Conceptual Article

LITERAL OR METAPHORICAL? A SEMANTIC ANALYSIS OF SYAJARAH IN THE QUR'AN

Nurfajri Ningsih[1*], Wahyu Anugrah[1]
[1]*English Education Department, Faculty of Education and Teacher Training, Institut Aisyiyah Sulawesi Selatan, City, Indonesia*
**Corresponding author: nurfajriningsih@inass.ac.id*

Abstract

The Qur'anic word syajarah (tree) lies at the centre of a long-standing debate in the story of Adam and Eve: was the forbidden tree a physical tree or a metaphor for something else? Previous studies have described the basic meaning of the word or the views of individual exegetes, but few have related its lexical, syntagmatic and contextual meanings to the competing literal and metaphorical interpretations. This study aimed to analyse the meanings of syajarah across its Qur'anic occurrences and to explain how linguistic evidence supports or constrains literal and metaphorical readings of the forbidden tree. A qualitative semantic analysis was conducted using Izutsu's distinction between basic and relational meaning, supported by the notions of syntagmatic relations and conceptual metaphor. The data were the 18 occurrences of the singular form listed in Abdul Baqi's concordance, together with classical, modern and contemporary Indonesian exegeses. The analysis found that the basic meaning of syajarah, a plant with a trunk, is stable across all occurrences, but its relational meaning varies across six semantic contexts: the Adamic narrative (six occurrences), the infernal tree of Zaqqum (four), parables of good and evil words (two), blessed trees (two), and four single contexts. In the Adamic narrative, the demonstrative hādhihi points to a concrete referent, while the collocation with lā taqrabā (do not approach), which elsewhere governs moral transgressions, and the label syajarat al-khuld placed in Satan's mouth open the way to figurative readings. The study concludes that the literal and metaphorical interpretations are both grounded in the text's linguistic features and that semantic analysis can clarify, though not settle, exegetical disagreement.

Keywords: *Conceptual metaphor; Qur'anic semantics; Relational meaning; Syajarah; Tafsir*

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INTRODUCTION

The Qur'an is not only the sacred scripture of Islam and a guide for belief and conduct but also a linguistic text of great density, in which words carry both explicit (*ẓāhir*) and implicit (*bāṭin*) meanings. Understanding these meanings requires attention to the lexical senses of words, the ways they combine with other words, and the contexts in which they

occur. Semantics, the study of meaning in language (Bagha, 2011; Leech, 1981), therefore has an important role to play in Qur'anic interpretation alongside exegesis (*tafsīr*), philology and theology. Izutsu (1964) showed that the key words of the Qur'an form a network of concepts whose meanings can be understood only in relation to one another and to the Qur'anic worldview as a whole.

One word whose meaning has long been debated is *syajarah* (شجرة), "tree", in the story of Adam and Eve. In Q 2:35 and 7:19, Adam and his wife are told *lā taqrabā hādhihi al-syajarah*, "do not approach this tree", and in Q 20:120 Satan tempts Adam with *syajarat al-khuld*, "the tree of eternity". The story is central to Islamic teaching about human nature, temptation, disobedience and repentance, yet the Qur'an never identifies the tree. Lexically, *syajarah* simply means "tree" (Munawwir, 1984), but al-Raghib al-Isfahani (2009) notes that the root also yields abstract senses, as in *syajarat al-nasab*, a genealogical tree. This flexibility has allowed interpreters to read the forbidden tree in very different ways.

Classical exegetes such as Ibn Kathir (1999) generally understood the prohibition literally, as an actual tree set as a test of obedience, and discussed what kind of tree it might have been. Modern exegetes such as al-Zuhayli (2013) retained the literal sense while emphasising its moral lessons, whereas Quraish Shihab (2002) read the tree figuratively (Sihombing, 2023). Among contemporary Indonesian preachers, Buya Syakur Yasin proposed a strongly metaphorical reading in which the prohibition concerns sexual relations rather than a plant (Syakur, year). Such interpretations now circulate widely through digital media, where differing accounts of the Adam story can provoke public controversy (Amalia & Asshdiqi, 2024). The question of how the word *syajarah* should be understood is therefore not only academic but also has consequences for how Muslims learn about the story.

