

Descriptive and Structural Semantics of Blessing (Barakat) In the Holy Quran

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Abstract

God Almighty, as the only creator of the universe, has taken charge of the creation and engineering of the creature system and created the best creatures in the best possible way and in the best quality. In the meantime, some of the creations of God the Almighty have been created so desirable that they are mentioned in the Holy Qur'an as blessed creatures. Identifying the differentiation of these creatures helps others to become acquainted with the criteria of a creature and to increase their usefulness. For this reason, the present article attempts to study the word "blessing" in the Holy Quran using the "semantics" method. And analyze the criteria that made them distinct and blessed. The general interest in having and helping to guide humanity quickly is one of the criteria of a blessed creature whose components are explained in this article.

Keywords: The Holy Quran, Semantics, Linguistics, Syntagmatic and Paradigmatic Relations, Blessings, Benefits.

Introduction

Consider the human body. It is made up of one hundred trillion cells. Each cell is a blessing from God. But this does not mean that there are only one hundred trillion blessings in the human body. There are far more, since God's blessings manifest themselves within each one of those cells in innumerable ways. Moreover, each cell is exposed to an incalculable number of potential threats, from viruses to cancer to a variety of malfunctions, and God through His mercy protects the cells from all of these. Therefore, we can never begin to enumerate the blessings that God, at every moment, bestows upon us within our bodies.

Even if we entertain the idea that the blessings God bestows upon any one of us is some finite number, that number would not take into account all of the misfortunes that God withholds from us, though He certainly tries some of His servants with those misfortunes. Then there are all the blessings God has bestowed upon our

predecessors, our contemporaries, and our descendants and on the incalculable aspects of creation upon which our lives depend. Striving to grow and develop and produce the best of objects has been one of the innate qualities of man throughout history, But in some cases, the type and quality of this growth has varied among humans.

Why have some humans with great lifespan been able to do great things? Why is the quality of human products different from each other? Why do some objects have better quality than others? What is God's view of the quality of the creation of the universe? What is the Quran's view on the quality of human products?

In order to answer these questions, it is necessary to study the view of the Holy Qur'an and to search for and identify the verses and words that refer to the quality of the Holy Qur'an. A review of the verses of the Holy Qur'an shows that one of the most important words in relation to good quality is "blessing". The term has many uses in the Holy Quran and the Islamic tradition

and refers to various and varied instances that need to be identified.

In this article, it is first attempted to understand the semantics of the word blessing and then, by identifying its different contexts, identify the relative meaning and characteristics of a blessed and blessed (desirable quality) being from the perspective of the Holy Quran.

Research background

Numerous researches have been carried out over the semantics of Quranic vocabulary throughout history. Although many of these studies have been carried out without regard to the "semantic" method, all of them can be said to pursue one goal. The purpose of most researches on the nature and meaning of Quranic vocabulary has been to identify the meaning and precise meaning of the Qur'anic meaning. The use of semantics in Qur'anic studies is not long. In the last century, following the publication of Japanese scholar Toshihiko Izotso's work entitled "God and Man in the Qur'an", "Ethical-Religious Concepts in the Qur'an" and "The Concept of Faith in the Islamic Word", the use of semantic methods in Qur'anic studies has been considered. Then the Izotso's students did other things to turn this into an interdisciplinary research method. For example Zammit and Robbins they have also done very good research on the basics of semantic method. (Zammit, 2002 - Robbins, 1991).

Recently, Ms. Marzieh Shafizadeh in her MA thesis entitled "The Semantics of the Word in the Holy Quran with Emphasis on Companionship and Succession Relations" and Ms. Farideh Amini in the MA thesis entitled "Semantics of the Imamate in the Qur'an" They have used more to understand the Quranic vocabulary. The author has previously published an article entitled "Explaining the Software Development Strategy of Jihad in the Holy Quran" in which it uses semantics. In addition, Ms. Atefeh Zarrasan, in an article entitled

"Semantics of the Soul in the Holy Qur'an, with emphasis on Substitution relevance and Companionship relevance", illustrates the application of this method better. There is also an article titled "An Introduction to the Use of Semantics in Qur'anic Studies" about the fundamentals and requirements of the semantic method and familiarity with the different schools and styles, which explains everything very well (Motie, Paktchy and Namvar Motlagh, 2009, pp. 125-138).

1. Methodology

The semantic research method is the linguistic and philosophical study of meaning in language, programming languages, formal logics, and semiotics. It is concerned with the relationship between signifiers' - like words, phrases, signs, and symbols - and what they stand for in reality, their denotation. In International scientific vocabulary semantics is also called semasiology. The word semantics was first used by Michel Bréal, a French philologist (Chambers, 1990, p.202).

