

**THE MEANING OF THE WORD “WAZIR” IN THE QUR’AN:
A SEMANTIC ANALYSIS****Mohammad Rizal Nur Rochim,¹ Kharis Nugroho,² Andri Nirwana³**¹⁻³Universitas Muhammadiyah SurakartaEmail: g100211092@student.ums.ac.id**ABSTRACT**

The purpose of this study is to explore and understand the meaning of the word "wazir" in the Quran. This study employs a library research method, which requires the researcher to conduct a thorough examination of various textual sources and literature related to the word. The approach used in this research is Toshihiko Izutsu's Quranic semantic approach. The research findings indicate that the meaning of the word "wazir" in the Quran is complex, with strong connotations related to the concepts of sin and heavy or significant accountability. Understanding the word "wazir" is crucial, as it not only reflects linguistic understanding but also has profound moral and ethical implications in Islam. Semantic analysis of the word "wazir" provides insights for a deeper understanding of the moral and ethical values embedded in the Quran, as well as how this vocabulary reflects and portrays the fundamental principles of the religion in the sacred text.

Keywords: *Quran, Wazir, Semantic Analysis.***ABSTRAK**

Penelitian ini bertujuan untuk mengetahui dan memahami makna kata “wazir” dalam Al-Qur'an. Penelitian ini menggunakan metode *library research*, yang mengharuskan peneliti untuk melakukan pemeriksaan menyeluruh terhadap berbagai sumber teks dan literatur yang berkaitan dengan kata tersebut. Pendekatan yang digunakan dalam penelitian ini adalah pendekatan semantik Al-Qur'an Toshihiko Izutsu. Temuan penelitian menunjukkan bahwa makna kata “wazir” dalam Al-Qur'an bersifat kompleks, dengan konotasi yang kuat terkait dengan konsep dosa dan pertanggungjawaban yang sangat berat atau besar. Memahami kata “wazir” itu penting, karena hal ini tidak hanya mencerminkan pemahaman bahasa, tetapi juga memiliki implikasi moral dan etika yang mendalam dalam Islam. Analisis semantik kata “wazir” memberikan wawasan untuk pemahaman yang lebih mendalam terhadap nilai-nilai moral dan etika yang terkandung dalam Al-Qur'an, serta bagaimana kosakata ini mencerminkan dan menggambarkan prinsip-prinsip fundamental agama dalam teks suci tersebut.

Kata Kunci: *Al-Qur'an, wazir, semantik analisis*

A. Introduction

It is widely known that the Qur'an is a sacred text revealed to Prophet Muhammad in the Arabic language. In fact, within the Qur'an itself, it is explicitly mentioned that the language used is Arabic. Therefore, to comprehend the essence and meaning of the Qur'an, the unavoidable initial step is mastery of the Arabic language.¹

The importance of understanding the word "wazir" in the Qur'an within its linguistic, cultural, and religious contexts cannot be overstated. In this article, we will explore the nuanced meanings of the term "wazir" and its evolution from the pre-Qur'anic to post-Qur'anic periods. Semantic analysis will be our primary tool in deciphering the rich layers of meaning associated with this word in the context of the Qur'an.

Semantic analysis is a valuable approach to unraveling the multifaceted meanings of religious vocabulary. The Qur'an, revealed in Arabic, demands a deep understanding of the language to grasp its essence and message. Amin al-Khululli² emphasizes that mastering Arabic is the primary key to comprehending the Qur'an before delving into other approaches like history, psychology, science, or social aspects.

Several linguistic approaches, including semantics, have been used to understand the Qur'an. Semantics, also known as "dalālah" in Arabic linguistics, explores meaning in various linguistic aspects such as phonology, morphology, and syntax. Some studies show that linguistic approaches, including semantics, can be used to understand the Qur'an.³ By analyzing the linguistic aspects of the text, researchers can gain a deeper understanding of its meaning and derivations. For example, Ziad Ismail⁴ in his study identify several linguistic issues that bear the concept of 'wasatiyyah' (moderation) in the Qur'an by scrutinizing its linguistic textual contexts. His study found that the word 'طسو' (moderate) was stated explicitly in the Qur'an in five places with different formations. The Qur'an also pointed to the concept of 'wasatiyyah' in different terms in accordance with the Qur'anic linguistic methodology.

