ Refer to: "Ta'wil Mushkil al-Quran" by Abu Muhammad Abdullah ibn Muslim ibn Qutaybah al-Dinawari (d: 276 AH), edited by Ibrahim Shams al-Din. Published by Dar al-Kutub al-Ilmiyyah, Beirut, Lebanon, 1st Edition, Volume 1, page 258.

⁶⁴ Refer to: "Jami' al-Bayan fi Ta'wil al-Quran," page 524.

⁶⁵ Refer to: "Al-Wujuh wal-Naza'ir" by Abu Hilal al-Askari, Volume 1, pages 323-324. Also, refer to "Al-Nukat fi al-Quran al-Karim (Fi Ma'ani al-Quran al-Karim wa l'rabih)" by Ali ibn Faddal ibn Ali ibn Ghaleb al-Mujashi'i al-Qayrawani, known as Abu al-Hasan (d: 479 AH), edited by Dr. Abdullah Abdul Qadir al-Tawil. Published by Dar al-Kutub al-Ilmiyyah – Beirut, 1st Edition, 1428 AH (2007 CE), page 266.

⁶⁶ Refer to: "Al-Mufradat fi Ghareeb al-Quran," pages 537-538.

⁶⁷ Refer to: "Al-Tibyan fi Tafsir Ghareeb al-Quran," Volume 2, page 589.

Al-Wahidi and many commentators mentioned that it refers to those who have transgressed and disobeyed, those who have placed the command of Allah in an inappropriate context.⁶⁸

It is evident from the preceding that the original meaning of the Arabic term "" was to place something in a position other than its legitimate one. This is its actual and abstract significance. In the Quran, however, the term has developed and expanded its meaning to include metaphorical connotations beyond its original sense. It has come to represent polytheism, denial, and transgression against oneself and others, as well as straying beyond the boundaries of truth into falsehood and slander⁶⁹.

Therefore, in the context of Surah Al-Baqarah, the verse (So you became one of the wrongdoers) refers to those who transgress the boundaries set by Allah, deny His bounties, commit sins, exceed the boundaries of truth, and wrong themselves and others. As was previously mentioned, the term's meaning has expanded.

4. "The reason" behind the saying of Allah Almighty: "When those who were followed disassociate themselves from those who followed [them], and they [all] see the punishment, and cut off from them are the ties [of relationship].

Imam Al-Qurtubi stated that the origin of the word "" (cause) is "" (rope), as a rope is used to draw and attract objects. Then, whenever something is drawn, it becomes a cause. On the Day of Judgment, ⁽⁷⁰⁾according to "Kitab Al-Ayn," all causes will be severed except for the cause of the Prophet Muhammad (peace be upon him) and Islam. The Prophet and Islam are the most powerful causes and the means by which one can attain his or her desired goals. Every means that results in an effect is regarded as a cause.⁷¹

Ibn Qutaybah stated that "" (cause) refers to anything that leads to a location or satisfies a desire. For example, you might say, "So-and-so is my cause to you," which means that they are the one who brought me to you. There is a strong affective or familial bond between me and you, as indicated by the phrase " " It is also said to the road, because by following it, you achieve your desired destination. Allah, the All-Powerful, states in the Quran, " " (He followed a method), which refers to a path or route.⁷²

Arabs began to use the term (cause) to refer to anything that fulfills multiple requirements after observing that rope was used for a variety of purposes, including drawing water from wells, tightening loads, and erecting tents. They utilized it for all means of satisfying requirements as well as for all connections and relationships. Therefore, they would inquire, "What is the reason for this and that?" and "What is the reason for your relationship with so-and-so?".⁷³

According to Ibn Jarir al-Tabari's interpretation, "" (the cause) is everything through which a person pursues and satisfies his requirements and desires. The rope is referred to as a cause because it serves to satisfy a need that cannot be met without its attachment. The road is referred to as a cause because

⁶⁸ Refer to: "Al-Waseet fi Tafsir al-Quran al-Majeed" by Abu al-Hasan Ali ibn Ahmad ibn Muhammad ibn Ali al-Wahidi al-Nisaburi al-Shafi'i (d: 468 AH), edited by Sheikh Adel Ahmed Abdel Mawjoud, Sheikh Ali Muhammad Ma'wad, Dr. Ahmed Mohamed Seira, Dr. Ahmed Abdel Ghani Al-Jamal, Dr. Abdul Rahman Oweis. Introduction and Supervision by Professor Dr. Abdul Hai Al-Firmaoui. Published by Dar al-Kutub al-Ilmiyyah, Beirut, Lebanon, 1st Edition, 1415 AH (1994 CE), page 122. Also refer to: "Tafsir al-Baghawi," page 83.

