

A Lexical Study of the Semantic Field of "*Faḍīḥah*" in the Qur'an (Lexical Analysis and Derivation of Educational Implications)

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Abstract

The present study aims to elucidate the semantic structure of disgrace and humiliation in the Qur'an and to derive its educational implications. The central term of this research, "*Faḍīḥah*," appears only once in the Qur'an and signifies the exposure of faults and the complete loss of a person's social reputation and credibility. Using a descriptive-analytical method and relying on classical lexical and exegetical sources, the study examines the relationship of this key term with six other Qur'anic cognate words: "*Izdirā'*" (contempt), "*Khizy*" (disgrace), "*Dhilla*" (humiliation), "*Ṣaghār*" (smallness), "*Maskanah*" (abjectness), and "*Hawān*" (lowliness). Findings indicate that these words form a semantic network in which various levels of "Humiliation and Disgrace" can be ranked along an intensity spectrum: "*Faḍīḥah* and *Khizy* occupy the strongest level, *Hawān* and *Ṣaghār* the intermediate, and *Izdirā'*, *Dhilla*, and *Maskanah* the lower levels." From an educational perspective, this semantic analysis provides a solid foundation for identifying the causes of disgrace (such as arrogance and the spread of immorality) and the strategies to counter it (including self-purification, commanding good, and forbidding bad). The results offer a model for employing lexical analysis in systematically deriving educational concepts from the Qur'an.

Keywords: Qur'anic Semantics, Semantic Field, *Faḍīḥah*, Qur'anic Ethics, Islamic Education.

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Introduction

The Qur'an, as the eternal miracle of the Seal of the Prophets, encompasses multiple forms of miraculousness, with linguistic miracle and precision in word selection being among the most significant. Accurate understanding of the Qur'an's teachings requires comprehension of the meanings of its words within the cultural context of their revelation.

In this regard, lexical study is a fundamental method in Qur'anic semantics, enabling researchers to uncover the semantic system underlying Qur'anic concepts and to clarify relationships among words. One frequently used ethical-social concept in the Qur'an is that of disgrace, humiliation, and loss of reputation, expressed through multiple lexical items. At the center of this semantic network lies the word "*Faḍīḥah*," which carries profound implications. Despite scattered research on Qur'anic ethical concepts, the semantic field of this central term and its systematic relationship with cognate words has not yet been the focus of a comprehensive independent study.

The primary objective of this study is to conduct a lexical analysis to define the semantic field of *Faḍīḥah* and examine its relationships and distinctions with related Qur'anic words, based on classical lexical and exegetical sources. The secondary objective is to derive educational implications from this semantic analysis for ethical and educational purposes in Islam.

To achieve these objectives, the study addresses the following research questions:

1. What words constitute the semantic field of *Faḍīḥah* in the Qur'an, and what semantic network exists among them?
2. Based on classical lexical and exegetical sources, what subtle semantic differences exist among the words in this field?
3. What educational implications, individual and social, can be inferred from this semantic analysis?

1. Literature Review

A comprehensive search of scholarly databases using relevant keywords revealed no independent study specifically analyzing the semantic field of *Faḍīḥah* in the Qur'an from a structural perspective. Existing research has addressed only partial aspects of Qur'anic ethical concepts:

- Fatemeh Abdollahi and Marzieh Amiri in "Investigation of Causes and Factors of Violating a Believer's Honor and Ways to Preserve It in Qur'an and Hadith," Comparative Human Rights Studies, Spring-Summer 2016 AD/1395 SH, no. 1, mentioned the necessity of preserving honor and certain causes of violation but did not provide a semantic analysis of words related to disgrace.
- Abdolghani Iravanizadeh and Sayyid Reza Mirahmadi in the "Purity in the Qur'an," Journal of Qur'anic and Hadith Studies, vol. 6, 2009 AD/1388 SH, no. 12, examined the concepts of modesty and chastity, which semantically contrast with *Faḍīḥah*.

Thus, a clear research gap exists regarding a systematic analysis of the semantic field of *Faḍīḥah* and its relationships and distinctions with cognate terms. This study addresses that gap using a novel approach combining structural semantics with educational derivation,

examining seven key words within a single semantic network and bridging lexical analysis with practical ethical and educational applications.