Furthermore, this article aims to determine and comprehend the meaning of the word "wazir" in the Qur'an. This study employed library research using Toshihiko Izutsu's semantic analysis⁵. Toshihiko Izutsu, a Japanese researcher, developed a semantic approach

¹ Marjiatun Hujaz, Nur Huda, and Syihabudin Qalyubi, 'ANALISIS SEMANTIK KATA ZAWJ DALAM AL-QUR'AN', *AL ITQAN: Jurnal Studi Al-Qur'an*, 4.2 (2018), 55–80 <<https://doi.org/10.47454/itqan.v4i2.684>>.

² Marjiatun Hujaz, Nur Huda, and Syihabudin Qalyubi.

³ Muhammad Zaid Ismail, '[Moderation from The Perspective of The Karim Qur'an (A Linguistic Study)] Al-Wasit Min Manzur Al-Qur'an Al-Karim', *Jurnal Islam Dan Masyarakat Kontemporer*, 13.1 (2016), 134–49 <<https://doi.org/10.37231/jimk.2016.13.2.168>>; Abdul-Samad Abdullah, 'Fādil Al-Samarra'ī's Contribution to Literary and Rhetorical Exegesis of the Qur'an', *Religions*, 13.2 (2022), 180 <<https://doi.org/10.3390/rel13020180>>; Nur Taqwa Amin and others, 'Interpretasi Makna Leksikal Dan Relaksional Pada Term Yadd Pendekatan Sintagmatik Dan Paradigmatik Bahasa Al-Qur'an', *ELOQUENCE : Journal of Foreign Language*, 1.2 (2022), 101–13 <<https://doi.org/10.58194/eloquence.v1i2.438>>.

⁴ Ismail.

⁵ İsmail Albayrak and إسماعيل البيراك, 'The Reception of Toshihiko Izutsu's Qur'anic Studies in the Muslim World: With Special Reference to Turkish Qur'anic Scholarship / لتوشيهيكو إيزوتسو في العالم الإسلامي مع تركيز خاص على الدراسات التركيبية للقرآن', *Journal of Qur'anic Studies*, 14.1 (2012), 73–106 <<http://www.jstor.org/stable/41719816>>; Abdul Kabir and Hussain Solihu, 'THE LINGUISTIC CONSTRUCTION OF REALITY: TOSHIHIKO IZUTSU'S SEMANTIC HERMENEUTICS OF THE QUR'ANIC WELTANSCHAUUNG'.

for understanding the Qur'an. In this analysis, we will explore how the Qur'an provides meaning to the word "wazir" from a semantic and grammatical perspective. Izutsu's semantic approach is chosen because it encompasses language within the context of basic meaning and its relationships through syntagmatic and paradigmatic analysis.

B. Result and Discussion

1. The basic meaning of the word Wazir

The word "wazir" primarily conveys the idea of a heavy load or burden, exemplified by the Arabic phrase "وَزَّرَ الشَّخْصُ". However, its meaning evolves within different contexts. The Qur'an mentions "wazir" and its derivatives 27 times, categorized into various linguistic forms, such as Fi'il Mudhori', Fi'il Madhi, Isim Mashdar, Isim Jama', Isim Fa'il, and Shifah Musyabahah. These mentions are distributed across different chapters of the Qur'an.⁶

Based on a search within the Qur'an, the word *wazir* and its various derivatives are mentioned a total of 27 times⁷. The breakdown is as follows:

| The form | The total repetitions or occurrences | Example |
|------------------|--------------------------------------|--|
| Fi'il Mudhori' | 7 | QS. Al-Anam:31 " ...أَلَا سَاءَ مَا يَزِرُونَ " |
| Fi'il Madhi | 1 | QS. Al-Qiyamah:11 " كَلَّا لَا وَزَرَ " |
| Masdhor | 7 | QS. Asy-Syarh:2 " وَوَضَعْنَا عَنكَ وِزْرَكَ " |
| Jamak' | 5 | QS. Al-An'am:31 " ... وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَى ظُهُورِهِمْ... " |
| Isim Fa'il | 5 | QS. Al-An'am:164 " قُلْ أَعْيَرَ اللَّهُ ابْنِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى... " |
| Sifah Musyabahah | 2 | QS. Thaha:29 " وَاجْعَلْ لِي وِزِيرًا مِّنْ أَهْلِي " |

a. The relational meaning of the word Wazir

Relational meaning analysis aims to interpret words within the context of sentences by considering the words that precede and follow them. This is done in order to understand how the word is connected to other concepts in its discourse. In other words, this analysis is used to comprehend how these words are bound together within a sentence⁸.

