



University of Tehran Press

## Classical and Contemporary Islamic Studies (CCIS)

Online ISSN: 3060-7337

Home Page: <https://jcis.ut.ac.ir>

# A Comparative Approach to the Semantics of the Concept of "Expansion" (*Bast*) in the Holy Qur'ān with Emphasis on Conceptual Interrelations

Seyyed Mohammad Naqeeb<sup>1</sup> | Amir Hossein Oshriyeh<sup>2\*</sup> | Amirhossein Kamandani Farrokh<sup>3</sup>

1. Department of Interpretation and Sciences of the Quran, Faculty of Interpretation, University of Qur'anic Studies and Sciences, Qom, Iran. Email: [naghib@quran.ac.ir](mailto:naghib@quran.ac.ir)

2. Corresponding Author, Department of Jurisprudence, Khatam al-Anbia school, Qom Seminary, Qom, Iran. Email: [hhosin142@gmail.com](mailto:hhosin142@gmail.com)

3. Department of Quran and Hadith Sciences, Faculty of Interpretation, University of Qur'anic Studies and Sciences, Qom, Iran. Email: [amirhossinkamandani@gmail.com](mailto:amirhossinkamandani@gmail.com)

## ARTICLE INFO

**Article type:**  
Research Article

### Article History:

Received: 08 June 2025

Revised: 25 July 2025

Accepted: 02 September 2025

Published Online: 23 September 2025

### Keywords:

Quranic semantics,  
Expansion,  
Conceptual metaphor,  
Linguistic analysis,  
Conceptual connections.

## ABSTRACT

This research deals with the comparative semantic analysis of six keywords regarding the concepts of "expansion," "*sah*," "*sharh*," "*madd*," "*tarf*," and "*raghad*" in the Holy Qur'ān and examines the subtle distinctions and conceptual links between them. The research method was analytical-comparative and relied on semantic analysis within the framework of conceptual links. The main method was the etymological lexical analysis of the words by referring to reliable lexical sources and the interpretative study of the verses in various interpretations. The findings indicate that while all of these words fall within the semantic circle of "expansion" and "abundance," each of them holds subtle distinctions: "expansion," with the central meaning of "spaciousness" as opposed to "containment," covers a wide range of material and spiritual meanings. "*Sah*" implies "inner capacity and ability." "*Sharh*" emphasizes "the process of opening and removing a bottleneck." "*Madd*" focuses on "linear and longitudinal stretching and extension." "*Tarf*" refers to "excessive enjoyment and pampering" with a negative connotation, and "*raghad*" is the "pleasant and blessed abundance" of material life without any negative connotation. Understanding these distinctions is essential for a more accurate understanding of the meanings of the verses and the semantic system of the Qur'ān.

**Cite this article:** Naqeeb, M.; Oshriyeh, A. H. & Kamandani Farrokh, A. (2026). A Comparative Approach to the Semantics of the Concept of "Expansion" (*Bast*) in the Holy Qur'ān with Emphasis on Conceptual Interrelations. *Classical and Contemporary Islamic Studies (CCIS)*, 8 (1), 105-113. <http://doi.org/10.22059/jcis.2025.396959.1429>



© Authors retain the copyright and full publishing rights.  
DOI: <http://doi.org/10.22059/jcis.2025.396959.1429>

**Publisher:** University of Tehran Press.

## 1. Introduction

Semantic analysis of key Quranic terms is an essential step toward unraveling the profound layers of meaning and apprehending the divine message with greater precision. This study focuses on six central concepts—*bast*, *sa'a*, *sharḥ*, *madd*, *taraf*, and *raghad*—aiming to dissect their semantic dimensions within the context of Quranic verses. It also elucidates their subtle distinctions and conceptual interrelations. The primary objective extends beyond providing lexical definitions to uncovering the semantic system governing the application of these concepts within the Qur'ān's linguistic framework, revealing the specific implications manifested in the context of each verse.

The semantic analysis of terms related to *bast* in the Qur'ān reveals that, while these terms fall within a shared semantic field of expanse, breadth, and development, they possess subtle and systematic distinctions determined by specific semantic domains and the type of expansion intended. This introduction establishes an analytical framework for a deeper exploration of these six concepts in the main text, emphasizing the necessity of attending to lexical roots, semantic transformations, and the influence of a verse's context in determining the precise meaning of each term within the Qur'ān's complex semantic network.

## 2. Background

Understanding the profundity of Quranic meanings and the subtleties embedded in its divine expressions has long compelled scholars across various disciplines to explicate Quranic concepts using their expertise. Studies on Quranic vocabulary and their semantic analysis have consistently garnered attention from researchers and exegetes. Despite the enduring appeal of analyzing the concept of *bast* for Quranic scholars, semantic studies emphasizing conceptual interrelations have faced notable gaps. While the efforts of exegetes and lexicographers in uncovering word meanings are commendable, this study adopts a systematic and comparative semantic approach to address these gaps by comprehensively examining six key terms—*bast*, *sa'a*, *sharḥ*, *madd*, *taraf*, and *raghad*—and their conceptual interrelations.

