

تنوع مصطلح اللباس في القرآن الكريم: دراسة دلالية

**The Diversity of the Term *Libas* in the
Glorious Quran: A Semantic Study**

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الملخص

من دون المعنى كل شيء عبث وحيرة، ويفتقر إلى المدلول أو الغرض، سواء كان مكتوباً أو مسموعاً أو مقروءاً. يمكن للمتلقي أن يفهم ويتقبل تعبير ما عندما يحمل معنى. المعنى هو المحور في جميع اللغات وأشكال التواصل. للحصول على تواصل فعال وناجح يجب توصيل المفهوم والفكرة بشكل جيد. مع ذلك فمن المعروف أن القرآن الكريم باللغة العربية والعربية لها تاريخ غني، وتحتوي على العديد من المصطلحات التي قد تجعل من الصعب فهم بعض العبارات الواردة فيها. لهذا السبب فإن الدراسة الحالية في جوهر البحث الدلالي تحاول دراسة أشكال كلمة لباس المذكورة في القرآن الكريم. يناقش التحليل معاني المصطلح والروابط بين الآيات التي تستخدمه. حيث تظهر كلمة لباس في العديد من السور. ومن الجدير بالذكر أن الكلمة تحمل معانٍ مختلفة ومتعددة. لذلك يحاول هذا البحث تحليل المفاهيم الأساسية الكامنة وراءه. ومن الجدير بالذكر فقد تم اعتماد التحليل الوصفي في هذه الدراسة.

Abstract

Without meaning, everything is confusing and pointless, lacking benefit or purpose. Whether spoken, written, or read, a receiver can comprehend and accept an expression when it carries a meaning. Meaning is the axis in all languages and forms of communication. For communication to succeed, the concept must be communicated well. However, it is well-known that the Glorious Quran is in Arabic. It has a rich history and contains numerous terminologies that might make it challenging to decode and comprehend some of the phrases therein. For this reason, the current study, at the heart of semantics, tries to examine the diverse forms of the term *libas* that is highly embodied in the Glorious Quran. The analysis discusses the different meanings of the term, presents all its forms, and links among the Ayahs that use it. The Quranic word *libas* appears in many surahs. It has several different meanings. Therefore, this research aims to analyse the fundamental notions behind it. It also tries to expand the study of Islamic studies from a global viewpoint. The researcher's technique for this investigation is descriptive analysis, categorized as qualitative study.



1. An Overview on Meaning

Human experiences and everything we undertake are centred around meanings. We, as human beings, can indeed grasp our existence in terms of meanings. Individuals notice the significance of life when there is a feeling of purpose, which makes life meaningful. For this, Burner (1990: 56) indicates directly “we would be lost in murk of chaotic experience and probably would not have survived as a species in any case”.

Studying meaning is the principle of semantics. Obviously, the field tackles the meaning of language. It includes the investigation of words, phrases, sentences, and other larger linguistic units to comprehend their meaning and how they are employed in communication. Dictionaries define numerous meanings for the word ‘mean’ The meaning of a phrase depends on the meanings of its constituent components and how they are combined. We occasionally need to understand the meaning within the confines of a scientific or academic field; this is referred to as compositional meaning. Ogden and Richards (1923) (cited in Baghe, 2011:1412) elucidate that people use the word "mean" in slightly assorted contexts. The expression "I mean to do this" serves as a declaration of our intent. The sentence "the red signal means stop" is used to explain what the red signal implies. We may argue that every single word is a sign suggesting something since all language is made up of signs, and signs often imply other signals.

As Aforementioned, the area of linguistics that deals with meaning is entitled semantics. In semantic analysis, there is at all times an attempt to concentrate on the classic meanings of words rather than what a specific speaker might believe or wish to imply at a delivered time. That is covered by linguistics, which is concerned with the linguistic meaning that all qualified language users share (Yule, 2017:320). According to Lobnar (2013:1-7) the meanings of linguistic expressions, such as words, phrases, grammatical constructions, and sentences, are the exclusive focus of linguistic semantics. He suggests three levels of semantic meanings, as follows:

1. **The expression meaning:** literal or dictionary meaning that is recognized by the reader/hearer. It helps to understand unconsciously at the first level. For instance:

- I need a pen.

