



## Semantics of "Verse" in the Qur'an in the light of the Syntagmatic and Paradigmatic Relations

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<http://dx.doi.org/10.18415/ijmmu.v6i6.1226>

### **Abstract**

One of the most frequent words of the Holy Qur'an is "Verse", whose association with various vocabularies has provided a very broad semantic field for the term. Therefore understanding the conceptual scope and thus the precise explanation of its semantic domain is indispensable in order to properly understand the Divine Viewpoint. This paper with an analytical-descriptive method and in the light of the Syntagmatic and Paradigmatic relations studies the semantic domain of "verse" in the semantic system of the Qur'an, and explains the semantic differences in the conjunctive fields and also the assessment of different semantic relations; and has concluded that in the discourse of the Qur'an, the "verse" is used to express the relation between sign and meaning, the sign that is sometimes used in genetic affairs, sometimes in religious affairs, and in tangibles and Intangibles affairs, and its purpose is to pay attention to some matters including materiality and spirituality for the sake of peace and security. The semantics of the verse with regard to Syntagmatic and Paradigmatic relations as well as lexical proofs, which support the semantic findings, indicate that the divine verses are a sign of attaining guidance, thanks, piety, science, certainty, thought, remembrance and .... In fact, God has revealed His genetic and religious verses to man with the purpose of providing a foundation for faith, which ultimately leads to peace and security.

**Keywords:** *Verse; Semantics; Syntagmatic; Paradigmatic*

### **1. Introduction**

True understanding of the divine verses is obtained in the light of a proper comprehension of the meaning of the Qur'anic words and it is impossible to know the meaning of verses without knowing the true meaning of these words. One of the vocabularies of the Qur'an that the present article seeks to consider is the word "آية: verse". The word with its derivatives has been used 382 times in the Holy Quran. The association of this word with various words has placed it in different semantic domains so that divine verses can be divided into textual and extra-textual or aphonetic and supernatural domains.

There have been various studies on the word "verse" in various books, but what has been done separately about "verse" is: the article "A Semantic Look at the Word "verse" in the Qur'an", in which the author after reviewing the concept of the root and the different aspects of the verse, presents a thematic categorization of the verses containing this word, and Introduces the obtained aspects of this verse as the power of God, some parts of the Qur'an signifies the sign of human power in nature, as a miracle. In the article "Investigating the Meaning of the Verse in the Holy Qur'an", we first examine the concept of the verse in the vocabulary and then divide the verses into three categories of extroversive verses, introversive verses, intuitive and occult verses. The author then refers to the position of the Holy Quran in this category. In the master thesis of "Historical and descriptive semantics of the word verse in the Qur'an", the author examines the word "verse" in the Holy Quran with two historical and descriptive approaches. In all dictionary books as well as researches mentioned, the most frequently used definition for the word "verse" is "sign". But given that the word "sign" can be a definition of words other than "verse", the lack of a work to linguistically analyze the word "verse" in the Qur'an and subsequently for acquiring the meaning of the word "verse", he examines its successors and analyzes the companions of the word to answer some of the fundamental doubts in the Qur'anic sciences. The semantics is the only science that can answer this question. Semantics is the scientific study of meaning and is divided into philosophical, logical, and linguistic semantics. Linguistic semantics is the knowledge of studying the transmission of meaning through language. In this knowledge, meaning is examined within the language system (Safavi, 1387: 27-34). In linguistic semantics, Paradigmatic relationships are examined on the basis of the association of words, and Syntagmatic relationships describe the relation of the elements to their successors. In general, these relationships are based on the proximity and combination of linguistic words and units (Safavi, 1387: 212). Consequently, the present article, using a descriptive-analytical method, seeks to answer the question of what does the word "verse" mean by semantic science by analyzing its successors in the Holy Quran? And what is the effect of the companions of word "verse" on its semantic development in this semantic context?

## 2- Lexicology of "Verse"

There are many varied, contradictory, and sometimes opposite views on the authenticity, lexical origin and meaning of the word "verse".

### 2-1. Originality

One of the main questions in historical semantics is to understand the original basic meaning. To answer this question, we first need to know whether the word "verse" is Arabic in origin or is an entered word. Then, by examining its implications, on the basis of linguistic principles, we come to an initial status of 'verse'. Since this word has existed before Islam, in Arabic poetry as well as in the Testaments, it is necessary to examine the different views on the authenticity of this word in terms of historical course.

