



Linguistic Research in the Holy Quran.
Vol. 9, No. 2, 2020
Research Paper

Investigating the semantic relationship between Jihad and the words of its semantic field in the Qur'an based on the Syntagmatic (co - occurrences) component

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Abstract

Jihad as one of the central words of the Qur'an, meaning praiseworthy and condemned war and enduring hardship in the field of semantics has a close semantic relationship with the words "Qatl (murder), Harb (war), Jadal (dispute), Qalz (severity), Nafar (go forth), Sabr (patience)" in the form of synonyms. This semantic model, which considers the conceptual range of the word "Jihad" to consist of smaller components called syntagmatic semantic components, by analyzing the semantic components, expresses similarities and differences of the word Jihad with its synonymous terms. And it also plays a crucial role in explaining synonymy. Based on this vital point, the author in the present article tries to use this semantic hypothesis to examine the semantic coordinates of "Jihad" with words that have a possible synonymy; represents the semantic similarities and differences of each of them and explains the role of these elements in determining the specific situation and differentiating the context (Siyaq) and linguistic context of the mentioned words. Therefore, each context requires a combination of specific syntagmatic components that is the unit of word differentiation in different contexts. Hence, it is not possible to replace the word "Jihad" with words that have a relative synonymy; because this leads to a deviation from the intended meaning in "Jihad" and the terms that have a synonymy with Jihad.

Keywords: Jihad, Synonyms, Quran, Syntagmatic Relation, Component Analysis.

1. Introduction

The word Jihad is one of the words used in the Qur'an, which is followed by lexical and historical discussions, and lexicographers and commentators have dealt with some of its dimensions; because the language is a current truth that changes over time (Saeedi Roshan, 2006, p. 100). In other words, it undergoes a semantic difference, which is one of the factors influencing this change and it stems from

the context and spatial space and context (Siyaq) of the verses, so lexical signification alone is not enough to determine the meaning of the words of the Qur'an. The category of synonymy has long been considered as one of the practical topics in the interpretation of revelatory words and understanding its miraculous expression among philosophers, and various opinions have been constantly mentioned about it; so that



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<http://dx.doi.org/10.22108/nrgs.2021.128849.1657>

some Arab writers, such as Abd al-Rahman ibn Isa Hamedani, Qodamat ibn Ja'far, Ibn Jenni, etc., confirm the existence of synonymous words meaning the signification of two words on the same meaning, and some such as Ibn Qotaybeh, Tha'lab, Ibn Fares, and others reject the existence of words with the same semantic significance and consider their positions of application different; because the term paradigmatic is the relationship of one element to other elements that were used instead. In a text or a statement, some of the words are selected from similar words and then placed next to other words (see: Ahmadi, 1995, pp. 62-63; Safavi, 2000, 41; Palmer, 1987, pp. 156-160; Baret, 1991, p.60).

The elementary relation of words in semantic knowledge, with the help of the syntagmatic semantic components hypothesis, as a tool for analyzing the meaning of any linguistic context with conceptual themes, provides a context for which the semantic construction of each entry and the semantic relationships between entries are shown. Undoubtedly, this hypothesis plays an influential role in determining the exact meanings of synonymous concepts in the Qur'anic discourse of Jihad and explaining its specific features. In this regard, what is relevant in the present study is the implementation of the syntagmatic model as one of the examples of component analysis of the words which have a semantic field with Jihad. In other words, this analysis means the breakdown of the words into specific semantic units. The author tries to use this analysis to conclude that in the context of various verses with the same meaning units, this subject is new.

Therefore, the word Jihad is used in the general meaning of hardship, and according to its different uses and companions, it is clear that in religious culture, the importance of fighting the external enemy has changed and in the

Qur'anic text, this issue is affected by the context of the text and semantic components can help it to be understood.

Among the studies conducted in the field of synonymy and the component of syntagmatic in the Qur'an, the following can be mentioned:

1. The Book of concepts of religious ethics in the Qur'an and Izutsu's creation of resurrection. 2- The article on the application of semantic network theory in Qur'anic studies by Mehdi Motiea, Fatemeh Sadat Nikzad Hosseini, and Elham Aqadosti (Motiea, Nikzad Hosseini, Aqadosti, 2015). In this research after applying the semantic network theory in Qur'anic studies, by examining the words: "command, will, providence", writers collected all the verses related to these words and then analyzed the semantic components of these words. 3- The semantic article of the word "Jihad" in the Holy Quran by Bijan Karami Mir Azizi, Asgar Babazadeh Aqdam, Shabnam Bahrami, and Zahra Qasem Pour Ganjeh Lou (Karami Mir Azizi, Babazadeh Aqdam, Bahrami, Qasem Pour Ganjeh Lou, 2016). This research, after examining the aspects of Jihad, has reviewed the words of its syntagmatic: "For the sake of Allah, believe (Fi Sabil Al-Allah, Amenuwa" in 42 verses of the Qur'an. Then it has compared the substitute words of Jihad which are: "Qatl (murder), Qazveh, Zaraba (to hit), Harb (war), Safak Ol dam". 4- A synonymous article in Quranic discourse based on a component analysis by Kobra Rastgoo and Fereshte Farzi Sheba (2017). This research, after defining component analysis and its models, has examined the synonymy of the words: "kharra (fall), Havaya (fall), Tamiya (run), mas haya (walk), Zallah (to shake), Zalaqa (glide), halaqa (slip), bear (well), jubbe (bottom of the well)" based on component models such as represented situational context and syntagmatic model.

For this reason, the research gap that examines the category of the word "Jihad "

and its synonyms in the Holy Qur'an with a linguistic approach (a component of syntagmatic) and attempts to explain the semantic synonyms and differences of this word in a systematically and scientifically way, still remains. Therefore, the authors try to study the word Jihad and its semantic field in the light of textual studies, context, and determining the component of syntagmatic, and with this study, present new research to the scientific field.

However, what the authors are concerned about in this study is that:

✓ How is the effect of linguistic context (syntagmatic) and represents situational context in the verses of Jihad on the use of its semantic field with synonymous words evaluated?