It denotes a range of ideas—from the popular to the highly technical. It is often used in ordinary language for denoting a problem of understanding that comes down to word selection or connotation. This problem of understanding has been the subject of many formal enquiries, over a long period of time, especially in the field of formal semantics. In linguistics, it is the study of the interpretation of signs or symbols used in agents or communities within particular circumstances and contexts (Cruse, 2004).

Within this view, sounds, facial expressions, body language, and proxemics have semantic (meaningful) content, and each comprises several branches of study. In written language, things like paragraph structure and punctuation bear semantic content; other forms of language bear other semantic content (Neurath & Carnap & Morris, 1955).

The formal study of semantics intersects

with many other fields of inquiry, including lexicology, syntax, pragmatics, etymology and others. Independently, semantics is also a well-defined field in its own right, often with synthetic properties (Cruse, 1986). In the philosophy of language, semantics and reference are closely connected. Further related fields include philology, communication, and semiotics. The formal study of semantics can therefore be manifold and complex. Semantics contrasts with syntax, the study of the combinatory of units of a language (without reference to their meaning), and pragmatics, the study of the relationships between the symbols of a language, their meaning, and the users of the language (Kitcher, 1989, p. 35).

Semantics as a field of study also has significant ties to various representational theories of meaning including truth theories of meaning, coherence theories of meaning, and correspondence theories of meaning. Each of these is related to the general philosophical study of reality and the representation of meaning. In 1960s psychosomatic studies became popular after Osgood's massive cross-cultural studies using his "semantic differential method" that used thousands of nouns and adjective bipolar scales. A specific form of the SD, Projective Semantics method (Trofimova, 2014) uses only most common and neutral nouns that correspond to the 7 groups (factors) of adjective-scales most consistently found in cross-cultural studies (Evaluation, Potency, Activity as found by Osgood, and Reality, Organization, Complexity, Limitation as found in other studies). In this method, seven groups of bipolar adjective scales corresponded to seven types of nouns so the method was thought to have the object-scale symmetry (OSS) between the scales and nouns for evaluation using these scales. For example, the nouns corresponding to the listed 7 factors would be: Beauty, Power, Motion, Life, Work, Chaos, Law (Trofimova, 1999).

The semantic research method is one of

the new approaches in Qur'anic studies that seeks to examine the meaning of vocabulary thoroughly and attempts to discover the meanings embedded in a text. In this way, each word is broken down into its inherent elements and components, to finally determine its full image. In order to implement the semantic method, in the first stage the etymology of word is performed, in the second stage its companions and successors are extracted in the Quran, and in the third stage, the context of the text is examined (Safavi, 2003, p. 31).

The text of the Qur'an is full of semantic linguistic complexities that have been revealed at a specific time in a particular cultural-historical context, but the type of expression of its expressions is temporal and spatial, and therefore not restricted to the context of its descending space, and under no circumstances. He has not gone from culture or ethnicity, but he has taken them into account. Because of this particular type of descent, the Quran has a multi-layered and multi-ventricular space with its upper layers united, while its lower and superficial layers are plural. The Holy Prophet (pbuh) also said of the Holy Qur'an: "This book has an inner and inner appearance and it is inwardly seventy times" (Ibn Abi Jomhur, 1405, Vol. 4, p. 107). But what is important is the interconnection of all these layers together called "Identity".

So it is necessary to use a special method to understand the meaning of such text that has been revealed in a particular temporal, spatial, and cultural context, but not limited to that time, place, and culture, as well as having multiple layers and levels up to seventy times. Which has the following features:

1. Pay attention to the semantic development of vocabulary over time,
2. Paying attention to the semantic meanings of the words in different texts,
3. Pay attention to the virtual and metaphorical meaning of the words in different texts (Zammit, 2002, p. 31).

Since the explanation of each of these principles and features requires a detailed discussion that the paper's limitation does not permit, it is therefore suggested to refer to the article "An Introduction to the Use of Semantics in Qur'anic Studies" for further study. (Motie, Paktchy and Namvar Motlagh, 2009, pp. 125-138).

Semantics can be used in a variety of styles and techniques. For example, "Paris Style" is interested in parsing text and re-engineering it with semio-semantics. The "Moscow style" strives to pay attention to the role and functionalistic vocabulary of the sentence and the text. The "American style" focuses more on the etymology of the vocabulary and examines how the word is made. In the "ethno-linguistics style", known as the "Bonn School", ethnographic and cultural terms are used in terms of vocabulary and each word is studied within a particular culture. Although the roots of semantic theory are to be traced back to Kant's ideas, the European theorist Humboldt, who later combined his ideas with the ideas of "weisgerber", is a prominent figure in the Bonn School, with a philosophical and linguistic introduction to the "Inner Sprachform" theory. (Robbins, 1991, p. 373).