⁶⁹ Refer to: "Al-Tahrir wal-Tanwir," Volume 1, page 433.

⁷⁰ Refer to: "Al-Jami' li Ahkam al-Quran" (Tafsir al-Qurtubi), Volume 2, page 206.

⁷¹ Book: "Al-Ain", pages 7/203-204.

⁷² Refer to: "Ta'wil Mushkil al-Quran" by Abu Muhammad Abdullah ibn Muslim ibn Qutaybah al-Dinawari (d: 276 AH), page 256.

⁷³ Refer to: "Al-Taqqiyah fi al-Lughah" by Abu Bishr, Al-Yaman ibn Abi Al-Yaman al-Bandanji (d: 284 AH), edited by Dr. Khalil Ibrahim Al-Atiyah. Published by the Ministry of Endowments in the Republic of Iraq - Reviving Heritage - Al-Aani Printing Press, Baghdad, 1976 CE, page 147.

it leads to something that is inaccessible without traversing it. Causes are marriage connections because they lead to sanctity and prohibition. Transport is referred to as a cause because it assists in meeting a need. Similarly, everything that facilitates the achievement of one's objectives is deemed a factor in achieving them.

Therefore, the following interpretation of the verse " " is appropriate: God (praised be He) informs us that those who were wronged by unbelievers and died as unbelievers will disown their adherents when they see God's punishment followed by the torment of the Fire. All the resources that could have aided them in this world have been severed, and even if their relatives were God's friends, their relatives and relations will be of no use to them. God (praised be He) also informs us that they will come to regret their actions. All of these meanings are the means by which they sought and satisfied their worldly requirements, but God has cut off their benefits in the Hereafter because they opposed obedience and contentment with Him. Consequently, they have no access to assistance.⁷⁴

According to Abu Hilal Al-Askari, the concept of "cause" in the Quran can be understood in four ways:

The first consideration is "the door" (Bab). It refers to the heavens' doors and implies that one should ascend to high heights using ropes and other means to reach their target."The path" (Tariq) is the second aspect. Using the path as a cause implies that if you follow it, you will achieve your goal. It's also used in phrases like "a cause for you to reach someone," which signifies a way to approach and speak with them."The rope" (Habl) is the third aspect. "So let him extend the rope to the sky," Allah declares. This alludes to using a rope to reach the sky, which represents a way to get to high areas. "Knowledge" (Ilm) is the fourth aspect. "And We gave him knowledge of everything as a means," Allah adds, implying that knowledge is regarded as a cause or a means to diverse goals.⁷⁵

"Lisan al-Arab" says "sabb" can indicate "peg" or "stake." "Extend a rope or stake to the sky,. Reaching the water source requires a rope. Then, "" (sabb) is metaphorically used to refer to any means or instrument that connects one to something, like a rope or cord can be extended to reach a goal, as in the verse: meaning the disbelievers' ties and connections have been severed or broken.⁷⁶

At-Tahir Ibn Ashur drew a comparison between their predicament and the disillusionment they felt when they were unable to attain the indulgences for which they had labored their entire lives. They anticipated finding these pleasures, but instead they encountered punishment. This can be compared to someone climbing a palm tree with a rope in order to collect the produce for which they labored all year. When they reached the summit, however, the rope was severed, and they plummeted to their deaths. Similar to a person plummeting from a great height with no chance of survival, these individuals realized there was no way out of their dire situation. It is a skillful representation because it includes seven aspects, each of which can be compared to one of the elements represented.

The idolater's devotion to their religion and worship of idols is compared to a person ascending a lofty building. The approval and veneration of these idols can be compared to a connecting rope. The promised blessings and rewards are compared to the fruit at the top of a palm tree, because it takes a long time (a person's entire existence) to attain them. The lifespan is correlated to the palm tree's height. The inability to obtain these blessings is analogous to cutting the cord. The disappointment is compared to a lack of proximity to the produce. A descent into punishment is analogous to a destructive drop. Infrequently do figurative representations contain such a coherent combination of comparisons, as their elements are typically more independent.⁷⁷

⁷⁴ Refer to: "Tafsir al-Tabari," Volume 3, page 292.