Given that the word "آيت: /Āyat/ i.e. verse" has been used 20 times in the Torah and 11 times in the Bible as well as its plural meaning "آيات: /Āyāt/ i.e. verses" that has been used 35 times in the Torah and 17 times in the Bible, it can be concluded that this word has also been used in the Old and New Testaments. Some believe that this word has been entered the Arabic language by Jews or Christians. For example, Arthur Jeffrey writes: Although it is not impossible for Arabs to derive this word from the Jews, it is more likely that the word was given to them through the language of 'Syriac' Christians. (1372, Vol. 1: 93). Mahmoud Ramyar, also referring to the point that the word "verse" is Hebrew and refers to its Hebrew principle as "آته: Āta" as "sign of recognition" or meaning "miracle" and believes that most of the verses in the book of Avesta also begin with the word "Āta" meaning "then" (1369, v. 1: 550). Azarnoush

writes that the existence of various forms of this word in most of the "Sami" languages is an evidence that it is a Sami word (1364: below verse). Of course, some also believe that this word is specifically Qur'anic because the sense of sanctity associated with it is not suitable for except divine miracles (Va'ez Zadeh Khorasani, 1381, Vol. 4: 451). However "verse" seems to be an entered term. But it is doubtful that from what language it has been entered the Arabic language.

## 2-2- Morphological Analysis of the Word "Verse"

The word "verse" has been used 86 times in the singular form and once in the Deuteronomy form and 295 times in the plural form, in general it has been used 382 times in the Qur'an. All of these uses are in the form of name, and no current derivative is used from it in the Qur'an.

The verse has been combined of an initial syllable (a phonic sentence), a long vowel and a half-vowel one that is very rare in Arabic. By combining these vowels and half-vowels and whether the half-vowel are "واو: W" or "ياء: Yā", there are several different forms:

- Hamza (ء) + half-vowel + half-vowel; «أى - أوى».
- Hamza (ء) + Hamza (ء) + half-vowel; «أأى - أأوى».

Some have referred to it under the root of (أى - أوى) meaning "track someone or something out" (Farāhīdī, 1367, Vol. 8: 441). But others consider this word from (أوى - أوى) meaning "paying attention and moving towards something" (both material and spiritual) with the intention of "resting and relaxing and establishing". (Mustafawī, 1360: 173), a recent view on the lexical root, endorsed by some lexicographers such as Ibn Fāris (1358, v. 1: 168), Johari (1367, v. 6: 2275), Rāghib Isfahani (1373, v. 1: 28), Ibn Manẓūr (1363, v. 14: 61) and Firoozabadi (1376, v. 1: 303). Some have taken this word under the root (أوى - أوى) (Ibn Duraid, 1366, vol. 1: 250). Another quote says that this word is from the root (أوى - أوى) and Ibn Fāris refers to it (Ibn Fāris, vol. 1: 168). But the first two theories are more famous.

The first category attributes this word on the weight of the subject "أويه: Ayyah" (i.e. yā has been removed) (Fiume Moghri, 1366, v. 1:13), and the second category refers to the weight of the verb (Ibn Manẓūr, v. 14, 61). Ibn Duraid, who knows it from (أوى), did not mention its weight and mentioned the fourth category on the weight of «أويه» (Ibn Duraid, 1366, Vol. 1: 250).

The opinions of Lexicographers indicate that this word is on the weight of (أوى-أويه) meaning "attention and intention toward something and moving toward a position both material and spiritual position with the intention of resting and relaxing".

Of course, "أوى-أويه" is more commonly used in the Arabic word than "أويه" which means intending something, and their meaning is closely related. Thus, "أويه: verse" is the thing which is intended to move toward the goal and is a tool to reach the goal and this meaning is true in all its use in the Qur'an. Contemporary scholars have also researched this. The article "verse" in the Great Islamic Encyclopedia states: "Unfortunately, the lexicographers have all been satisfied with the evidence gathered by Ibn Fāris in the fourth century and have not added a new witness to it for 1,000 years. But it is clear that the use of this word was more common in the age of ignorance that the dictionaries indicate" (Mousavi Bojnourdi, 1368: 275).

### 2-3- Meaning

What we mentioned was a summary of the word of lexicographers. However, despite all disputes regarding the authenticity and derivation of the term, there is an agreement about its meaning. Often the lexicographers know the major meaning of this word as "a sign" and some, like Rāghib, have added the attribute of "being clear" (Rāghib Isfahani, 1373, Vol. 1:28). Of course, there are rarely two meanings of "community" and "strange" for this root (Firouzabadi, 1376, Vol. 1: 85). But none has referred to the relation among root, derivation and meaning. Izutsu, in his semantic method, has also proved that the verse is a sign (Izutsu, 1361: 168-177).

### 3- Investigating the Alternatives of "Verse" in the Qur'an

The meaning of "sign and mark" can also be used for words such as "sign, appearance and effect" but because most of the lexicographers believe that no two synonymous words have exactly the same meaning in the Arabic word. Therefore, these alternatives need to be examined in order to identify their semantic difference with "verse" and in other words determine its exact meaning.