2. Methodology

This research is fundamental in purpose and descriptive-analytical in nature. The methodological framework is lexical study, a primary method in Qur'anic semantics. The research process involved:

- Data Collection: Complete search of the Qur'an to identify verses explicitly or contextually referencing disgrace, humiliation, or loss of reputation.
- Defining the Semantic Field: From these verses, words with apparent semantic proximity to *Faḍīḥah* according to classical lexical sources were selected. Final criteria included co-occurrence in contexts of divine punishment and confirmation of semantic relation in authoritative lexical and exegetical references. Six cognate words, *Izdirā'*, *Khizy*, *Dhilla*, *Ṣaghār*, *Maskanah*, *Hawān*, were identified.
- Data Analysis: Each of the seven key words was analyzed etymologically and semantically using classical and specialized sources, including:
 - *al-'Ayn* by *al-Farāhīdī* (d. 175 AH);
 - *Jamhara al-Lughah* by *Ibn Durayd* (d. 321 AH);
 - *al-Furūq fī al-Lughah* by *Abū Hilāl al-'Askarī* (d. 395 AH).
- Organization of Findings: Results were structured in two sections: "Semantic analysis and educational derivation."

3. Usage of "Faḍīḥah" in Arabic

Verse 4 of *Surah Ibrāhīm* emphasizes that God sent each messenger in the language of their people to clarify divine truths:

"And We sent no messenger except [speaking] in the language of his people..."

Therefore, understanding Qur'anic words requires examining Arabic usage at the time of revelation. Following rational methods for interpreting texts, meanings should align with the concepts words conveyed in their original era. Early usages of *Faḍīḥah* in near-contemporary narrations include:

Row	Usage Example	Meaning	Source
1	Wa lā Tafḍāhnā Ladayk	[O God] do not humiliate or disgrace us before You	Ṣaḥīfah al-Sajjādiyyah, supplication 5, 46
2	wa in Tafḍāḥa faf Taḍāḥat	You wished to disgrace me, but You yourself were disgraced [Amir al-Mu'minīn (AS) to Mu'awiyah]	Sharḥ Nahj al-Balāgha, Letter 28, 15/183
3	Wa qad Akhzāhullāhu wa Faḍāḥahu 'alā Ru'ūs al-Ashhād	God humiliated and disgraced him [a hypocrite] publicly	Sulaym ibn Qays, 854
4	Huwa alladhī Ybdi' fa Ḍā'iḥa al-Umam	God is the One who exposes the faults and disgrace of nations	Ibn Bābawayh, 1978 AD/1398 AH: 425
5	faḍāḥahu Allāhu 'azza wa jalla fī al-Dunyā wal Ākhirah	God disgraced and humiliated him in this world and the Hereafter [someone pleased with gossip about a fellow believer]	Shaykh Muḥid, 1992 AD/1413 AH: 310

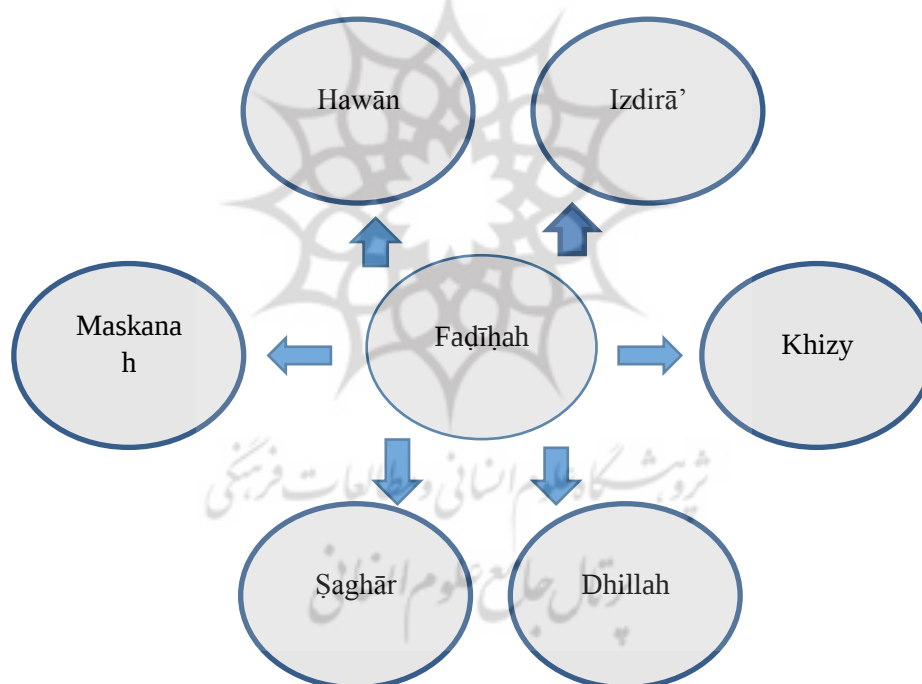
These examples collectively reflect a specific form of degradation, disgrace, and exposure, revealing personal secrets publicly and diminishing one's social and moral standing.