The sentence meaning is clear to any language user. They know its meaning without concentrating on the dictionary meaning of each item in the sentence.



2. **Utterance meaning:** it goes beyond the literal meaning. The meaning differs according to what has been mentioned before and/or after the word or expression. The interpretation depends on the scenario in which the utterance is said. It involves additional information. Consider the following,

(1) A: I like your last novel. Can you sign my copy, please?

B: I need a pen.

(2) I need a pen. Mommy, can you buy me one?

Here, the sentence 'I need a pen' is obvious in relation to previous or later utterances.

3. **Communication meaning:** refers to the whole understanding of an utterance by the listener. The meaning should be interpreted in relation to the situation in which it is said. Context is essential in this level, e.g.,

A: What else do you need?

B: Ah, yeah... I need a pen.

The above example assures the importance of knowing the context of situation. Here, A and B cannot be specified easily without knowing where the conversation is. It might be in a mall, in a written chat while buying online, in a phone call, etc.

It is well-nigh necessary to take into account the real usage to distinguish any term. "You shall know a word by the company it maintains" says Firth (1957: 11). Many linguists currently no longer adhere to a rigid separation between the area of semantics and subjects like pragmatics due to various factors. They firmly believe that only context can be used to investigate linguistic meaning. Some people even contend that non-linguistic meaning must also be taken into account. Regardless, the focus of this research is semantics in the conventional sense. Beyond the limits of an introduction, a discussion of these recent developments is necessary.

2. The Term *Libas*

By and large, words can form relationships with one another. The connections amid words are frequently used to illustrate their meanings in regular speech. When asked what the term 'conceal' means, for instance, one might respond, 'It is the same as hide,' or they could clarify that 'shallow' means 'the reverse of deep' By doing this, the meaning of each



word is defined in terms of its relations to other words rather than in terms of its properties. This method applies to the investigation of lexical relations and the semantic description of language (Yule, 2017:330). Likewise, there are words in the Glorious Quran that can be interpreted differently. The notion of such words vary due to the linguistic context wherein they occur. Over and above the reason behind mentioning them in each context. An example is tackled in the current study, i.e., the word *libas* in all its forms.

Terminologically, *libas* refers to anything a person can put on to cover their private parts, protect their bodies from cold and heat, dangerous objects, good looks, or any other reason (Al-Tabirsi, 1992:507).

Lexically, the root word for *libs* has two basic meanings. First, *labasa-libsan* means mixture. Second, *labisa-libson* means confusing and using a lid with something. To say clothes, all Arabs use the word *libas*, (Al-Ma'jam Al-Waseet, 2004: 812).

Linguistically, *libas* denotes interaction, overlap, mixture, meeting, hiding, and communication (Al-Jawhari, 1974: 430).

3. Methods

The Glorious Quran is essential for understanding Islamic law. In fact, it is a vast scientific resource. However, several words in the Glorious Quran have many meanings or can be read in a variety of ways. For instance, the term *libas* may mean multiple distinct entities. Determining the semantic implications of the phrase in various contexts is the goal of this study. In the investigation, the researcher employs a descriptive and qualitative methodology. It concentrates on interpreting textual material rather than statistical data. The data is from Quranic Ayahs. Only the Ayahs that demonstrate different meanings are included in the study. The researcher uses meaning-focused semantic studies for the analysis.

As far as there is no such a study in English, this one makes an effort to interpret, explain, and further define the meanings of the term *libas* in the Glorious Quran and seeks to determine the word's precise meaning in each situation. This work is anticipated to make a theoretically sound and unbiased contribution to the study of the Quranic terms in connection to semantic concerns. In addition to some scientists' interpretations of the term *libas*, the researcher also uses the Glorious Quran and its translations, Arabic dictionaries, and other sources. The interpretation of Ayahs are taken from (1). The explanation of Ayahs is from Tafsir Al-Tabari (2001), one of reliable books in clarifying Ayahs of Quran. In this study, Arabic resources are translated by the researcher.