Syntagmatic Analysis: The term "wazir" is frequently associated with grave sins, including denial of Allah's verses, disbelief, oppression, falsehood, and more. It also

⁶ Muhammad Fuad Abdul Baqi, *Al-Mu'jam Al-Mufahras Li Alfazh Al-Qur'an Al-Karim*, ed. by Ahmad Zaini (Dar al Marefah, 2009).

⁷ Abdul Baqi.

⁸ Saiful Fajar, 'KONSEP SYAITAN DALAM AL-QUR'AN (Kajian Semantik Toshihiko Izusu)' (UIN Syarif Hidayatullah, 2018).

signifies a person bearing their own sins and not those of others. Moreover, it reflects the idea of a place of refuge and assistance.

Paradigmatic Analysis: The word "wazir" is synonymous with "itsm" (sin), while contrasting with "ajr" (reward) and "aduw" (enemy).

Syntagmatic Analysis

The word *wazir* is commonly used to indicate a very grave sin or wrongdoing.⁹ What is meant by sin here is sins such as denying the verses of Allah, disbelief, oppression, and being sinful, lying, and so on. Additionally, the word *wazir* has several meanings in the Qur'an as follows:

- *Wazir* it means to *carry* or to *bring*.

﴿ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴾

It means: "A person will not bear the burden of another's sins" (QS. Al-An'am:164)

- *Wazirit* means a *helper*.

﴿ وَاجْعَلْ لِي وِزِيرًا مِّنْ أَهْلِي ﴾

It means: "Appoint for me a helper from my family". (QS. Taha:29)

- *Wazir* it means to *sins*.

﴿ لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلَا سَاءَ مَا يَزِرُونَ ﴾

It means: *That they may bear their own burdens in full on the Day of Resurrection and some of the burdens of those whom they misguide without knowledge. Unquestionably, evil is that which they bear.* (QS. An-Nahl:25)

- *Wazir* meaning a *Shelter/Place of Return*

﴿ كَلَّا لَا وَزَرَ ﴾

It means: "Absolutely not! There is no refuge" (QS. Al-Qiyamah:11)

Paradigmatic Analysis

Paradigmatic analysis is an exploratory approach that examines the comparison of specific words with other words in a number of sentences, either in contexts of similarity (synonymy) or contrast (antonymy). One of the main purposes of this analysis is to uncover the position of the word within the structure of meaning, especially in relation to the core words. The possible results of this analysis involve an assessment of the semantic scope of a vocabulary word as well as the role of that vocabulary word in a broader context within the language being studied.¹⁰

Synonym of the word *wazir* is *Itsm*

The term "Itsm or itsmun" is synonymous with "wazir" in the context of the Qur'an. Several verses in the Qur'an use the word "Itsm" to describe sins and transgressions, and this is associated with the concept of "wazir." Linguistically, "Itsm" means sin or moral

⁹ Ar-Raghib Al-Ashfahani, *Kamus Al-Qur'an : Penjelasan Lengkap Makna Kosakata Asing (Gharib) Dalam Al-Qur'an*, ed. by Ahmad Zaini Dahlan and Ruslan Nurhadi (Depok: Pustaka Khazanah Fawa'id, 2017).

¹⁰ Fajar.

transgression as mentioned in QS. An-Nahl: 25. The word “إثم” (al-itm) indeed refers to “sin” or “moral transgression”,¹¹ While 'الاثام' (al-athām) refers to actions that can lead to the delay of rewards, “الاثام” (al-athām) refers to major sins or moral transgressions. The plural form of 'الاثام' is 'آثما'. The word 'آثما' carries the meaning of delayed or postponed.

Antonym of the word wazir:

- *Aduw*

The word 'Aduw' is the antonym of the word *wazir*. This is because there are verses that explain the term *wazir* in the context of a helper or assistant as in QS. Taha: 29. Therefore, the appropriate opposite word in the context of those verses is 'Aduw,' which means 'enemy'.¹² In linguistic terms, “al-'Aduw” indeed means “enemy.”

