

Investigating Synonymy in Quran; a Case Study of the Word Barakat (Blessing)

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Abstract

Synonymy is one of the issues which has application in the discussions of "Fiqh" principles, Ration, "Fiqh-allogha" and "Elmo-delalah". The scientists of Quran science also reconciled it with words in Quran. They have created a science named "synonymy in Quran". The present study investigates the meaning of "Barkat" and its derivations and also synonymous words like "Reba", "Ziyadah", and "khayr", which were used in Quran Verses. The present study tried to bring one or more related Quran verses which have the same issue with "Barkat" to find their semantic relationship with the word Barkat through comparison. Ultimately, it is found that due to the shade of difference in the meaning(s) of the words with the word "Barkat", perfect synonymy in the context of Quran is not possible; consequently, these words fail to be appropriate substitutes for the word Barkat because of the exact meaning in verses in which this word was used.

Keywords: Synonymous, Barakat, Riba, Zeyadah, Khayr

1. Introduction

Barakat (Blessing) is a religious concept which has an important location in Quran and Islamic narrations. Its derivations have been used in Quran 32 times and considering the derivation which is used for a specific word, it takes an appropriate meaning; synonymous words were used in some versions instead of these derivations. The current study is after finding whether such a use is done based on a specific objective (deliberately) or just for variety and decreasing (avoiding) repetition.

"Synonymy" means a word is able to be applied for more than one meaning (Mokhtar Omar, 1385, p: 123).

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For example "فُلُكُ (Falak), سَافِينُهُ (Safine), and جَارِيَهُ (Jariyeh) " in Arabic language of Quran are used to refer to ship (Lesani Fesharaki, 1385, p: 66). Synonym is one of the most known branches of conceptual public relations which has been studied and discussed by grammarians in different periods for a long time (Safavi, 1367, p: 106). Bloomfield -American linguist- and Beral -French conceptualist- believe that no two words are synonymous. It means that two words can never be found which are the same in all sentence structures and content and also behave the same (Ekhtiyar, 1348, p: 1379).

The main prerequisite of synonymy is that two (or more words) could be applied instead of each other and instill the same concept. Meeting such a need in each language means that synonymous words have Etehad-e-Tam (total alliance) in the intended meaning; moreover, no meaning difference could be observed. It is clear that some words not only instill the same concept but also implicate a conceptual difference like "أَزَلَّ (misled) and وَسَّوَسَ (tempted) in فَأَزَلَّمَا الشَّيْطَانُ فَوْسوسَهُمَا in Baghare (36) : *Then the Shaitan (Satan) made them slip*, and in فَسَّوَسَ الشَّيْطَانُ Al-A'raf (20): *Then Shaitan (Satan) whispered suggestions to them*, in these two phrases one meaning is instilled and information about one fact is given, that is "the laps of Adam and his wife by Satan". But in أَزَلَّ Satan's job is assimilated to the lapse of the leg of human, as it is stated in Quran that فَتَذَلَّ قَدَمٌ بَعْدَ ثَبُوتِهَا NahI:94 *lest a foot may slip after being firmly planted* and in وَسَّوَسَ the way of misleading means temptation. As it is said that وَقَفَّيْنَا بِمَا نَزَّلْنَا وَتَعَلَّمْ مَتَلَّوْا سَوْسُ بِهِ نَفْسُهُ Qaf: 16 *We know what his(man) ownself whispers to him*. Some entitled this kind of synonymy which has a difference in the meaning of the words: partial synonymy. (Almonjed, 1417, p: 77).

2. The Meaning of Blessing (Blessing)

Blessing is derived from the stem Baraka'at, the main word is "Bark" that is the chest of camel (MaghariFiumi, 1425, vol. 1, p: 45). But the word Barkat (blessing) from the viewpoint of philologists has 3 meanings:

1. "Growth and increase" that most of philologist like Farahidi (Farahidi, vol. 5, p: 366; Ibn-e-Manzur (Ibn-e-manzur, 1414, vol. 10, p: 395, Fumi (MoghriFumi, 1425, vol. 1, p: 45, Zobeydi (Hosseini Zobeidi, 1414, vol. 13, p:514 and Johari (Johari 1399, vol. 4, p:1575) knew it as one of the meanings of Barakat (blessing).