The investigation is conducted systematically. Considering Lobnar's (2013) levels of meaning. Three steps have been taken by the researcher to analyse the data. First, compile the Ayahs from the Glorious Quran that represent *libas*. Second, to demonstrate the term's actual meaning. Third,



make clear and elaborate on the definition of *libas* in each Ayah separately. Finally, link the many meanings of the phrase across all Ayahs.

4. Data Analysis

The Glorious Quran is the focus of the on-going research. It has a subject matter that researchers can dig into. They should search for the original linguistic meanings that evoke a sense of familiarity to make sense of the words. By keeping note of all word variations and examining the whole context, one may determine the meaning of the words used in the Quran.

The following displays the data, Ayahs from the Glorious Quran that contain the term *libas* in various forms. The translation is given directly below the original text. Finally, the explanation is presented with the analysis of data. However, the analysis gives the utterance and communication meaning altogether because the expression meaning of the term *libas* is shown above. It moreover shows that the term appears in a disparate way several times in the Glorious Quran.

Text (1) from Al-Baqara

﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكُنُوا لِلْحَقِّ غَافِلِينَ﴾ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾ البقرة: ٤٢

Translation:

(42) And do not mix the truth with falsehood or conceal the truth while you know [it].

Explanation and analysis:

The people who showed their faith in Allah's blessings and peace were hypocrites. "Muhammad is a prophet, but he is an envoy to others," they declared. They mixed up the truth with invalid and they hid the truth. Tal-bi-su here directly means mixing up. Its utterance meaning refers to a command to avoid confusion between the truth and invalid. The communication meaning serves as a moral and ethical directive, asking people to preserve the truth, keep it pure, and refrain from twisting or combining it with false information.

Text (2) from Al-Baqara

﴿أَحَلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ﴾ البقرة: ١٨٧

Translation:

(187) It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are clothing for you and you are clothing for them.

Explanation and analysis:

Women dress you men and you dress them. It means women live for you, and you live for them. Men and women meet, touch, and make love



to each other throughout the night of Ramadan in order to avoid violating the law and seeming ignorant.

The term *libas* is repeated twice in this Ayah in the same form. The utterance meaning conveys that females are clothing for males and vice versa. The communicative meaning shows that the Ayah highlights the rights and responsibilities that spouses have toward one another. It implies that wives serve as husbands' clothing, signifying their intimacy, safety, and ornamentation, i.e., taking care of his good-looking. Husbands serve as their wives' security, support, and beauty, i.e., providing her clothes and needs. It draws attention to the idea of companionship and mutual support in marriage, wherein both partners have to look out for and defend one another. The word *libas* is used metaphorically to show how one of them belongs to the other indicating cover and protection.

Text (3) from Al-An'am

﴿وَلَوْ جَعَلْنَاهُ مَلَكًا لَّجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ﴾ (9) الأنعام: ٩

Translation:

(9) Had we appointed him (Our messenger) an angel, We assuredly had made him (as) a man (that he might speak to men); and (thus) obscured for them (the truth) they (now) obscure.

Explanation and analysis:

Non-believers' arguments are confusing due to their use of this rule, leading to ambiguity in facts. They are responsible for their confusion and misguided behavior, as they did not use the truth, its procedures, or laws as a guide.

The term here has two different forms but they both have the same utterance meaning that is ambiguity. They confirm how non-believers choose ambiguity over clarity. The communication meaning emphasizes the value of humility and the understanding that Allah is the ultimate giver of all authority and privilege and that material possessions or outward appearances should never serve as a justification for conceit.

Text (4) from Al-An'am

﴿قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُشْرِكُونَ﴾ (٦٤) قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُزَيِّقَ بَعْضَكُمْ بَأْسَ بَعْضٍ ۚ أُنظِرْ كَيْفَ نَصْرُفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُوْنَ﴾ (٦٥) الأنعام: ٦٤ - ٦٥

Translation:

(65) Say, "He is the [one] Able to send upon you affliction from above you or from beneath your feet or to confuse you [so you become] sects



and make you taste the violence of one another." Look how We diversify the signs that they might understand.

