The Relational Analysis of the Term "Ḥaqq" in the Holy Quran

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Abstract

The relational analysis is one of the well-known types of constructivist semantics, which considers the Sense explanation of vocabulary based on the inter-relations of linguistic units. The word Ḥaqq is one of the fundamental key concepts in the Qur'anic worldview, whose semantic domain discovery is very important in the Quran semantic network. Because by discovering the Sense relations of Ḥaqq, its synonym, hyponym and antonym field of vocabulary is drawn, and the position of this concept is determined in the Qur'anic worldview. This research, using descriptive-analytic method, based on the achievements of constructivist semantics, and with the help of semantic components of Ḥaqq, has explained its Sense relations and concluded that Ḥaqq in the holy Qur'an has a hyponym relation with some words such as the Prophet, the Book, and the promise and it has a synonym relation with some words like just and honesty; and it has a polysemy relation with some words like interest and benefit, *wājib[1]* and *tawḥīd[2]*. Void, false and obscene are in complementary opposition with Ḥaqq and suspicion, rebellion and oppression are in connotational opposition with the word Ḥaqq.

Keywords: Ḥaqq; Hyponymy; Synonymy; Relational Analysis; Constructivist School

Introduction

The Qur'an, the heavenly book and the eternal miracle of the holy Prophet, has always been considered by Muslims, who used many ways to understand it. The semantics of the Qur'anic *Mufradat[3]* plays an important role in understanding the concept of Quran. Semantics is a part of grammar that describes the meaning of words and sentences (Lyons, 1357AH, p. 23). Semantics is also very important in discovering the relationship between the vocabularies. Each of the different schools of semantics have

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[1] A religious duty commanded by Allah
[2] Monotheism
[3] A dictionary of Qur'anic terms

introduced different methods for discovering the meaning. In the meantime, some schools, like the constructivist school, have identified Sense relations as one of the ways to discover the meaning.

The constructivist school is one of the semantic schools that has been used in the last century in linguistic semantics to examine the inner-lingual part of the vocabulary's meaning. In this school, it is merely concerned with the issue of the inner-lingual implication, and it does not consider the referral implication, the distinction between the language and the encyclopedia meaning and its credit level. That is, it seeks for the relationship between a word and another word, not between a word and the outside world (Lyons, 1391H.S, p. 150).

In constructivist semantics, three main methods or approaches have been introduced for lexical semantics: (a) the theorem of lexical domain, (b) component analysis, and (d) relational semantic (Geeraerts, 1395H.S, p. 131). Lyons, in one of his works, uses the term "axioms of meaning" instead of "relational semantics" (Lyons, 1391H.S, p. 152). The third approach, namely the relational semantics or the relational analysis, is the pivot of the present research.

Lyons has been known as the theoretician of this theory. He is the introducer of a particular approach that has theoretically a direct link to the constructivist model. He describes the meaning of words in a new way; so that the meaning of each word can be described in terms of the set of its meaning relation with the meaning of other words. Instead of using synonym and antonym, he spoke of the synonymy relation and semantic opposition, and established meaning relations between words (Geeraerts, 1395H.S, p. 184-185). In this way, the relational semantic theory or relational analysis was organized. It is to be noted that this theory is also known as Sense relations. Sense relations can be plotted at different levels of morpheme, word, group, and sentence; this research is word-based and explores the Sense relations of the word Ḥaqq.

This research seeks to answer the following questions:

1. Which words have a Sense relations with Ḥaqq in the holy Qur'an?
2. Which Sense relations are true about Ḥaqq?
3. What was the impact of these relations on the semantic field of Ḥaqq?

Background

Semantics of the word, in its new way, is an issue that has been considered by Qur'anic scholars in contemporary times and several words have been explained and analyzed by this method such as intellect, heart, guidance and Ḥaqq , but there are less studies on the semantics of words with the attitude of relational analysis. Meanwhile, no independent research was found on the subject of the Sense relations analysis.