Several studies have examined *syajarah* and related expressions. Sihombing (2023) applied Izutsu's semantics to the word and found that its basic meaning, "tree", has remained relatively stable, with Quraish Shihab as a notable exception in reading the Adamic tree figuratively. Jannah (2025) and Yusuf (2024) analysed the parable of the good and evil trees in Q 14:24–26 as metaphors for faith, character and speech, and Hendri (2011) compared the Qur'anic and Biblical accounts of the expulsion from Paradise. These studies show the richness of the word but treat its occurrences or interpretations separately. What is still lacking is an analysis that relates the full set of the word's occurrences, its syntactic and collocational behaviour, and the competing literal and metaphorical interpretations of the forbidden tree. This study addresses that gap. It asks:

RQ1. What are the basic and relational meanings of *syajarah* across its occurrences in the Qur'an?

RQ2. How do the linguistic features of the Adamic verses support or constrain the literal and metaphorical interpretations of the forbidden tree?

LITERATURE REVIEW

Semantics and Meaning

Semantics is the branch of linguistics concerned with meaning, giving "a systematic account of the nature of meaning" (Leech, 1981). The term derives from the Greek *sēma*, "sign", and was introduced into linguistics by Michel Bréal to name the study of the relation between linguistic signs and what they signify (Bagha, 2011). Leech (1981) distinguishes several types of meaning, including conceptual meaning, the core logical content of a word, and associative meanings such as connotative, social, affective and collocative meaning. Collocative meaning, which arises from the words with which a word habitually occurs, is especially relevant to scriptural texts, where repeated combinations create stable associations. Pateda (2001) emphasises that meaning is inseparable from the object, event or circumstance to which a word is connected; a word that cannot be related to such a referent cannot obtain a meaning.

Izutsu's Semantic Approach to the Qur'an

Izutsu (1964) developed a semantic approach to the Qur'an based on the idea that the vocabulary of a language embodies a worldview (*Weltanschauung*). He distinguished the **basic meaning** of a word, the semantic content it carries wherever it is used, from its **relational meaning**, the connotative content it acquires from its position in a particular semantic field and its relations with other key terms. Relations can be syntagmatic, between words that occur together in a text, or paradigmatic, between words that can replace one another. Izutsu also distinguished synchronic analysis of meaning at one point in time from diachronic analysis of how meanings change. His method has been widely used and critically evaluated in Qur'anic studies (Solihu, 2009) and has been applied in Indonesia to key terms such as *syajarah* itself (Sihombing, 2023). Galadari (2013) similarly argues that the Qur'an invites a linguistic approach in which the meanings of a root are traced across the different verses in which it occurs, a method he calls intertextual polysemy.

Metaphor and Qur'anic Interpretation

Conceptual metaphor theory holds that metaphor is not merely an ornament of language but a way of understanding one domain of experience in terms of another (Lakoff & Johnson, 1980). In a conceptual metaphor, a concrete source domain, such as plants and growth, is mapped onto an abstract target domain, such as character, speech or lineage. Trees are a common source domain across languages, and the Qur'an explicitly uses tree imagery in parables: the good word is like a good tree with firm roots and branches in the sky, while the evil word is like an uprooted tree (Q 14:24–26). Recent studies have interpreted this parable as a model of Qur'anic character (Jannah, 2025) and of the constructive and destructive power of speech (Yusuf, 2024). In Islamic exegesis, the move from the outward to the inner or symbolic meaning of a text is associated with *ta'wīl*, and the debate between literal and figurative readings of particular passages has a long history. The forbidden tree is one of the clearest cases in which this debate turns on the meaning of a single word.

METHOD

Design. This study employed a qualitative design in the form of library-based semantic analysis. It combined Izutsu's (1964) semantic method, which distinguishes basic and relational meaning, with the analysis of syntagmatic relations and collocative meaning (Leech, 1981) and the notion of conceptual metaphor (Lakoff & Johnson, 1980). This combination was chosen because the research questions concern both the meanings of the word across the Qur'an and the linguistic grounds of competing interpretations.

Data. The primary data were the occurrences of the singular noun *syajarah* in the Qur'an. These were identified using Abdul Baqi's (1945) concordance *al-Mu'jam al-Mufahras li Alfāẓ al-Qur'ān al-Karīm*, which lists 18 occurrences of the singular form. Each occurrence was recorded with its verse reference, the phrase in which it occurs and its syntactic function. The secondary data were lexicographical sources, namely al-Isfahani's (2009) *al-Mufradāt fī Gharīb al-Qur'ān* and Munawwir's (1984) Arabic–Indonesian dictionary, and exegetical sources representing three periods: classical (Ibn Kathir, 1999), modern (al-Zuhayli, 2013; Shihab, 2002) and contemporary Indonesian popular exegesis (Syakur, year), together with previous studies of the word and of the Adam narrative. If plural forms such as *syajar* and *asyjār* were excluded, state this explicitly and explain why.

