



Semantics of the Word's Manifestation in the Holy Quran

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Abstract

The analysis of the word's manifestation in the Qur'an is carefully related to the words co-root, cohabitant and substitute that the present article deals with. This research is a library and the research method in this writing is descriptive-analytical. The origin of the manifestation of "appearance" means the obvious versus the hidden, and the manifestation is the creation of this appearance. Examining this point becomes clearer in the combination of "Rasool", "Al-Din", "Atfa" and "Itamam" with the word "Izhar". The expression of religion is a duty led by the "Messenger of Religion" who is the Caliph of God. comes. Fulfillment of God's promise "liyuzhirah ealay alldyn kulluhu" [By the completion of the divine light is the responsibility of the followers of the Prophet. The supremacy of the divine law is such that although it may sometimes be an apparent victory sometimes with the front of disbelief, the true and lasting dignity and wisdom will be from that dear sage, which is evident from the relationship between manifestation and "domination" and "hegemony". It draws the attention of Muslims to the necessity that the duty of "revealing the religion" means conveying the hegemony and strengthening of the religion for its transcendent content.

Keywords: *Ezahar; Olove; Heimna; Ghalbah; Quran*

1. Introduction

Linguistic semantic studies with a simultaneous approach that studies the meanings of words in a particular section of history through their relationship to other words as interrelated elements in the whole of a linguistic system, has been considered by semantics since the early twentieth century. (Robbins, 2006: 418). Knowing the meaning of a word in the text should not be partial in such a way that the understanding of single words is desired, but the meaning should be studied with a concurrency approach within a system (Shariati, 2016: 125).

This term was first used by John Lyons in the book "Language, Meaning and Texture" and then became a common term in semantics (Safavi, 2004, Shariati, 2016: 63).

The science of semantics in the semantics of Qur'anic words is a means to better understand the meanings of terms in the Holy Qur'an and to get closer to the main purpose of God Almighty. The present

article analyzes the exact meaning of the expression according to the meanings of words with the same root as "zahireh", roommate such as "din al-haqq" and successor such as "hemna".

Analyzing the meanings of words spoken by the Absolute Wise and Knowledge is essential in the field of science; What is more, with these words, he has stated everything that is necessary to guide man in an eternal and eternal book; Therefore, it is necessary to extract the principles and rules of humanization from the text of his book as it is intended and desirable for the human creator, whose precise understanding of words and their knowledge is its introduction.

Getting closer to the purpose of God Almighty in using words is the main purpose of dealing with their semantics. Utilizing the opinions of lexicographers and commentators, their critique and contemplation on the verses of the Qur'an to achieve a proper analysis, has also been done for the same purpose in the present study.

Many articles and some books have dealt with the semantics of Qur'anic words, but the word "expression" has not been studied in any research.

2_ The Word Ezhar (Manifestation) in the Holy Quran

The core of the word "manifestation", "noon" means "obvious and a kind of development" which in different verses, depending on the semantic context of the verse. From this root, 39 words can be seen in the Holy Qur'an, which includes 59 verses, and all these words have a common meaning in the main, but manifestation is the creation of this appearance, so it is a branch of power and domination. In order to better and more accurately understand this Qur'anic word, it is necessary to first mention its lexical meaning and then, according to the words with the same root, coexistence and its substitutes in the text of the Qur'an, the term "expression" should be explained and explained.

2-1-The Word "Ezhar" in Lexical Terms

An examination of the views of lexicographers shows that al-Dahr means explicit versus hidden (Al-Farahidi, 1410 AH: 37.4, Azhari, 1421 AH: 6/133, Ibn Manzoor, 1414 AH: 4/520, Humairi, 1420 AH: 7/4255). Ibn Darid says about Al-Dhuhr Al-Dhuhr means anything that rises and appears; The Arabs say that "the absence of noon" and the appearance of the people's apparently means that those people are traveling at noon (Ibn Darid, 1988 AD: 1/68, Fayumi, 1414 AH: 4/522) It can be said that in the middle of the day it is called for appearance or noon. That the brightness of the sun and its brightness and other objects through it is more than ever; Accuracy in the lexical meaning and analysis of lexicographers' opinions in this field is a good guide to understand this meaning.

Ragheb and Zamakhshari mention two related meanings which are to reveal and help to express oneself (Ragheb Esfahani, 1374: 541, Zamakhshari, 1386: 194). "Appearance" seems to be a common word in the two mentioned meanings, but with further reflection, which will be elaborated, it becomes clear that the meaning of both goes back to the same principle and root.