By adding some words to it some of the philologists selected the same meaning for blessing; like Eviltoon (eviltoon 1403, p: 90 and Firoozabadi (Firoozabadi,1420 p:389) that used success as continuation of growth and increase.

2. Permenancy and constancy that Ahmad Ibn-e- Fares (Ibn-e- Fares, 1378, p: 85, Ibn-e-Asir (Ibn-e-Asir (1423, vol. 1, p: 120) and Reagheb Isfahani (Ragheb Isfahani 1418, vol. 1, p: 119) are among the philologists who selected this meaning for blessing.

3. "كثرت خير" Azhari in Tahzibolloghah (Azhari 1421, p: 139) defined it as the increase of good.

Regarding these three meanings it could be said that not only the increase and Ziyadat (reward) of Nemat (gift) and good is optimal, but its permanence and constancy is asked for.

Interpreters also have the same view like philologist about the meaning of blessing (Zamakhevoli, 1407, vol. 1, 2, 3, p: 287, 45, 184; Andolosi, 1420, vol. 3, p: 121). With the difference that the interpreters define blessing as spiritual good or a materialistic one that leads to impalpable spiritual good and the source of that is Allah. As an example Allameh Tabatabayi in defining the word blessing believes that:

It is a good which is consolidated inside something and is an essential part of that like blessing in generation which is the abundance of offspring and blessing in food which is saturating more people; blessing in time means having the capacity to do a job for which that amount of time usually does not have the capacity to do that action. The purpose of blessing in the language of religion is something in which spiritual good or material one which leads to spiritual good exists, like the pray of angels for Ibrahim (PBUH) and said *رَحِمَهُ اللَّهُ تَتَّ وَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ* Hud 73: *The Mercy of Allah and His Blessings be on you, O the family [of Ibrahim (Abraham)]* ". The purpose of that is the blessing which is spiritual like Religion, Hezbollah and the rest of spiritual good and sentimental ones like the abundance of money, the permanence of generation and offspring and other material goods that come back to spiritualities. Then the meaning of Blessing like relational affaires differs by differing the purposes.

Since being good of everything is based on the purpose of that; for instance human can eat food to become saturated, keep healthy, being cured, acquiring

Nooraniat (luminosity), then while the same action has different purposes the meaning of blessing changes inside it

Since divine Good is issued from God in an impalpable way and the amount and number of it is not measurable, then it is said for everything which has impalpable abundance, this thing has Blessing and the narration which says no property is decreased by charity means this impalpable decrease, not palpable decrease which some of the wrong doers imagine (Tabatabayi, 1374, vol. 7, p: 390).

Then, if a good is permanent and grow and afford the purpose which it was expected to afford, it is called something which has blessing. The word itself is not used in Quran but its derivations like " بورك، تبارك، بارك، بركات، بركات، بورك، تبارك، بارك" are used in Quran 32 times.

2-1. Barak (بارك)

This word is used mostly for Blessing of the earth and once it is used for *Masjed-Al Aghsa* (Aqsa Mosque). Also for Ibrahim and Ishagh who received Blessing and also their offspring it is used.

In the verse **وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا** *Anbiya: 71* and *We rescued him and Lout (Lot) to the land which We have blessed for the 'Alamin (mankind and jinns)*. Tabarsi says the statements of interpreters about this full of blessing are different. Some say the land is Sha'm in which all gifts were abundant. The other group say it is Beyt Al Moghaddas, the location of prophets, and others say because of the promise of God it is Mecca, (Tabarsi, 1360, vol. 16, p: 145) who said **إِنَّ أَوَّلَ بَوَاقِيٍّ لِلنَّاسِ لِلَّذِي بَدَأَهُ بَارَكًا** *Imran: 96* *Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Alamin (the mankind and jinns)*.