1. Basic Meaning of ḤAQQ

Ḥaqq is one of the key words that has a wide range of meanings and has been mentioned with different meanings in the Holy Quran. In the Qur'an, (h q q[4]) has been quoted 287 times, in 14 different forms of noun and verb (Va'ez Zadeh Khorasani, 1388H.S, v.13, p. 9). Ḥaqq (i.e. right) is one of the names or attributes of God and the Qur'an, and it is against the void (Firooz Abadi, 1415 AH, v. 3, p.

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[4] (ح ق ق)

299), and its plural form is rights (Ibn Manzur, 1414, v. 10, p. 49). In fact, it refers to the verdicts and solidity of the object and its validity (Ibn Fares, 1404 AH, v. 2, p. 15). Askari says: The principle of Ḥaqq is derived from stability (Askari, 1428, p. 185). While Ragheb considers the principle of Ḥaqq as consistency, harmony and accuracy, such as the match of the door base, while it turns firmly and accurately on its heels (Ragheb, 1412, p. 246). The verb of Ḥaqq indicates the necessity and fixity (Farahidi, 1409, vol. 3, p. 6; Azhari, 1421 AH, vol. 3, p. 241; Zamakhshari, 1979, p. 135; Ibn Athir, 1367, vol. 1, p. 413; Fiyoomi, 1414 AH, Vol. 1, p. 143). In general, the root of Ḥaqq has two basic meanings: one is conformity, agreement and coordination (Ragheb, 1412 AH, p. 246; Zobeydi Morteza, 1414 AH, v. 13, p. 79); another is firmness, stability and solidity. As the "researcher's thawb[5]" means a cloth or dress with a sturdy texture, and the attachment point of two bones is called Ḥaqq. Because, in addition to making a harmony in motion, it also makes it solid and stable (Ibn Fares, 1404, v. 2, p. 18). Considering both meanings, the fundamental meaning of Ḥaqq can be established as fixity in accordance with the truth. In addition, this meaning is taken into account in all cases of its use. As a result, the semantic components of Ḥaqq are: stability, solidity, and integrity, and correspond to reality.

Ashkari has mentioned ten meanings for Ḥaqq (Askari, 1428, p. 185) and Damghani and Teflisi have mentioned twelve meanings for Ḥaqq in the Holy Qur'an (Damghani, 1416, v. 1, p. 284; Teflisi, 1371, p. 77). It is clear that the difference in meaning is determined according to the style and context of the sentence, that is, its meaning is determined depending on the companion words of Ḥaqq.

2. Sense Relations and Its Types

Louis Hjelmslev calls any formal structure of language as a chain, namely a word, a group, a sentence or series of sentences and then detects some relations in analyzing each chain of language among the constructive elements (Meshkatodini, 1388, p. 102).

On this basis, vocabulary are not isolated in the text, apart from each other and scattered, but they have a Sense relations with each other, and together they form a coherent system and structure. Hence, the words cannot be independently introduced, and we cannot ignore their relations with other words, but they are semantically linked with each other and they limit the concept of each other. The lexical construction of a language, semantically, can be considered as a network of Sense relations. Like a context in which every single warp or weft creates a Sense relation and there is a word on each knot (Lyons, 1391, p. 151-152).

Relational semantics is an attitude that determines the method of explaining the structural relations among words associated with each other and it is limited to the theoretical vocabulary which are involved in this explanation (Geeraerts, 1395, p. 132). From the perspective of Lyons, one can discover the concept of the word through its Sense relations. He used the term Sense Relations to differentiate between the specific interpretation of meaning relation and what was more broadly mentioned about this term in the writings of other semantics (Trier and Weisgerber) (Geeraerts, 1395, p. 185). These relations are referred to as (Sense) because they are examined within the scope of Sense implications, i.e., the relation of concepts to each other in the language system (Safavi, 1379, p. 131).