2-2- The Use of Words with the Same Expression in the Qur'an

The word "appearance", which conveys the manifestation of the existence of the Almighty, is mentioned as one of the names of God. "hu al'awal w alakhar w alzzahir w albatn w hu bakl shay' "hu al'awwal w alakhir w alzzahir w albatin w hu bikull shay' ealym" (hadid/3).

Sheikh Tusi quotes three words for the meaning of the word "appearance" in the above verse (Tusi, Bi Ta: 9/519). The first is knowledge of all that is obvious and hidden (Ibn Nasida, Bitā: 17/153). The second promise is the omnipotence of God, which has the same meaning as "apparent" (Saf / 14) and "Zahira" (Isra / 88), and the third promise is the appearance of God Almighty by means of proofs and proofs (Tarihi, 1375: 3) / 388). He has not endorsed any of the above statements alone, and it does not seem that the above opinions are an exact definition of the word "appearance" in the above verse, but the existence of one and only Almighty who is "Al-Samad" and fills the whole universe. It is apparent that the essence of his mite has the utmost secrecy and ventricle. The unity of the true truth, which is opposed to the numerical unity of the eternal divine essence, contains the same point.

Allameh Tabatabai considers the reason for this manifestation as the omnipotence of God Almighty and the four names of the first, the last, the apparent and the inner from the branches of the name "Al-Muhit" which derives from the absolute power of God Almighty. (Tabatabai, 1995: 19/145).

It can be said that "emergence" in the transcendent necessity is the state of his existence, which is free from material constraints and is abstract and unlimited, and encompasses the whole world in such a way that if the existential existence exists, it does not belong to it and the moment If this continuous connection between the existence of the poor and the existence of the rich is broken, the darkness of non-existence will pervade the world. The meaning of revelation in its highest level, which is the manifestation of revelations, is the noble name of "appearance" of God, but this meaning also refers to the command of God Almighty (tobeh / 48) and the religion of truth (tobeh / 33, saf / 9, fath / 29). Gone. Although its applications are not limited to these two things, the statements made by God Almighty are the same two positions. The expression of the religion of truth, which is mentioned with the word "manifestation" in the chapters of repentance, conquest and line in the Holy Qur'an, is the main example in the present article, which will be addressed after examining the words of root and companion.

It should be noted that "revelation" in its negative meaning has been used regarding the secrecy of the divine unseen knowledge with the interpretation of "unseen" (Jan / 26), which according to the structure of the verse means "uninformed" (Madani, 2005). : 8/346, Tarihi, 1375 AH: 2/135, Fakhr Razi, 1420 AH: 6/368, Tabarsi, 1372 AH: 25/395)

After stating the meaning of emergence and manifestation (manifestation) regarding God Almighty, it is the turn of divine blessings, which the Holy Qur'an also refers to as "outward" and "inward", where it says:

"w 'asbāgh ealaykum nieamah zahiratan w batinatan w min alnnasi"(loghman/20) The outward and obvious blessings of God are meant to be inward and hidden in front of it (Tabarsi, 1372 AH: 19/185, Tabatabai, 1374 AH: 16/228, Bahrani, 1416 AH: 4/376, Alusi, 1415 AH: 11/91). Some commentators consider the meaning of outward blessing to be that which can be understood by observation, and inward blessing to be that which can be understood only by reason (Zamakhshari, 1407 AH: 3/499). It can be said that regardless of the obvious or hidden cause of the matter that science is by observation or science by reason, the meaning that is understood from the word "appearance" in that noble verse is the same development and manifestation that the appearance of the name "Al-Zahir" of God Almighty It exists in the universe.

Man, as a being who has taken from the power and will inherently sublime, limited and wide power and will, can lead to the emergence of prostitution, corruption and sin in the world. The following verses remind us of this:

"w dharuu zahir al'iithm wabatinh" (aneam/120)

"wala taqrabuu alfawahish ma zahar minha wama batana" (aneam/151)

"zahar alfasad fiy albarr w albahri" (ruam/41)

"iiniy 'akhaf 'an yubadil dinakum 'aw 'an yuzhir fi al'ard alfasada"(ghafra/26)

The absolute meaning of emergence and development can be seen in other verses of the Qur'an, which are related to matters other than human malice, and are interpreted according to the same thing, for example, where it says: "yaelamun zahirana min alhayat alddunya wahum ean alakhirat hum ghafilun" (ruma/7 w saba/18 w khf/ 97 The appearance of the world is presented in front of the truth and its interior, and this truth is the same as it is praised in the second verse of Surah Al-Imran (Tusi, Bi Ta: 1/55). And obviously, believing in the affairs of the kingdom, both in the upper and lower realms, is a matter that lays the foundation for faith and piety.