2. The Concept of "Blessing" in Arabic

The concept of "blessing" is the most frequently used term in the Holy Qur'an, which is expressed by the word "barakat" which means an object or a person with great benefit and benefit. The word is derived from the root of "B,R,k" by three main meanings: "camel's chest", "stability" and "increase" (Ibn-manzoor, 1414, Vol. 5, p. 368). It also means "much" and "happiness" and "praise" (Farahidi, 1410, Vol. 5, p. 336).

Lexicographers in Arabic scholars believe that the root of the word "barakat" means the place where water remains, because it is stable. They believe that divine grace and mercy are invisible to

human beings and therefore have been called "blessings" (Raghab Isfahani, 1412, vol. 1, p. 262). Other linguists have attributed the reason for naming to increase the number of human possessions. Others have known the reason for naming it as human longevity. Others have attributed the increase in capital to the cause of naming (Ibn-manzoor, 1414, vol. 1, p. 387).

However, "Arthur Jeffrey" does not know the origin of this word in Arabic and believes that it originated from the Semitic and Syriac languages (Jeffrey, 1993, p. 126).

Since there is some disagreement about the origin of the word "blessing", this article attempts to identify what the root of the word is and what the word is and its meaning in the Holy Qur'an. What are the letters? The main question of the research is the identification of root and matter and the conceptual and semantic application of the word blessing. For this reason, in the remainder of the article, the application of the word "Barakat" in the Holy Qur'an is first examined and then, by identifying its Samples, its Syntagmatic and Paradigmatic Relation are identified and finally defined.

3. Application of "Barakat" in the Holy Quran

There are many vocabulary of the root of "Baraka" in the Holy Quran. A review of the Holy Quran reveals 32 other words made from this root, such as: «تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ» Means blessed be God, the Lord of all being (7:54), «تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ» Means Blessed be He who has sent down the Salvation upon His servant, that he may be a warner to all beings (25:1), «وَ هَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَ اتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ» Means This is a Book We have sent down, blessed; so follow it, and be god-fearing; haply so you will find mercy (155:6), «وَ هَذَا ذِكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ» Means And this is a blessed Remembrance that We have sent down so are you now denying it? (50: 21).

Also in many verses of the Holy Quran

of Mecca was because of the large number of worships performed in that city and the guidance of many people and the beginning of the last guiding religion of humanity. Prophet Abraham (pbuh) built the Ka'bah in that city, paving the way for this great guidance. Prophet Ismaeil (AS) and Hagar, Abraham's wife, also participated in the work. The Prophet of Islam (pbuh) was the one who formally proclaimed this guidance to the people of the world (Tabatabaei, 1417, vol. 3, p. 350).

In another verse of the Holy Quran, the city is mentioned with the blessing that commentators believe it means to be the city of Sham or present-day Syria. The verse is: « وَ نَجَّيْنَاهُ وَ لُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ » « That means and We delivered him, and Lot, unto the land that We had blessed for all beings (21: 71). This verse refers to the story of the rescue of Prophet Abraham (pbuh) from fire and then the rescue of Prophet Lot (pbuh) from his enemies. Geographers and historians believe that there are numerous antiquities of divine prophets in the Syrian land. Although most of these monuments have been destroyed and stolen, but historical reports show that many divine prophets lived there (Alusi, 1415, vol. 9, p. 68).

Commentators also believe the following verses refer to Syria and the city of Sham: « وَ جَعَلْنَا بَيْنَهُمْ وَ بَيْنَ الْفُرَى الَّتِي بَارَكْنَا فِيهَا » « That means And We set, between them and the cities that We have blessed, cities apparent and well We measured the journey between them Journey among them by night and day in security (18: 34) and « إِلَى » « إلى » « الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا » « That means blowing, that ran at his command unto the land that We had blessed and we had knowledge of everything (21: 81). The reason for emphasizing this geographical area in the Holy Quran is due to the good climate suitable for agriculture as well as the large population of people guided by the divine prophets in this place (Tabarsi, 1372, vol. 8, p. 605).

The land of Palestine and the "Al-Aqsa

Mosque" located there are other places of blessing in the Holy Quran. This mosque has been a place of worship for many divine prophets and for this reason it has a special reverence for the followers of all divine religions. The Holy Quran has declared this area and its surrounding area with blessing: « الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ » « That means Glory be to Him, who carried His servant by night from the Holy Mosque to the Further Mosque the precincts of which We have blessed, that We might show him some of Our Signs He is the All hearing, the All-seeing (1: 17).

The land of "Toor", like Syria and Palestine, has been blessed place because the Prophet Moses (pbuh) started from this place: « مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ » « That means When he came to it, a voice cried from the right bank of the watercourse, in the sacred hollow, coming from the tree: Moses, I am God, the Lord of all Being (28: 30).