In the semantic system of language, there are kinds of Sense relations between concepts, which may be independent of each other at first glance, but there is a close relationship between them, which sometimes cannot be easily recognized (Safavi, 1379, p. 99).

Sense relations are very influential in drawing the semantic field of vocabulary. Sense relations are shaped or illuminated in a variety of ways. One of these ways is component analysis. The component

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[5] ثــوب

analysis is the analysis of the concept of a word in terms of its constituent parts. (Lyons, 1391, p. 159) The semantic component or semantic primates play an effective role in determining the Sense relations between linguistic units. For example, the semantic components (stability) and (correspondence to reality) are a great help in discovering the hyponymy relation between the word (Ḥaqq) and the hyponym and synonym vocabulary between (Ḥaqq) and the synonym meanings and the antonym of these components. In general, Sense relations are two types; a group of them is subordinate to (Paradigmatic) and a group is subordinate to (Syntagmatic). The Paradigmatic relation is mentioned between relations such as hyponymy, synonymy, and opposition, which is introduced with regard to its entailment and its contradiction. (Refer to: Lyons, 1391, p. 186 and 187). A polysemy relation is obtained based on the the companionship of words together.

The main Sense relations are: hyponymy, meronymy, synonymy, polysemy, homophony-homography, semantic opposition.

2. 1 Hyponymy

The hyponymy is mentioned between two words when the meaning of one of those two words is so extensive that includes the meaning of another term. For example, the concept of the word "Flower" includes the concept of the words "Rose", "Tuberose" and "Tulip", and so on. So it can be said that the word "Flower" has more hyponymy than its three related terms. In this regard, the more general word (i.e. flower), is "superordinate", and each of the units covered by this term, is called the "hyponym". In this way, hyponymy can be considered as a Sense relation between the superordinate word and the hyponym word or words. When a few words are included in the hyponymy of a superordinate word, the hyponym words are co-hyponyms toward each other. The words "Rose", "Tuberose" and "Tulip" are "hyponyms" of "Flower", and they are "co-hyponyms" toward each other. The homonymous and non-homonymous hyponymy are two types of this relation (Refer to: Safavi, 1379, p. 100 and 101). The hyponymy relation can be explained by the logical relation of entailment.

The entailment is a relation between predicates. Simply, a word or a group, or even a sentence, entails the occurrence of another word, group or sentence (Lyons, 1391, p. 188). For example, the term (a) is hyponym of (b) if and only if (a) entails the occurrence of (b). In this example, (b) has the capability of substituting (a).

This means:

a $\Longrightarrow$ b

In this way, the correctness of a sentence with the hyponym word, entails the correctness of the same sentence with the superordinate word, and not vice versa. For example, the correctness of a sentence like (this is a tulip) entails the correctness of the sentence (this is a flower), but the contrary is not true, because when you say (I bought a flower) it does not entail that I bought a tulip (Refer to: 1379, p. 102). Thus, the entailment relation is a one-way relation in hyponymy.

According to what was said, the hyponymy relation can be assumed between an object and its examples. Ḥaqq is one of the concepts that finding its hyponyms needs consideration and it is not as easy as above mentioned examples, because it is not a concrete noun, and it is clear that the hyponyms of a semantic name is more difficult and even problematic. By contemplating in the verses of Ḥaqq, one can find that some words such as: Allah, the Prophet, religion, the Book, the promise, Quran and verses, have an entailment relation with Ḥaqq.

The first and most important hyponym of Ḥaqq is Allah. God knows Himself Ḥaqq (Surah Luqmān: verse 30; surah Al-Hajj: verse 62): "This is due to the fact that God is the Ḥaqq (i.e. true)."

This verse indicates that: Allah, the Almighty, is the exemplar of Ḥaqq. And there is a hyponymy relation between these two words. Also, the correctness of the sentence (He is God) will entail the correctness of the sentence (God is Ḥaqq), but the contrary is not true. That is, when it is said, (The Ḥaqq was revealed) does not entail that God has manifested Himself.