Another word that has the same root as eZahr and is used in the text of the Qur'an (Ahzab / 4, Mujadaleh / 2 and Ahzab / 4) is "Layzahrun" which is the same as "Yatzahrun" by merging Ta in Zaza. Studies show that this word is also derived from "noon" versus "womb" and when an Arab says to his wife "a'nta' a'laya' ka' za'hraa' o'mmi", he has forbidden his wife to himself (Al-Azhari, 1421 AH: 1/218).

"zahira" is also a word that needs to be addressed in the semantic understanding of "appearance". Advent, emergence and development is the root meaning of this word and for this reason the time of sunrise and the appearance of objects due to it is called "va'ght" or "va'ght-al_za'hiira" (Ibn Faris, 1404 AH: 3/471) which can be seen in The following phrases can be seen:

"whin tadaeun thiabakum min alzzahira" (nwr/58)

"walah alhamd fi alssamawat wal'ard waeashiana wahin tuzhirun" (rum/18)

In the case of human beings, this meaning can also be mentioned (Al-Imran / 94, Tawbah / 35, An'am / 146) because his back has a firmness and strength that his abdomen is not like that (Ragheb Esfahani, 1374: 7/223).

It seems that being supportive of each other is also why it is called "mozahere" and "zahir":
 "iin tatuba 'iilaa allah faqad saghat qulubukuma wa'inn tazahara ealayh fa'inn allah hu mawlah wajibril wasalih almuminin walmalayikat baed dhalik zahir"(tahrir/4) Giving back and forth to each other and sharing stories about the persecution of the Messenger of God, peace be upon him, is a matter mentioned with "tazahara a'layhe" which can be seen in other verses as well (Examiner / 20, Kahf / 20, Parties / 26, Baqarah / 85) While the last phrase of the verse has a definite and helpful meaning, which is like strengthening the back of a person in empowering human beings (Tusi, Bitu: 10/48, Tabarsi, 1372: 10474). There are other verses with the word "appearance" (Isra / 88, Noor / 58, Furqan / 55, Qasas / 17, Qasas / 86, Saba / 22).

The other two words, which are also rooted in the word "manifestation" and their meaning goes back to a single principle, are "emergence" and "appearance", which sometimes accompanies the word "beyond" and gives the meaning of abandonment and forgetfulness (johari, 1376 AH: 2/730) such as fanabadhuh wara' zuhurihim" (al eamran/187 w baqarh/101, aineam/31) w " watakhadhtumuh wara'km zhrya" (hwd/92).

According to the studies done and according to the different words that were given the same root and their commonality was considered in the same principle, it can be said that "noon" versus "ventricle" means "emergence" versus "ventricle" absolutely. But the manifestation that is the creation of emergence, as it will be brought, is a branch of power and domination.

It is necessary to explain the word "ezhar" in the verses in question according to its companions and then its substitutes, which we will discuss in the following. The companions are: Rasool, the religion of truth, etfa, etmam and successors, zafar, ghalabe, exaltation, heimaneh.

3_Semantic Components Expression on the Axis of Neighbors

3-1- Community of the Word Speech with "Messenger"

The word "Rasool" has been mentioned in verse 9 of Surah Saf, which is necessary.

“yuridun liutfiuu nur allah bi'afwahihim wallah mutimm nurih walaw karih" (alkafirun/8)

“ hu alladhi 'arsal rasulah bialhudaawadin alhaqq liuzhirah ealaa alddin kullih walaw karih almushrikun" (safa/9)

Since the enemies tried to invalidate the religion, God declares that He will never allow this and will do His will. Expressing the quality of this completion, he says: "God is the one who sent His Messenger Muhammad (peace and blessings of Allaah be upon him) with guidance - or with verses and miracles - and with a religion that is in accordance with the nature and truth of creation, to send it "Other religions should prevail, although the pagans do not want to and are upset." (Tabatabai, 1374: 9/329).

Fakhr Razi has various aspects for this noble verse "liuzhirah ealaa alddin kullih walaw karih almushrikun" Quoted from:

1_Although Islam and Muslims did not force all infidels in all countries, but in order to overcome most of them, we consider this divine unseen news to be true. If no religion like Islam found violence and domination over other religions, defeating the Jews and expelling them from the Arab world, overcoming the Christians and expelling them from the Levant and all the lands that were under the control of the Levant, the Magi and the idolaters He also conquered many of their lands and made Islam powerful and dominant over them. Therefore, this realization is the unseen news of God and the divine miracle. (Fakhr Razi, 1420 AH: 16/33)

2_This is the absolute promise of God that will be fulfilled when Jesus (pbuh) leaves. In this regard, Fakhr al-Razi quotes two hadiths quoted by Abi Harirah and Sadi in this regard.