4-2. Blessed Objects and Creatures

The Holy Quran mentions creatures and objects with great blessing. The most important of these beings is the "Qur'an": « تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ: "Qur'an" « تَبَارَكَ لِلْعَالَمِينَ نَذِيرًا » Means Blessed be He who has sent down the Salvation upon His servant, that he may be a warner to all beings (25:1), « وَ هَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَ اتَّقُوا » (25:1), « وَ هَذَا ذِكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ أ » (155:6), and « فَانْتُمْ لَهُ مُنْكَرُونَ » Means This is a Book We have sent down, blessed; so follow it, and be god-fearing; haply so you will find mercy (50:6), and « فَانْتُمْ لَهُ مُنْكَرُونَ » Means And this is a blessed Remembrance that We have sent down so are you now denying it? (50: 21). Zamakhshari, one of the greatest Sunni commentators, believes that this book has been blessed because guided the multitude of human (Zamakhshari, 1407, vol. 2, p. 401).

Another blessing creature in the Qur'an is the Ka'ba, which was the first house of inquiry of God and discussed in Mecca during the previous section of the article.

God says in the Qur'an: «إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ» That means The first House established for the people was that at Becca, a place holy, and a guidance to all beings (3: 96).

God in the Holy Qur'an refers to the Night of Glory as the Holy Qur'an was revealed in that night and says: «إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ» That means Behold, We sent it down on the Night of Power (1: 97) and «إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ» That means We have sent it down in a blessed night We are ever warning (3: 44). Almost all commentators have considered the term "Layla Mubarak" because of the verse (2: 185) of Ramadan. Of course, there is a great disagreement among commentators in determining the exact time of "Layla Mubarak" in Ramadan (Tabari, 1412, vol. 25, p. 139).

God also refers to rainwater as one of the blessed examples, saying: «وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا» That means And We sent down out of heaven water blessed, and caused to grow thereby gardens and grain of harvest (9: 50). The rain produces many plants and trees and fruits, and that is why the "olive tree" is also mentioned in the Holy Quran as another blessed example: «يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ» That means it were a glittering star kindled from a Blessed Tree, an olive (35: 24).

4-3. Blessed People

In the Holy Quran some divine prophets such as Prophet Noah (pbuh), Prophet Abraham (pbuh), Prophet Isaac (pbuh), Prophet Ismael (pbuh), Prophet Moses (pbuh) and Prophet Jesus (pbuh) as blessed persons have been introduced. The Muhammad as a Prophet of Islam (pbuh) is also mentioned as one of the best of the blessed ones. In the Holy Qur'an, for each of these individuals, certain privileges and attributes are stated:

In relation to Prophet Noah, God says that after embarking on the ship, he has revealed to him to seek the blessings of his Lord: «وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا» And say, O my Lord, do Thou harbour me in a

blessed harbor (29: 23). Some have said that the request for landing somewhere was blessed (Tabarsi, 1372, vol. 7, p. 166; Zamakhshari, 1407, vol. 2, p. 401), and others say that the purpose of blessing is to increase the number of children and animals aboard (Bayzawi, 1418, Vol. 2, p. 266). The first interpretation of the verse seems to be more correct, for God in another verse, introduces the prophet Noah aboard the ship in a very blessed place: «قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ» It was said, Noah, get thee down in peace from Us, and blessings upon thee and on the nations of those with thee (48: 11).

After the torment of God (Storm) and the destruction of all crops and houses on earth, all the plants and agricultural lands were destroyed and difficult living conditions were created, so God promises the believers that the door of blessing will be opened to them. In fact, this verse seeks to prove the role of faith and piety in the revelation of divine blessings and the improvement of the material life of human beings, because this revelation was a blessing to believers in the people of Noah (pbuh). This divine tradition can also apply to all believers in other human societies.

Prophet Abraham's family consisting of himself and his two children Ismael and Isaac (pbuh) are also blessed families in the Holy Quran. Some commentators have referred the following verse in to this family: «وَبَارَكْنَا عَلَيْهِ وَ عَلَى إِسْحَاقَ وَ مِنْ ذُرِّيَّتِهِمَا» And We blessed him, and Isaac and of their seed some are good doers, and some manifest self-wringers (113: 37).

Commentators have attributed this family's blessings to their generations to the resurrection, as well as to Ismael's rescue from slavery. (Tabarsi, 1993, Vol. 8, p. 709; Qortobi, 1364, Vol. 15, p. 75). In another verse, after referring to inability Abraham's wife (Sareh) to have children, has been given the good news to this family: And his wife was standing by; she laughed, therefore We gave her the glad tidings of Isaac, and, after Isaac, of Jacob

(Isaac's son). She said, Woe is me! Shall I bear, being an old woman, and this my husband is an old man? This assuredly is a strange thing. They said, what, dost thou marvel at God's Command? The mercy of God and His blessings be upon you, O people of the House! Surely He is all laudable, all glorious (71-73: 11). The meaning of the verse is that having a weak human child does not come as a surprise, for God is capable of all things and His blessings are great to the believers (Tabatabaei, 1417, vol. 10, p. 325).