#### 3-1- "Mark"

The "mark" is from "sign" meaning the effect of one thing in distinguishing one from another (Farāhīdī, 1367, Vol. 4: 109), and its sum is "Marks" (Fiume Moghri, 1366, Vol. 2: 427). The word "mark" has been meant to place sign on one thing (Farāhīdī, 1367, v. 2: 1275; Johari, 1367, v. 5: 1990; Fiume Moghri, 1366, v. 2, 427). Rāghib says: mark is the effect by which something is known, such as: the mark of the ways and the sign of the troops. The mountain has been said to be a mark because it is a sign on earth (Rāghib, Vol. 1, 581).

This word has been used three times in the Qur'an and is in a plural form in all three cases: «وَعَلَامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ»

"And marks and sign-posts; and by the stars (men) guide themselves." (Nahl/16)

«وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ»

"And among His Signs are the ships, smooth-running through the ocean, (tall) as mountains." (Shūrā/32)

«وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ»

"And His are the Ships sailing smoothly through the seas, lofty as mountains" (ar-Rahmān/24)

Commentators in the interpretation of verse 16 of Surat An-Nahl have considered the "marks" to be signs of the ways and what signifies the mark and reason (Zamakhshari, 1407, vol. 2: 599; Fakhr Rāzī, 1413, vol. 20: 9; Ṭabarsī, 1376, v. 5-6: 454, and Kashani, 1423, v. 3: 551.) According to Ibn-Ashur (1984, v. 13: 98) "marks" mean the signs that are set up to guide people into the seas and onshore.

For this reason, the author of the article "A Study of the Concept of Verse in the Holy Qur'an" concludes that the difference between "verse" and "sign" is in their clarity. As "sign" means "sign and mark" but "verse" means "a clear sign" (Mohammadpour, 1386: 56). Shahid Motahhari writes about this: "The verse is said to be something where its nature refers elsewhere. On the streets or on the alleys we see, for example, they have installed a flash, they say "verse"; that is, the thing whose existence is a sign,

in fact its existence is a sign that refers to something else and has one thing to tell us "(Motahhari, 1373, Vol. 5: 162).

### 3-2- The "Effect"

The (أثر: effect) and (آثار: effects) have been used 14 times in the Quran. The "أثر" is from (ثاء، ء، راء) and has three primary meanings of having precedence, remembering, and marking for the remainder of an object (Ibn Fāris, 1358, vol. 1: 53) and its plural is "effects". Dictionary evidence is used to refer to the "effect" in the sense of drawing and marking, such as "effect"; the effect of injury after healing (Johari, 1367, Vol. 2: 575). "أثرُ الدار" is what is left of the house (Fiume Moghri, 1366, Vol. 1: 4)

Rāghib says: "effect" is the genesis of something that signifies the existence of an object (Rāghib, Vol. 1: 62 and Tabataba'i, 1374, Vol. 16: 202). The following verse:

«فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ...»

"Thou wouldst only, perchance, fret thyself to death, following after them, in grief, if they believe not in this Message" (Kahf/6)

The "effects" are the plural of the "effect" and the effect is like nails and ashes left by the owner after leaving (Ibn Ashur, 1984, vol. 15: 15-16).

### 3.3- Appearance

The word "appearance: سيما" has been used 6 times in the Quran, "سيما" is derived from "سوم", meaning a sign that is placed on something (Ibn Fāris, 1358, v: 1: 53). Farāhīdī writes: "سيما" is a sign that recognizes good and evil (Farāhīdī, 1367, Vol. 2: 877). Or it is a sign that people present themselves by that at war (Ibn Duraid, 1366, Vol. 2: 251). This witness also confirms the following meaning: "The one has the symbol of good and evil" (Farāhīdī, 1367, Vol. 2: 877).

Under the following verse, some commentators have interpreted the appearance as a sign of poverty and a sign of humility:

«تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِحْكَافًا...»

"(Charity is) for those in need, who, in Allah's cause are restricted (from travel), and cannot move about in the land, seeking (for trade or work): the ignorant man thinks, because of their modesty, that they are free from want..." (Baqarah/273)

(Shaykh Tūsī, nd, v. 2: 356; Ṭabarsī, 1376, v. 1-2: 665) also in the interpretation of the verse: «يُعْرِفُ الْمُجْرِمُونَ بِسِيمَاهُمْ...»