4. Semantic Field of "*Faḍīḥah*" in the Qur'an

By examining *Faḍīḥah* in classical lexical and exegetical sources, including those addressing educational and social guidance, its semantic relationships with other Qur'anic words have been identified. Leveraging these aligned meanings allows scholars to:

1. Identify factors that lead to human disgrace and social exposure, especially before God.
2. Derive key ethical and educational insights for moral correction and self-purification, essential for success in this world and the Hereafter.

In the diagram below, the term "*Faḍīḥah*" is discussed first, followed by the Qur'anic words that are semantically aligned with it and near-synonymous, presented in alphabetical order. Throughout the discussion, conceptual and semantic relationships, as well as relevant educational, ethical, and social insights, will be explained.



4.1. The Word "*Faḍīḥah*"

4.1.1. Semantic Analysis and Qur'anic Usage

The verb "*Faḍāḥa, Yafḍāḥu,*" derived from the trilateral root (f-ḍ-h), is a simple transitive verb (non-frozen form) whose verbal nouns are "*Faḍḥan* and *Fuḍūḥan.*" It signifies disgrace and the exposure of another's faults (Ṭurayhī, 1996 AD/1375 SH: 2, 399; Qarashī, 1993 AD/1372 SH: 5, 182). The noun *Faḍīḥah*, derived from the same root, is used when a person's ugliness (Azharī, 2000 AD/1421 AH: 4, 127 and 128) or moral corruption becomes manifest, resulting in loss of honor and public disgrace. It also applies when an immoral act is attributed to someone, leading to social defamation and reputational ruin. Essentially, it denotes a

shameful and dishonorable act that contradicts moral values and provokes public reproach and social condemnation, encompassing both financial and social disgrace (Ibn Manẓūr, n.d.: 2, 545; Muḥannā, 1992 AD/1413 AH: 2, 322).

In Persian lexicons, the word conveys meanings such as "Disgrace," "Infamy," "Exposure of someone's fault," "Loss of personal honor" (Dehkhoda, 1994 AD/1373 SH: 10, 15145) and "Fault, disgrace, infamy." (Moein, 2007 AD/1386 SH: 2, 2554)

Within the semantic spectrum of disgrace, *Faḍīḥah* occupies the highest degree. In the Qur'an, it appears only once, in verse 68 of Surah *al-Ḥijr*, spoken by Prophet Lot: "Indeed, these are my guests, so do not disgrace me."

The context indicates that *Faḍīḥah* implies complete and public exposure of a shameful act and the ultimate violation of honor, when corruption becomes so manifest that no veil remains to conceal it and the reputation of an individual or community is utterly destroyed. In the semantic network of this study, this word represents the apex and culmination of the process of disgrace, characterized primarily by its public and manifest nature.

In ancient customs, hospitality held a sacred status, and dishonoring a guest was considered a grave shame for the host (Ṭūsī, n.d.: 6, 347). In the narrative of the people of Lot, when they intended evil toward his guests, he pleaded with them, saying: "These are my guests, so do not disgrace me." He even went so far as to offer his daughters in lawful marriage to prevent that shameful act (Jazā'irī, 1983 AD/1404 AH: 138 and 139; Makarem, 1995 AD/1374 SH: 11, 106-110).

4.1.2. Educational and Social Implications

Faḍīḥah represents the ultimate and matured outcome of vices that appear in scattered forms within other related terms, such as systematic immorality (as in the people of Lot), arrogance against divine guidance, and the widespread normalization of indecency to the point that it can no longer remain hidden.

This concept demonstrates that when sin moves beyond the private sphere and becomes a publicly disruptive norm, the inevitable outcome is disgrace. For a society, *Faḍīḥah* signifies the "Death of collective honor" and the loss of public trust. Such a society loses its social capital at once and may require decades to rebuild it. This represents the manifestation of divine punishment within worldly life.