## 3. Research Concepts

Examining semantic concepts in the Holy Qur'ān is not only a scholarly necessity for a deeper understanding of the divine text but also a response to contemporary needs in addressing emerging questions. Such studies maintain the authenticity of the Quranic text while forging a dynamic connection between traditional exegesis and modern analytical methods.

### 3-1. Comparative Approach

The comparative approach is a method employed to analyze and compare shared concepts across different texts. In Quranic studies, this approach examines related terms and concepts to reveal their semantic similarities and differences (Muṣṭafawī, 1995, vol. 1). This method facilitates a more profound understanding of semantic relationships among related terms (Abd al-Bāqī, 1986). Conceptual interrelations refer to meaningful connections between ideas, concepts, information, or experiences in the human mind. These connections form cognitive structures that enable the integration of new knowledge with prior knowledge, facilitating comprehension, retention, and more complex reasoning.

### 3-2. Semantics

In semantics, each term maintains conceptual relationships with other terms, some sharing common semantic components and others distinguished by unique features, which can be analyzed through component analysis (Şafavī, 2018). Semantic analysis of a term can be conducted at two levels:

1. **Lexical Level:** Investigating the primary and conventional meanings of a term based on lexicographical sources. The existence of multiple meanings for a term in these sources confirms their established status. Even scholars who do not solely rely on lexicographers' assertions gain confidence in a term's conventional meaning through the multiplicity of such references (Ākhūnd Khurāsānī, 1988).
2. **Contextual Level:** Identifying the meaning intended by the speaker or writer in a specific context, considering the co-occurrence of other terms. This level represents a complex and

extensive domain in semantics, with various methods proposed to determine the “intended meaning.”

#### 4. Comparative Analysis of Terms

Within the scope of semantic research, the concept of *bast* (expansion), alongside a range of related terms and expressions, forms a semantic constellation, each contributing uniquely to elucidating this conceptual domain. This study seeks to explore the hidden semantic layers of terms associated with *bast* in the Qur’ān, analyzing and comparing them from various perspectives. In the conceptual framework designed for this study, *bast* occupies the center of a semantic network, with related terms organized around it based on their internal connections and degree of conceptual overlap.

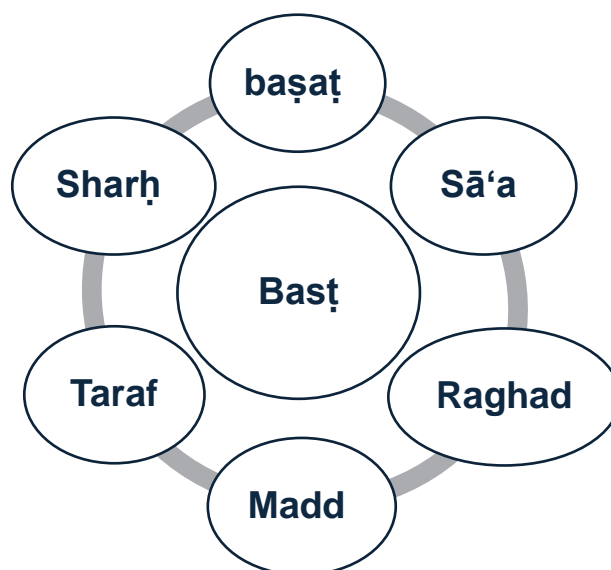


Fig. 1. The conceptual Framework of the Related Terms

##### 4-1. Bast

The term *bast* in early lexical sources exhibits a range of contrasting and multifaceted meanings. It is the antonym of *qabḍ* (contraction) (Farāhīdī, 1993, vol. 7) and conveys concepts such as extension, expansiveness, spreading, and opening (Ibn Fāris, 1982, vol. 1). It also denotes breadth and spaciousness (Bustānī, 1996) and is even applied to a camel left free with its offspring (Rāghib Iṣfahānī, 1992). Semantic analysis reveals that the core concept of *bast* is extension, which varies depending on its referent and context (e.g., subject, object, or relational type). For instance, *bast al-makān* (extension of place) implies spatial expansiveness, *bast yad* (extension of hand) metaphorically signifies generosity or capability, and *bast 'ilm* (extension of knowledge) indicates the breadth of knowledge. Metaphorical uses, such as *bast rijlah* (extending one's leg, i.e., relaxing), are also attested (Zamakhsharī, n.d.). The variant *baṣaṭ* is recorded, but etymologically, its original form is *basat*, with the shift to *ṣād* attributed to phonetic assimilation due to the proximity of the consonant *tā'* and their phonological affinity (Ibn Manẓūr, 1993, vol. 7). Both forms (*bast* and *baṣaṭ*) are synonymous and interchangeable across all the mentioned meanings.