"(For) the sinners will be known by their marks: and they will be seized by their forelocks and their feet." (Ar-Rahmān/41)

According to Sheikh Tusi (Rah), "appearance: سيما" means the sign and derivative of "سوم" (Sheikh Tūsī, nd, v. 9: 477 and Ṭabarsī, 1376, v. 9-10: 312). Some commentators have considered "سيما" to mean the obvious mark on faces (Ibn Kathīr, 1419, v. 4: 295, and Tabataba'i, 1374, v: 19: 107). Appearance has also been interpreted as sign in this verse:

«سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ... فتح/19»،

"And many gains will they acquire (besides): and Allah is Exalted in Power, Full of Wisdom." (Fath/19)

(Zamakhshari, 1407, v. 4: 347).

### 3-4- "Analysis and Summary"

These words in the sense of "mark and sign" have similarity and commonality. Being the mark and the sign of something means that the thing itself has some ambiguity and brevity, and thus we use sign to know it. It therefore requires the sign to be known to the audience. What matters is that always the owner of the verse and knowing it is the principle and the verse itself is the consequence. As the main destination is attention to the owner of verse and the verse is only a means and a way to cross the surface and reach the destination. Just like the mirror that reflects the images of foreign bodies, and the most important verse that expresses this truth is verse 37 of Surat Fuṣṣilat, one of the verses which has the obligatory prostration:

«وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنْتُمْ إِبَاءَ تَعْبُدُونَ»

"Among His Signs are the Night and the Day, and the Sun and the Moon. Prostrate not to the Sun and the Moon, but prostrate to Allah, Who created them, if it is Him ye wish to serve." (Fuṣṣilat/37)

Here, too, he considers the inner meaning to be the worship of Unique God.

The effect of something always comes after it (in other words, the owner of the effect has always been before the effect itself). But the mark of a thing is always before it (the owner of the mark comes after the mark). Appearance of something is also attached to it. But the verse both tells the story of its owner at the same moment and in the future it can be a reference to know the owner of the verse.

The effect is always used in senses. For example, the affective and effective hadith of impact (Mustafawī, 1360, v. 1: 31) or the companion's act or word (Kafavi, 1412: 40) – which is known as effect - are examples of effect.

But the verse applies to both the tangibles and the rationales. A mark is not always the reason for the owner of mark, but it can deviate from this rule. But the effect, the verse, and the appearance are always the reason for its owner and cannot be ignored. For example, winds are a sign of rain. But the flood is one of the effects of the rain and comes afterwards (Askari, 1412: 15) or the cloud signifies the rain, but it does not mean that it should rain whenever we see a cloud (Kefavi, 1412: 653).

In the difference between verse and effect, it is noteworthy that after the effect of something is lost, it no longer indicates its owner. But if the effects of the verse have disappeared, the owner of the verse can also be cited (the witness of this claim is the prophets' miracles that have disappeared even now and we must believe and accept them by hearing them).

Considering these points, we can see the difference among these four words in signifying the owner of the sign in three parameters:

- Time Domain: "The effect comes later - the sign comes earlier - the appearance comes with it - the verse both with it and after it indicates the owner of the verse."
- Tangibles and Intangibles: The Effect and appearance in Intangibles - The Sign and Verse both tangibles and Intangibles.

- Conjugation of indicating the sign owner: "The effect, the verse and the appearance always signify its owner, but the mark would or would not exist".

Some verses are vague signs for the owner of the verse and some are vivid. For example, not all creatures and human bodies that possess certain delicacies do not explicitly imply the Creator of being. However, man was created from the soil. But if a camel comes out of the heart of the mountain by the Messenger of God, it clearly and unequivocally testifies to the Lord of the universe.

So the difference between the verse and the mark is not in their clarity. That is, we cannot say, for example, if the winds and clouds are a sign of rain then they become a "sign" and the clouds become very clear and obvious, they become "verse".

Thus, "verse" is a sign that has been told by its Creator that it implies in its tangibles and intangibles from the moment it comes into existence forever. In this definition, the phrase "from the moment of creation to eternity" is meant to be different from all the words "effect, sign, and appearance."

#### **4- The Course of the Application of "Verse" in the Qur'an**

The use of the word "verse" in the age of ignorance was more common than word books indicate (Mousavi Bojnourdi, 1368: 275). Before Islam, this word had a meaning other than the Qur'anic meaning, so it seems to follow a specific semantic diagram from its entrance in the Qur'an up to the attainment of its present meaning. Some believe: "The Qur'an has 114 Surahs, including 87 Makkī and 27 Madanī Surahs, with a total of 6236 verses. Makkī Surahs have 4468 verses and Madanī Surahs have 1768 verses. The word "verse" has been used in 45 Makkī Surahs and 15 Madanī Surahs. On the one hand, the frequency of the word "verse" is 297 times in Makkī Surahs and 87 times in Madanī Surahs, which of course can be significant" (Radmanesh, 1370: 171-172).