⁷⁵ Refer to: "Al-Wujuh wal-Naza'ir" by Abu Hilal al-Askari (d: 395 AH), pages 252-253.

⁷⁶ Refer to: "Lisan al-Arab," pages 711 and 459.

⁷⁷ Refer to: "Al-Tahrir wal-Tanwir," Volume 2, pages 97-98.

Based on the preceding discussion, it is clear that the original meaning of the Arabic term "" (asbab) referred to a rope used to draw and attract something. This is its literal and precise meaning. However, its meaning expanded in the Quran to include a figurative meaning beyond its original meaning. As a result, it has evolved into a broad term that encompasses everything that leads to something else unconditionally, including kinship, familial ties, friendship, connection, relation, knowledge, path, and other related concepts.

The second topic: Elevation and degradation of meaning.

First: a linguistic and idiomatic elevation of significance.

Linguistic elevation: is used to characterize ascending or climbing up, such as climbing a ladder or ascending to the summit of a mountain or similar activities. It means to ascend or ascend to a higher level or position. is also used figuratively to signify increasing or raising something to a higher degree or level, as in the expression " , " which translates as "ascend as much as you can handle" " " is used to express a desire for someone to attain higher levels or ranks, whereas " " indicates that the narrator added something to the narration that was not initially stated, implying exaggeration or false addition. ⁽⁷⁸⁾ Thus, linguistically, "Raqi" means ascent and elevation⁷⁹

In linguistic terms, elevation: is a change in meaning ascribed to words that previously referred to trivial, lowly, or relatively weak notions but have now evolved to indicate more noble, honorable, or stronger meanings.⁸⁰

One of the vocabulary words that used to denote lesser and more trivial meanings but has recently come to denote stronger and nobler meanings is:

1. "The worship" in His saying, Almighty: (O people, worship your Lord who created you and those before you, that you may become righteous).

According to Imam Al-Qurtubi, the basis of devotion is obedience and humility. A "Ma'budah" path is one that has been trampled by feet, according to legend. Worship is submission, whereas devotion is asceticism. "So-and-so is worshiped" denotes that he has been made a servant.⁸¹

In "Al-Muqayyis," it is mentioned that "Ayn," "Ba," and "Dal" are sound roots, indicating softness and humility. From these, it is understood that someone was made a slave or servant.⁸²

"And the (slave) is the opposite of (free person), and the essence of slavery is derived from submission.⁸³ "And worship is humility.⁸⁴ And the Arabs say, "For the camel, when it's smeared with tar, because it submits to its desire for tar and other things, so it doesn't resist. And (a beaten path): a path that is taken while in a submissive manner.⁸⁵

According to Abu Hilal Al-'Askari, "" (worship) means the cessation of continuous obedience, since we are continuously obedient to the Messenger (peace be upon him) without adoring him. Worship is the greatest form of submission, and it is only deserving when it is accompanied by profound thanks. Such worship is only possible for Allah Almighty. It is common to say, " " (These are Allah's devotees), but it is uncommon to say, " " (the worshiper of so-and-so). According to some, ""

⁷⁸ Al-Mu'jam al-Wasit, Arabic Language Academy in Cairo (Ibrahim Mustafa, Ahmed Al-Ziyat, Hamed Abdul Qader, Muhammad Al-Najjar), Dar Al-Da'wah, page 367, under the entry for the letter "Rā".

⁷⁹ "Al-Majmu' al-Mughith fi Ghareebe al-Quran wal-Hadith" by Muhammad ibn Umar ibn Ahmad ibn Umar ibn Muhammad al-Asbahani al-Madani, Abu Musa (d: 581 AH), edited by Abdul Karim Al-Azabawi. Published by Umm Al-Qura University, Center for Scientific Research and Revival of Islamic Heritage, College of Sharia and Islamic Studies - Makkah Al-Mukarramah, Dar Al-Madani for Printing, Jeddah, Kingdom of Saudi Arabia, 1st Edition, 1406 AH (1986 CE), Volume 1, page 791, under the section "Bab Ruqyah." Also refer to: "Matn al-Lughah" 2/636.

⁸⁰ Refer to: "Ilm al-Lughah" by Al-Sa'ran, page 282.

⁸¹ Al-Jami' li Ahkam al-Qur'an = Tafsir al-Qurtubi, Vol. 1, pp. 225-226.