3_To say that the fulfillment of this promise is only related to the Arabian Peninsula if no infidels remain in the Arabian Peninsula.

4- The victory of the Prophet (peace and blessings of Allaah be upon him) and the emergence of the religion and its laws have been entirely for the Prophet (peace and blessings of Allaah be upon him), that is, the pronoun "e" in "Lizahrah Ali al-Din Kaleh" goes back to the Messenger of Allaah (peace and blessings of Allaah be upon him).

5- The meaning of domination was the completion of the argument and the dominance of the argument and the reason of the religion of Islam. Fakhr Razi, 1420 AH: 16/33.

Fakhr-e-Razi seems to like the first aspect, while it can be said that the holy verse emphasizes the totality of the manifestation of Islam on all religions, not most of them.

But the second aspect has been emphasized by the late Tabarsi in *Majma 'al-Bayan* with noble narrations. (Tabarsi, 1993: 11/76)

One of the narrations in this regard is the narration of Imam Baqir (as) who says: It is at the time of the advent of Hazrat Mahdi (as) from the family of Muhammad that no one will remain on earth except to confess the prophethood of Muhammad (pbuh). Shaykh al-Tusi also narrates from Imam al-Sadiq (as) that this event has been considered "at the time of the departure of al-Qa'im (as)." While Sheikh al-Tusi emphasizes that the pronoun "e" in "Lizahrah" can never refer to the Messenger of God Allaah Bargard (Tusi, *Bitā*: 5/209) as mentioned in the fourth aspect and Zamakhshari emphasizes this aspect. (Zamakhshari, 1407 AH: 2/265)

Allameh Tabatabai, like Sheikh Tusi and the late Tabarsi, rejects this aspect which is narrated from Ibn Abbas and says: The manifestation of the religion is true and the possibility of Ibn Abbas is very unlikely. (Tabatabai, 1374: 9/330).

It can be said that if "Lizhar al-Rasool Ali al-Din Kaleh" is meant, education will be obtained which is incompatible with divine wisdom. The emergence of religion and its laws was completely clear and fruitful for the Prophet (peace and blessings of Allaah be upon him) if his blessed heart had understood the whole Qur'an in a unified and repulsive way on Laylat al-Qadr, and its details were done during 23 years of gradual revelation. Therefore, God's prediction and promise regarding a result is nullified and obtained, which is impossible and contrary to divine wisdom.

Therefore, the verse shows that the "Messenger of God" is responsible for the manifestation of religion due to the mission that is upon him, and of course, the point that is significant and justifies the coexistence of the "Messenger" with the "manifestation". It is slow that no one other than the representative and caliph of God Almighty can be the flag bearer of such a serious responsibility; Anyone who wants to play a role in the manifestation of God's religion and the completion of its light is under the leadership of the "Messenger" and God's will in fulfilling this act is done through his Messenger and his retribution.

God's action is wise and has a purpose. Of course, this end goes back to the action, not the doer, because the essence of God Almighty is free from any need and is free from any defect; He is absolute perfection, and outside of His simple and infinite nature, there is no perfection for God to do anything to achieve it, so it is His eternal existence that is the goal of all other beings. Therefore, the world that is his action is purposeful and moving towards its perfection. The perfection of the system of existence is justice free from oppression and rationality without ignorance; Pure justice and mere rationality that the eternal existence of God (which we said is the end of all beings) is like this (Javadi Amoli, 1387: 33,544).

This monotheism embodied in the world of existence, this mere unity and the manifestation of truthfulness will not appear in the world system except under the guidance of the Caliph of God Almighty or the Holy Prophet Muhammad Mustafa, peace be upon him and his family, who is the world in the names of divine beauty. He considered the coexistence of the word "zahar" with "rasul" in three places of the Qur'an, Surah Tawbah verse 33, Fatah verse 28, line verse 9. If the words "ezahar" and "al-Din" are also in these three coexisting positions, which we will discuss in this part of the research.

3-2- Connection of the Word "Ezhar" with "A'l_Dine"

The verses mentioned, in all of which the phrase "Lizahrah Ali al-Din Kaleh" is common, show that the ultimate goal of the ejaculation of the book and the sending of the Prophet is the victory of a religion that is universal, universal and permanent over all other religions and schools.