The hypotheses arising from the problem are as follows:

- The semantic model and semantic components such as the syntagmatic of words in context (Siyaq) are among the tools that can be useful in examining the semantic field of Jihad and its synonymous terms.

- Also, reflecting on the two axes of paradigmatic and syntagmatic and the represented situational context of the word, confuses the possibility of moving each of the concepts of synonymy with the other, and assigns a unique linguistic context to each of them.

2. Component analysis

The component analysis approach can be considered as a logical result of believing in semantic field theory. When defining the constituent units of a lexical field, the internal relationship of the constituent units of this field, including the syntagmatic units, must be studied and determined in more detail. Thus, one cannot simply be optimistic about the claim that lexical units are in complete opposition or synonymy; because it must be determined that according to what characteristics or coordinates each team is in opposition or synonymy with other

departments in this field. The component analysis is a method for determining these contrasts and synonyms, inspired by the technique used in the "Prague School phonology" (Afrashi, 2002, p. 156). In this group's view, the purpose of such an analysis is to obtain many primary units that, by syntagmatic relations, form larger semantic teams. Naturally, by finding these components and believing in the principle of semantic combinability, many goals of semantic theory can be achieved (Afrashi, 2002, P. 166).

3. Synonymy

According to Lyons, synonymy is a rare phenomenon and it is difficult to find two perfect synonyms; because synonymous words are different in terms of emotional and cognitive meanings (Lyons, 2006, P.66). And when two words have the same meanings, it seems that one of them tends to separate from the other by acquiring an additional and differentiating semantic characteristic. According to Lyons' descriptions of synonymy, Palmer believes that there is no absolute synonymy among words and that no two comments have the same meaning (Palmer, 1987, PP 107-110). Therefore, no two comments can be found that can be used interchangeably in all language sentences and do not change the meaning of that sentence. Because the most influential factor in choosing a word and ignoring its synonymous word is the linguistic context and situational context of each verse, which requires different components from other synonymous terms, based on this principle, two synonymous words cannot be replaced by each other.

In other words, choosing the right word from similar words is called paradigmatic. In this regard, there are cognitive patterns that impose themselves on this choice and cause a limit among all the choices in this succession (Safavi, 2000, P. 272). One of the unique patterns that cause to choose a word among other similar words is the syntagmatic component. Syntagmatic, the

co-occurrences of words with common basic features on the axis of syntagmatic leads to a kind of co-occurrence, which is called concurrency. Examples include "horse /shivering" or "bread /stale". The convergence of these words is due to a common feature or component that relates these pairs of words (Safavi, 2000, PP. 196- 197). Based on this important principle in the present research, an attempt is made to combine the word "Jihad" with other words in the verses with the help of genealogy of words (lexical study) and the context (Siyaq) of the verses under study and to provide the conditions for syntagmatic of concepts. And with the help of this semantic component, the semantic similarities and differences of Jihad *with* its synonymous words in the semantic network will be examined.

4. The concept of Jihad in the Quran

The qualities of using the word Jihad and its derivatives in the Qur'an can be classified into several groups: in some positions, Jihad has the same literal meaning and is in line with hardship and effort; this is because God revealed the Qur'an among the Arabs and uses the words used in the Arabic language and vocabulary to convey his message: "*Find nothing [to spend] except their effort*"¹ (Al-Tawbah: 79). This word has taken on a special meaning with a new look at the context of the Holy Quran; a concept derived from the syntagmatic words with the combination of the Qur'anic meaning of fighting the external enemy: (*strive against the steadfast disbelievers and the hypocrites, and be harsh with them. And their abode is Hell, and miserable is the Destiny!*)² (Al-Tawbah: 28)

Jihad in the field of semantics is related to the elements of synonymy and syntagmatic; because "in the world view of

the Qur'an, words, and images are not isolated from other words; rather, they are used in close relation with each other and derive their tangible meaning precisely from the set of relational device they have with each other" (Izutsu, 2014, P.57). Examining and reflecting on the verses, it becomes clear that the word Jihad in the process of confronting the external enemy has a close semantic relation with concepts such as: "Qatl (murder), Sabr (patience), Jadal (dispute), Qalaza, Nafara, and Harb (war)". The terms Qatl, Sabr, Jadal, Qalaza, Nafara and Harb find their semantic relation in a particular semantic system with the word Jihad. These concepts and elements should be considered in analyzing the semantic structure of Jihad.

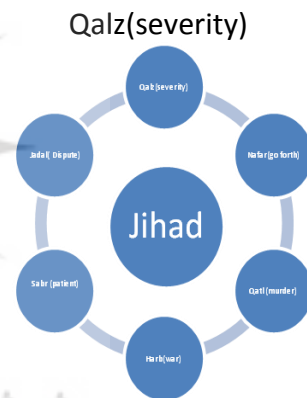


Figure 1-1. Drawing a system of Jihad synonyms in the semantic network

1-4. Qatl (Murder)

The writer of Mesbah al-Munir, "Qatalatahu Qatla", means he lost his soul and died; so he knew such a person (Fayumi, 1993, P.491). Ibn Fares says: The correct meaning of "Qatl", as it writes with qaf, ta'a and lam is a real reason that indicates humiliation and death. Both lexicographers consider the basic purpose of the word to be death. But Ibn Fares considered the sense of humiliation for Qatl, in addition to death, based on the poetry of Jaheli (Ibn Fares, 1994, P. 56).

In the pre-Islamic state (state of

¹ « وَ الَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ
² « يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَ اغْلُظْ عَلَيْهِمْ وَ مَاؤْتَهُمْ
 جَهَنَّمَ وَ بئْسَ الْمَصِيرَ

ignorance) too, the Arabs, affected by numerous conflicts and violence, directly linked the meaning of killing and Qatl (murder) to war. It seems that many wars have been the only cause of death for young warriors. Amr ibn Kulthum says: "By young men who saw killing as a glory in war, we have experienced this glory" (Al-Zuzani, n.d, p. 184). Therefore, examination of the ignorance culture of Arab lexically about the word Qatl (murder), brings this idea to mind that its primary meaning is killing and death and humiliation is a concept that depends on the type of action and reaction of enemies and nations. So, its exact semantics should be searched in a unique context (Siyag) of syntagmatic.