⁸² "Mujam Maqayis al-Lughah," 4/204-205.

⁸³ "Mukhtar al-Sahah," 198.

⁸⁴ "Tahdhib al-Lughah," 141.

⁸⁵ "Lisan al-Arab," 3/274.

(worshippers) is the plural of "" (servants). (worship) has three meanings in the Quran:

First: Allah emphasized monotheism: "Worship Him alone.

Second: Allah stated, "They used to obey the jinn.

Third: although the Arabs referred to it as worship, it is not true worship.⁸⁶

According to al-Samarkandi, the address in the context of this verse is directed to believers, hypocrites, and disbelievers. He commanded believers to obey, hypocrites to be sincere, and unbelievers to be monotheistic.⁸⁷

(Worship) is in conformity with the order, and it is an outpouring of energy in pursuit of the unseen. It entails heart monotheism, covert detachment, focusing on the chosen aim, self-submission, and resignation to judgment. Worship Him by abstaining from the forbidden, exerting oneself in executing the tasks, meeting the duties with humility and obedience, and avoiding sloth and disdain in the stages of indolence,⁽⁸⁸⁾ according to the scriptures. The term "worship" refers to all of these aspects of worship and is derived from the comprehensive words. (Worship) is the culmination of obedience and the recognition of the terror of falling into disobedience.⁸⁹

Indeed, as previously stated, the original language meaning of the term "" (slave) among Arabs carries overtones of degradation, suggesting one who submits and humbles oneself, similar to a slave possessed by their master. This is the genuine substance of its original meaning, which involves humility and a sense of self-deprecation. However, its meaning was elevated and ascribed a figurative interpretation beyond its original meaning in the Quranic context. It now denotes allegiance to Allah alone, without any partners, and worshipping Allah by deeds of obedience. Thus, this term now has a noble connotation, expressing monotheism in the heart, covert detachment, single out the desired target, and self-submission. All of these magnificent meanings are encapsulated in the term "worship," which refers to a steadfast commitment to serving Allah through tangible deeds and spiritual sincerity. As a result, when a person humbles oneself in front of their worldly goods, they become smaller in their own eyes and express disdain for themselves. When a person worships Allah, obeys His orders, and avoids what He forbids, their standing in both this life and the Hereafter is elevated. They become virtuous and esteemed in Allah's eyes.

Second: there is semantic and terminological deterioration.

Linguistic degradation: "The letters " (ha) and " (ta) share the same root, which means to bring something down from a higher place." It might be said "I brought down the thing" or "I will bring it down"⁹⁰. "And" (al-hadr) implies descent from a high point, while "hatwut" (hatwut) means decline.⁽⁹¹⁾ "And" (al-inhitaat) implies to descend or to go down.⁹²

In terminology, degradation: refers to a shift in meaning that was once deemed noble, lofty, and relatively strong in the community's perception, but has since transitioned to a lesser rank or status.⁹³

"Among the words whose meanings have deteriorated after originally denoting noble connotations are:

1. "The phrase " (al-kufr) in Allah Almighty's statement: "Indeed, those who disbelieve, it is the same to them whether you (O Muhammad) warn them or do not warn them, they will not believe."

⁸⁶ Refer to: "Al-Wujuh wal-Nazair" by Abu Hilal al-Askari, pages 344-345.

⁸⁷ Refer to: "Bahr al-'Ulum," page 301.

⁸⁸ "Lata'if al-Isharat" = Tafsir al-Qushayri, Abdul Karim ibn Huwazin ibn Abdul Malik al-Qushayri (d. 465 AH), edited by Ibrahim al-Basyuni, General Egyptian Book Organization – Egypt, 3rd edition, pages 67-68.

⁸⁹ Refer to: "Tafsir Ruh al-Bayan" by Isma'il Haqqi ibn Mustafa al-Istanbuli al-Hanafi al-Khalwati, Dar Ihya al-Turath al-Arabi, page 57.

⁹⁰ "Mukhayyis al-Lughah," 2/13, chapter: "Hatt."

⁹¹ Refer to: "Tahdhib al-Lughah," 3/267, chapter: "Al-Ha' Al-Ta'."

⁹² "Shams al-'Ulum wa-Dawa' Kalam al-Arab min al-Kilum," 3/1301.