In this section, we would like to examine the first use of the word "verse" in the Qur'an to determine whether it can be meaningful or not? Surah Al-Qalam is the second Surah revealed in Mecca and is the first Surah in which the word "verse" has been used:

«إِذَا تُلِيَّ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ»

"Whenever Our verses are recited to him, he says." Legends by primitive people!" (Al-Qalam/15)

Here the "verse" means some parts of the Qur'an. In verse 16 of surah Al-Muddaththir, which is the fourth surah revealed in Mecca, and the second surah in which this word has been used and is about Walīd ibn Mughīrah, also signifies the same concept:

"Of course not; he has acted stubbornly towards Our signs." (Al-Muddaththir/16)

Thereafter, the surah, which has this word in its verses, is not revealed until in verse 18 of Surah An-Najm, the 23rd Surah revealed in Mecca, He speaks plainly about clear and obvious signs that when the Prophet (PBUH) saw these signs on the night of Mi'raj, he discovered the existence of God Almighty:

«لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى»

"He saw some of his Lord's greatest signs!" (An-Najm/18)

And then in verse 19 of Surah Al-Balad which is the thirty-fifth Surah revealed in Mecca, knowing all the extroversive and introversive verses as signs that by their disbelief, human goes to hell:

«وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ».

"While the ones who disbelieve in Our signs will be companions on the sinister side" :(Al-Balad/19)

Thereafter, in Surah Al-Qamar, the thirty-seventh Surah revealed in Mecca, in three verses he mentions three miracles of his prophets: (Verse 2: The splitting of the moon by Prophet Muhammad(PBUH)) (Verse 15: The ship of Prophet Noah (PBUH)); (Verse 42: The miracles of Prophet Moses (PBUH)); as it can be seen, the use of the word "verse" in the Qur'an does not follow a specific graph and frequency, and from the outset it has expressed different concepts, indicating that the audience of the Qur'an is familiar with those concepts.

The word "verse" in the Qur'an has been used in both textual (Quranic terms) and ultra-textual terms (the world of nature, the stories of ancestors and the human soul). Its textual concept has been known to the audience since the beginning, and so we find that in many cases it is said that this verse is about the subject and so on.

With regard to the two verses:

«سنريهم آياتنا في الآفاق و في انفسهم...»

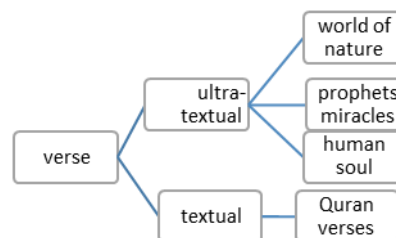
"In the near future We will show them Our Signs throughout the universe as Well as in their own souls to prove that This Qur'an is the Truth." (Fuṣṣilat/53)

«وفي الارض آيات للموقنين و في انفسكم...»

"And on the earth are Signs of Allah's Power for people who believe with Certainty, And also in yourselves [your body and Soul" (Dhāriyāt/20)

He divided the whole creatures into two kinds of extroversive and introversive. The meaning of extroversive verses is that all the creatures are outside the human soul, and the introversive verses refer to the virtues of human existence (Ṭabarsī, 1367, Vol. 5:19).

The subject matter and belonging of "verse" are very diverse and wide-ranging from the perspective of the Qur'an. Considering the verses of the Holy Qur'an we understand that in the eyes of the Qur'an, everything except Allah are His verses and signs and have been presented to a human being to understand the essence of Almighty God and His names and attributes and actions. If a little part of heavenly Books is called verse, it is because it is meant to express the formative verses, the knowledge, and the commands that are sign of God (Tabataba'i, 1374, Vol. 18: 162).





According to Khalilullah Sabri's book (Sabri, 1362: 3), the verses containing the word "verse" are thematically classified as "Classes of Verses: Classification of the Holy Quran by Subject" and according to a list available from the Book of al-Mu'jam al-Mufahras. . The table below shows the most important and most frequently mentioned topics.

**Classification of verses including the word "verse" by subject**

Row	Subject	Frequency
1	The eloquence of the Quran, its miracle and majesty	43 verses
2	Muhammad, His Mission and Guidance	22 verses
3	Creation of Heaven and Earth, Year and Month, Night and Day, Human Development, Spirit, Difference of Color and Language, Infinity of Creation and Its Secrets	54 verses
4	Stories of the Qur'an, The Story of the Previous Ancestors and Prophets	98 verses
5	The Mental State of Man, His Duplicity, Pride and Weakness and his Conversion to the Worldly Ornaments	19 verses
6	The Resurrection, the Scenes of Heaven and Hell, The Mood of the People of Heaven and Hell	32 verses
7	Wars and Propaganda, the Principles and Rules of the Campaign, the Defeats and Advances of Islam and Jihad	25 verses

From 384 times that the word "verse" has come in the Qur'an, 293 fall under these seven important topics, and 91 are categorized as low-frequency under other minor topics, which have not been mentioned here.