Analysis. The analysis proceeded in three steps. First, the basic meaning of *syajarah* was established from lexicographical sources. Second, each occurrence was classified by its

syntactic function and its semantic context, and the contexts were grouped into semantic fields to identify the word's relational meanings. Third, the verses of the Adamic narrative were analysed more closely for their determiners, collocations and speakers, and these linguistic features were compared with the literal and metaphorical interpretations found in the exegetical sources. Translations of verses follow name the English translation used, e.g. a published translation, with adjustments where a more literal rendering was needed for the analysis.

Trustworthiness. The classifications were checked against the Arabic text of each verse and against the concordance. Interpretations were compared across several exegetes from different periods to avoid relying on a single authority. Report whether the analysis was reviewed by a specialist in Arabic or Qur'anic studies.

FINDINGS AND DISCUSSION

Findings

The basic meaning of syajarah

Al-Isfahani (2009) defines *syajarah* as a plant that stands on a trunk (*sāq*), distinguishing it from plants without trunks. The word is a feminine singular noun (*ism mufrad mu'annath*), and the root *sy-j-r* also yields the collective *syajar* and the plural *asyjār*. Lexicographical sources record both concrete and abstract uses of the root, including the image of a genealogical tree (al-Isfahani, 2009; Munawwir, 1984). Across all 18 occurrences, the basic meaning of a plant with a trunk remains present: none of the occurrences uses the word in a way that excludes this sense. This confirms Sihombing's (2023) finding that the basic meaning of *syajarah* has remained relatively stable.

Syntactic functions and semantic contexts

Table 1 lists the 18 occurrences with their syntactic functions and semantic contexts. The word occurs in a wide range of syntactic roles, including object (*maf'ūl bih*), substitute (*badal*), noun governed by a preposition (*majrūr*), first or second term of a construct phrase (*muḍāf* and *muḍāf ilayh*), conjoined noun (*ma'ṭūf*), and the noun or predicate of *inna*. These roles affect interpretation. In particular, the definite noun preceded by a demonstrative (*hādhihi al-syajarah*, "this tree") points to a specific referent, while the construct phrase *syajarat al-khuld* ("the tree of eternity") characterises the tree by an attribute.

Table 1. Occurrences of the singular syajarah in the Qur'an

No.	Verse	Key phrase (transliteration)	Syntactic function	Semantic context
1	Al-Baqarah 2:35	*wa lā taqrabā hādhihi al-syajarah*	Badal	Adamic narrative: prohibition
2	Al-A'raf 7:19	*wa lā taqrabā hādhihi al-syajarah*	Badal	Adamic narrative: prohibition
3	Al-A'raf 7:20	*mā nahākumā rabbukumā 'an hādhihi al-syajarah*	Badal	Adamic narrative: Satan's temptation
4	Al-A'raf 7:22	*fa-lammā dhāqā al-syajarah*	Maf'ūl bih	Adamic narrative: transgression
5	Al-A'raf 7:22	*a-lam anhakumā 'an tilkumā al-syajarah*	Badal	Adamic narrative: divine reproach
6	Ibrahim 14:24	*ka-syajaratin ṭayyibah*	Majrūr	Parable: the good word
7	Ibrahim 14:26	*ka-syajaratin khabīthah*	Majrūr	Parable: the evil word
8	Al-Isra' 17:60	*wa al-syajarah al-mal'ūnah fī al-qur'ān*	Ma'ṭūf	Zaqqum: trial and punishment
9	Taha 20:120	*'alā syajarat al-khuld*	Majrūr / Muḍāf	Adamic narrative: Satan's temptation
10	Al-Mu'minun 23:20	*wa syajaratan takhruju min ṭūri saynā'*	Ma'ṭūf	Blessed tree: the olive of Sinai
11	An-Nur 24:35	*min syajaratin mubārakatin zaytūnah*	Majrūr	Blessed tree: the olive in the parable of light
12	Al-Qasas 28:30	*min al-syajarah an yā mūsā*	Majrūr	Revelation to Moses
13	Luqman 31:27	*mā fī al-arḍi min syajaratin aqlām*	Majrūr (bayān)	Hypothetical: trees as pens
14	As-Saffat 37:62	*am syajaratu al-zaqqūm*	Ma'ṭūf	Zaqqum: food of Hell
15	As-Saffat 37:64	*innahā syajaratun takhruju fī aṣli al-jaḥīm*	Khabar inna	Zaqqum: origin in Hell
16	As-Saffat 37:146	*syajaratan min yaqṭīn*	Maf'ūl bih	Jonah: the gourd plant
17	Ad-Dukhan 44:43	*inna syajarata al-zaqqūm*	Ism inna	Zaqqum: food of the sinner
18	Al-Fath 48:18	*taḥta al-syajarah*	Muḍāf ilayh	The pledge under the tree