Explanation and analysis:

Muhammad, tell those who combine Allah with other idols and fetishes: "Allah saves you from the night of the land and the sea and all pain, and then you combine gods with Him." He can inflict pain on you from above or below your legs. He has the power to split you into various groups.

Yal-bisa-kum literally means mix you up. The utterance meaning is to put you into separated groups. The communication meaning focuses on Allah's ability and power to punish non-believers in various ways, including by putting them into small groups. It indicates a weak situation and oppression, as it happens to small, parted groups. It refers to a kind of punishment by Allah.

Text (5) from Al-An'am

﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا ءِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُّهْتَدُونَ﴾ الأنعام: ٨٢

Translation:

(82) They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided.

Explanation and analysis:

People who believe in Allah and practice pure worship without conflating it with wrongdoing, such as polytheism, are protected from His punishment. Those who worship idols and fetishes fear their punishment and are afraid of its cruel consequences. Therefore, those who practice pure worship are entitled to security.

Here is a different realization of the term *libas*. Its expression meaning indicates dressing. The utterance meaning is mixing up. Concerning communication meaning, it refers to people who don't go unjust in wearing their faith, that is, they don't use their faith as a means of injustice to others, they have security and guidance. It means they'll find safety in the world and guidance in the afterwards.

Text (6) from Al-A'raaf

﴿يَبْنِيْٓءَ اٰدَمَ فَاَنْزَلْنَا عَلٰٓيْكَوْ لِبَاسًا يُّوْزٰى سَوَءَٔتِكُمْ وَرِيشًا وَلِبَاسُ النُّفُوْى ذٰلِكَ خَيْرٌ ذٰلِكَ مِنْ ءَايٰتِ اللّٰهِ لَعَلَّهُمْ يَذَّكَّرُوْنَ﴾ (٢٦) يَبْنِيْٓءَ اٰدَمَ لَا يَفْنٰنَكُمْ الشَّيْطٰنُ كَمَا اَخْرَجَ اٰبَوٰىكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوَءَٔتَهُمَا اِنَّهٗ يَرٰنَكُمْ هُوَ وَقَبِيْلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ اِنَّا جَعَلْنَا الشَّيْطٰنَ اَوْلِيَّآءَ لِلَّذِيْنَ لَا يُؤْمِنُوْنَ﴾ (٢٧) الأعراف: ٢٦ - ٢٧



Translation:

(26) O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness – that is best. That is from the signs of Allah that perhaps they will remember.

(27) O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe.

Explanation and analysis:

This Ayah discusses clothing, including a bow jacket and luxury dress, as a symbol of fear of Allah. The dress shields one from Allah's suffering. Adam and Eve, who followed Allah, were not afraid to be taken out of heaven. Detecting obstacles is seen as a waste of humanity and a disturbance of its standard.

Three different realization of *libas* in successive Ayahs. Their utterance meaning refers to the dress that covers the body from nakedness. The communication meaning indicates dress as mercy because it came to earth with Adam and Eve after they descended from heaven. The second one is as inner dress which is a dress of piety that protects a person from polytheism and sin. The text shows the preferences of this type of dress over others. The third one refers to the clothing that not only covers the body but also adds to a person's beauty and elegance.

Text (7) from An-Nahl

﴿وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لَتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ﴾ النحل: ١٤

Translation:

(14) And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear. And you see the ships plowing through it, and [He subjected it] that you may seek of His bounty; and perhaps you will be grateful.

Explanation and analysis:

You people, Allah created for you these blessings, the sea, and the river, with salty or clear water to hunt and eat fish, to grab the pearls and corals to decorate your body, you see ships run in it, and to trade on land and sea. You may thank Allah for these blessings.

Tal-basu-naha is another form of *libas*. In this context, the utterance meaning of the term refers to wearing jewellery, like coral and pearl, that are extracted from the sea, which are used as means of beauty. The



communication meaning highlights the diversity of resources that Allah has provided for human beings, and encourages them to be grateful for these blessings.

