

Semantic Components of the Word *Nuzul* in the Holy Qur'an Based on Syntagmatic and Paradigmatic Axes

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Abstract

The root "nzl" is one of the most frequent roots used in various lexical forms close to four hundred times in the Qur'an. Originally meant 'to descend from top to down', this root has found semantic expansion in the Qur'an when used in other senses, such as creating, forgiveness, learning, entering, trial and promise. Whenever the word *nuzul* has been used to refer to *rain*, its context is different from the sending down of the Qur'an: in the former, this word is solely used with the word *sama* (the sky) while in the latter, when indicating the sending down of *wahy*, it is always collocating words and phrases such as *min indina*, *rouholamin*, *heart of the Prophet* and along with multiple attributes of God. In the Holy Qur'an, this word has collocated on the syntagmatic axis with words and phrases such as *merciful and compassionate*, *the Lord of the Worlds*, *"Mighty, the Wise"*, *"the Wise, the Praised One"*, and *Haqq* and that it shows the greatness and holiness of

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the Qur'an and in fact it introduces God as the real actor and the doer of the revelation. Further, at paradigmatic axis, it has been substituted by words such as *wahy*, *ilqa*, *qira'at*, *tilawat*, *aati*, *Ja'a*, and *Jaala* each of which tell the sending down of the Qur'an in some ways and portray Prophet's (SA) relationship with the Angel of Revelation. In sum, this descriptive-analytical study analyzed the word *nuzul* taking a semantic approach on two syntagmatic and paradigmatic axes and expressed its semantic components.

learnings on the one hand and reveals some structural beauties concealed in the Qur'anic stories on the other hand.

Keywords: semantic component, syntagmatic relations, paradigmatic relations, the Holy Qur'an, *nuzul*, God's attributes, *wahy*