In the Quranic usage, *bast* and its variant *baṣaṭ* encompass a broad semantic range, with the precise meaning determined by the verse's context. In Qur'ān (2:247), "...wa zādahu baṣṭatan fī al-'ilm wa al-jism," *bast* is interpreted as *sā'a* (expansiveness, amplitude) (Abū Ḥayyān Gharnāṭī, 1992, vol. 2; Ḥaqqī Burūsawī, 2000, vol. 1), abundance, extension (Ṭūsī, n.d., vol. 2), or even excellence (Samarqandī, 1993, vol. 1) in the domains of knowledge and physicality. Conversely, in the Qur'ān (5:28), "...la'in baṣaṭta ilayya yadaka li-taqtulanī...", it literally denotes extending the hand with the intent to harm (Sūrābādī, 2001, vol. 1; Kāshānī, 2002, vol. 2). In Qur'ān (13:26), "Allāhu yabsuṭu al-rizqa liman yashā'...", *bast* emphasizes expansion or abundance of sustenance (Sharīf Lāhījī, 1994, vol. 2). Its juxtaposition with *qabḍ* (restriction) in Qur'ān (2:245), "...wa Allāhu yaqbiḍu wa yabsuṭu...", strongly reinforces the meaning of expansion and liberality. Similarly, *baṣaṭ* in the verse

"...*wa zādakum fī al-khalqī baṣaṭatan*..." (Qur'ān 7:69) aligns with meanings such as strength, expansiveness, extension, length, and beauty (Ṭabāṭabā'ī, 1995, vol. 2; Ibn 'Āshūr, n.d., vol. 8), and is considered synonymous with *baṣṭ*. Analysis of these verses indicates that the precise meaning of *baṣṭ/baṣaṭ* hinges on its referent (e.g., knowledge, body, hand, sustenance, creation) and the associated verb (e.g., increasing, extending, expanding) within the verse's context (Center for Quranic Culture and Knowledge, vol. 3).

Based on lexical and exegetical analysis, there is no substantive semantic distinction between *baṣṭ* (with *sīn*) and *baṣaṭ* (with *ṣād*). The primary form is *baṣṭ*, and the shift to *baṣaṭ* is a phonological phenomenon due to the proximity of *ṭā'* and the phonological kinship of *sīn* and *ṣād* (Ibn Manẓūr, 1993, vol. 7; Ṭabāṭabā'ī, 1995, vol. 2), without altering the word's semantic connotations. Therefore, both forms are fully synonymous and interchangeable across their core meanings (extension, expansiveness, spreading) and context-derived Quranic senses (amplitude, abundance, excellence, reaching out, expanding sustenance, physical strength). Any differences in usage stem solely from phonetic variation rather than semantic differentiation.

Based on lexical and exegetical analysis, there is no substantive semantic distinction between *baṣṭ* and *baṣaṭ*. The primary form is *baṣṭ*, and the shift to *baṣaṭ* is a phonological phenomenon due to the proximity of *ṭā'* and the phonological kinship of *sīn* and *ṣād* (Ibn Manẓūr, 1993, vol. 7; Ṭabāṭabā'ī, 1997, vol. 2), without altering the word's semantic connotations. Therefore, both forms are fully synonymous and interchangeable across their core meanings (extension, expansiveness, spreading) and context-derived Quranic senses (amplitude, abundance, excellence, reaching out, expanding sustenance, physical strength). Any differences in usage stem solely from phonetic variation rather than semantic differentiation.

#### 4-2. Sā'a

According to lexical sources, the root form of *sā'a* is *wasā'a*, with the *wāw* and *alif* elided to form *wasā'*. Lexically, it denotes wealth, capacity, and ability (Jawharī, 1984, vol. 3). Its cognate *sa'a* is the antonym of *ḍiq* (narrowness) (Ṭurayhī, 1987, vol. 4). Both *wasā'a* and *wus'* convey notions of prosperity, self-sufficiency, and encompassment (Ḥimyarī, 1999, vol. 11). This sense of encompassment and expansiveness is evident in the Quranic phrase *wasā'a Allāhu 'alayhi rizqahu* ("God expanded his sustenance") (Fayyūmī, 1984, p. 660). In Quranic usage, *sā'a* reflects a spectrum of meanings related to expansiveness. The verse "...*wa lam yu'ta sātatan min al-māl...*" (Qur'ān 2:247) is interpreted as power (Faḍl Allāh, 1998, vol. 4), amplitude (Abū al-Futūḥ al-Rāzī, 1988, vol. 3), or abundance (Kāshifī, 1990, vol. 1). In Qur'ān (4:100), "...*wa man yuhājir fī sabīl Allāh yajid fī al-arḍ murāghaman kathīran wa sātatan*...", denotes amplitude, abundance, or plenty. Some exegetes link it to sustenance (Mughnīyah, 1980, vol. 2) or spiritual expansiveness (Ālūsī, 1994, vol. 3). Rāghib Iṣfahānī identifies three primary domains for *sā'a* (e.g., Qur'ān 29:56, "...*inna arḍi wāsi'atun*..."), state (e.g., Qur'ān 65:7, "...*li-yunfiq dhū sātatin min sātatihi*..."), and power (e.g., Qur'ān 2:286, "...*lā yukallifu Allāhu nafsan illā wus'ahā*..."), where *wus'* signifies financial means, capacity, and ability.