"Religion" is the sex of religion, so according to the verses, one should have a cultural jihad against deviant and deviant religions and any religion that is unjust and programs based on the air of the soul. Our Quranic evidence in this regard is the following verses:

"w qal fireawn dharuni 'aqtul musa w lyade rabbah 'inni 'akhaf 'an yubaddil dinakum 'aw 'an yuzhir fi al'ard alfasad" (ghafir/26).

This noble verse mentions religion about the religion of Pharaoh.

"fabada bi'aweiatihim qabl wiea' 'akhih thumm astakhrajaha min wiea' 'akhih kadhlik kidna liusuf ma kan liakhudh 'akhah fi din almalik 'iila 'an yasha' allah narfae darajat man nasha' w fawq kull dhi eilm ealimun" (yusuf/76) "Din al-Mulk" in this verse is the religion of the Egyptians during the ministry of Prophet Yusuf (AS) "lakum dinukum w li dini" (kaferun/6).

This verse, as it is considered, the religion of the polytheists of Hejaz is also called "religion".

Attention in these Qur'anic examples makes it clear that religion is both right and wrong, and in order to manifest the religion of truth, all other religions and schools must be dismantled, which requires a great cultural jihad led by the Prophet and the followers of the Prophet. Throughout history; But if cultural jihad alone was not enough and did not bring any benefit, we should turn to military struggle and destroy sedition, as God Almighty has commanded: "qatilwhum htty latakwn fitnah w yakwn aldyn kullh lillh " (anfal/39) He has promised to fulfill this "liyuzhirah ealay aldyn kulluh" As the Messenger of God, may God bless him and grant him peace, said:

"alaslama yaelu w layuelu ealayh " (abin biabwayh, 1413q: 4/334).

This point is carefully obtained in the following verse:

"fala tutie alkafiryin w jahidhum bih jihadaan kabyraan"(frqan/ 52).

Examination of the commentators' opinions shows that the pronoun in "to" refers to the Qur'an (Sheikh Tusi, vol. 7, p. 498; / Tabarsi, 1412 AH: 3/143, Fakhr Razi, 1420 AH: 24/474) Therefore, it is so important to pay attention to cultural jihad. The term jihad has been used extensively for it. Fakhr Razi believes that the meaning of jihad in this verse can not be fighting because this surah is Makki and the command to fight was revealed after the migration of the Prophet with a time interval, so the title of great jihad in the holy verse to fight with The Quran is back. A struggle that can include challenging the Qur'an, protesting against the Qur'an, teaching and learning, and removing the darkness of ignorance and spreading the light of knowledge and faith through the Qur'an, training and cultivating the soul, removing the darkness of carnal airs and spreading the light of righteous deeds by The Holy Qur'an requires scientific and practical austerity, and the Great Jihad is the most beautiful title that has been proposed for this important cause, and the Messenger of God, peace and blessings of God be upon him, constantly transforms the Islamic Ummah and every human being on earth into this jihad. He calls on the great and great God, and now he continues with the miracle of his Shari'a, the book that is important, this great evangelism and jihad. As Allameh Tabatabai says:

"falmurad talawatuh ealayhim w byan haqayqih w aitmam hujatih ealayhim . . . mthl alshshams fiy alddlalal ely alzzll almamdud" (tabatabai, 1374,15,228)

3-3- The Combination of the Word "Ezhar" with "Etfaa" and "Etman"

Other words that coexist with the word "ezhar" in the verses of the Qur'an are "etfaa" and "etman", which means "shutting down" and "finishing". Verses from the Holy Quran put the above words together.

"yuridun 'an yutfiwua nur allah bi'afwahihim w yabaa allah 'iila 'an yutimm nurah w law karih alkafirun (32) hu alladhi 'arsal rasulah bialhuda w din alhaqq liuzhirah ealaa alddin kullih w law karih almushrikun" (33) sureh tobe "yuridun liutfiwua nur allah bi'afwahihim w allah mutimm nurih w law karih alkafirun (8) hu alladhi 'arsal rasulah bialhuda w din alhaqq liuzhirah ealaa alddin kullih w law karih al mushrikun"(9) soreh saf.