2- 2. Barakat (Blessing)

This word is used for the blessing of the sky and the earth and Noah receiving of that and nations after him and Ibrahim and his family.

In the verse **يَا نُوْحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ** *Hud:48* *And* **أَنْتَ إِلَىٰ مَدْيَانَ مَعْكُ وَ أُمَّمٌ سَنُمَتِّعُهُمْ بِشُهُمٍ مِّنَّا عَذَابٌ أَلِيمٌ** *to the Madyan (Midian) people (We sent) their brother Shu'aib. He said: "O my people! Worship Allah, you have no other Ilah (God) but Him, and give not short measure or weight, I see you in*

prosperity; and verily I fear for you the torment of a Day encompassing, about the Blessing of Noah (PBUH) one can refer to increase in his generation, in a way that he was entitled the second Adam. (Since based on a narration after surviving from the storm he and his three sons survived; therefore, all people come down from him including Sa'm the father of Arab, Forthyafth the father of Turkish, and Ham the father of Indian, or the purpose of the Blessing to him is the abundance and permanence of the gifts on him and wideness of his Aliment. (Andolosi, 1420, vol. 6, p: 164; Tantavi, n. d., vol. 7, p: 216) as an example one of these giftsis that the generation of *Asbat* and children of Israel generations who were prophet comes back to him. (QuomiMashahdi, 1368, vol. 6, p: 181).

2-2. Boorek

This word has been used only once in Quran. In the verse: **فَلَمَّا جَاءَهَا** **وَرِكَ مِنْ دِفْءِ النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ** (Naml: 8) "*But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it! And glorified be Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).*

This land in which the voice is risen, is a place (يقعه) in Sha'm (Levant), in which a tree was located and Moses (PBUH) and angels were present there (Zamakhshari, 1407, Vol. 3, P: 353) and what is caused being full of blessing, for this place and its surrounding is the emergence of a religious affair in there; and that is speaking of Allah with Moses and selecting him as prophet and emerging his miracles or maybe because of the fact that this land is the location of ascending revelation and also the place of selecting most of the prophets and the collection of their dead and alive bodies. Ibn-e-Ashur, N. d., Vol. 19, p: 226; MollaHoveysh Al-e Ghazi, 1382, Vol. 2, p: 310).

In what is the intention of the person who is in fire, is what and the person who is around him "من حولها" is what, the interpreters stated different possibilities and some believe that by Fire, light is intended and the fact that Fire is said, it is the light of Allah (Kashani, 1410, Vol. 2, p: 997).

What seems closer is that the person who is in fire is Moses (PBUH) since the fire from the green tree emerged and he got so closed to that as though he was surrounded by it and the ones who were around were God's great angels who surrounded that land in that special moment, or the reverse, from those who were in fire it is meant that God's angels and the one who is around that, is Moses (PBUH) (Makarem Shirazi, 1374, vol. 15, p: 407).

2-4. Tabarak

This word is used 9 times in Quran, all are related to creation and measure (Hossini, 1363, Vol.13, p: 281). Allameh Tabatabayi believes that this sacred word is not used for anyone except for the God and is unique to him and his character (Tabatabayi, 1374, vol. 17, p: 238). Each of God's names has Blessing and if we call him by those names we will be at his mercy, specifically those names which are unique to his sacred nature, not applicable to others, and Tabarak is among these names.

The intention from the auspiciousness of the names of Allah in the verse *بَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ* (Tayyeb 1378, vol. 13, p: 90) is "*full of blessing and endless the name of your creator who is great*" is either irony for the auspiciousness of the owner of the name or it is exaggeration, since while the name of a person is auspicious, then how will be himself? (Sharif Lahiji, 1373, vol. 4, p: 125) and since God is old (Ghadim) and adored, he has the right to be described by something with which others are not described. Blessing in relation with the position of divinity is divided into two groups: one is being better and greatness of god in nature, characteristics and actions from what could be imagined (whatever the possible creature be high in position, in front of his highness is nothing and the greatness of that high person is more than what could come to the minute brain of human being or be limited to a border, but god has sovereignty over all the universe), and the other is Blessing on the credit of the mercy of Allah, all the creatures are under his power and sovereignty of whom and from that it is interpreted as will and sacred profit (Tabarsi, 1369, vol. 24, p: 135).