While *baṣṭ* and *baṣaṭ* (synonymous) are antonyms of *qabḍ* and denote expansiveness, spreading, or opening, *sā'a* (derived from *wasā'a*) primarily signifies effort, capacity, and ability. Concepts such as absence of constraint, encompassment, and expansiveness are secondary implications of *sā'a*, not its direct meaning, as capacity and strength naturally lead to greater encompassment. In contrast, expansiveness is the primary denotation of *baṣṭ/baṣaṭ*. In verses such as Qur'ān 2:247 and Qur'ān 4:100, the core meaning of *sā'a* is ability or power, with amplitude or abundance as secondary implications derived from this primary sense. Therefore, using *sā'a* to denote expansion (the primary sense of *baṣṭ*) is metaphorical, involving the use of a term to imply its consequence (i.e., implying the result of its primary meaning).

#### 4-3. Sharḥ

The term *sharḥ* originally denotes cutting or slicing meat into pieces, each called a *sharḥa* (Ibn Durayd, 2005, vol. 2). This action results in opening, spreading, or expanding the layers of meat. Due to the similarity between slicing meat and the concept of expansion, or through frequent usage, *sharḥ* has been metaphorically employed to denote expansion, spreading, or opening. Additionally, detailed explanation in speech or writing is termed *sharḥ*, as it expands or elucidates the subject.

In the Qur'ān, *sharḥ* is primarily used in its metaphorical sense of opening, expansiveness, or spreading. The verse "...wa lākin man sharaḥa bi-al-kufr ṣadran...", (Qur'ān 16:106) signifies opening the heart to disbelief. This term in Qur'ān 39:22, "...a-fa-man sharaḥa Allāhu ṣadrahu li-al-Islām fahuwa 'alā nūrīn min rabbihi...", and Qur'ān 20:25, "...rabbi ishrah lī ṣadrī...", is interpreted as openness (Ṭabarī, 1994, vol. 23), expansion (Shawkānī, n.d., vol. 4), or preparation (Ibn 'Aḡbah, 1998, vol. 5), indicating the heart's readiness to accept faith or fulfill a divine mission. Here, *sharḥ* evolves from its literal sense of cutting or opening to a metaphorical or commonly accepted sense of expansiveness due to frequent usage.

Unlike *sharḥ*, which originates from the tangible act of cutting or opening (e.g., meat) and extends metaphorically to active expansion or opening, *sā'a* inherently denotes power, capacity, or inherent potential. While *sā'a* may metaphorically imply expansiveness in some Quranic contexts, this stems from a different origin (inherent capacity) compared to *sharḥ* (active opening). Thus, while both may refer to expansiveness in certain contexts, their semantic origins and the nature of the expansiveness differ: *sharḥ* emphasizes active opening or expansion, while *sā'a* highlights inherent capacity or potential.

#### 4-4. Madd

The term *madd* fundamentally denotes stretching or extending something in a specific direction, manifesting in various contexts, including tangible extension: e.g., the rising tide (*madd al-baḥr*), resulting from water's directional increase; temporal extension: e.g., *madda Allāhu fī 'umrihi* ("God prolonged his life") or *madda min al-zamān* (a period of time), indicating extension in time; spatial extension: e.g., *madīd al-jism* (elongated body) or *madīd al-qāma* (tall stature), denoting physical length (Qurṭubī, 1993, vol. 10; Abū al-Futūḥ Rāzī, 1998, vol. 19). The core meaning of *madd* is extension or expansion outward in one or more linear directions (primarily longitudinal). This expansion can be material (e.g., body, sea, shadow) or metaphorical (e.g., life, time).

In Quranic usage, *madd* reinforces and expands its core meaning. In Qur'ān 13:3, "...wa huwa alladhī madda al-arḍa...", *madd al-arḍ* is interpreted as extending or spreading the earth's surface horizontally (Qurṭubī, 1993, vol. 10; Tha'labī al-Nīshābūrī, 2001, vol. 5). This suggests *madd* can include planar expansion but retains a focus on stretching or extension. In Qur'ān 25:45, "...a-lam tara ilā rabbika kayfa madda al-ẓilla...", the term *madd al-ẓill* denotes the stretching or spreading of a shadow, particularly its elongation throughout the day (Ṭabrisī, 1993, vol. 3; Zamakhsharī, n.d., vol. 3). Similarly, the verse "...wa al-arḍa madadnāhā...", (Qur'ān 15:19) aligns with spreading the earth. The term *madda* (duration) also reflects extended time.