4-1-1. The semantic relation between Qatl and Jihad

In verse 191 of Sura Al-Baqara (*And kill them wherever you confront them and expel them from where they expelled you, for persecution is graver than killing. But do not fight them near Holy Mosque unless they fight you therein; but if they fight you, kill them; such is the requital of the faithless*)³ "Qatl" and "Jihad" have a semantic similarity and a synonymous relationship; because considering the meaning of war for the word Jihad, we can have the same meaning for the word "Qatl"; "Fighting for the sake of God: it is Jihad and effort to exalt the word of Allah and the divine law and the glory of religion"⁴ about trying to exalt the word of Allah and humiliate the polytheists and fight them (Zamakhshari, 1986, p. 235).

4-1-2. The semantic difference between Qatl and Jihad

³ وَاقْتُلُوهُمْ حَيْثُ تَقْبَلُونَهُمْ وَ أخرجوهم من حيث أخرجوكم و الفتنه أشد من القتل و ل تقاتلوهم عند المسجد الحرام حتى تقاتلوكم فيه فإن «قاتلوكم فاقتلوهم كذلك جزاء الكافرين
⁴ «المقاتلة في سبيل الله: هو الجهاد لإعلاء كلمة الله و إعزاز

الدين مخشري، ١٠٤١ ق، ص-٢٣٥)

The meaning of the word "Jihad" in the root of "Jahada, Yajhado, Jahdan" means "all power + fighting", that is, someone does his work with severe determination and spends all his energy and power for this work. Ragheb says: "Jihad and Al-Mujahede: Use all your strength and power to repel the enemy" (Ragheb, 1991, P. 226). But "metal", the synonym of "Jihad" originates from "Qatala, Yaqtalo, Qatla" and means "humility+ fighting + Killing". Thus, with a slight difference, it should be noted that despite the initial semantic synonymy between the words "Qatl and Jahd" with the concept of "fighting", they can never be used interchangeably in the Qur'an; because their meaning is placed in different semantic fields according to the necessary and sufficient conditions or what is called the semantic component of words. And the members of each semantic domain of these two words form a semantic system that is contrasting to each other. And on the other hand, by separating the temporal and spatial position of the verses, whenever the word "Jihad" is mentioned in Madani verses, then it includes all kinds of methods of struggle and effort such as Jihad with the soul and desires and wills and the devil (Shaytan), and propaganda Jihad. It also includes Jihad by spending life and wealth through generosity and forgiveness. The holy Quran says: "Say, O Prophet, "if your parents and children and siblings and spouses and extended family and the wealth you have acquired and the trade you fear will decline and the homes you cherish- 'if all these are more beloved to you than Allah and his messenger and struggling in his way, then wait until Allah brings about His Will. Allah does not guide the rebellious people"⁵." (At-Tawbah: 24). The syntagmatic of "Jihad" with the

⁵ قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ . مِنْ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

words"(Abaokom (Your father) and ..., Tejarata (trade), Ahabbah (beloved)" as the worldly interests of man in the above verse, indicates the concept of striving for revival and divine pleasure, not the concept of fighting and killing. Fakhr al-Razi has stated in the following of this verse: God has made it clear that it is obligatory to endure the worldly harms to preserve religious healthy, and those for whom the protection of these worldly interests is more important than obedience to God and the Prophet and struggle and effort in the way of God, so with this worldly interest, they should wait to receive the divine command which may be worldly or other worldly torments. This the promise of torment²⁶ "(Fakhr al-Razi, 1999, P. 17). The word "Qatl (murder)" in verse "So, fight them Alla will punish them at your hands, put them to shame, help you overcome them, and soothe the hearts of the believers⁷ (At-Tawbah: 14). As occurrences of word "Qatl" to the words "Yu'azzib (punish), Yukhzihim (put them to shame), Yansur (Help), and Yashfe (soothe)" implies the killing of severing infidels. In other words, "what is meant by this torment is killing and captivity and the appearance of the Qur'an indicates this concept" (Fakhr Razi, 1999, P. 5). Therefore, the popularizing of Jihad in the sense of "metal" does not mean that it is termed as "metal", but "metal" is one of the examples of Jihad, and the recognition of the meaning of original synonymy has priority over the component of syntagmatic.

٦ فيبين تعالى أنه يجب تحمل جميع هذه المضار الدنيوية ليبقى الدين سليماً، و ذكر أنه إن كانت رعاية هذه المصالح الدنيوية عندكم أولى من « طاعة الله و طاعة رسوله و من المجاهدة في سبيل الله، فتربصوا بما تحبون حتى يأتي الله بأمره، أي بعقوبة عاجلة أو آجلة، و المقصود الوعيد (فخر رازي، ١٢٢٤ ق، ص ١١

٧ «فَاتَّبَعُوا مَا يَتَّبِعُهُمُ اللَّهُ بَأْيُذِكُمْ وَ يُخْرِجُهُمْ وَ يُصْرِكُمْ عَلَيْهِمْ وَ تَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ

4-2. Nafara (go forth)

Ibn Manzur considers "Nafar" on the weight of "Estenfar (go out to help)" meaning "Estenjad (ask for help)" and "al-Estensar(help)"; that is, when you are asked for help and assistance, answer him and promise to help him (Ibn Manzur, 1993, P. 61). "Enfaruwa": means to go out to help; they helped the people in their group who asked them for help (Ibn Manzur, 1993).