Being a prophet of a man like Prophet Moses (pbuh) has also been introduced as a blessing. After he was lost in the wilderness, Moses (pbuh) heard a voice calling him a blessed creature: So, when he came to it, he was called: Blessed is He who is in fire, and he who is about it Glory be to God, the Lord of all Being! (8: 27).

Some divine prophets, such as Jesus, have pointed out that they are blessed: « وَ جَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ » Blessed He has made me, wherever I may be; and He has enjoined me to pray, and to give the alms, so long as I live (31: 19). Some commentators believe that blessing a divine prophet is in the best interest of his guidance for all people, saying that Jesus was a great teacher who taught useful and beneficial science (Tabari, 1372, vol. 6, p. 793).

In addition to the Divine Prophets, believers and wise men and scholars are also mentioned in the Holy Quran as blessed and beneficial people, because their knowledge and faith them help all human beings. Faithful people in one society also lead other people. Of course, being guided is only by God's will, but the existence of believing men and science, can help.

5. Syntagmatic Relation of "Barakat" in the Holy Quran

The interlanguage context is a space created through language sentences that provides information to both parties that are effective in sustaining communication

(Safavi, 2005, p. 21); therefore, to understand the exact meaning of a word in The context of linguistics should be read in terms of the intrinsic relationships between the linguistic elements in the two domains of companionship and succession relations. The companionship relationship is the interpersonal relationship that is intertwined in a verbal chain (Birvish, 1995, p. 30). Semantic association is also a phenomenon that transmits the meaning of companion units together. As such, the semantic meaning of each word expands within the linguistic system and regularly offers numerous meanings and meanings in relation to other elements (Lotfipour Saedi, 1994, p. 33). The main purpose of companion vocabulary is to combine the individual concepts and concepts of each word, because the words and vocabulary in the Holy Quran are not used solely and separately; Consequently, in analyzing the individual key concepts in the Holy Qur'an, one should never overlook the multiple relationships that each have with other words throughout the text (Izotso, 1361, p. 6).

A review of all the verses used in the Holy Quran shows that the word "blessing" has been associated with many words in the Holy Quran. Since it is not possible to express all the verses of the Holy Quran in this article, only a few examples are mentioned in this regard.

One of the vocabulary companions of the Holy Quran is Divine "Science", such as: « وَ تَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَ الْأَرْضِ وَ مَا بَيْنَهُمَا وَ عِنْدَهُ عِلْمُ السَّاعَةِ وَ إِلَيْهِ تُرْجَعُونَ » Means He is the All wise, the All-knowing Glory be to Him, to whom belongs the Kingdom of the heavens and the earth and all that between them is; with Him is the knowledge of the Hour, and to Him you shall be returned (43: 85) and « الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا وَ كُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ » Means the land that We had blessed and we had knowledge of everything (21: 81).

Another word for blessing in the Holy Quran is the word "power". For example,

God says in the following verse: « تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ » Means Blessed be He in whose hand is the Kingdom He is powerful over everything (1: 67) and « وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ » Means He is the All wise, the All-knowing Glory be to Him, to whom belongs the Kingdom of the heavens and the earth and all that between them is; with Him is the knowledge of the Hour, and to Him you shall be returned (85: 43).

Another word for blessing in the Holy Quran is the word "creativity" of God. For example, God says in the following verse: « وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ذَلِكُمْ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ » Means And He shaped you, and shaped you well, and provided you with the good things That then is God, your Lord so blessed be God, the Lord of all Being (64:40).

Another vocabulary of blessing in the Holy Quran is the word "Quran" and other names such as "forge" and "blessed book". For example, God says in the following verse: « وَ هَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ » Means This is a Book We have sent down, blessed (6: 92) and « وَ هَذَا ذِكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ » Means And this is a blessed Remembrance that We have sent down (50: 21).

the results of this research that using by semantics method show that the word "Baraka" has been a Companioned with the following words: "science", "power", "creativity", "Quran", "forqan" and "Zikr".