The signs in nature openly guide every rational man to the Lord. In fact, the basis of the greatness of God and the miracle of God is the creation of nature, even though we are used to it.

The easiest way to get to know God and His attributes is through sense and science that we believe in God through the creation system and its existence because this way is open for everyone. God repeatedly refers to the components of nature and considers each one a verse and a sign of His existence. In the school of Islam, one of the ways of knowing God is knowing Him through His verses, which are called "immediate proof". That is, man recognizes the cause by thinking in its effect. The question of inviting the Qur'an to research and study in nature and the nature as a tool is one of the fundamental tenets of the teachings of the Qur'an to know God and supernatural and to lead the human thought to the nature and the phenomena of creation as divine knowledge; there is no doubt that the Qur'an insists the people explore the earth, the sky, the plant, the animal, the human, and so on.

Followers of both religions, in their interpretations, have introduced the motto of the "extroversive and introversive verses" as clear and obvious signs for believing in the pure essence of Allah. From the studies that the author has done, there is no model other than signs for the arguments of necessity, possibility, etc., to prove the almighty God. Allameh Tabataba'i writes: "The observation of God comes to the heart by the observance of His verses, because the verse does not relate to the verse except for the verse holder, and has no narration of itself, otherwise, in its own case, if it narrates, it will no longer be a verse, but seeing the transcendent essence of Allah without a veil, that is, without any verse and sign, is impossible. He himself said:

«وَلَا يُحِيطُونَ بِهِ عِلْمًا»

"But they have no Access to His Knowledge [to learn About His Decision." (Tā Hā/110) (Tabataba'i, 1374, v. 19: 51)

### 5. Reviewing the Companions

In semantics, one way of expressing meaning is to associate the word with other words (Palmer, 1366: 1790). The Syntagmatic relationship of the compound type is among the words which have been put in a verbal chain (Bierwisch, 1374: 130). In order to have an access to a clear meaning and concept, a vocabulary companionship must be followed in accordance with specific rules and regulations. At this point, those Syntagmatic vocabularies are more important that have a high frequency with a pivotal word.

The Syntagmatic of the two words can be argued in four complementary, homogeneous, oppositional, and distributive forms. In the complementary relationship, two semantic units are complementary. This relationship is based on the syntactic structure between two words, such as the relation between the verb and other members of the sentence. If the two concepts have common semantic components and are mutually reinforcing and supporting each other, there is a homogeneous relationship between the two. In the distributive relationship, the two concepts within a semantic domain have separate domains, such as geographic relations and reciprocal relations for two concepts that have common semantic components but violate and weaken each other. They are violating each other.

As mentioned, one of the most frequently used words in the Qur'an are the words "verse" and "verses". The computation of each of the companions of this word is very extensive and does not fit into one article. But among these companions there are four higher frequency bands:

The first group is the words in the field of "science and knowledge". There is a homogeneous relationship between this field and the 'verse'. In this area, 'verse' has been associated with 'thought' 9 times. In addition to "thought", it has come along with 'reason' (13 times), 'knew'<sup>1</sup> (8 times), 'heard'<sup>2</sup> (6 times), 'commemoration'<sup>3</sup> (4 times), 'fiqh'<sup>4</sup> (2 times), Olli Al-Nahi (2 times), توسم Tosmum (1 time) and تَدَبَّر (1 time). The same companion signifies a semantic convergence between these epistemic terms, and the same point has been put forward as a semantic equivalent to replace epistemic vocabulary (Sadeqi and Nosrati, 1391: 17).

The second group is the semantic field of "belief and disbelief". In this case, there is a homogenous relation between the 'verse' and the 'belief', and there is an oppositional relation between the 'verse' and the 'disbelief'. In this field, denial (42 times), belief (31 times), disbelief (17 times), Jahd<sup>5</sup> (10 times), transgressions (8 times), arrogance (7 times) and so on have been associated with "verse" and "verses". This association shows the semantic relationship between the field of faith and the field of science (Ibid.).