Text (8) from An-Nahl

﴿وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾﴾ النحل: ١١٢

Translation:

(112) And Allah presents an example: a city which was safe and secure, its provision coming to it in abundance from every location, but it denied the favours of Allah. So Allah made it taste the envelopment of hunger and fear for what they had been doing.

Explanation and analysis:

Allah tasted the people of this village to dress up in hunger, so that the hunger of a contiguous who was hurt by their bodies, and Allah made the Almighty mention of it because of His mix-up with their bodies by getting dressed in them.

The form of *libas* in the above Ayah is used in terms of inclusion. Its utterance meaning refers to hunger and dread because they have a similar result on individuals as a dress does on its wearer. The communication meaning of the Ayah is that disobedience has consequences, that it is crucial to learn from past mistakes, and that Allah is just and merciful to his creation.

Text (9) from Al-Kahf

﴿أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ نِعَمَ الثَّوَابِ وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾﴾ الكهف: ٣١

Translation:

(31) Those will have gardens of perpetual residence; beneath them rivers will flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and brocade, reclining therein on adorned couches. Excellent is the reward, and good is the resting place.

Explanation and analysis:

Allah made Eden for believers. In which rivers flow out from under them and from their hands. They dress in Sundus, a thin preface, and sparkle, which is said to be silk because it is too large and thick. They contain gold band ornaments. Leaning in the idyllic Eden on couches that double as lovely mattresses. The ideal location for them is here.



Yal-ba-sun means to wear. The utterance meaning refers to wearing clothes of different types in paradise. The communication meaning encourages people to do good deeds and become pleasing worshipers to get the blessings of wearing silky dresses in paradise during their eternal life. The dress is made of silk, for silk is not accepted to be worn by males in this life. Therefore, it will be a grant for them in the second life.

Text (10) from Al-Anbiyaa

﴿وَعَلَّمْنَاهُ صَنْعَةَ لَبُؤْسٍ لَّكُمْ لِنُحْصِنَكُمْ مِّنْ بَأْسِكُمْ ۖ فَهَلْ أَنتُمْ شَاكِرُونَ﴾ ﴿٨٠﴾ الأنبياء: ٨٠

Translation:

(80) And We taught him the fashioning of coats of armour to protect you from your [enemy in] battle. So will you then be grateful?

Explanation and analysis:

Allah gave David the iron and showed him how to iron it, and the advantage of it is tremendous because it protects him from attack, which is to say: it is a protection for him, protection during battle, and strengthening of the might. David (peace be upon him) was the first to build and train shields, and his production extended to his successors.

The term *laboos* here is used to mean the whole weapon, shield, sword or shaft. These are used to protect from dangers. The Ayah's communication meaning emphasises the value of expert craftsmanship and Allah's blessings by relating the story of prophet David being given the knowledge and ability to make coats of armour.

Text (11) from Al-Furqaan

﴿وَهُوَ الَّذِي جَعَلَ لَّكُمْ لَيْلًا لِّبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ تُشُورًا﴾ ﴿٤٧﴾ الفرقان: ٤٧

Translation:

(47) And it is He who has made the night for you as clothing and sleep [a means for] rest and has made the day a resurrection.

Explanation and analysis:

Who extended the shade and then made the sun on it the proof that made you people the night to dress. But He said all of his compliments (make you dress) because He made it to create a paradise in which they weasel and inhabit, so they got a secret that they took, as they did in the clothes they make.

The appearance of the term in investigation here is repeated in another Ayah in the same form. The intended notion to be communicated here is as cover. The night covers everything as a dress covers people. Overall, the term describes the night as a protective covering emphasizing Allah's care and provision for His creation.



The word in question has a metaphorical meaning of covering. In this context, it is not directly related to the overall theme, but rather is mentioned briefly in passing, as part of the description of the blessings that Allah has bestowed upon human beings. That is, the darkness hides the daylight much like a garment hides the body.

Text (12) from Qaaf

﴿أَفَعَيْنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ﴾ ق: ١٥

Translation:

(15) Did We fail in the first creation? But they are in confusion over a new creation.