That others can certainly not turn off the light of God, and that God will finish his light step by step and show his light to the whole world, is understood from the phrase "Yabi Allah illa an yatam noor" means "Denial of cancellation" and "Possibility of completion". Of course, these two meanings are common in both verses, and the introduction of the manifestation of the religion of truth is included, but the present tense of the sentence "and Yabi Allah illa an yatam noorah" is opposite to the nominality of the sentence "wala Allah yatim noorah" as well as the entry of "an" on the verb instead of "Lam" shows that in Surah At-Tawbah, the disbelievers directly ask for intercession, unlike in Surah Saf, who intend to provide the preconditions and means for intercession. (Javadi Amoli, 2008: 33/334 - 542).

Following the desire and will of the infidels to intercede, the Almighty God raises all his light and provides the ground for the manifestation of the true religion throughout the world. In fact, all light is the realization of truth and falsehood in the outside world, as we see in the following verse: "The right is the truth and the falsehood is false, and the criminals are the culprits" Anfal / 8. This meaning is the same promise that God Almighty has given to all mankind in "liuzhirah ealaa alddin kullih".

4- The Semantic Components of "Ezhar" on the Axis of Substitutes

4-1- Relationship between Ezhar and Ezfar

One of the words that has been used in the substitution level of the word "dhikr" in the Holy Quran is the word "dhfar".

"w hu alladhi kaff 'aydiahum eankum w 'aydiakum eanhum bibatn makkat min baed 'an 'azfarakum ealayhim w kan allah bima taemalun basiraan" fath/24.

He is the doer of ezfar and azhar of God Almighty, he is the one who made Muslims victorious just as he is the one who overcomes the religion of truth over other religions; However, this victory and that overcoming is done by the Muslims and through them. The root of the word !Zafar is "Al-Zafar", which means achieving the desired and defeating the enemy (Al-Farahidi, 8/158; Askari, 1400 AH: 205). Its idiomatic meaning is also close to the literal meaning of this word, if "men baede a'n a'zfarakom a'laeyhem" has a semantic synonym with "azharakom a'la'yhem" (Qomi Mashhadi, 1989: 12/290) and includes the meaning of the victory of the truth (Alusi, 1415 AH: 13/264).

But the point that justifies the substitution of manifestation and mourning is that the holy verse indicates a victory that has been achieved without conflict (Tabatabai, 1402 AH: 18/288; Qurashi Banai,

1412 AH: 10/248) as the manifestation of the religion of truth and Its victory over other religions is first and foremost achieved through scientific persuasion, not armed jihad.

4-2- Relationship between Ezhar and Aolove

The word "aolove" and its roots have been used 68 times in the Holy Quran, but only one of its uses has replaced the semantic word "ezahar":

"iila tansuruh faqad nasarah allah 'iidh 'akhrajah alladhin kafaruu thani athnayn 'iidh huma fi alghar 'iidh yaqul lisahibih la tazhan 'inn allah ma'ana fa'anzal allah sakinatah ealayh w 'ayadah bijunud lam tarawha w jaeal kalimat alladhin kafaruu alssufla w kalimat allah hi aleulya w allah eaziz hakim" (tobe/40)

Al-Aliya" in the verse means "Al-Murtafa ', Al-Mansoura" (Tusi, Bit: 5/222) Al-Murtafa'ah begha'yre jaa'la' jaeal" (Tabarsi, 1372: 5/49) means high rank and position without anyone has brought him to this position.

Ibn Abbas has considered the meaning of "kalemet allah" which is used in front of "ka'lema't al_ia'zina' ka'fa'roo" as "ka'leme al_tohid" (Alusi, 1415 AH: 5/290) in other words "La ilaha illa Allah" (Ibn Kathir (Ibn Abi Hatim) (1419 AH: 4/136). Some also consider the meaning of the word of God as "the call of Islam" which is the same as monotheism (Beizawi, 1418 AH: 1/416, Eshkevari, 1373 AH: 2/268).

The religion of God and the dignity of His Messenger are in themselves exalted and exalted. It will be constant and lasting. (Ibn Ashour, 1420 AH: 10/100, Fakhr Razi, 1420 AH: 16/55, Beizawi, 1418 AH: 3/82).

4-3- Relationship between Ezhar and Ghalabeh

The word "ghalabeh" and its roots have been used 31 times in the Holy Quran. But only three of its uses can be the semantic substitute for the word ezahar in the Qur'an:

"katab allah la'aghlibann 'ana w rusuli 'inn allah qawi eazizun"(mojadele/21)

Overcoming and overcoming is for God and His Messenger (Tabari, Jame 'al-Bayan, vol. 28, p. 18), although apparently and in a limited time, the front of disbelief may prevail, but it is unstable. This victory includes overcoming by means of argument and overcoming by war and jihad (Zamakhshari, 1407 AH: 4/496) as ezhar in the statement in "Lizahreh Ali al-Din Kaleh" which deals with both scientific and practical Jihad. It must be done, although cultural jihad, that is, overcoming with argument and reason, takes precedence. Some commentators consider the purpose of overcoming in this verse to be limited to victory by argument (Beizavi, 1418 AH: 5/196, Qomi Mashhadi, 1989: 13/148) but it can be said that the victory of the right front against the wrong is included. In three areas of argument, unseen confirmation, the nature of faith (Tabatabai, 1995: 19/195) and regarding the victory on the battlefield and the emergence of divine authority in the world, it must be said that the definitive realization of that time is the emergence of God's argument. If the manifestation of the true religion is completely the time of revelation.