4-2-1. The Conceptual relationship between Jihad and Nafar

If we know the semantic relation between "Jihad and Nafar" in this verse: *(Those 'hypocrites' who remained behind rejoiced for doing so in defiance of the messenger of Allah and hated the prospect of striving with their wealth and their lives in the cause of Allah. They said to one another, "Do not march forth in the heat." Say, Prophet, "The Fire of Hell is far hotter!" If they could comprehend!)*⁸ (At-Tawbah: 81) as a meaning of "moving towards war +striving and enduring hardship", the same with the word "Karehuwa (hated)" before "En Yojaheduwa (the prospect of striving)", this relation implies the hypocrites' great interest in worldly possessions and narcissism, in a way that hypocrites thought to harm themselves by spending wealth and life for God. Therefore, they left and even forbade others to help the Prophet (PBUH) (Tayeb, 1990, p. 206). In a way, it should be said that the spending of wealth and life, which is hidden in the concept of effort is full of hardship on the part of hypocrites in the way of God, so that in this way, not only they didn't help prophet themselves, but also, they prevented others from trying and moving to the battlefield. And to accompany other hypocrites and Muslims

^٨ فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَ كَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَ قَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ

with this violation, they reminded of the hardships of war in the summer. Therefore, the hypocrites in this sympathy stated that the weather is hot and in addition, your property is wasted and your life is in danger of death, and you are bothered by the hot weather.

In this verse: (*Believers! Always be on your guard against encounters. Then (as circumstance demands) either advance in detachments or advance in a body*)⁹(An-Nisa: 71), occurrences the word "Enfaruwa (advance)" by the phrase "Hizrakum (guard), Subaten (in detachments), Jamiy'a (in a body)" brings us to the concept that the word "Enfaruwa"(go forth or advance)" means moving to the battlefield and in this verse, the idea of "Nafara" is moving to the battlefield which is conceptually compatible with the second concept of "Jahd" which means fighting and going to the battlefield. Tabarsi says in explaining this verse that: "take the tools and weapons that warn you of the danger of the enemy and mobilize for the war an enemy. Move towards the enemy in groups, so that one group is in one direction and one group is in the other order. Or all of you, if the vote is taken on it, move together and in one direction" (Tabarsi, 1993, P. 112).

4-2-2. The Semantic difference between Jihad and Nafar

At first glance, perhaps in verse 81 of Surah At-Tawbbah, the word "La Tanferuwa" can be replaced with the phrase "La Tajhaduwa" due to the hypothesis of semantic similarity; still, in explaining the reason for not returning the phrase "La Tanferuwa" with "La Tajhaduwa" in this poem, it should be said: the linguistic context of the verse as well as the represented situational context in verse 79-80 of this surah, refers to drawing the faces of the hypocrites to conceal the divine truths and to deprive the prophet (PBUH) and his commands. Hence, the

hypocrites in this image are only concerned with securing worldly affairs and being more productive than that, and they do not believe in any metaphysical truth other than that.

On the other hand, replacing the word "Tanfiruwa" with "Tajhaduwa" in verse under discussion is not possible, because by accordance with the co-occurrences of words accompanying the verse; in other words, by co-occurrences of the word "En Yojaheduwa" with "bi Amvalihim (wealth), Anfosihi (lives) and Fi Sabil al Allah (for the sake of God)", we come to the vital point that fighting in the way of God requires faith, holy effort, and spiritual movement, and they are only believers who sacrifice their lives and wealth in the face of enemies and have no prospect of success and worldly expectations for this scarification, and with all their existence and indescribable effort, they seek to revive all the divine rites, including the war with the enemy. And battle with the enemy becomes sacred if it is accompanied by "Yojaheduwa"; because its purpose is to obtain divine pleasure (Zamakhshari, 1986, p. 296). But in the same verse, when the word "La Tanfiruwa" in syntagmatic relation with the word "fi al-harre (hot)" is equivalent to "not helping + slackness", it means the lack of effort; an effort that focuses on apparent movement and leads to stabilization and stagnant (Beizawi, 1997, P. 91).

4-3. Sabbara (Patience)

"Patience" is one of the original Arabic words. Ragheb believes that patience means restraint in adversity, and he says: "Sabr Al-Rabbah: Habastoha Bela Alaf"; patience is restraint in adversity. The phrase "Sabr Al- Rabbah "means to imprison an animal in a place without grass¹⁰ (Ragheb Isfahani, 1991, P. 476).

This word has also been one of the

⁹ « يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا تَبَاتٍ أَوْ انْفِرُوا جَمِيعًا

¹⁰ « الصَّبْرُ: الْمَسَاكُ فِي ضَيْقٍ، يُقَالُ: صَبَّرْتُ الدَّابَّ ءَ: حَبَسْتُهَا بِلا عِلْفٍ (رَاغِبٌ أَصْفَهَانِي، ١٠١٢ ق، ص ٤٧٦)

keywords of the ignorance era and one of the particular virtues of the nomads. The harsh conditions of nomadic life, although requiring special and physical strength, were not enough, and this physical strength had to be supported by a force boiled from within. Yes, this force was the same patience and perseverance that was always expected from everyone who showed extraordinary patience and endurance to preserve his existence and the livelihood of his tribe (Izutsu, 2014, p. 194). Imam Mohammad Al-Ghazali in his book "Revival of Religious Sciences (Al-Ehya Ol-Olume Din)" writes in the definition of patience: "Patience is the stability and resistance of one army against another army that have fought with each other due to the conflict between their desires and inclinations" (Al-Ghazali, 1994, P. 93).

In the definition of patience, it is also stated: "There has always been a fire of war in the human being, between the motive of religion and the reason of lust; a battle of extreme intensity. And patience is the stability of the reason of faith against the rationale of passion" (Shebber, 2008, p. 359).