6. Paradigmatic Relation of "Barakat" in the Holy Quran

The paradigmatic relation is the relationship between the units that are chosen instead of one another and at the same level create a new unit. In other words, the components of a phrase, in addition to their apparent relationships to each other, are also related to other components, although they are not present there. In this particular and new relation, the presence of one component impedes the presence of other components; therefore, by linking each of the components of the

message to other components of their grammatical and structural category that can be found interchangeably and changing the meaning of the sentence. They say, the substitution relation (Izotso, 1361, p. 6); thus, there is a horizontal and vertical relation between the words of the meanings of a verbal chain. The horizontal relationship is the hybrid relationship, and the vertical relationship is the substitution-choice relationship between the literal and the verbal chain meanings with the terms that can be replaced (Safavi, 2005, p. 21).

A review of the verses of the Holy Qur'an shows that many words have replaced "blessing" in this divine book. For example, one of these words, "Kheir," means a great deal of benefit, as used in the following verses: « وَ لَوْ أَنَّهُمْ آمَنُوا وَ اتَّقَوْا لَمَثُوبَةٌ مِنْ عِنْدِ اللَّهِ خَيْرٌ » Yet had they believed, and been godfearing, a recompense from God had been better if they had but known (103: 2) and « فَاسْتَبِقُوا الْخَيْرَاتِ » Every man has his direction to which he turns so be you forward in good works Wherever you may be (148: 2).

Another word used as a substitute for blessing is the word "Fazl" meaning grace and forgiveness used in the following verses: « فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ » rejoicing in the bounty that God has given them (170: 3) and « ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَ كَفَى بِاللَّهِ عَلِيمًا » That is the bounty from God God suffices as One who knows (70: 4) and Say: In the Bounty of God, and His mercy in that let them rejoice; it is better than that they amass (58: 10).

Another word used as a substitute for blessing is the word "kosar" which means a great deal of blessing in the following verse: « إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ » Surely We have given thee abundance (1: 108). The Holy Quran has identified the Prophet of Islam (pbuh) as a person with Kosar. Commentators believe that this word means a great deal of blessing (Tusi, 1412, vol. 10, p. 417; Fakhre Razi, 1420, vol. 32, p. 124). This verse refers to the birth of the Prophet's daughter, Fatima, who was

blessed with many.

In other verses the word "Quran" itself is used as a substitute for blessing. Quran is the book of guidance for all mankind. Holy Quran is the 4th and last sacred book of Allah Almighty revealed on Prophet Muhammad (pbuh). The Majesty of Allah's verses is described in the Holy Quran itself. Allah says in Noble Quran: Say: 'If the mankind and the jinn were together to produce the like of this Quran, they could not produce the like thereof, even if they helped one another'. (17:88)

Quran is the Holy Book based on the words of Allah. Allah Almighty Himself took the responsibility of its protection until the Day of Judgment. Allah says in Quran: "Verily it is a revelation of the Lord of the Worlds, Which the True Spirit brought down upon your heart, [O Muhammad] so that you may be among those who preach." (26:192-194)

If someone wants to connect with Allah Almighty by heart then firstly he/she should connect with the words of Allah the Glorious Quran in a way that it directly impacts the heart, because it's the heart that believes in Allah Almighty. The Quran has a refreshing, uplifting and revitalizing effect on a person who believes in Allah and wants to become closer to Him. Allah says in the Quran: "Then do they not reflect upon the Quran? If it had been from [any] other than Allah, they would have found within it much contradiction." (4:82). besides religious benefits in the form of rewards, there are other benefits and blessings of Quran, which one misses by not reciting it on regular bases.

7. Factors of blessing in the Holy Quran

A study syntagmatics and paradigmatic of the words "blessing" in the Holy Qur'an shows that there are five important factors in creating of blessing: Faith and piety are two important factors in creating blessings. These two factors reveal to the believers mercy and blessings from God as stated in

the following verse: «وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَ اتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَ الْأَرْضِ» Yet had the peoples of the cities believed and been godfearing, We would have opened upon them blessings from heaven and earth (7: 96). Commentators in the Holy Quran believe that the purpose of blessing in heaven is to receive the prayer of the people and to receive the blessing on earth to enjoy more opportunities (Tabarsi, 1372, vol. 4, p. 698 & Qortobi, 1364, vol. 5, p. 141).

The second factor that is taken from the verses of the Holy Quran as another element of blessing is obedience to the commands of Almighty God and worship. This makes the human being make the most of his life and facilities and what God Almighty has given him. Blessing these opportunities means increasing their public benefit as well as helping to lead them to prosperity faster and better. This has been repeatedly stated in the narrations of the Ahlul-Bayt (PBUH) as well as in the words of the commentators (Koleiny, 1417, vol. 1, p. 300).