Another example is the correctness of the sentence (this is a prophet), which entails the correctness of the sentence (this Prophet is Ḥaqq), but the contrary is not true, that is, when it is said, (the Ḥaqq has come) does not entail the Prophet has come. As the Shia and Sunni Commentators, regarding the verse 86 of surah Āl ʿImrān: "And they testified to the Ḥaqq of the messenger", for various reasons, they have proved the Prophet is Ḥaqq and they say that Prophet is an example of Ḥaqq. The Prophet is Ḥaqq namely there are evidences and miracles (Zamakhsharī, 1407, v. 1, p. 381), or the proof and the reason for considering him as Ḥaqq (Ibn Ashur, 1420, v. 3, p. 148) or the honesty of his prophecy, and there is no obstacle to refuse his prophecy. (Fazlollah, 1419, v. 6, p. 142 / Reza, 1414, v. 3, p. 363) or that the verses of the prophecy in the Torah and the Gospel are in accordance with the Prophet (Tabatabai, 1390, v. 3, p. 340). In any case, the Prophet is an exemplary of Ḥaqq, and any reason given to prove his truth just says he is Ḥaqq and there is no dispute in the claim itself.

According to the verse 29 of surah At-Tawbah (and they do not accept Ḥaqq (i.e. the true religion)), it is a religion which is attributed to the Ḥaqq. That is, the religion that requires the truth. It is desirable for man to take that religion and obey it. Of course, religion leads man to Ḥaqq and truth. That is, its ultimate goal is Ḥaqq (Tabatabai, 1390, v. 9, p. 241).

With this explanation, the correctness of the sentence (this is a religion) will entail the correctness of the sentence (this religion is Ḥaqq), but the contrary is not true. This method is also confirmed in other cases. So it is possible to know the above mentioned cases as the hyponym of Ḥaqq.

2. 2 Meronymy

Meronymy is another Sense relation between the vocabularies, which shows the whole to the component relation between the two concepts. This relation, like hyponymy, is a kind of hierarchical relation shaped between the whole and its components. As,
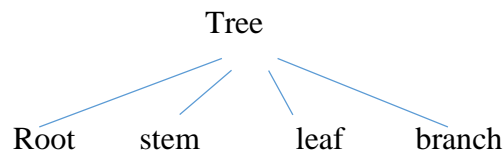
The difference between meronymy and hyponymy is that in meronymy, in contrast to hyponymy, a term called a component is a part of the whole term. For example, "leaf" is a part of the "tree", while in hyponymy, "rose" is a kind of "flower".

Here, as well as hyponymy, it is not easy to find a meronymy relation between Ḥaqq and other vocabularies. Because Ḥaqq is a credit affair and it is not a concrete noun and we cannot determine components for it easily. But God, the Almighty, surely, is a mere Ḥaqq. (Surely Allah is the absolute

true) (Al-Hajj: 62; Luqman: 30). Therefore, His words and acts are Ḥaqq and in accordance with truth. As stated about the word of God: (His word is Ḥaqq and true) (Al-Anʿām:73) Therefore, it may be possible, with some degree of tolerance, to regard the promise of God as a meronymy. Therefore, between the Ḥaqq (God) and His promise, the relation of complete to component is established and the promise is a part of God. Of course, the component does not mean its true meaning because it is in conflict with God's divine abstract nature.

2. 3 Synonymy

Synonymy is one of the most well-known Sense relations. "Synonymy", in the term, means "sameness of meaning" (Palmer, 1381, p. 105). This relation has always been the methodology of lexicographers to explain the vocabularies. They typically try to cite other words that are similar to word they want to explain. For example, "Universe/World" and "Young/Youth" are of this type.

In the definition of synonymy, it has been mentioned that, if two related words are used interchangeably, the meaning of the speech is not changed. Therefore, it is possible to consider a sort of Paradigmatic relationship between two synonym words. As Lyons considers the introduction of descriptive synonymy based on the two-way hyponymy.