"... w allah ghalib eala 'amrih w lkinn 'akthar alnnas la yaelmwn" (usof/21).

"w man yatawall allah w rasulah w alladhin amanuu fa'inn hizb allah hum alghalibuna" (maede/56).

The dominance of the Almighty is an accurate interpretation that describes the monotheistic system of the universe. Allameh says in this regard: hu taealaa ghalib eala hdhah alalbab alfaealat

b'idhnih yahmil ealayha ma yuriduh falays laha 'iilaa alsame w alttaeat w lkna 'akthar alnaas la yaelamun lihusbanihim 'ana al'asbab alzzahirat mustaqilat fi tathiruha faealah bir'usuha " (tbatbayy, 1374sh: 11/112).

That is, God Almighty is in control of these causes, with His permission, He gives them what He wants, and they just obey, but most people do not know because they think that the apparent causes are independent in influencing and they act themselves.

The dominance and power of God and His prophets, the domination and victory of His command and party over other matters, is the point that God Almighty has promised in three positions of the Holy Qur'an under the title of "Lizahreh Ali al-Din Kaleh".

4-4- Relationship between Ezhar and Heimeneh

Mahiman is mentioned in two places in the Holy Qur'an that show both the position, dominance and hegemony of truth and truth.

Al-Mahiman is the honorable name of God mentioned in verse 23 of the hashr.

"hu allah alladhi la 'iilh 'iila hu almalik alquddus alssalam almumin almuhaymin aleaziz aljabbar almutakabbir subhan allah eamma yushrikuna" (hashr/23).

Another verse in which the word Mahiman is used is verse 48 of Surah Ma'idah:

"w 'anzalna 'iilayk alkitab bialhaqq musaddiqaan lima bayn yadayh min alkitab w muhayminaan ealayh fahkum baynahum bima 'anzl allah ... 48"(The word "Mahiman" means superior and dominant over a person or something. (Tabatabai, 1374: 19/382) Of course, being careful, protective and witness has also been used for the meaning of Mahiman (Zamakhshari, 1407 AH: 4/509, Alusi , 1415 AH: 14/256, Bahrani, 1416 AH: 5/347 Feyz Kashani, 1415 AH: 5/160, Eshkevari, 1373: 4/444, Mughniyeh, 1424 AH: 7/295, Amin, Bitā: 13/244) and May It can be said that the most comprehensive definition in Allameh's words is that the hegemony of something over something means its domination over another by preservation and care and types of possession (Tabatabai, 1374: 5/348).

Therefore, the Qur'an, which is "Mohaymene a'layhe", is the guardian over all the heavenly books and protects them from change, testifies to their correctness, and His ruling is dominant and firm over all of them (Amin, Bi Ta: 4/321, Tabarsi, 1412 AH; Zamakhshari, 1407 AH: 1/640)

it was observed that the religion of the divine right, whose victory and exaltation and its dominance over other religions is realized by the Qur'an, which is important, but it is the responsibility of Muslims to show this kingdom and hegemony. It is true that the full realization of this matter will be at the time of the advent of Hazrat Mahdi (AS), but the ground for it will be provided by the waiting believers, and if waiting for the ejaculation is considered the highest deeds in the sight of God Almighty (Ibn Babavieh, 2016 AH: 2/644), The condition is a scientific and practical struggle to lay the groundwork for emergence.

This point is raised in Surah Al-Saf, which is the central element of jihad in the way of God. Ayatollah Javadi Amoli believe that an important part of this jihad is cultural and intellectual jihad; In Surah Saf, verses 8 and 9, God Almighty has introduced the purpose of the mission of the prophets:

"yuridun liutfiwua nur allah bi'afwahihim w allah mutimm nurih w law karih alkafirun" 8 "hu alladhi 'arsal rasulah bialhuda w din alhaqq liuzhirah ealaa alddin kullih w law karih almushrikuna" 9.