- *Ajr*

The word 'Ajr' is the antonym of the word *wazir*. This is because several verses in the Qur'an that explain the term *wazir* signify sin. Therefore, the appropriate opposite word in the context of those verses is 'Ajr,' which means 'reward' or 'blessing.' Linguistically, 'Ajr' means reward, which is the opposite of sin.

2. Synchronic and Diachronic Aspects of Words Wazir

The terms “synchronic” and “diachronic” can be simplified as two approaches to analyzing the development of words related to time or history. These refer to the study of how words evolve and are understood by society in a specific time context. The significance of these terms lies in the fact that a word doesn't just contain a set of letters but also reflects the worldview, culture, and societal biases of those who use it at a particular point in time.

In this terminology, “synchronic” refers to the aspect of words that do not undergo changes, both in terms of their concepts and their word forms. Words falling into the synchronic category have word structures that tend to remain stable and do not undergo significant changes. Conversely, “diachronic” pertains to the aspect of words that undergoes changes, both in terms of their concepts and word forms.

Furthermore, diachronic highlights the development and evolution of vocabulary over time. Words falling into the diachronic category demonstrate organic growth and adaptation in a distinctive manner in response to changing eras. In his research, Toshihiko Izutsu categorized historical semantic analysis of vocabulary into three different time periods: pre-Qur'anic, Qur'anic, and post-Qur'anic. This analysis allows for a profound understanding of the evolution and shifts in the meanings of words within society throughout history, particularly in relation to significant periods before, during, and after the time of the Qur'an.¹³

a. Pre-Qur'anic Period

The pre-Qur'anic period is a discussion concerning vocabulary related to the use of words during the pre-Islamic era, specifically the vocabulary used by the Arab community before the revelation of the Qur'an. It is essential to understand how a vocabulary word was

¹¹ Al-Ashfahani.

¹² Ibnu Mandzur, *Lisanul Arab*, 3rd edn (Beirut: Dar al-Ma'rif al-Ilmiyah).

¹³ Marjiatun Hujaz, Nur Huda, and Syihabudin Qalyubi.

used and understood by the pre-Islamic Arab society before that vocabulary reached the worldview of the Qur'an.¹⁴

The word *wizr* originally meant "heavy".¹⁵ From this meaning, new concepts emerged, one of which is sin. This is because sin is considered a heavy burden that humans will face in the future, especially on the Day of Judgment. Similarly, the word *wazir* refers to the position of a minister, as their duties are considered weighty.¹⁶

In the same context, the word *awzar* is considered the plural form of the word *wizr* which originally means heavy. The interesting aspect of this analogy is how mountains, in their perception, create the impression of something truly heavy and monumental, thus becoming synonymous with *wizr* itself. Furthermore, the designation *wazir* for ministers also reflects the significant responsibility they must bear, whether towards rulers, presidents, or even higher entities like God.¹⁷

The term *sin* being referred to as *wizr* also has a profound basis. This is due to the feeling that a person who has sinned will sense a heavy burden within their soul, which is markedly different from the feeling that arises when in a state of virtue. Moreover, in addition to this, in a broader perspective, sin will become something exceedingly heavy and unavoidable for its perpetrators when the Day of Judgment arrives.

b. Qur'anic Period

The word "وزر" can essentially be interpreted as "a large hill used as a place of refuge." This is reflected in the following verse:

كَلَّا لَا وَزَرَ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ

Means: 11. No! There is no refuge. 12. To your Lord, that Day, is the [place of] permanence. (QS. Al-Qiyamah:11-12)

The phrase "الوزر" is often used to refer to the concept of "weight," frequently compared to a burden as heavy as a mountain. Furthermore, in certain contexts, the term الوزر is also employed to convey the concept of sin, similar to the use of the word الثاقل, which actually refers to the meaning of "heavy" in the Arabic language.¹⁸

In the Qur'an, the word "الوزير" refers to someone responsible under their leader, while "الوزيرة" is a form that refers to a ministry. "الوزارة الحرب" describes weaponry for battle, and its singular form is "وزر." If we want to convey this in a different language, then "الوزير" can be interpreted as "executor of duties under leadership," "الوزيرة" as "administrative body under government," "الوزارة الحرب" as "military," and "الموزيرة" as "mutual assistance action." For example, "وزرة فلان-موزرة" can be translated as "I provide support in someone's affairs."¹⁹

During the Qur'anic era, the word "wazir" or "وزير" was used to refer to individuals who played the role of advisors or close associates working closely with rulers or kings. In

¹⁴ Marjiatun Hujaz, Nur Huda, and Syihabudin Qalyubi.