The path to salvation from *Faḍīḥah* lies in prevention before reaching this irreversible stage. This requires strengthening modesty and religious moral consciousness at the individual level, and establishing social oversight mechanisms rooted in enjoining good and forbidding evil at the societal level.

4.2. The Word "*Izdirā*"

4.2.1. Semantic Analysis and Qur'anic Usage

The root of this word conveys the meaning of fault-finding and belittling (Qarashī, 1993 AD/1372 SH: 3, 161). It is used when someone seeks to demean or portray another as insignificant (Muṣṭafawī, 1981 AD/1360 SH: 4, 325). Expressions such as "*Azraytu bil Rajul Izrā'an*" mean "I severely belittled the man," and "*Zaraytu 'alayh*" signifies reproaching and criticizing someone for their actions (Ibn Durayd, 1987: 2, 1064).

In the Qur'an, this term appears only once in the form "*Tazdarī*" (originally *Iztarā'*, with phonetic assimilation) (Ṭurayhī, 1996 AD/1375 SH: 1, 203) in verse 31 of Surah *Hūd*. Prophet Noah addresses the arrogant elites who judged people by material standards such as wealth and power: "...And I do not say of those whom your eyes disdain that Allah will never grant them any good. Allah knows best what is within them. Indeed, if I were to say so, I would be among the wrongdoers."

This verse demonstrates that "*Izdirā'*" (contempt) arises from superficial and materialistic criteria that ignore true dignity based on moral virtue and inner purity (cf. Ṭabāṭabā'ī, 1996 AD/1417 AH: 10, 213-215). Within the semantic network of disgrace, this contemptuous outlook can serve as an initial cause that leads to more severe forms of humiliation, such as "*Khizy*" and ultimately "*Faḍīḥah*."

4.2.2. Educational and Social Implications

One of the pillars of spiritual training in the school of the Ahl al-Bayt (AS) is existential humility, rooted in the complete rejection of self-superiority. This principle serves as an antidote to false superiority, especially among those in power, which is the source of much social harm.

In the twentieth supplication of *Ṣaḥīfa al-Sajjādīyya*, Imam *Sajjād* (AS) prays:

"O God, whenever You grant me outward rank and status among people, grant me inward humility equal to it; and whenever You raise me in honor outwardly, lower me in my own eyes inwardly to the same degree."

This supplication offers a profound psychological mechanism to neutralize arrogance and preserve moral integrity within society. It identifies pride as the root of belittling others (*Izdirā'*). When such a vice spreads, it leads to class division, resentment, and the destruction of social cohesion. The essential remedy lies in replacing material standards with divine dignity based on piety (al-Ḥujurāt: 13) and practicing humility in daily conduct.

4.3. The Word "*Khizy*"

4.3.1. Semantic Analysis and Qur'anic Usage

The verb (*Khaziya*, *Yakhzā*, *Khazyān*) denotes intense shame resulting from committing a grave and reprehensible act (Farāhīdī, 1988 AD/1409 AH: 4, 291). It also carries the meanings of humiliation, disgrace, and exposure. In some narrations, the phrase "*Akhzāhu Allāh*" (May God disgraces him) implies that God causes him to be humiliated and shamed (Azharī, 2000 AD/1421 AH: 7, 205).

Sharīf Lāhijī in his exegesis following many verses believes that the meaning of word "*Khizy*" is disgrace (1994 AD/1373 SH: 1, 656; 2, 708; 4, 10).

Some Quran translator such as Elahi Qomshei, Ansariyan, Makarem Shirazi, Khosravi and translation of "*Bayān al-Sa'ādah*" mean this word as disgrace. Many exegetes interpret *Khizy* as a fault whose disgrace becomes manifest, leaving the perpetrator ashamed and dishonored (Meybodi, 1992 AD/1371 SH: 4, 412; Fakhr Rāzī, 1999 AD/1420 AH: 18, 370; Haqqi Borousavi, n.d.: 4, 159). Others describe it as an affliction or calamity that entails humiliation and disgrace; when mentioned in indefinite form, it indicates severe punishment encompassing various forms of retribution (Javadi Amoli, 2010 AD/1389 SH: 5, 426).

4.3.2. Educational and Social Implications

The derivatives of *Khizy* appear 26 times in the Qur'an.

Qur'anic usage suggests that *Khizy* often results from conscious and active opposition to truth, stubbornness, and mockery of sacred matters (for example, Hūd: 38-39), as well as verbal abuse and sarcastic remarks toward others (Javadi Amoli, 2009 AD/1388 SH: 155).