Explanation and analysis:

The question God poses to the unbelievers is this: "Since we were unable to create the first creation when it was nothing, are we also unable to recreate them as a new creation once they have been lost?" They are confused and filled with uncertainty about the resurrection, although "we are not incapable of it; in fact, we are capable of it." The Almighty continues.

In this Ayah, *libas* is not directly mentioned, but it is referred to metaphorically as something that the arrogant will be stripped of. The word *libs* is presented in a similar sense to its dictionary meaning. It refers to the doubt of polytheists from getting alive on redemption day after their death. The communicative meaning indicates the denial of dis-believers of the second life. Yet, the term *libs* is likely not meant to be taken literally.

The table below is suggested by the researcher for a clear understanding of the above analysis.

No.	The form of <i>libas</i>	Ayah	The meaning
1	<i>Tal-bi-su</i>	And do not mix the truth with falsehood or conceal the truth while you know [it]. Al-Baqara: (42)	Confusion.
2	<i>Libas libas</i>	It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are clothing for you and you are clothing for them. Allah knows that you used to deceive yourselves, so He accepted your repentance and forgave you. So now, have relations with them and seek	Cover.



		that which Allah has decreed for you. Al-Baqara: (187)	
3	-la-bas-na -yal-basoon	“and (thus) obscured for them (the truth) they (now) obscure” Al-An’am: (9)	Ambiguity.
4	Yal-bi-sa-kum	Say, "He is the [one] Able to send upon you affliction from above you or from beneath your feet or to confuse you [so you become] sects and make you taste the violence of one another." Look how We diversify the signs that they might understand. Al-An’am: (65)	Separating.
5	Yal-bi-su	They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided. Al-An’am: (82)	Mixing up.
6	- libasan - libaso - libasahuma	“We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness – that is best” Al-A’raf: (26) “stripping them of their clothing to show them their private parts” A’raf: (27)	- Cover. - Inner dress, i.e., protection from sins. - Clothing of beauty.
7	talbasunaha	“and extract ornaments which you wear” Faatir: (12)	Wearing jewellery.
8	-libas	And Allah presents an example: a city which was safe and secure, its provision coming to it in abundance from every location, but it denied the favours of Allah. So Allah made it taste the envelopment of hunger and fear for what they had been doing. Al-Nahl: (112)	Inclusion.
9	Yal-ba-soon	Those will have gardens of perpetual residence; beneath them rivers will flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and brocade, reclining therein on adorned couches.	Wearing.



		Excellent is the reward, and good is the resting place. Al-Kahf: (31)	
10	<i>laboos</i>	“And We taught him the fashioning of coats of armour” Al-Anbiyaa: (80)	Protect from danger.
11	<i>li-ba-san</i>	And it is He who has made the night for you as clothing and sleep [a means for] rest and has made the day a resurrection. Al-Furqaan: (47)	Cover.
12	<i>labis</i>	Did We fail in the first creation? But they are in confusion over a new creation. Al-Qaaf: (15)	Doubt.

5. Conclusions

The study reveals that forms of *libas* in the Glorious Quran are used metaphorically to give various meanings. The term is used to refer to clothing, covers, and other items to wear. As such, the word *libas* refers to wearing, also known as intercourse, and apparel that conceals, guards, or defends disgrace. In this fundamental sense, it is evident that the word *libas* has the potential to denote a variety of things depending on the context. The term occurs in several different places in the Glorious Quran. Some notions of the word are repeated, and others are not. The phrase appears three times in Al-Baqara and Al-A'araf, four times in Al-An'am, and once in the remaining Surahs.

When the term *Libas* is not used for body, it is figuratively used indicating other senses. In general, it indicates clothes to cover the body, but when it is used in other contexts, it suggests covering of thinking, earth, and feeling. In other words, *Libas* has various indications in the Glorious Quran, like clothes, serenity, cover, good deed, doubt, beauty, make love, and protection. That much indications of the word is due to the diversity of its context, the direction of its literal and figurative meanings, and the variation of the word's meanings. As a result, this exhibits the extensive and intricate nature of the Arabic language as well as its capacity to convey various thoughts and notions in numerous and varied ways.



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Internet Resources

- (1) <http://quran.ksu.edu.sa/translations/english>