#### Comparison with Sharḥ

*Sharḥ* originates from cutting or opening something dense (e.g., meat or a knot) and is used metaphorically in the Qur'ān for opening, expansion, or liberation (material or spiritual, e.g., *sharḥ ṣadr*). *Madd*, however, inherently denotes stretching or extension (often material or temporal). While *sharḥ*'s use for expansiveness is metaphorical, *madd*'s primary meaning is extension itself.

#### Comparison with Baṣṭ

*Baṣṭ* (and its cognate *baṣaṭ*), the antonym of *qabḍ*, denotes spreading or expansion in any direction (length, width, depth, or metaphorically) without a specific directional focus. In the Quran, it applies to material (e.g., sustenance) or metaphorical (e.g., power) expansion. While *baṣṭ* signifies general expansion, *madd* emphasizes stretching or extension (primarily longitudinal). In cases such as *madd al-arḍ* (Qur'ān 13:3), the focus is on planar stretching while in *madd al-ẓill* (Qur'ān 25:45), it implies longitudinal extension. *Baṣṭ* is not used in these contexts, as it lacks the specific connotation of stretching or directional extension inherent to *madd*.

#### 4-5. Tarāf

The Arabic term *tarāf* carries a core semantic meaning of pleasantness and abundance in blessings, as noted in lexicographical sources (Sāḥib, 1993, vol. 9). This meaning manifests in two primary branches: first, it denotes the deliciousness and palatability of food, and second, it refers to abundance and expansiveness in material blessings and lifestyle. From this root, the adjective *mutrif* is derived,

describing someone immersed in luxury and opulence, while the verb *atrafa* indicates being placed in a state of such abundance and prosperity. A significant aspect of the term's semantic evolution is the emergence of a negative connotation linked to excessiveness. Therefore, *atrafa* may imply transgression or rebellion (Sāhib, 1993, vol. 9), and *mutrif* can refer to an individual who, due to indulgence in blessings, becomes unrestrained by ethical boundaries and falls into moral corruption. This evolution distinguishes *taraf* from purely descriptive terms such as *na'im* (blessing) or *yusr* (ease), as it emphasizes the negative consequences of uncontrolled indulgence in blessings.

In the Quran, *taraf* and its derivatives (e.g., *utrifū*, *atrifum*, *mutrafīn*) typically appear in contexts warning against the corruption resulting from excessive worldly pleasures and neglect of the Hereafter. In verses such as Hud (11:116) and Anbiyā' (21:13), phrases like *mā utrifū fīhi* and *mā atrifum fīhi* are interpreted as referring to excessive indulgence in pleasures, wealth, and worldly desires (Ṭabrisī, 1993, vol. 5; Maḥallī Suyūṭī, 1995; Kāshānī, n.d., vol. 6). This meaning transcends simple enjoyment (*ni'mah*) and highlights an attachment to and immersion in material blessings to the extent that they hinder attention to religious duties and eschatological consequences. In Al-Isrā' (Quran 17:16), *mutrafihā* refers to the affluent ruling class of a society that, due to indulgence and power, turns to iniquity and oppression. Similarly, in Al-Wāqī'ah (Quran 56:45), *mutrafīn* describes polytheists immersed in luxury who avoid any hardship or moral restraint.

### Distinction from Similar Terms

The primary semantic distinction of *mutrif* from terms such as *ghanī* (wealthy) or *mutana'im* (enjoying blessings) lies in its emphasis on excess, moral laxity, and the prioritization of blessings as the ultimate goal (Mudarrisī, 1998, vol. 14). Mudarrisī (1998) notes that not every individual enjoying blessings is labeled *mutrif*; rather, this term specifically applies to those who exceed moderation in pursuing carnal desires, allowing blessings to lead them to transgression and corruption, with hedonism as their ultimate aim. This characteristic sharply differentiates *mutrif* from *ghanī*, who may be pious and moderate, or *mutana'im*, who merely enjoys blessings. Therefore, *taraf* and *mutrif* carry a negative semantic load tied to the excesses of indulgence and its destructive moral and social consequences, unlike terms such as *na'im*, which can inherently be positive.

### 4-6. Raghad

The term *raghad* fundamentally denotes abundance that is easy, pleasant, and free from hardship. This meaning is consistently affirmed in lexicographical sources (Ibn Sīdah, 2000, vol. 5; Fīrūzābādī, 1992, vol. 1) and Quranic exegeses (Ṭanṭāwī, n.d., vol. 1; Maybudī, 1992, vol. 5), encompassing a pleasant and abundant life ('*aysh raghād*), plentiful and delightful sustenance, and abundant food accompanied by ease and joy. In the Quran, *raghad*, in this form, appears in only three verses (Quran 2:35; 16:112, 113), all referring to abundant and accessible material blessings, whether the bounties of Paradise for Adam (PBUH) (Quran 2:35) or abundant sustenance for an ungrateful community (Quran 16:112, 113). Notably, a secondary and rare meaning of *raghad*, indicating hesitation in judgment or fatigue due to illness (*marghād*) (Ibn Sīdah, 2000, vol. 5; Fīrūzābādī, 1995, vol. 1), is absent in Quranic usage and common texts, with its primary meaning being pleasant abundance.