This concept warns that when sins become systemic and strategic, they are no longer isolated personal errors but transform into the "Identity" of an individual or society, making their humiliating consequences inevitable. A society afflicted with *Khizy* loses its social capital and public trust entirely.

Contemporary social dysfunctions, such as weakening the duty of enjoining good and forbidding evil, sarcasm and mockery, usury, immodesty, and moral negligence, stem from disregard for divine guidance. Such trends push society toward moral and economic crises. The path of reform lies in reviving divine principles through the serious integration of Qur'anic guidance into scientific, educational, and administrative domains.

In conclusion, humility before God and modesty toward believers and one's parents have always been praised in religious teachings. Hardship and suffering are blameworthy only when they arise from human wrongdoing and ingratitude. From this perspective, the sufferings of Imam *Husayn* (AS) and Lady *Zaynab* in Karbala, perceived superficially by their enemies as humiliation, were, in their enlightened spiritual vision, a magnificent manifestation of divine wisdom and eternal honor.

4.4. The Word "Dhilla"

4.4.1. Semantic Analysis and Qur'anic Usage

In the Qur'an, this concept appears in both positive and negative forms:

A) Voluntary and praiseworthy humility, expressed as *al-Dhull* (with *Ḍamma* on the *Dhāl*), whose verb is "*Dhalla, Yadhillu, Dhullan.*" It conveys mercy, gentleness, kindness, and approachability. Examples include: "...Humble toward the believers..." (al-Mā'idah: 54) and "Lower to them the wing of humility out of mercy..." (al-Isrā': 24) (Azharī, 2000 AD/1421 AH: 14, 292).

B) Imposed and blameworthy humiliation, expressed as *al-Dhill* (with *kasra* on the *dhāl*), whose verb is "*Dhalla, Yadhillu, Dhillan.*" It denotes abasement, disgrace, and humiliation, and also implies the loss of life, wealth, and reputation. Example: "...Wrath from their Lord and humiliation will befall them..." (al-A'rāf: 152) (Ṭurayhī, 1996 AD/1375 SH: 5, 276; Rāghib, 1991 AD/1412 AH: 330).

With various derivatives, this term appears 24 times in the Qur'an, indicating its centrality (Abdolbaqi, 1985 AD/1364 SH: 275 and 276). Within the semantic network of disgrace, *Dhilla* functions as the foundational level of humiliation, while more intense concepts such as *Khizy* and *Hawān* represent intensified forms of this basic notion.

4.4.2. Educational and Social Implications

A narration from Imam *Bāqir* (AS) explains that whoever introduces innovation into religion becomes humiliated and disgraced, as do those who falsely attribute claims to God, the Prophet, and his family. This demonstrates that humiliation as divine punishment is not

limited to a specific historical community but represents an ongoing divine pattern (Kulaynī, 1986 AD/1365 SH: 2, 16).

Some exegetical traditions note that humiliation in any conflict is proportional to the honor of the opposing side. Since the honor of the righteous is boundless, the humiliation of those who oppose them becomes correspondingly severe (Neyshabouri, 1995 AD/1416 AH: 6, 277).

The "Golden Key" to preventing blameworthy humiliation is practicing praiseworthy humility before God. Educational systems must teach the "Art of conscious submission" to truth while maintaining a clear boundary between humility before God and humiliation before tyranny.

4.5. The Word "*Ṣaghār*"

4.5.1. Semantic Analysis and Qur'anic Usage

Ismā'īl ibn Qāsim Qālī, one of the linguist early scholars in the third and fourth century, believes that this word with this structure "*Ṣaghur*," used in the past tense and with "*Ṣighar*," used in infinitive form (Qālī, 1975: 293).

Rāghib explains that this root can refer to smallness in age, physical size, or status. When referring to outward smallness (*Ṣaghura*, *Ṣighran*), it denotes literal smallness; when referring to status (*Ṣagharan*, *Ṣaghāran*), it conveys inner humiliation and abasement (Rāghib, 1991 AD/1412 AH: 485). A "*Ṣāghir*" is someone whose rank has been broken, who becomes humiliated and accepts a lowly position (Ṭurayhī, 1996 AD/1375 SH: 3, 366).