2-5. Mobarak (Full of Blessing)

This word is used for Blessing of this world and the other world (Tabatabayi, 1374, vol. 3. P: 543).

Mobarak, is repeated 4 times in Quran which has blessing and other uses of that for Jesus who received divine Blessing, being Mobarak of Baakah, olive tree, full of blessing ascending, full of blessing being of Salam, place (Boghe), The full of blessing night and full of blessing water.

In the verse *إِنَّ أَوْلَىٰ لِذِي بَيْتِهِ لِنَاسٍ لِّمَن ذُكِّرُوا بِهَا خَرَابًا* (Al-e Imran 96) *Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Alamin.* But the purpose of the word Bakkah is the land of Mecca and if it is called "Baakah", it is because of the fact that people gather in this land. Also it is said that Baakah is Mecca, and because of changing M to B that it is called Bakkah, it seems that the word *لازم* is pronounced as *لازب*. Some others said that Bakkah is different from Mecca. Mecca is the name of a city but Bakkah is the name of the shrine. Some others said that it is the name of Al-Masjid-al-Haram (the Sacred Mosque) or the special name of the place of tawaf. (Tabatabayi, 1374, vol. 3, p: 543).

Mecca is one of the fullest lands of Blessing both spiritually and materialistically in the world. From the spiritual point it is full of blessing, since adoring is done there, permanently, and even it is said that tawaf is never ended or broken, and also it is said that it is full of blessing since the requital of adoring is doubled there (Tabarsi, 1360, vol. 4, p: 173), or since sins are forgiven there. (Andolosi, 1420, Vol. 3, p: 269). Since these could be collected, there is a possibility of the rightness of all these reasons.

But Allame Tabatabayi interpreted the intention of saying Blessing in this verse because of the abundance of food aliment), the increase in building motivation and making it, which is reached by attendance there for adoring and pilgrimage, is materialistic (Tabatabayi, 1374, vol. 3, p: 543).

3. The Meaning of the Synonymous Words with Blessing

In this section synonymous words with Blessing will be introduced.

3-1. Ziyadah (Increase-Reward)

Ragheb Isfahani defined it as growth, increase and adding something to other things in the way it is. He defines reward as welcome and unwelcome and brings examples for each from Quran.

Ibn-e Fars believes that the stem is "Ziida" indicating being better and Bounty. (Ibn-e-Manzur, 1414, vol. 3, p: 198).

The word Blessing and reward are different. Blessing is related just to Allah and it could not be said that "بارك زيد في الشيء" but reward is not like that and is applied for God and others (LamensYasui. 1999, p: 30). Also as it is mentioned reward is used both for negative and positive affairs. In the verse "فِي قُلُوبِهِمْ مَآلَةٌ فَزَلَّلَهُمْ مَرَضَهُمْ وَغَدَابُ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ" Baqara: 10 *In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease. A painful torment is theirs because they used to tell lies;* it means that because of internal kufr, these Munafiqun (hypocrites)(disbelief) have diverted from natural state which is Islamic Monotheism (Fitrah) and are ill with hypocrisy. Then Allah increased their hypocrisy and their agony is increased. (Hossini, 1363, vol. 1, p: 68) then in this verse it is used negatively, but in the verse "وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ وَادْخُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ عَنَّا وَاصْبِرُوا لِحُكْمِ رَبِّكُمْ إِنَّهُ يَكُونُ أَجْرَكُمْ حَسُودًا وَمَنْ يَكْفُرْ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَبِيلًا عَظِيمًا" (Baghara: 58) *And (remember) when we said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers."* God said that we augment the requital of right doers or increase his *beneficence to them besides sending down on them Al-Manna and the quails (من والسلوى)*, (Tabarsi, 1360, vol. 1, p: 189) but the word Blessing is used just in positive affairs and in fact it is a reward which is applicable in positive affairs. Consequently it could be said that every blessing is reward but the reverse is not true (LAmensYasuii, 1999, p: 30).