4-3-1. The semantic relation between patience and Jihad

The core of the concept of patience is deeply related to religious images concepts such as "faith, piety, Islam and moral virtues such as benevolence and determination". It is even synonymous with some of these concepts. But in this field of semantics, the only word that has been neglected by Quranic scholars as a synonym for "patience" is Jihad and its derivatives; because according to the meaning of "restraint + efforts" for the word "patience", in verse 250 of Surah Al-Baqarah (And when they went forth to[face] Goliath and his soldiers, they said, "our Lord, pour upon us patience and plant firmly our feet and give us

victory over the disbelieving people.")¹¹, co-occurrences of the word "Sabran" with terms "Barazo, Afreq, Sabet, Aqdamana, Ansorna", it is inferred that the words "patience and Jihad" are closely related in the semantic field. Allameh Tabatabai says in the following verse: "The meaning of" Afreq (pour) "here is that God Almighty pours patience in their hearts as much as the capacity of their hearts. So, this interpretation is a metaphor of subtle irony, and also "plant our feet firmly" is an irony of keeping them steady in Jihad so that they do not run away" (Tabatabai, 1996, P.286). This interpretive understanding can be supplemented by a hadith from the Holy Prophet (PBUH). After expressing the three levels of patience, in such a way that he is expressing the spiritual status and value of patience on sin and transgression, he says, "whoever resists against sin, his action is like a person who fights (Mojahed) for the sake of God"¹² (Muhaddith Nouri, 1408, p. 214).

Therefore, in many verses, God invites the Prophet and the believers to be patient in the face of the hardships of worship with the interpretation of "Esteban". For example, in verse 65 of Surah Al-Maryam, he says "He is the lord of the heavens, and the earth, and everything in between. So, worship him 'alone', and be steadfast in his worship. Do you know of anyone equal to him in his attributes"¹³ ? The word "Esteban" is one of the derivatives of patience and means exaggeration or the unceasing effort in patience (Mesbahe Yazdi, 2004, P. 87).

feature or component that links these pair of words in the meaning of Muslim emigration to Abyssinia and enduring the

¹¹ «وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَخْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ
¹² «مَنْ صَبَرَ عَنْ مَعْصِيَةِ اللَّهِ فَهُوَ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ»
 محدث نوری، ۱۳۸۱ ق، ص ۲۱۲.

¹³ «رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا»

tortures of the polytheists with the concept of doubled effort (see: Safavi, 2000, P. 196).

In addition to the contextual relation of "patience" in verse 110 with verse 111 of Surah An-Nahl, despite some similarities in the semantic components of the words "Qafour (forgiving), Rahim (merciful)" of this verse, and the semantic relation between the words "Nafs (soul), Tuwaffa (recompensed), Ma Amelat (what it has done), La Youzlamon (not be wronged)" in this verse, it is possible that the conditions of syntagmatic of concepts on the axis of syntagmatic change the semantic use of "patience" from self-control, effort and Jihad in the meaning of death in the way of God. And this semantic interpretation is beautifully interpreted in the performance of "Nathm Al- Dorrar Fi Tanasob Al-Ayat Va Al-Sovar" of Baqai with the phrase: *"The Muslims strived and restrained themselves for the sake of God, and this effort for accompanying the prophet to confront the infidels, led to their return and their sincerity to God Almighty. The Muslims were very patient in this way until this patience led to their martyrdom and death. O Prophet, God conquered these positive qualities of Muslim's self-control and death for the sake of God for you.* Baqai extracted "patience" from the semantic similarity with "Jihad" in the sense of "self-control and effort in war" and using the syntagmatic of words and context, interpreted the concept of death for "patience". And this semantic model caused the word "patience" to move away from its original meaning and the semantic synonym with "Jihad". And for this reason, it is never possible to replace these words according to the semantic conditions (Baqai, 2006, p. 315).

4-4 .Jadala (Dispute)

The words "Jadal (dispute)" and "Jedaleh & Mojadeleh" are derived from the word "Jadala". The first meaning of "Jadal" is to wrap and weave strings and the like; as

Zamakhshari says: "Twisting and tying the string tightly". The second meaning of "Jadal" is to throw the other side to the ground; as in this sentence "speared him, so he threw him on the ground²" (Zamakhshari, 1986, P. 85). The third meaning of "Jadala (dispute)" is the firmness and strength of something like an animal with a grain. Hence, when the baby deer becomes strong, the accipiter is called "Ajdal" because of its strength" (Firoozabadi, 1994, p. 474).

Fayumi said: "The dispute of men" from the gerund (*bab*) of *Ta'eba* is used when the level of hostility and enmity is high. For this purpose, "Jadel", "Mujadeleh" and "Jadala" are used for acrimony and conflict; in such a way as to prevent the emergence of truth and correct explanation. This meaning then enters the semantic field of religion and undergoes a semantic change by choosing a better reason to confront the enemy's arguments. Since the purpose of this meaning is for real awareness to reach the truth and reality, it is praised by religion (Fayumi, 1993, P.93). Ragheb also considers "Jedal" as a derivative of "Jadala" to speak through conflict and domination (Ragheb, 1991, P. 189). Ibn Athir considers "Jadala" as confronting reason a reason (Ibn Athir, 1994, P. 248), and Ibn Manzoor believes it as stubbornness in conflict and overcome on it and says: "The man Jadala" which means a person who is strong in a row (Ibn Manzoor, 1993, P.105). The root "Jadel" is used in various meanings; but according to Ibn Fares, the expected value of that stability is one thing, and other purposes refer to it (Ibn Fares, 1994, p. 334). Therefore, in the words Jadala and Jedal, the implication: "weave tightly + fall + overcome the other side" are hidden.

4-4-1. The semantic relation between Jadala (dispute) and Jihad

"Jadala (dispute)" with the meanings of "overcoming the other side + weave tightly with the concept of conflict and hostility"

can enter the semantic field in the direction of overcome the enemy and the other side with "Jihad" and its meanings "uninterrupted effort + defense and war". For example, this semantic relation can be seen in the verse *"they dispute about Allah³"* (Ar-Ra'd: 13).

Moqatel Ibn Sulayman says in the following interpretation of the verse: "And they are enemies of the prophet in God" (Moqatel Ibn Sulayman, 2002, P.371). This conflict and hostility can be seen in the verse *"No disputing during Hajj⁴"* (Al-Baqarah: 197), which leads to stubbornness and opposition. It can also be said that wherever "Jadal (dispute)" is mentioned with the word "an", it means an expression of defense and bias. For example, in verse *"And do not argue on behalf of those who deceive themselves. Indeed, Allah loves not one who is a habitually sinful deceiver⁵"* (Al-Nisa: 107), God forbids the prophet to defend in favor of the traitors (Tabarsi, 1993, p.163).