Qur'anic usage shows the root operates in both material and spiritual contexts, for example, in reference to small and large expenditures: "...*Nafaqatan Ṣaghīratan wa lā Kabīratan*..." (al-Tawbah: 121) and to the spiritual fall of Satan: "...leave, for you are among the abased: ...*Fakhruj Innaka min al-Ṣāghirīn*." (al-A'rāf: 13) Expressions of Imam Ali (AS) prayer in Kufa mosque such as "You are the Great and I am the small" reflect the reality of human humility before God.

The specific term *Ṣaghār* appears once in the Qur'an (al-An'ām: 124): "...those who committed crimes will be struck by abasement before God and a severe punishment for what they plotted." Derivatives of the root appear thirteen times (Khāḍir, 2005 AD/1426 AH: 1, 5).

The distinction between *Ṣaghār* and *Dhill* is that *Ṣaghār* involves an inner awareness and acknowledgment of one's humiliation, whereas such acknowledgment may not exist in *Dhill* (Askari, 1979 AD/1400 AH: 244). Therefore, within the semantic network of disgrace, *Ṣaghār* forms an intermediate link between *Dhilla* (the base level) and *Hawān* (humiliating punishment). Its distinguishing feature is the internal sense of inferiority and admission of degradation.

Some scholars note that criminals, by their wrongdoing, sever their connection with divine truth; distance from that light results naturally in loss, humiliation, and disgrace (Muṣṭafawī, 1981 AD/1360 SH: 6, 245). While physical punishments also involve humiliation, disgrace is more often associated with psychological punishment, especially for those who were arrogant and boastful in worldly life (Javadi Amoli, 2010 AD/1389 SH: 18, 651).

4.5.2. Educational and Social Implications

Ṣaghār is the outcome of vices such as mocking divine signs, envy, and deceit for worldly gain. It warns that ridicule of sacred matters may initially make a person feel "Great," but ultimately renders them inwardly small and insignificant.

A society afflicted with *Ṣaghār* loses resilience and independence, becoming vulnerable to cultural dependence and self-alienation. The remedy lies in strengthening divinely grounded self-respect and maintaining boundaries against forces that undermine moral identity. Educational systems should cultivate humility before truth while preserving dignity against falsehood. Addressing envy, through explaining the philosophy of divine provision and promoting contentment, is also essential.

4.6. The Word "*Maskanah*"

4.6.1. Semantic Analysis and Qur'anic Usage

Maskanah is the verbal noun associated with *Miskīn* (destitute). Although commonly equated with *Faqīr* (poor), Qur'anic and Arabic usage distinguishes them. A *Faqīr* is someone whose resources are reduced but who still retains some means of livelihood; a *Miskīn* is one whose resources and capacity are exhausted, left entirely helpless (Farāhīdī, 1988 AD/1409 AH: 5, 313).

Linguistic sources emphasize that terms derived from this root revolve around submission, weakness, poverty, and a state of hardship (cf. Ibn Durayd, 1987: 2, 856; Ibn Manẓūr, n.d.: 13, 211-216). The word appears twice in similar Qur'anic verses: "And humiliation and destitution were imposed upon them..." (al-Baqarah: 61) and "...and destitution was imposed upon them..." (Āli 'Imrān: 112), referring to the Children of Israel (Mughnīyah, 2003 AD/1424 AH: 2, 133).

These verses depict *Maskanah* as a condition like a canopy of poverty, helplessness, and social stagnation cast over a society as divine punishment (cf. Taleqani, 1983 AD/1362 SH: 1, 177). Within the semantic network of *Faḍīḥah*, *Maskanah* represents the concrete, material manifestation of *Dhilla*: when humiliation becomes institutionalized, it appears as structural poverty, economic dependency, and loss of social leadership.

4.6.2. Educational and Social Implications

Maskanah, more severe than poverty and potentially a worldly punishment, results from vices such as greed, constant complaining, ingratitude for divine blessings, rejection of prophets, and neglect of enjoining good and forbidding evil (Gonabadi, 1987 AD/1408 AH: 1, 99). The concept shows that when a society abandons its moral and social responsibilities, the consequence is not only spiritual decline but also economic and social hardship.

A society afflicted with *Maskanah* loses dynamism and becomes passive, dependent, and underdeveloped, lacking the power to determine its own future.