Note. Occurrences and syntactic labels are based on the authors' analysis of Abdul Baqi (1945). Please verify the syntactic labels with an Arabic grammar specialist.

When the semantic contexts are grouped, six fields emerge (Table 2). The largest is the Adamic narrative, with six occurrences, followed by the infernal tree of Zaqqum, with four. The parables of good and evil words and the blessed trees each account for two occurrences, and four occurrences appear in single contexts: the tree from which Moses was addressed, the hypothetical trees used as pens, the gourd plant grown for Jonah, and the tree under which the believers pledged allegiance to the Prophet.

Table 2. Semantic fields of syajarah in the Qur'an

Semantic field	Occurrences	Verses	Dominant relational meaning
Adamic narrative	6	2:35; 7:19, 20, 22 (×2); 20:120	Test of obedience, prohibition and temptation
Tree of Zaqqum	4	17:60; 37:62, 64; 44:43	Trial, punishment and the fate of the wrongdoers
Parables of words	2	14:24, 26	Good and evil speech, faith and disbelief (explicit metaphor)
Blessed trees	2	23:20; 24:35	Divine blessing, provision and light
Historical and prophetic events	3	28:30; 37:146; 48:18	Sites of revelation, mercy and covenant
Hypothetical comparison	1	31:27	The inexhaustibility of God's words
Total	**18**		

The distribution shows that the relational meaning of *syajarah* depends strongly on its field. In most fields the word refers to real or imagined trees whose significance is moral or theological: the olive is blessed, the Zaqqum is cursed, and the tree of the pledge is a place where God's pleasure descended. Only in the parables of Surah Ibrahim does the Qur'an explicitly mark the tree as a comparison, through the particle *ka-* ("like"). In the Adamic narrative, by contrast, the tree is not introduced as a comparison but as part of the story.

The adjectives that accompany *syajarah* reveal a further pattern. Outside the Adamic narrative, the word is frequently qualified by evaluative attributes that form contrasting pairs: *ṭayyibah* (good) and *khabīthah* (evil) in Q 14:24 and 14:26, and *mubārakah* (blessed) in Q 24:35 against *mal'ūnah* (cursed) in Q 17:60. These contrasts show that the Qur'an uses the tree as a vehicle for moral evaluation, dividing trees, and by extension what they represent, into the beneficial and the harmful. The forbidden tree of the Adamic narrative, however, is never given such an adjective. It is identified only by demonstratives and, in Satan's words, by the attribute of eternity. This absence leaves its evaluation to the narrative itself: the tree is harmful not because of an inherent quality named by the text but because it is the object of a divine prohibition.

Syntagmatic and paradigmatic relations add to this picture. Syntagmatically, *syajarah* combines with verbs of approaching (*taqrabā*), tasting (*dhāqā*), growing (*takhruju*, *anbatnā*) and swearing allegiance under it (*yubāyi'ūnaka taḥta*), so that it occupies the positions of an object to be avoided, a source of food, a living plant and a place. Paradigmatically, Sihombing (2023) links it to other Qur'anic terms for vegetation, such as *nabāt* and *zar'*, which share its basic meaning of growing things but lack its strong moral and theological

associations. The choice of *syajarah* rather than a general term for vegetation therefore places the Adamic prohibition in a semantic field in which trees are recurrent sites of moral testing.

Linguistic features of the Adamic verses

Three features of the Adamic verses are especially relevant to the debate about the forbidden tree. The first is **determination and deixis**. In Q 2:35, 7:19 and 7:20 the word occurs with the definite article and the demonstrative *hādhihi* ("this"), and in 7:22 with the distal demonstrative *tilkumā* ("that"). Demonstratives typically point to an entity present in the situation of speech, so these verses present the tree as a specific, identifiable referent.