In the verse "أَحْسَنُوا الْحُسْنَىٰ وَزِيَالًا تَبْرَهُنَّ وَجُوهَهُمْ لِيَلْبِغْنَ لِيْلَيْنِ" Qur'an: 26: *For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honor of glancing at the Countenance of Allah لآلِآءِ رَبِّهِ) Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever,* the word reward is defined regarding the meaning of Husna.

This is nothing but being influenced by collocated words in the meaning of word. Considering this point if the purpose is requital, reward, is a qualified reward.

This way those who do a right job are qualified for 2 kinds of requital, one is equal to their action the other is something more, like the verse "مَنْ جَاءَ بِالْحَسَنَةِ فَإِنَّ لِئَلَيْنِ أَحْسَنًا مِّنْ ذَلِكَ عَشْرًا" An'am: 160 *"Whoever brings a good deed shall have ten times the like thereof to his credit"*, it is said that this reward is several times as much as his right, here qualification could be understood from the sentence "للذين احسنوا الحسنی", and if the purpose of the word Husna, is the Husna Fate and the mind of human does not understand beyond Husna, therefore the meaning of the word reward, would be more than the amount which the mind of human can imagine from the

divine Bounty. Then the meaning would be like this: for those who do righteousness, there will be a Husna fate, plus a Bounty on the part of God, which is not understandable by human mind. The following verse also refers to the same meaning *فَلَا تَلْمِزُوا أَنفُسَكُمْ فَمَا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ* *No person knows what is kept hidden for them of joy as a reward*, since this meaning is clear that human wants every good thing, then more than what he wants is what human understanding is unable to understand (Tabatabayi, 1374, vol. 10, p: 60), but some said that reward, is the gift which is doubled permanently by the bounty of God, or the purpose from that is the gifts that god gave to the right doers in the world and in the other world they will not be asked for. Or, the purpose of that is seeing the face of God (Qomi 1367, vol. 1, p: 313) but there is no prohibition to think that the word reward in the above verse refers to all these points (Makarem Shirazi 1374, vol. 8, p: 267).

Now some verses in which reward derivations are mentioned are discussed.

1. The verse *وَمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ* Hud:52 *And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as Mujrimun (criminals, disbelievers in the Oneness of Allah)."*

This verse wants to say that if you ask forgiveness from God, and come back to him, he will ascend to you abundant mercy from the sky or the purpose is rain and this interpretation is common in application. Then sending (سمااء) (مدرارا) means sending a cloud to rain continually and usefully. A rain with which the earth becomes alive and the vegetation grows and the gardens become green.

Some others said that it is the power of body as it could be seen that while Noah (PBUH) promises the same to his tribe and says (Tabatabayi, 1374, vol. 10, p: 445) *تَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً قُوَّتِكُمْ* Nogh 10-12 *I said (to them): 'Ask forgiveness from your Lord; Verily, He is Oft-Forgiving' .;He will send rain to you in abundance, and give you increase in wealth and children it means that abundance in number, the health of bodies and development of aliment till they become independent of other nations and could keep their own independence in a way that many nations become dependent to them (Ibn-e-A'shur, n. d., vol. 11, p: 279) and it is said that power in marriage*

(Zamakhevi 1407, vol. 2, p: 403) but it is not impossible to include every kind of reward. From this verse 2 points could be understood: one is that the verse indicates that the tribe of Hud were afflicted with drought and the sky avoided to rain and as a result expensiveness and famine was afloat. The second point is that it teaches that a perfect relationship between human's actions and the events in the world exists. Events which have contact with humans life, right deeds cause an increase in good in the world and ascending blessing and bad actions cause disasters to be ascended continually and affliction and death become attracted to him (Tabatabayi 1374, vol. 10, p: 445).

2. تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ
 Ibrahim: 7 And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allah), I will give you more (of My Blessings), but if you are thankless (i.e. disbelievers), verily! My Punishment is indeed severe."

In this verse gift is connected to gratitude and both are close together and never a Ziyadat is cut off from god till the gratitude of the person is ended.

The purpose of gratifying the gift which is in fact the use of gift, is coming back to belief and virtue and beside announcing and reminding of the beneficence of the giver of the gift, it is the cause of increasing gift, and this gratitude or ingratitude is influential on the life of this and that world (Tabatabayi, 1374, vol. 12, p: 30), Or gratitude for the gifts that god has given to children of Israel including guidance and saving from death, giving endless gift, reminding gift and the giver of that is a way of gratitude and if one knows that god is giving gifts and try to satisfy him in order not to be disenfranchised from that, then God also increases the gift.

Imam Sajjad (PBUH) advised this way: يَا بَنِيَّ اشْكُرِ اللَّهَ لِمَا أَنْعَمَ عَلَيْكَ وَأَنْعَمَ عَلَى مَشْكُورِكَ، فَإِنَّهُ لَا زَوَالَ لِلنَّعْمَةِ إِذَا شَكَرْتَ وَلَا بَقَاءَ لَهَا إِذَا كَفَرْتَ... (Oh! My son! Gratify god, because of what he has given to you and give those who gratify you because for each Gift while you gratify there is no end, and while you do thanksgiving, there is no stay (Aroosi Hoveyzi, 1415, vol. 2, p: 529).

There are narrations about gratitude for gift and its permanence from Imam Ali (PBUH):

- A) (النعمة تدوم بالشكر) gifts become permanent by gratitude (Tamimi, 1366, P: 278)
- B) (من لم يحط النعمة بالشكر لها فقد عرضها لزوالها) those who do not surround gifts by gratitude, expose them to destruction.
- C) اذا وصلت اليكم اطراف النعمة بالشكر لها فقد عرضها (لزوالها) when the begging of the Gift reached you, do not leave the end of that by the lack of gratitude (SayyedRazi, 1387, p: 446) as it was seen the gratitude of gift is related to constancy and permanence.

But the rest of the verses:

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ
 3) *Al-Shura: 26 And He answers (the invocation of) those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, and gives them increase of His Bounty. And as for the disbelievers, theirs will be a severe torment.*

The purpose of answering in this verse is the acceptance of the righteousness of the believers and the purpose of increasing Bounty is increasing requital (Hossieni 1363, vol. 11, p: 425; Zamakhshari 1407, vol. 4, p: 223) it means that they receive more than the reward which is for doing good deeds. Also from the Good of this world they receive what they haven't asked for (Ibn-eAshur, vol. 25, p: 154) or the purpose is the answering of the Shafa'at (intercession) of the believers for their brothers and increasing Bounty means accepting intercession (Andolosi, 1420, vol. 9, p: 337).

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ۗ
 4) The verse *Al-Muhammad 17 While as for those who accept guidance, He increases their guidance, and bestows on them their piety.* The purpose of the phrase increased their guidance is that God rise their grade of belief (Tabatabayi, vol. 18, p: 357) or God increased their guidance by success (Zamakhevi 1407, vol. 4, p: 323). The purpose of virtue is a meaning in front of following caprice, which is presented as avoidance from forbidden things and avoiding from perpetrating sins, so if increasing Guidance is as "belief grade", it is related to perfection in science area, and giving virtue is on the area of action and also with the mentioned contrast it is found that the influence of Tab'a (nature/character) on the hearts is the result of lack of perfection in science and following caprice and the result of lack of good deed and being deprived of that

(Tabatabayi 1374, vol. 18, p: 357). God increases the guidance of those who are guided, and give them a spirit of virtue. And those who are after finding the truth way and searching by themselves and their heart capacity for seeing and understanding increased (Makarem Shirazi, 1374, vol. 21, p: 449).