Religious teachings emphasize that commanding good and forbidding bad are foundational pillars of a healthy society. Prophetic traditions warn that: "*Idhā Ummatī Tawākalatil Amra bil Ma'rūf wa al-Nahya 'anil Munkar....*: Abandoning this duty invites divine punishment and leads to humiliation and disgrace." (Kulaynī, 1986 AD/1365 SH: 5, 59) The path of recovery lies in reviving collective responsibility and institutionalizing social

commitment at all levels. Economically, avoiding usury and promoting charity and cooperation are concrete expressions of this obligation. It is the responsibility of both leaders and citizens to sustain this vital principle so that society may benefit from its blessings and remain protected from humiliation and decline.

4.7. The Word "*Hawān*"

4.7.1. Semantic Analysis and Qur'anic Usage

The word *Hawān*, derived from the root *Hawana*, denotes humiliation, abasement, and degradation. It appears in Surah *al-Hajj*: 18 in the causative form: "...*Wa man Yuhnullāhu famā lahū min Mukrimin*: ...And whoever God humiliates, none can honor." (Qarashī, 1993 AD/1372 SH: 7, 170)

Ibn Manẓūr explains the phrase "al-‘Adhābil Hūn: The humiliating punishment" (al-Fuṣṣilat: 17) "*‘Adhābi Dhī al-Khizy*" as a punishment accompanied by disgrace, shame, and humiliation (Ibn Manẓūr, 1993 AD/1414 AH: 13, 438). If the source of lowliness comes from a person's own choice, such as self-discipline aimed at overcoming pride, it is pronounced *Hawn* (with *fatha*) and carries a positive meaning of humility, as in: "The servants of the Most Merciful are those who walk upon the earth humbly..." (al-Furqān: 63)

However, when humiliation is imposed on a person by others, it is pronounced *Hūn* (with *damma*) and carries a negative meaning associated with disgrace and loss of dignity, as in: "Today you will be repaid with the punishment of humiliation..." (al-An‘ām: 93) (Rāghib, 1991 AD/1412 AH: 281, 848, 849)

Some narrations interpret "The punishment of humiliation" as dying in thirst according to Imam *Ṣādiq* (AS) (‘Arūsī Ḥuwayzī, 1994 AD/1415 AH: 1, 746), while Imam *Bāqir* (AS) restrict it to those who falsely claim spiritual authority (‘Ayyāshī, 1960 AD/1380 AH: 1, 370).

Qur'anic usage suggests that within the semantic network of disgrace, *Hawān* ranks at a level comparable to, or slightly below, *Khizy*, its defining feature being humiliation imposed from outside as punishment.

4.7.2. Educational and Social Implications

In religious thought, a "Scholar" is one whose thought and practice align with truth, even without formal learning, while an "Ignorant" person may possess worldly knowledge yet persist in falsehood. The Qur'an identifies arrogance, denial, and idolatry as signs of ignorance.

A recurring social problem is entrusting positions of power to individuals who appear knowledgeable but whose conduct is driven by arrogance and self-interest, producing corruption rather than benefit. Religious teachings warn that such behavior leads to humiliation in this world and disgrace in the next.

From a Qur'anic perspective, divine law dictates that individuals or societies that consider themselves self-sufficient through arrogance eventually fall into *Hawān*. Historical examples of arrogant civilizations confirm this pattern. The path of escape lies in replacing arrogance with humility before God and strengthening concepts such as reliance on God and servitude within educational systems.

5. Differences and Nuances Among the Vocabulary of "Disgrace and Scandal"

After analyzing each term individually, the subtle semantic distinctions between them can be clarified based on classical sources and the earlier lexical analysis. This comparison provides a deeper understanding of the Qur'an's lexical precision.

5.1. *al-Dhull* and *al-Khizy*

Abū Hilāl (Askarī, 1979 AD/1400 AH: 244) interprets the difference between two words as follow:

1. Nature and Scope:

al-Dhull is a general state of broken status or submission that may be hidden and does not necessarily involve public disgrace (e.g., private humility before God). *Khizy* is a specific, intense form of humiliation accompanied by exposure of faults. Every *Khizy* is a form of *Dhull*, but not every *Dhull* is *Khizy*.

2. Cause:

al-Dhull may result from various causes such as defeat, poverty, or voluntary humility. *Khizy* always stems from moral ugliness or a revealed defect.

3. External manifestation:

al-Dhull may remain internal. *Khizy* necessarily appears outwardly; the fault becomes visible.