Studies show that the purpose of the mission of the prophets according to these verses and verse 33 of Sura Tawbah and 28 Fath, which is the same phras "liuzhirah ealaa alddin kullih" There are two things, one is to complete the light of God, the other is to triumph this light over all schools and religions. The manifestation and exaltation of this light on all religions is the responsibility of the Prophet (peace and blessings of Allaah be upon him) and the time of the Imams (peace and blessings of Allaah be upon him) and then the responsibility of the scholars. God Almighty sent the Qur'an for these two purposes.

The Qur'an is evangelist (line 6) and the Messenger of God, peace and blessings of God be upon him, is also evangelist (Isra / 105 and Ahzab / 45, Furqan / 56, Fath / 6) and the good news is used in cases where a new word and There is something new. On the other hand, the good news of the Qur'an is to those who are people of thought and research, as it says
"walladhin ajtanabuu altaghut 'an yaebuduha wa'anabuu 'iilaa allah lahum albushraa fabashshir eibad * alladhin yastamieun alqawl fayattabieun 'ahsanah 'uwaylayik alladhin hadahum allah wa'uwaylayik hum 'uwlu al'albabi" (zamr/17wa18).

The best schools are also introduced by the Qur'an itself where it says: "mn 'ahsan qawlana miman daea 'iilay mn 'ahsan qawlana miman daea 'iilay allah w eamil salihana w qal 'iinanay min almuslimayna>> (fsilt/33) daeawt min almuslimayna" (fsilt/33) Invitation to God and righteous deeds are the characteristics of the best schools, which are explained in another verse: Invitation to God: "qul hadhih sabili 'adeu 'iilaa allah ealaa basirat 'ana waman attabaeani wasubhan allah wama 'ana min almushrikin" (usof/108) Therefore, this invitation must be accompanied by insight, awareness and research. Therefore, it is not possible to invite the right without research based on the right orbit.

According to the above preliminaries, the two definite promises of God, which are expressed in verses 8 and 9 of Surah Al-Saf, are better explained; Two things on which the divine will is assigned to the realization: 1- The completion of the light of God 2- The universalization of the light of God (the religion of truth).

The first promise was gradually fulfilled over 23 years and was fulfilled during Ghadir:

"

alyawm 'akmalt lakum dinakum wa'atmamt ealaykum niemati waradit lakum al'iislam dinana"(mma'idah/3).

But the second promise needs to be prepared, which must be answered by experts in Islamic sciences, which requires both scientific austerity and practical (propaganda) austerity so that they can show the strength and solidity of the Qur'an to the people.

Conclusion

Semantic studies show that "ezhar" is repeated three times in the Qur'an in the phrase "lizahreh ali al_din kaleh" The same is true and obvious. Noon versus ventricle means emergence versus ventricle; And the manifestation that is the emergence of emergence is a branch of domination, of course, is not limited to coercive domination, but this inevitable promise means that the hegemonic manifestation of the religion of truth over all religions must be done by cultural jihad, not fighting; Rather, fighting is the consequence of the ineffectiveness of the work of Muslims in scientific and cultural jihad. The words "appearance" and "appearance" are also rooted in appearance, the highest level of which is the appearance of the existence of God Almighty. The same thing that has been ordered to be clarified and clarified for everyone by the cultural context. The expression of the religion of God Almighty is possible only with the leadership of a perfect man and the religion of truth must be universal and eternal, so the word "messenger" and "religion" accompany this word. Placed. "Al-Din" is the companion of the word "Izhar",

the phrase "the manifestation of Ali al-Din Kaleh", which is mentioned three times in the Holy Quran. This shows that the ultimate goal of Islam is the victory of a religion that is universal, universal and permanent over all other religions and schools. The Qur'an calls this victory and triumph, which is the completion of divine light, the realization of truth and falsehood in the outside world, "Great Jihad" because it has victory over other miracles of the prophets. The substitution of dhikr with dhfar is mentioned in verse 24 of Surah Fatah and it indicates a victory that has been achieved without conflict, just as the declaration of the true religion and its victory over other religions is done first and foremost by scientific persuasion and not by armed jihad. Of course, if scientific persuasion is not effective, there will be a need for armed jihad. The victory of God and His prophets is also mentioned in the Holy Qur'an for the dear and wise God, which, as stated, includes victory by argument and victory by war and jihad. Therefore, a semantic study of the word "manifestation" in the Qur'an, in addition to the realization of the system of universal rights; It clarifies the necessity of Muslims' determination for cultural jihad and invitation along with insight, awareness and research for this jihad.

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