In other words, the semantic relation or hypothesis of synonymy between "dispute" and "Jihad" is established if, in the Jadal (dispute), a lot of effort and difficulty to persuade the enemy is accompanied by the use of the power of reason. According to the above definitions, in the semantic components of the word "Jihad" and its co- occurrences, the characteristic of "effort and endurance of hardship + persuasion of the enemy" is evident, and as long as it does not lead to innumerable aggression against the enemy, in religious propositions it has the property of praise. This positive semantic approach to contextual and lexical functions can be seen in "dispute"; thus, from the perspective of the Qur'an, the dispute is divided into two categories: excellent and non-good argument, which includes reasonable and false dispute. The fraudulent dispute is condemned because of its characteristics, roots, and consequences; but the excellent dispute is different in all these dimensions.

4-4-2. The difference between Jihad and Jadal

After describing the semantic relation between the mentioned words, their semantic differential will be examined concerning verse 46 of Surah Al-Ankabut *"And do not argue with the People of the Book unless gracefully, except with those of them who act wrongfully. And say, 'We believe in what has been revealed to us and what was revealed to you. Our God and your God is 'only' one. And to Him we fully submit.'" In this way, the co-occurrence of "La Tojadeluwa (argue)" with the words "Ahsano (gracefully), Ahl Al- Kitab (the people of the book), Zalamuwa (act wrongly), Amanna (belief), Anzala (reveal), Muslim (submit)" implies that the prophet (PBUH) treats People of the Book such a way that he reveals a reasonable argument to his enemies and thereby softens the doubts and causes the enemy to withdraw from his opinion (Tabarsi, 1993, p. 237). Ragheb also says: "What is mentioned in the Qur'an from the word "Hosn (good)" refers more to something beautiful in terms of insight and thought" (Ragheb, 1991, P.235). Therefore, it is appropriate to use the best and most rational meanings in the Jadal (dispute), as well as good, beautiful, non-violent words, and the best methods of reasoning and expression. And when disputing is considered good, which is not accompanied by arrogance, sarcasm, and insult, then one of the good things about disputing is that it is accompanied by gentleness and compromise, and does not irritate the enemy, in which case arguing has goodness. Also, it is good that the disputing person is thoughtfully close to the other side, in the sense that they are both interested in clarifying the truth, and as a result, they both help each other to explain the truth, and do not be stubborn and hostile. So, when this condition is combined with the first condition, the goodness of the dispute is doubled, then we can say that this dispute is the best*

dispute. Allameh Tabatabai says in the following verse: "When Allah forbids the believers from disputing with the People of the Book, except for that dispute which is the best way of arguing, he excludes a group among the People of the Book, and says (*except that some of the People of the Book who were wronged*). And what is meant by oppression in the context is that: the People of the Book with whom you want to dispute should not be hostile, and should not carry softness and kindness in a speech on humiliation, in which case denying in the best way is also useless, because the more softness you spend, he feels that this softness is due to your misery and slackness, or he thinks that you want to trap him by your good behavior and take it from the right to the wrong way; this kind of people are oppressive, no matter how good the dispute is, will not benefit" (Tabatabai, 1969, p. 129).

That is why the syntagmatic of words, in the continuation of the verse, expresses the issue of getting closer to the People of the Book, Jihad" means trying and enduring hardship + fighting and battle, with "Harb" means war + tools of war, which have a close semantic relationship. And this relation and synonymy is evident in verse 41 of Surah Al- Tawbah: "*O believers! 'March forth whether it is easy or difficult for you, and strive with your wealth and your lives in the cause of Allah. That is best for you, if only you know²*", with occurrences of word "Jaheduwa" with words "Enferuwa, Khefahan, Seqalan, Amwalekom, Anfosekome"; because this occurrence implies easiness or difficulty of migration with the Prophet (PBUH) for the battle of Tabuk and fighting in the way of God with your wealth and lives that this participation in the struggle is very enjoyable and good for you. Commenting on the verse, Tabatabai says: "Seqal" in this noble verse is an allusion to the existence of obstacles that prevent a person from going out for how to get closer to them that both you and they should be in tune in

clarifying the truth, your discussion side as well like you be interested in the clarification of the fact, and that is to say to them first: "We believe in what has been revealed to us, We believe in what has been revealed to you and we believe that our deity and yours is one, and we submit to him." Therefore, on this basis, the use of "dispute" is done against the enemies if we intend to awaken the enemy's mind according to the initial acceptances; when the enemy is far from the logic of discourse and enters the battlefield with the intention of destruction and oppression, then it is necessary to use "Jahd (effort)" to entice the enemy with an unprecedented effort. In other words, the purpose of "dispute" is to remove corruption from the words of the enemy with reason or doubt or the intention to correct his words, which is the same as hostility (Jorjani, 1985, p. 74). But in "Jahd", the goal is to eliminate the practical corruption of the enemy and his conspiracies from the Islamic land.

4-5. Harb (War)

Ragheb Esfahani considers "Harb (war)" to mean war and "Al-Harbat" to mean the tool of war, which is the spear and sword. According to this lexicographer, the mosque is called "Al-Mehrab"; because it is a place of struggle against the devil and Shaytan (Ragheb, 1966, P. 225). This semantic concept is mentioned in the poem of Zuhair Ibn Abi Salmi: "And whoever does not injure his pelvis with his weapon and whose body is not accustomed to carrying that weapon and using it, will be destroyed, and whoever does not oppress the people will be persecuted." (shaibani, 1966, P. 30).