From the relation of these associations, it can be concluded that faith is enhanced by the thought and faith also contributes to the dynamics of thought (Sadeghi and Nosrati, Ibid.). As a result, 'verse' serves as a mediator for reaching the faith or science. In other words, divine verses are the means and the signs by which man attains guidance, thanks, certainty, piety, science, thought, rationality, alliance and remembrance, and man may be deprived from science and faith due to arrogance, controversy, annihilation, and so on. Of course, the relation between 'verse' and the words mentioned is not on the same level, but rather they have a longitude relation, which is shown by Izutsu in a table (Izutsu, 1361:

<sup>1</sup> عِلْم  
<sup>2</sup> سَمِع  
<sup>3</sup> تَذَكَّر  
<sup>4</sup> فِقْه  
<sup>5</sup> جَد

174). According to this table, first verse is a sign for the field of science and its tool is the heart, and then it plays a role in the field of faith.

human part						Divine part
Final Result	Immediate Result	human reaction	the meanings of verses	understanding part	man understands the meaning of verse	God sends verse
Belief Disbelief	Thanks Piety Disbelief	Approval Denial	Mercy Blessing Revenge Tidings Punishment Torture Frighten	Heart	عَقَلْ تَفَكَّرَ تَذَكَّرَ فَهَمَّ نَوَسَمَ فَقَّهَ	Revelation

The third Group: Where the word "verse" has been coined with expressions such as «رأى، جاء، ب، أرى، أتى، ب، أرسل، اذهبوا وبعثوا...». Verse means a miracle. Of course, it is often about the miracle of Moses and the Prophet Muhammad (PBUH). There is also a complementary connection between 'verse' and these companions.

The fourth group: It is about the Qur'an which is made of the word and is different from other miracles. Companions like "Recite, Teaching, Purifying"<sup>6</sup> along with the words "Verse" and "Verses" refer to this fact, because these companions are special in theology and are not used in other miracles.

Explaining the Relationship of "Verse" with "Faith":

From the above discussion we can conclude that the Almighty God has called all creatures in the world "verse". Whether we consider these categories textual or ultra-textual, or call them extroversive and introversive verses. On the other hand, by studying the verses of the Qur'an, it is revealed that God wants us to believe in Him through "thinking" in all of these creatures.

After the word "folk", the words "verse" and "verses" are the most important companions of "thought". In addition to the branches of thought, the Holy Qur'an identifies its scope of subject. To find this scope, you can seek help from the objective companions. Objective companions are the lexicon that the object becomes the verbal form of thought, that is, the complementary relation. In three verses:

«وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ»

"They ponder in the creation of the heavens and the earth" (Āl 'Imrān /191)

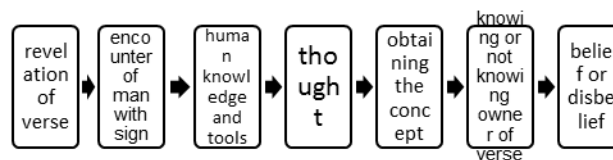
«أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ»

"Did they not reflect upon themselves?" (Rūm/8)

«تَتَفَكَّرُونَ فِي الدُّنْيَا وَالْآخِرَةِ»

"May think in this world and the next" (Baqarah/219-220)

The object of thought has come with the letter "fi"<sup>7</sup>. It can be said that this verse illuminates the whole realm of thought for man (Sadeghi and Nosrati, 1391: 12). Barriers can arise at any stage of understanding the human-part meaning and making a mistake. If, at this stage, human understanding is not mistaken, a new phase begins, in which man responds to his findings (affirmation or denial). This reaction has an immediate and final result. If one's reaction confirms his understanding, thanks and piety will be the immediate result and he will believe in God. And if his reaction denies his scientific findings, arrogance and disbelief will be its immediate result (Ibid. 25). The Quran-approved thinking system has two basic branches of dynamism and collectivism. The other branch is the entry into the realm of faith, in the sense that thinking drives one to faith, but it is not compelling (Rak'i and Nosrati, 1396: 176). That is, one can either believe or disbelieve. That is, it can be plotted as follows:



<sup>6</sup> تلاوت، يعلمهم، يزكّيهم  
في

## 6- Explaining the Owner of "Verse"

As stated in the previous sections, all divine verses have one thing in common, and that is knowing the owner of verse. The Holy Quran does not make any distinction between these verses. But not all verses clearly imply the owner of verse, and these verses differ in their speed and clarity.

There are some doubts in two parts of the categories we have considered for 'verse': one is "verse" in the literal sense, the same as the Holy Quran and the other is "verse" in the sense of a miracle. In both of them some believe that the owner of these verses is to prove the truth of the mission statement. In this section we want to refute such a claim.

### 6-1- "Verse" in the Literal Sense

In the opinion of people who believe in miracles, In the literal sense (i.e. the Holy Quran) the verse is a miracle when there are at least three verses (at least) one surah, because in the Quran no surah is fewer than three verses and since the disbelievers are asked to bring one surah so miracle is at least bringing three verses. Consequently, even if a verse is more than one surah in terms of the number of words, in fact it is not a miracle (in literal sense for miracle).