¹⁵ Quraish Shihab, *Tafsir Al-Misbah, Pesan, Kesan Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002).

¹⁶ Mandzur.

¹⁷ Kaisal Munir, 'Wawasan Pertanggungjawaban Amal Manusia Dalam Al-Qur'an' (UIN Ar-Raniry, 2019).

¹⁸ Raghīb Al-Asfahani, *Al-Mufradat Fi Ghraib Al-Qur'an* (Damaskus: Dar al-Qalam, 1992).

¹⁹ Al-Ashfahani.

the context of the Qur'an, this term reflects those who provided advice and support to the prophets or leaders. They were respected individuals because of their wisdom and reliability in assisting leaders in carrying out their duties.

In the Qur'an, the word “*wazir*” is used to illustrate how essential the role of an advisor or supporter is in aiding a leader or prophet in making wise decisions and effectively conveying religious teachings. This underscores the importance of listening to advice and engaging in consultation when faced with decisions that have significant implications in the context of the Islamic religion.

c. Post-Qur'anic Period

During this period, the vocabulary of the Qur'an was extensively used in the Islamic intellectual system, such as theology, law, philosophy, and Sufism. Each of these systems developed its own concepts, and these conceptualizations were heavily influenced by the Qur'anic concepts associated with those words. The multitude of perspectives in these studies, as well as the adopted methodologies, contributed significantly, not only from the Eastern world but also from the Western world to the development of Qur'anic interpretation.²⁰

In the post-Qur'anic period, the word “*wazir*” has evolved in meaning over time. It refers to the position of a minister or a high-level advisor within a government or kingdom. The role of a *wazir* involves providing counsel to the ruler or head of state, assisting in making political decisions, and managing governmental affairs. At the level of a kingdom or empire, a *wazir* often has significant responsibilities in the administration of the state, including the management of the economy, military, and other domestic affairs.²¹

Throughout Islamic history, the position of *wazir* became highly significant in various dynasties and caliphates. Prominent viziers like Al-Mansur Al-Billah in the Umayyad Caliphate, Al-Ma'mun in the Abbasid Caliphate, or Suleiman Pasha in the Ottoman Empire are examples of important figures who held the position of vizier.

Furthermore, in the development of Islamic history and culture, the word “*wazir*” has also been used in a broader context, such as in literature and language. In poetry or prose, “*wazir*” is often employed to depict someone who provides wise counsel or serves as a loyal advisor to an individual or group.²² So, in the post-Qur'anic period, the word “*wazir*” refers to a high-ranking position in government and state administration and can be used metaphorically to depict influential advisors or leaders in various cultural and literary contexts.

3. Weltanschauung the word Wazir in al-Qur'an

Weltanschauung is the result of a perspective on the usage and meanings of words derived from the pre-Qur'anic and Qur'anic periods. Therefore, the meanings of the words studied are closely related to the social and cultural contexts of that time. However, in the

²⁰ Salma Monica, Akhmad Dasuki, and Nor Faridatunnisa, ‘Analisis Makna Kawā'ib Dalam Al-Qur'an (Kajian Semantik Toshihiko Izutsu)’, *Mashdar: Jurnal Studi Al-Qur'an Dan Hadis*, 3.1 (2021), 53–96 <<https://doi.org/10.15548/mashdar.v3i1.2765>>.

²¹ Ahmad Faizal Adha, ‘Kementerian (Al-Wizarah): Konsepsi Dan Perkembangannya Dalam Islam’, *Moderate El Siyasi: Jurnal Pemikiran Politik Islam*, 1.1 (2022), 31–39.

²² Adha.

post-Qur'anic period, the search for meaning in *weltanschauung* is not relevant because the meanings of words have undergone significant changes and developments.²³

Toshihiko Izutsu's semantic approach does not only focus on understanding the literal meanings of words but also seeks to delve into the underlying cultural experiences. The results of this semantic analysis aim to reconstruct cultural structures analytically as representations of existing or potential societies. This concept is known as the cultural semantic *weltanschauung* according to Toshihiko Izutsu.²⁴

The word *Wazir* in the pre-Qur'anic era originally meant "heavy." From this meaning, new concepts emerged, one of which is *sin*. This is because *sin* is considered a heavy burden that humans will face in the future, especially on the Day of Judgment. Similarly, the word *wazir* refers to the position of a minister, as their duties are considered weighty. The vocabulary of *Wazir* in the Qur'an often indicates its relationship with *sin*; in addition to *sin*, it also relates to a place of refuge, just as help is also associated with it.