⁹³ Refer to: "Ilm al-Lughah," Dr. Mahmoud al-Sa'aran, Dar al-Nahda al-Arabiyyah, Beirut, pp. 280-281.

According to Imam al-Qurtubi, the root of the Arabic term " (al-kufr) is related with covering and concealing. The word " (the night as kufr) was coined because the night obscures everything with its profound blackness, and similarly, the disbeliever is so termed because they conceal or cover the truth. Because it covers the seeds with soil, the name " (al-kaafir) is also linked with the act of planting seeds. Similarly, ashes are used to cover anything, and " (al-kufr) relates to disbelief, which is the reverse of faith in the context of the poem. It may also be interpreted as ignoring Allah's bounties and deeds of kindness.⁹⁴

"And " (al-kufr) is the inverse of faith, and covering the truth with falsehood is kufr." Covering blessings is " (kufran an-ni'm) - concealing them, and the one who sows seeds and covers them in the ground is likewise termed " (al-kufr) - covering the seeds in the soil. Similarly, Allah forgives His servant's misdeeds by concealing and covering them up.⁹⁵

According to Ibn Qutaybah, the word " (al-kufr) in Arabic is derived from the idiom " " (kafartu ash-shay), which means to cover anything. It is believed that the night is called " (kaafiran) because its darkness covers everything, and similarly, the disbeliever is named such because they cover the truth and conceal Allah's bounties, actively attempting to conceal them rather than exhibit them.⁹⁶

According to Ibn Qutaybah, the Arabic word " (al-kufr) is derived from the idiom " " (kafartu ash-shay), which means to cover anything. It is believed that the night is called " (kaafiran) because it covers everything with its darkness, and similarly, the disbeliever () is named such because they cover the truth and conceal Allah's bounties, actively attempting to hide them rather than exhibit them.

The second meaning of " (al-kufr) is ungratefulness or disbelief in Allah's benefits. According to Allah in the Quran, " (Be grateful to Me and do not doubt My existence). Also in the verse: " " (So that He may test me to see if I am grateful or ungrateful). Pharaoh, on the other hand, remarked to Moses, " (You executed the deed when you were among the ungrateful)." (kufr an-ni'mah) in this context alludes to being ungrateful for Allah's favours and benefits bestowed upon a person. It entails denying the source of those gifts and refusing to acknowledge Allah's bounty and goodness.

The third meaning of " (al-kufr) expresses disavowal or disassociation. In the Quran, Allah states, "We disavow you." He also says: " " (Some of you disown others), and in another verse: " " (I disavow everything you associate with Allah), which means I dissociate myself from it." (kufr) means to repudiate, renounce, or separate oneself from something or someone in this context. It can be used to indicate opposition to specific ideas, acts, or associations.⁹⁷

And this definition includes everything that has the capacity to erode trust in Allah, distort the truth, and continuously conceal it. Its definition varies in accordance with how religion is defined.⁽⁹⁸⁾ This is because the scribes among the Jewish residents of Medina denied Muhammad's (peace be upon him) prophethood, disguised his message from the people, and kept his affair hidden, despite the fact that they knew he was telling the truth, just as they knew their own children.

Labid bin Rabia said:

"Ya'lu tariqata matniha mutawatirun.

Fi laylatin kafara nnujuma ghamaamuh".

Translation:

⁹⁴Refer to: "Al-Jami' li Ahkam al-Qur'an = Tafsir al-Qurtubi," Vol. 1, p. 183.

⁹⁵ "Students of Students," Omar bin Muhammad bin Ahmad bin Ismail, Abu Hafs, Najm al-Din al-Nasafi (d. 537 AH), Al-Amira Press, Al-Mathna Library in Baghdad, Publication Date: 1311 AH, p. 72. "Al-Maghrib," Naser bin Abdul Saeed Abi al-Makarim Ibn Ali, Abu al-Fath, Burhan al-Din al-Khwarizmi al-Mutarrizi (d. 610 AH), Dar al-Kitab al-Arabi, p. 411, Chapter: Kaf with Fa.

⁹⁶ Refer to: "Gharib al-Quran" by Ibn Qutaybah, p. 28.

⁹⁷ Refer to: "Al-Wujūh wal-Naẓā'ir" by Abu Hilal al-'Askari, pages 409-410.

⁹⁸ Refer to: "Ghraib al-Quran wa Raghaib al-Furqan," page 151.

"The way of its verses rises, firmly established.