The second feature is **collocation** with *lā taqrabā* ("do not approach"). The prohibition does not say "do not eat from this tree" but "do not approach" it. Elsewhere in the Qur'an, the same verb in the prohibitive form governs moral transgressions, as in *wa lā taqrabū al-zinā* ("do not approach adultery", Q 17:32) and *wa lā taqrabū al-fawāḥisy* ("do not approach indecencies", Q 6:151). Sihombing (2023) also notes that when *syajarah* is paired with this verb, it acquires a figurative sense of actions that lead to harm. The collocation therefore gives the verse a collocative meaning, in Leech's (1981) sense, that associates the tree with the domain of moral and sexual boundaries.

The third feature concerns **who names the tree**. The phrase *syajarat al-khuld* ("the tree of eternity") in Q 20:120 is spoken by Satan, not by God, and Q 7:20 likewise reports Satan's claim that the tree would make Adam and his wife angels or immortal. The Qur'an itself never identifies the tree's species or nature. Hamka's observation that the popular name *khuldi* comes from Satan's words rather than from God (Qudsia, 2020), and Hendri's (2011) remark that the tree's identity remains uncertain in the Qur'an, are thus supported by the text's own distribution of voices. The characterisation of the tree as a source of eternity belongs to the tempter's deceptive discourse.

Literal and metaphorical interpretations

The exegetical sources divide along the lines these features suggest. Classical exegetes such as Ibn Kathir (1999) took the tree as a real tree and reported different opinions about its kind, without making its identity essential to the lesson. Some classical accounts, as summarised by Al-Bashari (2020), explained the prohibition by the effects of the tree's fruit, which were said to be unsuitable for human beings in Paradise. Cite the primary tafsir sources for the views attributed to al-Razi and 'Abd al-Razzaq, rather than only the secondary website. Al-Zuhayli (2013) also understood *syajarah* as a tree, noting that the Qur'an mentions both

worldly trees and otherworldly ones such as Zaqqum, but he emphasised that the prohibition symbolises the danger of yielding to desires and Satan's temptations, so that the literal referent carries a moral meaning.

Quraish Shihab (2002) read the Adamic tree figuratively, an exception to the generally literal pattern identified by Sihombing (2023). Buya Syakur Yasin went further, arguing that the "fruit of eternity" cannot be a literal fruit and that the prohibition refers to sexual relations at a time when they were not yet permitted, expressed through a symbol in order to speak of an intimate matter with restraint (Syakur, year). His interpretation follows the logic of *ta'wīl*, in which an outwardly concrete expression is read as pointing to an inner meaning concerning human desires and boundaries.

Discussion

The first research question concerned the basic and relational meanings of *syajarah*. The findings show a clear division of labour between the two. The basic meaning, a plant with a trunk, is constant across all occurrences, which supports Sihombing's (2023) conclusion that the core meaning is stable. The relational meanings, however, vary widely: the same word participates in fields of obedience and temptation, punishment, blessing, revelation, speech and covenant. This pattern is consistent with Izutsu's (1964) view that the significance of Qur'anic words lies largely in their relations within semantic fields, and with Galadari's (2013) argument that a word's meanings must be traced across its occurrences. It also shows that, in the Qur'an, trees are rarely mere botanical objects. Even when the referent is a real tree, as with the olive or the tree of the pledge, it carries theological weight.

A diachronic perspective points in the same direction. Sihombing (2023) found that, although the use of *syajarah* shifted somewhat between pre-Qur'anic, Qur'anic and post-Qur'anic periods, its core meaning remained stable. What changed over time was not the basic sense of the word but the range of relational meanings that interpreters were willing to attach to it. The growth of figurative readings in modern and contemporary exegesis, from Shihab's (2002) figurative interpretation to Syakur's sexual reading, can therefore be understood as a change in interpretive practice operating on a stable lexical meaning, rather than as a change in the meaning of the word itself. This distinction helps to explain why the debate persists: interpreters agree on what the word means but disagree on what it refers to in this particular narrative.

The second research question concerned how the linguistic features of the Adamic verses support or constrain competing interpretations. The analysis suggests that both literal

and metaphorical readings have linguistic grounds. The demonstratives *hādhihi* and *tilkumā* support a literal reading by presenting the tree as a specific entity in the narrative world, and the verb *dhāqā* ("they tasted") in Q 7:22 implies something that can be eaten. On the other hand, the collocation with *lā taqrabā*, which elsewhere governs moral and sexual transgressions (Q 6:151; 17:32), the attribution of the label "tree of eternity" to Satan, and the immediate consequence that the couple's nakedness became apparent (Q 7:22) provide cues that interpreters such as Shihab (2002) and Syakur (year) have read figuratively. The debate between the two readings is therefore not a conflict between textual fidelity and arbitrary speculation, but a disagreement about which linguistic cues should be given priority.