### Distinction from Taraf

Both *raghad* and *taraf* refer to the enjoyment of blessings; however, they differ significantly in their semantic scope. *Raghad* emphasizes abundance accompanied by ease and pleasantness (wide-ranging and effortless benefit) (Ṭanṭāwī, n.d., vol. 1). In contrast, *taraf* implies extravagance, excessive indulgence, and unrestrained pursuit of desires. Their evaluative connotations also diverge: *raghad* is inherently neutral or positive and can describe the blessings of the righteous (e.g., Adam in Paradise, Quran 2:35) or prosperous communities regardless of their conduct (Quran 16:112). Conversely, *taraf* consistently carries a negative connotation, denoting indulgence, heedlessness, and corruption due to excess, as observed in its Quranic usage for oppressors (Quran 11:116) and sinful *mutrafīn* (Quran 56:45). Therefore, the primary distinction lies in *taraf*'s association with excess, wastefulness, and moral laxity, which is absent in *raghad*, and the emphasis on sheer abundance as a hallmark of *raghad* that is not necessarily present in *taraf*.

### Distinction from *Sa'ah*

Both *raghad* and *sa'ah* denote abundance and expansiveness; however, their semantic domains and applications differ fundamentally. *Raghad* specifically focuses on abundant, pleasant, and accessible material blessings (sustenance, food, lifestyle) (Maybudī, 1992, vol. 5; Ṭanṭāwī, n.d., vol. 1). In contrast, *sa'ah* fundamentally means openness, expansiveness, and broad capacity, serving as the opposite of *ḍīq* constraint) (Muṣṭafawī, 1995, vol. 13). The scope of *sa'ah* is far broader and more abstract than *raghad*. It can describe physical space (e.g., expansiveness of the earth, Quran 4:100), spiritual or non-material domains (e.g., the vastness of divine mercy, Quran 7:156; the breadth of divine knowledge and power, Quran 7:89), and financial prosperity (e.g., abundance in sustenance, Quran 65:7). Therefore, the key distinction is that *raghad* is confined to abundant and pleasant material blessings, while *sa'ah* encompasses a broader, more abstract notion of expansiveness, including physical, spiritual, and metaphysical domains. Determining the precise meaning of *sa'ah* in Quranic surahs such as An-Nisā' requires contextual analysis to ascertain whether it refers to material or spiritual expansiveness.

### 5. Conclusion

This comparative semantic study of the concepts of dwelling in the Quran, utilizing an etymological approach and analysis of conceptual connections, provides a comprehensive and precise depiction of the semantic system of *baṣṭ* extension in the Quranic text. The findings obtained from the analysis of six key terms are summarized as follows:

- *Baṣṭ* (and *Baṣṭ*): Denotes extension, openness, and expansion in various dimensions, as the opposite of *qabḍ* contraction or constraint). It has a broad semantic range, encompassing tangible meanings (e.g., spatial extension, stretching out a hand for giving or transgression) as well as abstract meanings (e.g., expansion of sustenance, breadth of knowledge). The phonetic shift from *sīn* to *ṣād* (*baṣṭ*) does not alter the meaning and is merely a morphological variation.

Relation to Other Terms: The core concept is extension. It differs fundamentally from *sa'ah* (which emphasizes capacity resulting from extension) and *madd* (which focuses on linear extension).

- *Sa'ah*: Refers to ability, endurance, capacity, and inherent potential (material, such as wealth, or spiritual, such as tolerance for obligations). Its notion of extension is metaphorical, reflecting the consequence of this inherent capacity (e.g., *sa'ah* in the earth as capacity and abundance derived from ability).

Lexical Distinction: It centers on capability and potential as its primary meaning, with extension as a secondary outcome, distinguishing it from *baṣṭ* (extension itself) and *sharḥ* (the process of creating openness). Overlaps with *baṣṭ* in describing place or blessings are superficial and arise from the metaphorical use of *sa'ah*.

- *Sharḥ*: Originally meaning cutting, opening, or dividing layers (e.g., meat), it has metaphorically evolved to signify opening and expansion in an inner, spiritual sense, particularly in the phrase *sharḥ ṣadr* (expansion of the chest, i.e., open-mindedness).

Lexical Distinction: It emphasizes the process of creating openness and inner transformation leading to readiness (for truth, falsehood, or enduring hardship), distinguishing it from *baṣṭ* (the state of extension) and *sa'ah* (capacity resulting from openness). Its material origin (physical opening) serves as the basis for metaphorical spiritual expansion.