And it is through the belief in the miracle that one can write such sentences, and bring the Qur'an with all its greatness in a few words. How can one imagine that the Quran must go above a certain level to be a miracle? This is a wrong classification that some have made it. The fact is that every single verse of the Holy Qur'an is full of pure and profound mystical concepts and contents. All the verses of the Qur'an alone glow in the sky of science and knowledge that if all the existence gathers, it cannot guide man to the Lord of the Worlds as much as the Qur'an. As a result, all of these verses are divine signs, with each of which one can reach the owner of verse and the creator of being.

Commentators disagree about the least amount that the Qur'an is miraculous. Some Mu'tazilites believe that the miracle belongs to all the Qur'an, meaning that the whole Qur'an is a miracle as a single set and no one can bring a book like it, but (some say) bringing a part of it may be possible for some people (and of course this opinion is not true). Some say, according to verse 38 of surah Yūnus and 23 Baqarah, which have asked people to bring a surah, therefor miracle has been belonged to one surah, so that we can show the superiority of the rhetorical power of the Qur'an in it. Another group says: The miracle of the Qur'an has been belonged both in small and in large quantities because of this holy verse:

«فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِنْ كَانُوا صَادِقِينَ»

"Let them produce a narration like this, if they are truthful." (Tūr /34)

"If they say the truth, bring a word like it", in which the disbelievers have been asked to bring a word like the Qur'an (Suyūfī, 1392, vol. 3: 161-162).

Therefore, given the relation that the 'verse' has to the semantic web of 'thought', every part of the Qur'an that guides us to the Almighty Lord is a "verse" and it cannot be said that at least no more than three verses should be brought as a miracle.

### 6-2- "Verse" Means Miracle

Some believe that the owner of the miracles of the prophets is to prove the truth of their mission claim. But, as mentioned, the Holy Qur'an also reminds these miracles as the "verse" and "verses" and makes no distinction between these verses and other verses. So we see that Qur'an introduces the miracles apart from the prophets:

«ذَلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا»

"That is their recompense, Hell; for what they rejected and for taking My revelations and My messengers for mockery!" (Kahf/106)

And somewhere else, He introduces the faith in the miracles as the aim of their revelation:

«وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَتْهُمْ آيَةٌ لَّيُؤْمِنَنَّ بِهَا قُلُوبُهُمْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُسْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ»

"And they swore by God using their strongest oaths; that if a sign came to them they would believe in it. Say: "The signs are from God; and how do you know that once it comes, that they would not disbelieve?" (An'ām/109)

And Quran wants us, by seeing these miracles, to believe in "God" and worship him:

«وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ»

"And to Thamud, We sent their brother Salih, he said: "My people, serve God, you have no god besides Him; clarity has come to you from your Lord, this is God's camel, in her you have a sign, so leave her to eat in God's land, and do not harm her, else the painful retribution will take you." (A'rāf/73)

not that to understand the "truth of the mission claim".

As stated, God's purpose is that people believe in Him intentionally and deliberately, not to be frustrated, or to feel overwhelmed with something and to surrender to it.

Because God did not seek to overwhelm people and no one in history has believed in miracles through frustration, and if the witches believed in the miracles of Moses (PBUH) it was for knowing divine greatness through these signs; and according to the diagram we first drew, God first revealed the verse, and then they encountered those verses, saw it with the eye, and thought in it, then understood its meaning, and then knew the owner of the verse, and eventually they believed in the Almighty God and said:

«فَأَلْقَى السَّحَرَةُ سَجْدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى»

"So the magicians went down in prostration. They said: "We believe in the Lord of Aaron and Moses." (Tā Hā/70).

If we accept the idea of being frustration in this regard, the question is that all those people were capable against those things, so why did only magicians believe?

## Conclusion

The "verse" is one of the entered words, but there is no consensus among scholars as from what language and when this entry took place. By examining its paradigmatic words in the Holy Quran, which are "sign", "appearance" and "affect", its precise meaning is a sign in both the tangibles and intangibles from the moment they come into existence for ever to speak of their creator. In the Holy Qur'an, all that is called "verse" seeks to prove the owner of a verse that cannot emerge without the occurrence of this verse, and because these are the verses that come from the Almighty God, so they seek to prove Him, that is, the Almighty God and His religion are the owner of the verse. The Holy Quran is also referred to as a

"verse", whose all components are also called "verses". The words of the Qur'an are no exception and all of them are the creature of God Almighty and so one can believe in the Almighty God through thinking. Therefore, the logic of the Qur'an is a central verse and a call to think and reasoning in matters and phenomena, not a miraculous approach that seeks to disable human beings, but rather the Qur'an's aim is human excellence and growth.

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