Conceptual metaphor theory helps to clarify this disagreement. Where the Qur'an uses an explicit comparison, as in the parables of Surah Ibrahim, the tree is a source domain mapped onto speech and faith (Jannah, 2025; Lakoff & Johnson, 1980; Yusuf, 2024). In the Adamic narrative, no comparison marker is present, so a metaphorical reading requires the interpreter to supply the target domain, whether desire in general, as in al-Zuhayli's (2013) moral emphasis, or sexual relations specifically, as in Syakur's reading. The more specific the target domain, the more the interpretation depends on assumptions from outside the text. From a semantic perspective, the most defensible conclusion is that the tree functions as a real narrative object that simultaneously carries a moral meaning about boundaries and temptation, while specific identifications of what it stands for remain interpretive proposals rather than linguistic findings.

A comparison with the Biblical account further clarifies the distinctiveness of the Qur'anic wording. In Genesis, the forbidden tree is named by God as the tree of the knowledge of good and evil, whereas in the Qur'an the only name given to the tree comes from Satan, and its identity remains uncertain (Hendri, 2011). The Qur'an also places the emphasis on the act of disobedience and on repentance and forgiveness rather than on the nature of the tree. This difference supports the conclusion that, in the Qur'anic narrative, the semantic weight of *syajarah* lies less in what the tree is than in what it represents within the relationship between God's command, human choice and Satan's deception. It also suggests why exegetes have felt free to propose different identifications of the tree without contradicting the text: the text deliberately leaves its referent unspecified.

These findings have implications beyond the single word. As interpretations of the Adam story circulate rapidly through digital media, often provoking controversy (Amalia & Asshdiqi, 2024), semantic analysis offers a way of explaining to audiences why different readings arise and what textual evidence each relies on. It can thus encourage informed

discussion rather than either uncritical acceptance or outright rejection of unfamiliar interpretations. For language education, the case of *syajarah* illustrates how collocation, deixis and voice shape meaning, which can be used to teach semantic concepts through texts that are culturally meaningful to Muslim learners. These implications should be qualified, however, as the study analysed one word and a limited set of exegetical sources.

CONCLUSION

This study analysed the meanings of *syajarah* in the Qur'an and the linguistic grounds of competing interpretations of the forbidden tree. In answer to the first research question, the basic meaning of the word, a plant with a trunk, is stable across its 18 occurrences, while its relational meanings vary across six semantic fields, with the Adamic narrative and the tree of Zaqqum the most prominent. In answer to the second research question, the demonstratives and the verb of tasting in the Adamic verses support a literal reading, while the collocation with *lā taqrabā*, the attribution of the name "tree of eternity" to Satan and the narrative consequence of the couple's awareness of their nakedness support figurative readings.

The main contribution of the study is to show that the disagreement between literal and metaphorical interpretations of the forbidden tree is rooted in identifiable features of the Qur'anic text rather than in exegetical preference alone. Semantic analysis can clarify the grounds of such disagreement, even though it cannot settle it. The study is limited to the singular form of the word and to a selection of exegetical sources. Future research could include the collective and plural forms *syajar* and *asyjār*, examine a wider range of classical and modern tafsir, compare the treatment of the forbidden tree in Indonesian and English translations of the Qur'an, and investigate how audiences of digital religious media understand symbolic interpretations.

AI USE AND DISCLOSURE

Generative AI (Claude, Anthropic) was used to edit the language, support the verification of references and format the article according to the journal template. The authors reviewed and verified all content, including the Qur'anic data and exegetical sources, and take full responsibility for the article. Please confirm or revise this statement.

ETHICAL STATEMENT AND INFORMED CONSENT

This study is a textual analysis of published sources and did not involve human participants; ethical approval and informed consent were therefore not required.

CRediT AUTHORSHIP CONTRIBUTION STATEMENT

Nurfajri Ningsih: Conceptualization, Methodology, Formal analysis, Writing – original draft.

Wahyu Anugrah: Data curation, Investigation, Writing – review & editing.

CONFLICT OF INTEREST

The authors declare that they have no known competing financial interests or personal relationships that could have influenced the work reported in this article.

DATA AVAILABILITY

All data analysed in this study are drawn from the Qur'an and the published sources listed in the references.

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