In a night, its clouds of verses concealed the stars."

It indicates they hid and covered it. Similarly, the Jewish rabbis suppressed Muhammad's (peace be upon him) matter and kept it hidden from the people, despite their knowledge of his prophethood and portrayal in their scriptures. Allah, the Most Glorious, spoke of them, saying, "Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse." [Surah Al-Baqarah, verse 159]. They are the ones concerning whom Allah, the Almighty, revealed: "Indeed, those who disbelieve - it is the same for them whether you warn them or do not warn them - they will not believe."⁹⁹

Tahir bin Ashur stated that "kafir" with a "dammah" means to conceal blessings, and "fathah" () means to cover in general. It comes from the root word "kafara," which meaning "to cover or conceal." Because opposing the Creator, denying His perfection, or rejecting what His messengers sent is a sort of ingratitude for His benefits on us, and it requires denial () of them, the term "kafir" was coined to describe this meaning, and it is still used in this context.¹⁰⁰

It is clear from what has been said that the root of the term "Kufr" (disbelief) among the Arabs evolved to denote covering and concealing. Originally, it had the genuine sense of covering and protecting seeds. However, in the context of the Quran, it took on a figurative connotation that differed from its original understanding. It evolved to symbolize the inverse of faith and the denial of Allah's bounties by concealing them and failing to express thankfulness. It also represents covering the truth with deception, as though the disbeliever is concealing the truth and Allah's benefits - exalted be He - and actively attempting to keep them hidden, so denying the legitimacy of the message and Muhammad's - peace be upon him - prophethood.

2. **"The Almighty's error in His saying:** "So if you falter after the clear proofs have come to you, then know that Allah is Mighty and Wise.

In his commentary, Imam Al-Qurtubi stated that the original meaning of "" (al-zall) is connected to stumbling or slipping while walking, but it is also used to allude to errors in beliefs, opinions, and other topics. When a person's foot slips, they "" (zalla), which can be amplified as "" (zallala) and "" (zallula) to stress the severity of the slip or stumble, implying that their foot stumbled or slipped.¹⁰¹

"He slid off the rock and into the mud." In the original sense of slipping or sliding, this is a literal 'zall' (slip). In a figurative sense, 'zall in his speech and opinion' signifies that he diverged from good logic and the truth, and the devil induced him to deviate and mislead him. 'Zall from the month' indicates that the month has come and gone. 'Zall the horse zallilan' translates as "the horse ran quickly."¹⁰²

"And His words:(So if you slip after all the clear proofs have come to you). "So if you slip after all the clear proofs have come to you," the address is made to believers, and the condemnation is directed at the People of the Book since the stumbling is attributed to them, not to believers.¹⁰³

As previously stated by Ibn al-Ha'im, "al-zall" means "stumbling of the foot," and it is also used figuratively in the context of beliefs and viewpoints.¹⁰⁴

⁹⁹ Refer to: "Jamal al-Bayan fi Tawil al-Quran," Vol. 1, page 255; "Al-Adhb al-Nameer min Majalis al-Shanqiti fi al-Tafsir," by Muhammad al-Amin bin Muhammad al-Mukhtar bin Abdul Qadir al-Jikni al-Shanqiti (d. 1393 AH), edited by Khalid bin Uthman al-Sabbat, supervised by Bakr bin Abdullah Abu Zaid, Dar Alam al-Fawaid for Publishing and Distribution, Makkah Al-Mukarramah, 2nd edition, 1426 AH, Vol. 3, page 282.

¹⁰⁰ Refer to: "Al-Tahrir wa al-Tanwir," pages 248-249.

¹⁰¹ "Al-Jami' li Ahkam al-Qur'an" = "Tafsir al-Qurtubi," 3/24.

¹⁰² "Asas al-Balagha," 1/419.

¹⁰³ "Al-Burhan fi Ulum al-Quran," 2/312.