5.2. *al-Khizy* and *al-Faḍīḥah*

Faḍīḥah represents the climax of disgrace, complete and public exposure of a shameful act with no veil remaining. *Khizy* describes a condition in which intense inner shame caused by wrongdoing is accompanied by outward humiliation. Thus, *Khizy* emphasizes the offender's feeling of shame, whereas *Faḍīḥah* emphasizes total public exposure.

5.3. *al-Dhull* and *al-Ṣaghār*

al-Dhull describes the state of humiliation itself, while *Ṣaghār* describes the active acknowledgment and display of that humiliation. Classical scholars define *Ṣaghār* as admitting humiliation and showing one's smallness (Askari, 1979 AD/1400 AH: 244).

A person may be humiliated yet deny it (*Dhull* without *Ṣaghār*). Hence, *Dhull* may be hidden or imposed, whereas *Ṣaghār* is always visible and confessional, the stage where humiliation becomes manifest. Every *Ṣaghār* implies *Dhull*, but not every *Dhull* leads to *Ṣaghār*. This distinction reflects the precision of Islamic semantic analysis in describing psychological-social states.

5.4. *al-Dhull* and *al-Hawān*

Scholars note that *Idhlāl* (to humiliate) involves forcing someone into submission from a position of superiority, often as an expression of power. By contrast, *Ihānah* (to demean) involves belittling someone and treating them as insignificant, which can occur even between equals.

Although conceptually distinct, *Dhull* relating more to power and domination, and *Hawān* to value and respect, they may overlap in usage because humiliation often follows devaluation. Thus, *Hawān* is sometimes metaphorically described as *Dhull*.

Differences and Nuances among Vocabulary in the Semantic Field of "Scandal and Disgrace"

Term	Main axis / distinction
Faḍīḥa	The peak and turning point of the process of scandal in a complete and unmasked form
Khizy	A specific and intense form of humiliation accompanied by exposure and disgrace
Hawān	Belittling, disregard, and the imposition of humiliation
Ṣaghār	Acknowledging humiliation and displaying one's abasement
Dhillah	A general and broad state of submission and broken status
Maskanah	Poverty and economic helplessness (a concrete manifestation of humiliation)
Izdirā'	The initial cause of disgrace and a precursor to more severe scandal

Conclusion

To synthesize and compare the research findings systematically, the semantic components of the studied vocabulary are presented in the following table (not included here). This structured comparison highlights the layered and nuanced vocabulary the Qur'an employs to describe different degrees of humiliation, disgrace, and scandal.

Research Findings and Conclusion:

This study, through a lexical analysis of the semantic field of "Disgrace" (*faḍīḥa*) in the Holy Qur'an, arrived at the following results:

- **In the field of semantics:**

The semantic field of *Faḍīḥa* consists of seven key terms, *Izdirā'* (contempt), *Khizy* (disgrace), *Dhillah* (humiliation), *Ṣaghār* (abasement), *Faḍīḥa* (scandal), *Maskanah* (destitution), and *Hawān* (abasement/ignominy), which form an interconnected network. Their analysis indicates that:

- *Faḍīḥa* and *Khizy* occupy the highest level (ultimate punishment),
- *Hawān* and *Ṣaghār* lie at the intermediate level (existential humiliation), and
- *Izdirā'*, *Dhillah*, and *Maskanah* form the foundational level of this spectrum.

The qualitative distinctions among these terms, based on early lexicographical sources, were clarified as follows:

- *Izdirā'*, the initial cause of belittlement
- *Faḍīḥa* (exposure of a fault) versus *Khizy* (inner shame)
- *Hawān* (imposed humiliation) versus *Ṣaghār* (internalized abasement)
- *Dhillah* (humiliation) versus *Maskanah* (poverty and economic stagnation).
- In the educational domain:

This semantic analysis provides solid theoretical foundations for systematizing Qur'anic educational concepts.

The factors producing disgrace in the Qur'an were categorized on two levels:

- Individual level: arrogance, moral corruption (*Fisq*);
- Social level: spreading immorality, neglecting the duty of enjoining good and forbidding wrong.

Qur'anic strategies to counter disgrace were presented in three axes:

1. Self-purification, preventing the causes;
2. Strengthening modesty and moral honor-creating an internal barrier;
3. Reviving enjoining good and forbidding wrong-creating an external barrier.

The study's innovation lies in mapping the semantic field of *Faḍīḥa* and proposing a model that bridges precise lexical analysis with systematic educational inference. This model can be applied to research on other Qur'anic semantic fields as well.

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