The third factor of blessing in the Holy Quran is thanksgiving. Allah the Almighty has said in the Qur'an that if you give thanks, your blessings will be increased and blessed, as stated in the Qur'an: «لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ» And when your Lord proclaimed, If you are thankful, surely I will increase you (14: 7). The fourth element of charity is to help others and to give alms which has been introduced in the Holy Quran as one of the causes of blessing. God has said that if anyone gives his money in the cause of God, Allah Almighty will increase and bless it: «يَمْحَقُ اللَّهُ الرِّبَا وَ يُرَبِّي الصَّدَقَاتِ» God blots out usury, but freewill offerings He augments with interest (2: 276).

Therefore, in the Holy Qur'an, five factors are introduced as factors of blessing: faith, piety, obedience to God, giving thanks and giving alms. Of course, in the narrations of the Ahlul-Bayt (PBUH) and the commentators of the Qur'an, there are some other issues that are ignored in

this article, such as: Relationships with relatives, Night Prayer, Morality and etc. (Koleiny, 1417, vol. 4, p. 228 & Majlesi, 1429, vol. 10, p. 171).

8. Barriers to blessing in the Holy Quran

As we mentioned in the previous section on the factors of blessing, in this section we will discuss the obstacles to blessing. A review of the verses of the Holy Qur'an shows that disregarding the factors of blessing will deprive and prevent the blessings. In other words, lack of faith and lack of piety and disobedience to God and lack of gratitude and no help to others are all obstacles to blessing. For example, as it has been said before that faith and piety are the cause of blessing, disbelief and piety, which is the denial of the signs of God and the denial of God's creativity and deity, will lead to deprivation of blessing: «وَلَكِنْ كَذَّبُوا» «وَأَخَذْنَا لَهُمْ بِمَا كَانُوا يَكْسِبُونَ» and so We seized them for what they earned (7: 96). It is also stated in another verse that disobeying God and disregarding Him results in deprivation of the blessings of life: «وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا» «وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا» but whosoever turns away from My remembrance, his shall be a life of narrowness, and on the Resurrection Day (20: 124).

And in the matter of thanksgiving, which is the opposite of disbelief and disgrace, the Holy Qur'an says that if you disobey, a severe retribution will be revealed to you, which means reducing blessings: «وَلَكِنَّ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ» but if you are thankless My chastisement is surely terrible" (14: 7). In other verses, the issue of not helping others as a cause of deprivation of all human beings in society is also mentioned. Thus, by examining the verses of the Holy Qur'an by semantic method and identifying the syntagmatics and paradigmatic of the word blessing in the Holy Qur'an, we find that five factors are blessed. These five factors are: faith, piety, obedience to God, giving thanks and

helping others. Failure to do so will result in deprivation of blessings and a negative outcome. Interestingly, the study of these five words in the Holy Quran shows that they are also used in connection with other syntagmatics of the word blessing. In other words, these five words and syntagmatics and paradigmatic of the word blessing forming a semantic network.

9. Contrasting vocabulary of blessing in the Holy Quran

Examination of the companion and substitute vocabulary of blessing, as well as the examination of the factors that create and prevent the blessing, indicate that the following terms are identifiable as opposed to the concept of blessing. The first word "zanak" means a narrow, small, confined place that has been used only once in the Holy Quran, and is mentioned in the following verse: «وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا» but whosoever turns away from My remembrance, his shall be a life of narrowness, and on the Resurrection Day (20: 124).

Another word, "Zaigh", means smallness, stiffness, and the very limitation and difficulty that has been used 13 times in the Holy Quran. This term is mostly used in connection with the lack of capacity of the human heart and mind. For example, the following verse states that whoever disobeys God Almighty, his capacity for existence diminishes. As mentioned earlier, obedience to God is one of the factors that cause blessing: «فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا» Whomsoever God desires to guide, He expands his breast to Islam whomsoever He desires to lead astray, He makes his breast narrow (6: 125).

Another conceptually contradictory word for the word blessing is the word "Assar" meaning hardship, hardship, difficulty, and difficulty. The word has also been used 12 times in the Holy Quran and has been spoken of in contrast to its openness and breadth. For example, the

following verse discusses obedience to God and faith and piety: « يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ » « God desires ease for you, and desires not hardship for you (2: 185). For example, it says in another verse that if the poor person is in financial trouble and destitute, give him time to repay his debt: » « وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ مِنْ أَنْ يُقْرِضَكُمُ الْوَقْرَ وَأَنْ تُؤْتُوا عَسْرَةً وَالْغُلَامَ الْأَعْمَىٰ » « And if any man) debtor (should be in difficulties, let him have respite till things are easier but that you should give freewill offerings is better for you did you but know (2: 280). You can see that at the end of this verse there is talk of charity and donating to others, which one of the causes of blessing.

So we realize that the notion of blessing does not just mean having a public interest, it also means helping humanity be quick to lead to happiness and guidance. This concept can be understood from the study of syntagmatics and paradigmatic vocabulary and contrasting blessings.