As it was observed in all these verses one point is repeated in common, and that was if people consider God and turn to him in some way, whether believe in him or do righteousness or ask for forgiveness for their previous sins or gratify for his gifts, god does not leave them without gain, and gives them reward in the form of reward, and in the verse of *وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَ اتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَ الْأَرْضِ لَكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ* *Kaf: 96* And if the people of the towns had believed and had the Taqwa (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes, etc.), that it could be said that it is related to previous verses in somehow and has topic unity, Allah says if citizens believe in God, boundless blessing in the earth and the sky are ascended to them. The common point in all these verses is that in all of them the pronoun is plural that is God is talking to all of the people. With this difference that in the related verses to reward the factors which cause it are expressed specifically and relatively and a reward proportionate to them is regarded as reward but in the verse of Blessing 2 conditions of belief and virtue are distinguished as factors for ascending Blessing in general, and acquiring them makes the abundance of ascending un imaginable. And this maybe a sign of the wideness of the domain of meaning of Blessing in relation with reward that while belief and reward are together, the word Blessing must be mentioned as appropriate, not reward.

3-2 Good (Khayr)

Ibn-e Fars believes that the stem of good is tendency and relation and says that Good is opposite of Sharr (evil) since everyone has a tendency toward it and it is approved by its owner.

(Ibn-e Fars, 1378, p: 304). Ragheb Isfahani says good is something which everyone likes like ration, justice, Bounty and every other useful thing. The opposite point of good is evil (Ragheb Isfahani 1418, vol. 1, p: 488). He also divides Good to two groups:

First group is absolute good. It is something that is approved by everyone and in everybody's idea, like the advice of Imam Ali (PBUH) to Mohammad Hanafieh: *لاخير بخير بعده النار و لاشر بشر بعده الجنة* (Sayed Razi, 1387, P:

possible way to express his purpose in the best form and most beautiful tone. In this verse also by selecting abundant good instead of Blessing, he showed his selection, deliberately. Hikmah (wisdom) per se is the source of abundant good. Whoever owns it, has abundant good. Hikmah's being good is both related to God's attention and contribution and the problem of prosperity is dependent on the fate and the ending of affairs, because it is possible that God give someone Hikmah but at the end he become mislead and evil ending happens to him (Tabatabayi, 1374, vol. 2, p: 608).

It is narrated from Imam Sadigh (PBUH) that Hikmah is familiarity and thinking about the religion (Majlesi, 1405, vol. 1, p: 215); it means that God gives M'arefah (knowledge) and understanding to whomever he pleases and whomever receives this, has received a great investment; since good is everything which is approved and selected. In this verse God says good and abundant Blessing is given to whomever knowledge is given, not absolute Good, since absolute good is not only located in knowledge, but knowledge is one of the important factors of that; this point is only understood by the knowledgeable people as it is stated at the end of the verse. (و ما يذكر الا اولوالالباب) (Ghorashi 1377, vol. 1, p: 512).

يُذْنِ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ 1-
 رُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا
 وَأَطِيعُوا أَمْرَ الْقَانِعِ وَالْمُعْتَصِمِ كَخَرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ

Haj: 36 *And the Budn We have made for you as among the Symbols of Allah, therein you have much good. So mention the Name of Allah over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the beggar who does not ask (men), and the beggar who asks (men). Thus have We made them subject to you that you may be grateful.*

"AIBudn" is cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah, and this is from sacred Sha'aer (rituals) and for this work and similar rituals there is Good -material Good and spiritual one- since in such animals there is Good and Blessing; (Tabarsi, 1360, vol. 16, p: 217) it means that in these scarifications there exists the good of the world and the other world as well (Andolosi 1420, vol. 1, p: 509). For one thing, by its use, like using the acquired meat (Ibn-e-Ashur, n. d., vol. 17, p: 191) and secondly by achieving virtue by that, it means through sacrificing and feeding others and the requital which is reached