In addition to the semantic concept of war and tools, the word "war" means using a weapon and material and military forces by a group against another opposition group, which may be two tribes or two nations or two states or two opposing groups. War happens whenever such groups confront each other and engage in

military movements and conflicts against each other. The result of the mentioned meaning can be seen in the poetry of the pre-Islamic era of Zuhair ibn AbiSalmi, who says: "And war is nothing but our knowledge and wisdom, and it is from the hadith of the translator. The occurrence of the ugly act of this phenomenon marks the worst end for its perpetrators. Therefore, until the apostles are attached and harmed if I am harmed by their sins"(Al-Zuzani, n.d, p. 119). The truth of war is what you have tasted and experienced that burns you in return when you welcome it and hurt it¹. In the one-bit explanation of the poem, it should be said: war, this ugly phenomenon intensifies with the use of its tools and its fire is ignited, its hatred and ugliness increase with the shedding of blood, and with that, the situation becomes more inflamed the principle in "war" is that the soldiers and militaries on the battlefield, use all kinds of weapons against each other.

4-5-1. The semantic relation between Jihad and Harb

Jihad in the way of God, such as the diversity of jobs related to marketing, or significant interest in women and children, relatives and to the extent that distance and separation from them are disgusting in the heart of man, as well as the lack of luggage and weapons and any other obstacle that prevents a person from participating in Jihad, and in contrast, the meaning humiliation as lightness is that none of these obstacles stop him (Tabatabai, 1969, P.283).

Thus, "easiness or difficulty of migration" evokes this meaning to go to Jihad and war, and not to make excuses for not going, as this concept is confirmed by the words "wealth and lives" which by any means that you may be ready for war and Jihad.

4-5-2 .The difference between Jihad and Harb (war)

Determining the main semantic features of the word "Harb" like other previous words, in addition to scrutiny and examination in dictionaries, requires reviewing the discourse of the syntagmatic words of the Qur'an, the occurrence of "Harb" by the phrase "Fazarab al-Raqab, Askhantamuhom, Fashodduwa al-Wasaq" in verse 4 of Surah Muhammad: "*So when you meet the disbelievers in battle, strike their necks until you have thoroughly subdued them, then bind them firmly. Later [free them either as] an act of grace or by ransom until the war comes to end. So will it be. Had Allah willed, He [himself] could have inflicted punishment on them. But He does [this only to] test some of you by utilizing of others. And those who are martyred in the cause of Allah, He will never render their deeds void.*"², emphasizes a sign that overcoming the enemy should be done at the peak of seriousness and effort in a way that does not leave the least escape route for the enemy in terms of appearance and thought. Zamakhshari says: The use of the phrase "Fazarab al-Raqab" instead of "Qatl" in this verse indicates the concentration and intensity of action; in such a way that this intensity and threat does not exist in the expressing of the word "Qatl" (Zamakhshari, 1986, P. 316). Ibn Ashur also says: "From another point of view, because the call of Islam is more eloquent and precise than all other divine religions, so those who do not accept it are considered as irrational beings and documenting this issue should be taken very hard on them "(Ibn Ashur, (Ibn Ashur, 1999, P. 137).

Based on the semantic component of the syntagmatic word, it should be said: The concept of the word "Harb" in the verses is used to mean war and tools of war; a battle for power, political and economic interests; a war in which one intends to fight against God and religion

along and looting, plundering and stealing loot. And controlling the rebellion of the polytheists and the enemies of Islam by the Muslims requires confronting them and fighting hard against them and gaining booty. But "Jihad", unlike "Harb", does not have the category of retaliation against enemies. Jihad is an effort to protect religion with moderation and non-aggression (Parsa, 2006, p. 27). In "Jihad", the goal is to preserve faith and spiritual values with the logic of moderation and away from any worldly expectations and by spending one's life and wealth. In other words, "Jihad" is a religious concept and differs from "Harb" in terms of its goals, motives, methods, and criteria. Harb has a material and wordy meaning that existed in the time of ignorance and Islam among all races and nations at some point in human history, perhaps. Its primary purpose is the defeat and violence of enemies, in which many innocent people may die and lose their wealth. Jihad, on the other hand, is a sacred word used only for the superiority of the word of Allah over other schools. The effect of Jihad in society is the formation and stability of rights, justice, freedom, dignity, security, and mutual peace, and no one can unjustly seize the lives, wealth, and honor of the people (Tabarsi, 1993, p. 849)

Thus, when the word "Jihad" is associated with the words war and weapons of war, it is closely related to Harb, which means war, and the intensity of hostility; but relying on semantic ideas and contextual (Siyaq) context and syntagmatic in lexical arrangement, it is not possible to replace "Jihad" with "Harb"; because this word with this semantic scale, as mentioned above, has a reciprocal relationship and this difference must be shown in their semantic and textual methods and principles.

4-6.Qalaza (severity)

The writer of Mesbah Al-Munir considered Qalaza to mean violence, anti-softness, and

the meaning of "Al -Qalaza" is rough ground, and "Azab Al-Qalaz" is severe pain or severe torment (Fayumi, 1993, p. 405).

4-6-1.Semantic relation between Qelzah and Jihad

"Qelzah" means hardship and difficulty + violence and aggression + has a close conceptual relation with "Jihad" meaning: effort and hardship + defense and war, with enemies in verse 123 of surah Al-Tawba: (*O you who believe, fight those who around you of the rejecters, and let them find strength in you; and know that God is with the righteous*). Occurrences the word "Qelzah (hardship)" by the phrase "Amanuwa (belief), Qataluwa (kill), Alkoffar (infidels)" in verse 123 of surah Al-Tawba means the spirit of Jihad and effort and rigor to overcome on enemies, as Tabarsi, under the interpretation of the verse, quoting Hassan, has considered the meaning of patience and perseverance in Jihad and based on this semantic interpretation, he said that the enemies should feel the opposite of softness and tenderness from you, which is the same strictness to prevent enemies (Tabarsi, 1993, P. 127). On the other hand, the contextual relation of this verse with the verses before it, with the focus on the battle of Tabuk, confirms this synonymy and semantic relation, as Allameh Tabatabai states by pointing out this context: "Verses 111 of Surah At-Tawbah to verse 123 are about various matters that have a single purpose, all of which are related to each other and related to the purpose that the previous verses were in the position of expressing. Because these verses are about war and Jihad, Therefore, in the holy verse, a general Jihad is ordered to spread Islam from all over the world, because when he says: (*Every sect of believers must campaign with the neighboring infidels*), it means the spread of Islam and the establishment of the monarchy of Islam in the world and the meaning of "Qilzahe" in the phrase "Let

them find severity in you" is showing intensity and stubbornness for the sake of God, and it does not mean to show violence, immorality, the cruelty of heart, persecution, and unkindness with infidels, because this meaning is not compatible with any of the principles of Islam, and Islamic teachings have all condemned it, and the verses related to Jihad have also forbidden any aggression, oppression and persecution" (Tabatabai, 1969, P. 395).