- *Madd*: Refers to stretching, elongating, or extending linearly (e.g., the extension of the earth, sea, or shadow). Expansion in *madd* is a consequence of linear extension, not its inherent meaning. Lexical Distinction: It specifically focuses on linear, one-dimensional extension, setting it apart from *baṣṭ* (general, multidimensional extension) and other terms. Extension in *madd* results from elongation, whereas *baṣṭ* directly denotes the state of extension.
- *Taraf*: Denotes enjoyment of blessings marked by excess, wastefulness, unrestrained indulgence, and hedonism, with a distinctly negative connotation. It strongly implies negative consequences such as transgression, iniquity, heedlessness, and fostering corruption.

Lexical Distinction: Its negative evaluative load and emphasis on excessive luxury and corruptive outcomes distinguish it from terms such as *raghad*. In the Quran, it primarily describes affluent but corrupt and oppressive societies.

- *Raghad*: Refers to an abundant, blessed, pleasant, and effortless life characterized by material prosperity, with a positive or neutral connotation. It lacks inherent implications of excess, wastefulness, or negative consequences such as transgression. It emphasizes the quantity and quality of pleasant, effortless blessings.

Lexical Distinction: Its lack of negative connotations and focus on abundant, delightful blessings distinguish it sharply from *taraf*. It can describe both heavenly blessings and worldly communities (believers or disbelievers) without necessarily implying moral judgment, unlike *taraf*.