God increase the charity and grows it, and there is reward for that in the other world. Their property leads in many results. These are benefits they acquire from their good will. Holy prophet said that God accepts just those clean charities and grow them and increase them. As one of you grow a camel or horse, in a way that God increases a morsel as big as Uhod mount (Fakhr e Razi, 1420, vol. 7, p: 81; Toosi, n. d., vol. 2, p: 364) then real usury is the growth and increase of it by Blessing and increase in the money which is given as charity (Andolosi 1420, vol. 2, p: 710). And it is said that the purpose is reward in spiritual form and it is like doubling the good deeds and the rewards of charity as it is stated in most of the verses and narrations related to charity (Ibn-eAshur, n. d., vol. 2, P: 559; Zamakhshari, 1407, vol. 1, p: 321). Then regarding rewards that God gives, it could be said that the reward is material and spiritual.

وَمِنْ آيَاتِهِ أَنْكَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا رَزَقْنَا عَلَيْهَا
 مَاءً اهْتَزَّتْ وَرَبَّتْ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتِينَ عَلَى كُلِّ
 شَيْءٍ قَدِيرٌ

Ussilat 39 And among His Signs (in this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely, (He) is Able to give life to the dead (on the Day of Resurrection). Indeed! He is Able to do all things. The purpose of shaking the world is its move by the plants which rise and grow. In this verse there is allegory, meaning that doughtiness of the earth in winter and then vegetation and growth is similar to a person who was unhappy, miserable and dressed in casual clothes and also humiliated; he then achieves a money which changes his life and solves all his problems, dresses in expensive clothes and is happy in a way that his happiness and gifts are clear (Tabatabayi, 1374, vol. 17, p: 598; Ibn-eAshur, n. d., vol. 25, p: 66). Then the earth in winter is dead and no sign is clear from it, God makes it alive by rain and different kinds of flowers are growing along with trees and fruits, all of which make clear the measure of God (Gharashi, 1377, vol. 9, p: 435). This verse also in proving Ma'ad (resurrection) and reasoning for that (Tabatabayi, 1374, vol. 17, p: 598) since assimilating the day of Doom to resurrecting the earth and the growth of plants is a sign of resurrection. This verse has unity in topic with
 وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ نَخْلَاتٍ وَحَبَّ
 الذُّرِّيَّةِ وَالنَّخْلَ بِاسِقَاتٍ لَهَا طَعْمٌ نَضِيدٌ رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا
 بِهِ مَيِّتًا كَذَلِكَ الْخُرُوجُ

Qaf 10: And tall date-palms, with ranged clusters; A provision for (Allah's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead). And the synonymy between usury and good is more clear in this verse.

As it was mentioned before, reward and increase in good is more than usury, and this point in the discussed verse is observed clearly. Hereby, in a verse that the word Mobarak (full of blessing) is used, rain causes the growth in the garden, seeds, palms which are the food for creatures. Also it makes the earth alive, but in a verse that the word Rabat is used none of these cases are mentioned, and just the earth is mentioned that becomes alive, which is a sign for the dead who resurrect in the day of Doom (though in interpretations it is pointed to the growth of plant but in the verse, no mention is made).

Conclusion

Through semantic study of the synonymous words with blessing in Quran, and also the study of some of the verses which include the word and also exemplar comparison of the verses which have topic unity with the verses which have derivations of blessing, it is found that although the words are synonymous, but they have a shade of difference with blessing. The differences are mentioned, and this shade of difference causes the result that the synonymy which exists in synonymous words in Quran and Arabic language is not a perfect synonymy and they cannot be entitled synonymous words, then they cannot be substituted by the word blessing in the verses which include blessing derivations. Perhaps as it is observed in the verses which had unity in topic, because of this shade of difference, Allah used an appropriate word in each verse which fits the purpose; and He replaced none of these seemingly synonymous words by "blessing".

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