4-6-2. The difference between Qelzah and Jihad

Represented situational context and semantic components and syntagmatic of the word "Jahedeh" by the phrase "Alkoffar, Almonafeqin, Vaqloz" in verse: (O, prophet, strive against the rejecters and the hypocrites and be firm against them. Their dwelling is Hell, what a miserable destiny)²(Al-Tawbah: 73); "Jahedeh" means trying and utmost effort of resistance; whether by language or by hand, as far as it leads to the campaign (Tabatabai, 1969, p. 339).

Wherever this word is used in the sense of war, it means only infidels who pretend to be opposed and hostile. But the hypocrites, although in fact are infidels and even more dangerous than the infidels, as they enter and sabotage through cunning, killing of them is not recommended in the verses about war, because the hypocrites do not pretend to be infidels and hostile, instead, they pretend to be more Muslim than other Muslims. Yet it no longer makes sense to wage a direct war against them. With this interpretation, the syntagmatic relation between the words "Al-Koffar, Al-Monafeqin" does not evoke the meaning of direct war; rather, it refers to efforts to counter culturally, economically, politically, and ultimately direct campaign against these groups. Tabatabai continues his commentary and says: "It comes to mind that they should be treated under the requirements of practicality, if it is expedient, their association should be

prohibited, and if essential, hypocrites should be advised and preached, and if necessary, to be exiled to another land, or to be killed if any of hypocrites misbehaved, and to act on their behalf if it was otherwise necessary" (Tabatabai, P. 340). In short, the meaning of Jihad against the hypocrites and infidels is to resist their sabotage and their plans by any means that is expedient.

Also, the word "VaQloz Alayhem¹" following the phrase "Jahede Al-Koffar Va Al-Monafeqin²" confirms the meaning that to have and complete the efforts in propagating and spreading the religion due to the constant stubbornness and stoning of the infidels and hypocrites amid in the Tabuk War, which prepares Muslims for the grueling battle against the Christians of Najran, it requires the attribute of intensity and violence. Kashani and Beizawi have stated in their commentaries on the following verse: "Be big on them and turn sour in Jihad and do not have the slightest interest in their communication and advice" (Kashani and Beizawi, 1981, P.297; 1997, P.89).

Therefore, "Qelzah" in this verse is an attribute that indicates the state of inner anger and resentment of Muslims, regardless of any tendency to reconcile with infidels and hypocrites. This state of "intensity and concentration" helps Muslims understand the strategic frameworks for dealing with these enemies and warns some Muslims against possible compromises in those sensitive and complex situations. In other words; the component semantic model leads us to the semantic distinction that in "Jahedeh", it is not enough to spend courage and effort to resist and fight with the enemy in a situation that the Islamic society has confronted with all kinds of conspiracies as well as the temptation to compromise. Instead, this readiness must be accompanied by violence in Muslims to consolidate their power in Islamic society. This sign is one of the defensive and

deterrent tactics against this evil enemy and this semantic component caused words "Jahed" and "Vaqluz" in verse 73, unlike verse 123 of Surah Al-Tawbah which had a semantic synonymy with "Jihad and Jihadi spirit", moved away from this semantic synonymy and accordance to its literal meaning. These words entered the semantic field of efforts to the cultural, economic, political and at the end, military war against infidels and hypocrites and by mentioning the attribute of violence and its accompanying with effort prevents some Muslims from being tempted to compromise with these groups.

5. Conclusion

The semantic analysis of "Jihad" with synonymous words based on the components of syntagmatic, to decompose synonymous terms into smaller semantic units and compare them analytically, states that in its original meaning, "Jihad" stems from "effort and hardship". In the semantic system, the word "Jihad" has a close semantic relationship with the terms "Qatl (murder), patience, Jadal (dispute), Qelzah, Nafar and Harb (war)".

Based on the decomposing of synonymous words of "Jihad" into smaller semantic units and their analytical comparison, is stated that synonymous words can express the meaning appropriate to the word "Jihad" only in a specific context. Therefore, in the composition and texture of the verses, it is not possible to replace "Jihad" with words with the same meaning; this is because this substitution, albeit partial, based on the components of syntagmatic which indicate the profound relation of words in different contexts, contradicts and distorts the rhetoric of the Qur'an. For example, "Jihad" with "Nafar" both consist of a common semantic component of "moving towards war and helping effort and hardship." The word "Jihad" in comparison with its synonymous word "Nafar", due to the syntagmatic component of the word "*En Yojaheduwa (wage Jihad)*" with "*Bi*

Amvalehem (wealth), Anfosehem (lives) and Fi Sabil Al-Allah" in verse 81 of Surah Al-Tawbah, refers to the semantic interpretation that fighting (*Mujahidat*) for the sake of God requires faith, holy effort, and spiritual movement. It is only the believers who sacrifice their lives and wealth in fighting with enemies. But in the same verse, because "*LaTanfiruwa*" in the syntagmatic relation with the word "*Fi A-Harrah*" is equivalent to "not helping + slackness", it means lack of effort; an effort that focuses on apparent movement and leads to stabilization and stagnant. Accordingly, the represented situational context of the word "Jihad" is distinct from its synonyms, and it is impossible to replace them; as the context of the specific situation of each of these synonyms requires the presence of only one of them.

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