According to Abu Ja'far, Allah means in this verse that if you deviate from the truth, go astray, and violate the principles and laws of Islam after receiving clear proofs and guidance, and after the validity of Islamic teachings has been established with strong evidence that leaves no room for doubt, then know that Allah is Mighty and has the power to take revenge. He is not hindered from punishing you, and nothing can protect you from His wrath for breaking His commands and committing sins. His actions in dealing with you and punishing you for your disobedience after establishing clear evidence against you, among other things, are sensible and just. According to Ibn Abbas, the phrase " if you deviate" indicates (deviation involves associating partners with Allah).¹⁰⁵ And " denotes abandonment of Islam.¹⁰⁶

It is noted in al-Razi's "Mafatih al-Ghaib" that "zall" () refers to deviating from the path that has been told to follow. This definition encompasses both major and minor sins, as deviation can occur in both large and small concerns. Allah, the Exalted, warns against all of this, using exhortation to keep believers on the correct path, protecting them from even tiny deviations. This is because when something is listed as a big sin, there is no doubt about the need to avoid it, yet if it is not included as a major sin, one may not believe that punishment is warranted for it. In that scenario, it is vital to take precautionary measures.¹⁰⁷

(al-zall) means slippage or the foot's movement and disruption in the intended posture, implying its movement in that position. However, "" refers symbolically to the harm caused by following the Devil's whispers and deceptions. Like someone who imitates another's gait on a slippery path, someone who follows the Devil's temptations slips down a slippery road. The Devil's orders are equated to walking on a treacherous path. Thus, Allah says "fain zallaltum" (figuratively). It is an allegory that emphasizes the dangers of deviating from the straight path, developed from figurative speech and metaphor.¹⁰⁸

Results:

1. The study examines the concept of the term from a linguistic and technical perspective, defining its meaning and elaborating on its connotation. The context of the Quran makes it clear to the reader that the Quranic term conveys a new meaning, thereby enhancing the neutrality of the dictionary definition.
2. Imam Al-Qurtubi's book "Al-Jami' li Ahkam al-Qur'an" contains philological and foundational material in which he discusses the origin of Arab terms. He then proceeds to interpret the linguistic dictionaries in light of their utilization in the Quran.
3. Indeed, some terms originally used by the Arabs had general meanings, but after the revelation of the Quran, their connotations changed, acquiring new and distinct meanings from those originally ascribed by the Arabs. In addition, the use of certain terms in less significant contexts than their original intent led to a loss of significance.
4. "Changing from literal to figurative meaning in the Holy Quran's words has its own rhetorical secrets and is an unmatched miracle, as it is the speech of God, which is miraculous in every aspect of its words."
5. We must recognize the fundamental distinction between exploring the secrets of human language and delving into the material of the Quran, which never ceases to amaze and whose meanings

¹⁰⁴ "Al-Tibyan fi Tafsir Ghareeb al-Quran," 67.

¹⁰⁵ "Al-Tafsir al-Tahriri," 4/259-260.

¹⁰⁶ "Ibn Abi Hatim's Tafsir of the Noble Quran," Abu Muhammad Abd al-Rahman ibn Muhammad ibn Idris ibn al-Mundhir al-Tamimi al-Hanzali al-Razi Ibn Abi Hatim (d. 327 AH), edited by Asaad Muhammad Al-Tayyib, Nazar Mustafa Al-Baz Library, Kingdom of Saudi Arabia, 3rd edition, 1419 AH, 2/371.

¹⁰⁷ Refer to: "Mafatih al-Ghaib" (Keys to the Unseen) = "Tafsir al-Kabir" (The Great Commentary), 5/355.

¹⁰⁸ Refer to: "Tahrir wa Tanwir" (Interpretation and Enlightenment), 2/279-280.

cannot be completely comprehended. While it is possible to master all the channels and various methods of human language, determining its meanings regardless of how deftly the speaker conceals certain implications in the corners of their language, such mastery cannot be attained when attempting to comprehend the language of the Holy Quran. Consequently, despite our proficiency with linguistic tools, certain meanings or connotations may continue to elude us, as the unique attribute of the Quranic miracle has preserved divine mysteries that human minds cannot completely comprehend.

6. Literal meanings come before figurative ones, and language evolves and develops from literal to figurative meanings. Consequently, the literal meanings are more likely to be the original ones, while the figurative meanings are derived from them via metaphorical language.
7. Meaning is transferred from the literal to the figurative for one of two reasons: to elevate and develop intellectual life, or to elucidate and portray the meaning in a sensory manner, allowing it to be better comprehended and perceived. This is clear from the study of rhetoric and eloquence.
8. The context has a unique expressive quality; consequently, specific terms are employed in accordance with this aspect. Occasionally, an entire chapter or Surah may have a distinct tone and manner, imprinting particular expressions in accordance with that aspect. This is evident in numerous Quranic verses.