## References

The Holy Qur'ān

- ‘Abd al-Bāqī, M. F. (1986). *Al-Mu‘jam al-mufahras li-alfāz al-Qur’ān al-karīm*. Dār al-Ḥadīth. (In Arabic)
- Abū al-Futūḥ al-Rāzī, H. (1988). *Rawḍ al-jinān wa rūḥ al-jinān fī tafsīr al-Qur’ān* (M. J. Yāḥiqī & M. M. Nāṣih, Eds.). Islamic Research Foundation of Āstān-e Quds-e Raḍawī. (In Persian)
- Abū Ḥayyān al-Gharnāṭī, M. (1992). *Al-Baḥr al-muḥīṭ fī al-tafsīr*. Dār al-Fikr. (In Arabic)
- Ākhūnd Khurāsānī, M. K. (1988). *Kifāyat al-uṣūl*. Mu’assasat Āl al-Bayt. (In Arabic)
- Ālūsī, A. (1994). *Rūḥ al-ma‘ānī* (M. H. ‘Arab, Ed.). Dār al-Fikr. (In Arabic)
- Burūsawī, I. (2000). *Rūḥ al-bayān* (Vol. 1, A. ‘Ubayd, Ed.). Dār Iḥyā’ al-Turāth al-‘Arabī. (In Arabic)
- Bustānī, F. A. (1996). *Farhang-i abjadī*. Islamic Publications. (In Arabic)
- Faḍl Allāh, M. H. (1998). *Tafsīr min waḥy al-Qur’ān*. Dār al-Malāk. (In Arabic)
- Farāhidī, Kh. (1993). *Al-‘Ayn* (M. Makhzūmī & I. Sāmīrā’ī, Eds.). Asvāh Publications. (In Arabic)
- Fayyūmī, A. (1984). *Al-Miṣbāḥ al-munīr*. Dār al-Hijrah. (In Arabic)
- Firūzābādī, M. (1992). *Al-Qāmūs al-muḥīṭ*. Dār Iḥyā’ al-Turāth al-‘Arabī. (In Arabic)
- Ḥimyarī, N. (1999). *Shams al-‘ulūm wa dawā’ kalām al-‘arab min al-kulūm*. Dār al-Fikr. (In Arabic)
- Ibn ‘Ajībāh, A. (1998). *Al-Baḥr al-madīd fī tafsīr al-Qur’ān al-majīd*. Ḥasan ‘Abbās Zaky. (In Arabic)
- Ibn ‘Ashūr, M. Ṭ. (1984). *Al-Taḥrīr wa al-tanwīr* (vol. 1). Dār al-Tārīkh. (In Arabic)
- Ibn Durayd, A. (2005). *Jamharat al-Lughah* (‘Ādil ‘Abd al-Raḥmān Badrī, Ed.). Āstān-e Quds-e Raḍawī Foundation. (In Persian)
- Ibn Fāris, A. (1982). *Maqāyīs al-lughah*. Daftar-i Tabliḡhāt-i Islāmī. (In Arabic)
- Ibn Sīdah, ‘A. (2000). *Al-muḥkam wa al-muḥīṭ al-‘a‘zam*. Dār al-Kutub al-‘Ilmiyyah. (In Arabic)
- Jawharī, I. (1984). *Al-Ṣiḥāḥ: Tāj al-lughah wa ṣiḥāḥ al-‘Arabiyyah* (vol. 3). Dār al-‘Ilm. (In Arabic)
- Kāshānī, M. F. A. (2002). *Zubdat al-tafsīr*. Bunyād-i Ma‘ārif-i Islāmī. (In Arabic)
- Kāshānī, M. F. A. (n.d.). *Manhaj al-ṣādiqīn fī ilzām al-mukhālifīn* (‘Alī Akbar Ghaffārī, Ed.). ‘Ilmī Islāmī Publications. (In Arabic)
- Kāshifī, H. (1990). *Mawāhib-i ‘aliyyah*. Iqbāl Publications. (In Arabic)
- Maḥallī Suyūṭī, J. (1995). *Tafsīr al-jalālayn*. Mu’assasat al-Nūr li-l-Maṭbū‘āt. (In Arabic)
- Center for Quranic Culture and Knowledge (2018). *Farhangnāmah-yi Barrasī-yi Taṭbīqī-yi Muṣṭalahāt-i Mushābah dar Qur’ān* (vol. 3). (In Persian)
- Maybudī, R. (1992). *Kashf al-asrār wa ‘uddat al-abrār* (‘Alī Aṣghar Ḥikmat, Ed., 5th ed.). Amīr Kabīr Publications. (In Persian)
- Mudarrisī, M. T. (1998). *Min hudā al-Qur’ān*. Dār Muḥibbī al-Ḥusayn. (In Arabic)
- Mughniyyah, M. J. (1980). *Al-Tafsīr al-kāshif* (vol. 3). Dār al-‘Ilm li-l-Malāyīn. (In Arabic)
- Muṣṭafawī, Ḥ. (1995). *Al-Taḥqīq fī kalimāt al-Qur’ān al-karīm*. Ministry of Culture and Islamic Guidance. (In Persian)
- Qurtubī, A. (1993). *Al-Jāmi‘ li-ahkām al-Qur’ān*. Dār al-Kutub al-‘Ilmiyyah. (In Arabic)
- Rāghib al-Iṣfahānī, H. (1992). *Mufradāt alfāz al-Qur’ān* (vol. 1). Dār al-Qalam and al-Dār al-Shāmiyyah. (In Arabic)
- Ṣafavī, K. (2018). *An introduction to semantics* (6<sup>th</sup> ed.). Sūrah Mehr Publications. (In Persian)
- Ṣāhib, I. (1993). *Al-Muḥīṭ fī al-lughah* (M. H. Āl Yāsīn, Ed.). ‘Ālam al-Kutub. (In Arabic)
- Samarqandī, A. (1993). *Tafsīr al-samarqandī* (M. ‘Alī Mu‘awwad & ‘Ādil Aḥmad, Eds.). Dār al-Kutub al-‘Ilmiyyah. (In Arabic)
- Sharīf Lāhījī, M. (1994). *Sharīf Lāhījī interpretation*. Dād Publications. (In Persian)
- Shawkānī, M. (n.d.). *Faṭḥ al-qadīr*. Dār Ibn Kathīr. (In Arabic)
- Sūrābādī, ‘A. (2001). *Sūrābādī interpretation*. Farhang-i Nashr-i Naw. (In Persian)
- Ṭabarī, M. (1994). *Jāmi‘ al-bayān*. Dār al-Fikr. (In Arabic)
- Ṭabāṭabā’ī, M. H. (1995). *Al-Mīzān fī tafsīr al-Qur’ān* (5<sup>th</sup> ed.). Jāmi‘ah-yi Mudarrisīn-i Ḥawzah-yi ‘Ilmiyyah. (In Arabic)
- Ṭabrisī, F. (1993). *Majma‘ al-bayān fī tafsīr al-Qur’ān* (M. J. Balāghī, Intro., 3<sup>rd</sup> ed.). Nāṣir Khusraw Publications. (In Arabic)
- Ṭanṭāwī, S. M. (n.d.). *Al-Tafsīr al-wasīṭ li-l-Qur’ān al-karīm*. n.p. (In Arabic)
- Tha‘labī al-Nīshābūrī, A. (2001). *Al-Kashf wa al-bayān ‘an tafsīr al-Qur’ān* (A. Abū Muḥammad ibn ‘Āshūr, Ed.). Dār Iḥyā’ al-Turāth al-‘Arabī. (In Arabic)
- Ṭurayḥī, F. (1987). *Tafsīr gharīb al-Qur’ān* (M. Kāzīm Ṭurayḥī, Ed.). Dār al-Aḍwā’. (In Arabic)
- Ṭūsī, M. (n.d.). *Al-Tibyān fī tafsīr al-Qur’ān* (A. Q. ‘Āmilī, Ed.). Dār Iḥyā’ al-Turāth al-‘Arabī. (In Arabic)
- Zamakhsharī, A. (n.d.). *Asās al-balāghah* (‘A. al-Raḥīm Maḥmūd, Ed.). n.p. (In Arabic)