10. Analysis of Semantic Components of "Blessing" in the Holy Quran

Linguists have tried to break down the meaning of the terms into features in order to study the meaning of the words. Each of these features provides specific semantic components for the concept of a linguistic form. Each of these semantic components is a badge. Semantic components or "necessary and sufficient of the words" are the features that make up the meaning of words and express the commonalities and differentiations of concepts. It is possible to identify the meaning of a word through semantic elements or components. These semantic components are syntagmatic and paradigmatic of the words.

Commentators regard blessing as a means of mercy, grace, and blessings that are beneficial and highly beneficial and not tangible and spiritual. They believe that blessing is a relative thing, and in whatever sense the purpose and capacity in which it is hidden is flowing in a subtle way. Blessings in generations, for example, are

abundant in children. A blessing in time, to the abundance of what human beings can do. The blessings of the place are as much a comfort as one feels. The blessing in property is on the benefits from which property is created for man (Tabatabaei, 1417, vol. 7, p. 280).

On this basis, it can be said that the concept of "desirable quality" from the point of view of the Holy Quran is a quality that ultimately brings happiness, prosperity, comfort and happiness to human societies and provides human happiness.

Accordingly, we can say that the criteria of the Holy Quran for blessing and benefit of one thing are two essential factors:

(A) Having a public interest for all

(B) Further help to guide and prosper humanity

Examination of the syntagmatic and paradigmatic vocabulary of "blessing" in the Holy Quran as well as examining the examples of objects and persons and places and times of blessing in this holy book show that these two essential factors existed in all of them and therefore, those cases are presented with blessing. The public benefit of having things mentioned in the Holy Quran as blessed persons or objects means that they have many benefits for human society and humanity, and their main characteristic is their benefit and usefulness. For example, Prophet Jesus (pbuh) is called "Mubarak" because of his great service to humanity. Also, Abraham (pbuh) was an imam and leader of all people, so God sent him blessings. The Prophet of Islam (pbuh) has also been described as a mercy and a messenger to all humanity. Believers are also blessed because of the public interest they have had in social life for other people. Rain and fruit trees are also of general interest to all mankind.

The interesting thing is that "the Holy Quran" is another blessing from God to all the people of the world and is not limited to Muslims or Arabs. The educational and guidance work of the Qur'an is for all

humanity and the voice of the Holy Qur'anic verses must be heard by all the worlds. The existence of Mecca and the "Kaaba" also expresses their interest and guidance for all human beings at all times. The blessings and interests of the Qur'an, Mecca and the Kaaba, as well as the believers and the prophets, are spiritual and intangible, not seen by the eyes, but understood by the human heart.

Conclusion

The most important results of this study is that "semantic method" is one of the best interdisciplinary research methods for understanding Quranic terms. This method attempts to explain the semantic elements of the meaning of the word by identifying the Syntagmatic and Paradigmatic words of that.

A study of the word "blessing" in the Holy Qur'an by using semantics method shows that it is used in three categories of creatures such as: specific places and times, particular phenomena, Objects and Creatures, and particular entities.

the results of this research that using by semantics method show that the word "Barakat" has been a Companioned with the following words: "science", "power", "creativity", "Quran", "forqan" and "Zikr". Semantic research also shows that the following words can replace the word "blessing": "Kheir", "bounty", "mercy" and "kosar".

Semantic research also shows that the criteria of the Holy Quran for blessing and benefit of one thing are two essential factors: (A) Having a public interest for all, and (B) Further help to guide and prosper humanity. Examination of the syntagmatic and paradigmatic vocabulary of "blessing" in the Holy Quran as well as examining the examples of objects and persons and places and times of blessing in this book show that these two essential factors existed in all of them and therefore, those cases are presented with blessing.

In this study, it has been attempted by

criticizing the commentators and lexicographers opinions, conclude that the semantic concept of blessing in the Holy Qur'an has two material and spiritual semantic components. Its material semantic component is the public benefit to all, and its spiritual component contributes to the guidance and prosperity of mankind. Unfortunately, most of the commentators of the Holy Qur'an have paid attention to only one of these two components, and fewer have considered the second. In previous sections of the article, while referring to Qur'anic verses, it has been repeatedly pointed out that the reason for mentioning certain instances in the Holy Qur'an is their guiding role in the well-being of mankind, while Qur'anic commentators generally favor the object or person, They were also attentive to the material, and less so to the spiritual and guiding ones.

The difference of this research from other similar studies and traditional studies in interpretations is also the identification of semantic components of the word blessing. This is achieved by examining the vocabulary of companionship and succession in the verses of the Qur'an as well as considering the context of the verses. The final theory and innovation aspect of this paper, compared to traditional studies of the concept of blessing, is that these two components must be considered at the same time.

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