The word "wazir" is related to *sin* in that a person will not bear the sins of others, and everyone will bear their own. Then, its connection with help is that the Qur'an will be a source of assistance for those who frequently recite it. Besides, this verse serves as a reminder that on the Day of Judgment, there will be no place of refuge, and everyone will be held accountable for their actions that they performed during their life in this world. Toshihiko Izutsu's semantic approach sheds light on the intricate interplay between language, culture, and meaning. This approach delves beyond the surface to unearth the underlying cultural experiences and values associated with the words used. The results of this semantic analysis offer a pathway to reconstruct cultural structures, analytically capturing the essence of existing or potential societies. This concept, known as the cultural semantic *weltanschauung*, holds particular significance in understanding the contextual shifts and transformations of vocabulary across different historical periods.²⁵

In the pre-Qur'anic era, the word "wazir" originated from the notion of "heavy." This initial meaning led to the emergence of various related concepts, among which the most prominent is the concept of *sin*. *Sin* was viewed as an exceedingly heavy burden that individuals would carry, especially on the Day of Judgment, further underscoring the weightiness of this term. Simultaneously, "wazir" was employed to describe the role of a minister, symbolizing the immense responsibilities and importance they held in their positions.

The term "wazir" in the Qur'an is consistently entwined with the concept of *sin*, but it extends beyond that. It also signifies a place of refuge and serves as a metaphor for help. In this context, "wazir" is associated with bearing one's sins, emphasizing the individual's responsibility for their own actions. The Qur'an also highlights the role of the Qur'an itself as a source of assistance for those who frequently recite it. However, it is a poignant reminder that on the Day of Judgment, there will be no refuge, and every individual will be held accountable for their deeds in this worldly life.

²³ Shollahuddin. M. A. B. Hudlor, 'Konsep Kidhb Dalam Alquran: Kajian Semantik Toshihiko Izusu', *Undergraduate, UIN Sunan Ampel Surabaya*, 2019.

²⁴ Ahmad Sahidah, *God, Man, and Nature*, ed. by Yanuar Arifin, 1st edn (IRCiSoD, 2018).

²⁵ Toshihiko Izutsu, *Relasi Tuhan Dan Manusia*, ed. by Agus Fakhri Husein (Yogyakarta: Tiara Wacana).

The exploration of “*wazir*” within a semantic framework, informed by Toshihiko Izutsu's approach, provides us with a profound understanding of how language, culture, and spirituality are intricately woven together in the context of the Qur'an. This multifaceted analysis enhances our awareness of the moral and ethical values embedded in the text and their evolving significance over different historical periods. While the post-Qur'anic period has witnessed significant changes in the meanings of words, the foundational understanding provided by this research remains invaluable in comprehending the rich tapestry of meanings within the Qur'an.

C. Conclusion

The results of the syntagmatic analysis show that the word *wazir* is commonly used to refer to very grave sins, such as denying the signs of Allah, disbelief, oppression, transgression, falsehood, and the like. Additionally, the word “*wazir*” is synonymous with words like “*itsm*,” which also refer to sin. Paradigmatic analysis indicates that the word “*wazir*” is synonymous with the words “*ajr*,” which means reward, and “*aduw*,” which means helper. From both synchronic and diachronic analyses, it can be concluded that the meaning of the word “*wazir*” has evolved over three periods. In the pre-Qur'anic era, this word initially meant “heavy,” which later evolved into the concept of sin because sin was regarded as a heavy burden that humans would face in the future. Furthermore, in the Qur'anic era, the word “*wazir*” is used at least 27 times in the Qur'an with the meaning of great and grave sin. In the post-Qur'anic period, the meaning of the word “*wazir*” shifted to refer to the position of a minister or high-level advisor in government or a kingdom. They played a crucial role in providing advice to rulers, making political decisions, and managing governmental affairs. In conclusion, the Arabic word “*wazir*” has a rich and diverse range of meanings, starting from a heavy burden to a significant role in government. This analysis provides a deeper understanding of the evolution of the meaning of the word “*wazir*” in the context of the Arabic language and Islamic culture.

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