The term "hyponymy" is considered to be a kind of one-way entailment relation. That is, the entailment of (flower ⬅ tulip) is true, but the entailment of (tulip ⬅ flower) is not true. While the two-way entailment is true for a synonymy relation. As,

a   ⟺   b

World   ⟺   Universe
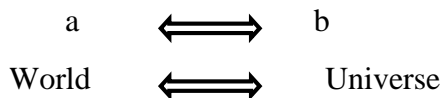
Accordingly, two terms are descriptive synonym, if both entail each other (Lyons, 1391, p. 190-191). It is worth noting that there is no absolute synonym in any language. Namely, no two terms can be found that can be replaced each other in all sentences of the language and do not change the meaning of the chain. For example, "Car" and "machine" do not replace each other in all sentences because of hyponymy. Like, I parked my car on the street. The two words (car and machine) replace each other in this sentence. But in the sentence; I put clothes in the machine to wash. Replacing the car for a machine will damage the meaning of the sentence and it is not correct. Like all other Sense relations, synonymy has various types, such as Context-Dependent Synonymy, Analytic Synonymy, and Implied Synonymy (Refer to: Safavi, 1379, p. 106-110).

A synonymy relation is considered between Ḥaqq and its substitute vocabularies. Concepts such as (قسط: /qest/ i.e. justice) (Yūnus: 47 and 54), (حق: /haqq/ i.e. truth) (Al-Aḥqāf: 16; Al-Imran: 95), (صراط مستقیم: /serat mostaqim/ i.e. direct path) (az-Zukhruf: 43; Yā Sīn: 3 and 4) (وقع: /waqa/ i.e. occur) (An-Naml: 82 and 85) have synonymy relation with Ḥaqq. These concepts are the substitutes of Ḥaqq.

Literally, qist[6] has two contradictory meanings, of course, with one construction (Ibn Fares, 1404, v. 5, p. 85). The term (qest) means (justice) and alongside this meaning, the words (portion, gain and interest) have been also mentioned in the lexical books (ibn Fares, 1404, v. 5, p. 86) / Ibn Sīdah, 1421, v. 6, p. 221). Ragheb considers (qest) in the form of compilation and meaning (fair interest) (Ragheb, 1420,

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[6] قِسط

p. 670). But (qast[7]) means (cruelty) and (qosut[8]) means (deviation from the Ḥaqq) (Farahidi, 1409, v. 5, p. 71). The verb and the derivatives of this material when applying the meaning (justice), come with morphology weight (aqsot, yaqsot[9]).

Such as "Surely God loves the just" while its use, in the sense of (cruelty and unjust), is used in the form of (qist, yaqsot, qista, al-qist[10]).

The (قِسط: /qist/ i.e. the equity) is one of the most important substitutes for Ḥaqq. The just is its synonym, which has a close meaning relation with Ḥaqq. This word has been used in various verses of the Qur'an. In these verses, Allah has recommended the establishment of justice in different fields to human society. One of those arenas is the domain of adjudication and judgment. In many verses, Allah has ordered to judge based on Ḥaqq, justice, and equity. Also, He considers His judgment at the Resurrection Day on the basis of Ḥaqq, just and equity, so that no one will be oppressed. For example, God says: "And they will be judged with justice" (Az-Zumar: 69, 75), or in other verses, He introduces His judgment based on Ḥaqq and truth (Az-Zumar: 75; Ghāfir: 78 and 20). While in the same way, in another surah, He describes His judgment in a different way and uses the term (justice, equity and fairness) instead of (Ḥaqq). (Yūnus: 47 and 54): "they will be judged in all fairness and they will not be oppressed." By this explanation, in terms of semantic science, the justice can be substituted for the Ḥaqq because there is a two-way entailment between Ḥaqq and the equity and it can be shaped like this:

The equity   ⟺   the Ḥaqq

Sidq[11] (i.e. the honesty) in the word means solidity in the object, whether spoken or non-spoken. Therefore, the Sidq in itself is strong and firm, contrary to the falsehood which is not strong and it is void (Ibn fares, 1404, v. 3, p. 339), and its opposite is falsehood (Farahidi, 1409, v. 5, p. 56) / Ibn Duraid, 1988, v. 2, p. 656 / Ibn Sīdah, 1421, v. 6, p. 189). The principle of honesty is in promise and word: whether the promise is true or not (Ragheb 1412, p. 478). Although it has been used in action and practice (Al-Isrā': 80). Therefore, honesty, like Ḥaqq, has a vast territory and includes various aspects of speech and deed. The convergence of meaning between Ḥaqq and honesty and examples of substituting the honesty for Ḥaqq (Al-Aḥqāf: 16 and Ibrāhīm: 22; also, Al-An'ām: 73 and Al-Imrān: 95) signify the synonymy between the two words. Its shape is as follows:

The honesty   ⟺   the Ḥaqq

The other synonym of Ḥaqq is straight path. A straight path is a path that is on a smooth and stable line, and the necessity to be in that way is endurance (Ragheb Isfahani, 1412, p. 692). The straight path is the path of Ḥaqq (Fakhr, 1420, v. 14, p. 186; *Bayḍāwī*, 1418, v. 2, p. 189; Sadiqi, 1406, v. 10, p. 337). Allah, in two verses, says that the Prophet is on a straight path; (Zukhruf: 43); (Yā Sīn: 3 and 4); while in another verse, He invites His Prophet to trust in God and considers him to be Ḥaqq (An-Naml: 79).

Given the unity of the verses style mentioned above and the harmony of the companions of Ḥaqq with the companions of straight path, and the companionship of both together (Al-Aḥqāf: 30), one can

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[7] قِسط
[8] قُسُوط
[9] أَقْسَطَ يُقْسِط
[10] قَسَطَ يَقْسِطُ قَسْطا و القِسْط
[11] صدق

understand the meaning relation between Ḥaqq and the straight path, and establish a two-sided entailment and a synonymy relation between them.

The straight path ⟺ the Ḥaqq

2. 4 Polysemy

In the language, some words have several meanings in themselves. This is called "Polysemy", and such words are called "polysemic" (Palmer, 1381, p. 115). Polysemy, is one of the most used Sense relations. In this type of relation, a linguistic unit has several meanings and can be plotted at different levels of morpheme, word, group and sentence. Here is a polysemy explanation at the word level. Polysemy, at the word level, is examined regarding two points, i.e. Synchrony and diachrony polysemy. In other words, a linguistic form can have several meanings at a given time, or has different meanings over time. A term like "light" in the examples below is an example of Synchrony polysemy.

He lit the light.

The air was light.

He has worn a light blue dress.

The subject came to light.

Also, a term like "expensive" [heavy, costly] can be used for a diachrony polysemy. Regardless of the time division, the present paper examines the concept of Ḥaqq and discovers its polysemy relation in the Holy Qur'an. In general, one can say that words are affected by the concept of each other due to the companionship together, and their meaning is changed. Like the various concepts of "falling" in the following examples that are considered with respect to their companions.

Ali fell from the ladder.

I fell in with Ali.

I fell into fear.

I fell to study.

And...

In the above examples, discovering the meaning of "fall" is dependent on linguistic context and those units that have been aligned on the syntagmatic axis. Therefore, the polysemy Sense relation is not a characteristic of some words, but is a condition that, in terms of selection and composition, includes all the units of the lexical set of language. The occurrence of this Sense relation is related to the increase or decrease of meaning (Safavi, 1379, p. 111-117).

Although polysemy sometimes creates ambiguity and disrupts the linguistic communication, but it plays a very important role in language efficiency. With the explanation that, if polysemy was not possible in the language, the burden of memory would be very heavy because inevitably, for every understandable subject, a separate word had to be entered in the lexical set. Hence, the polysemy phenomenon plays a valuable role in the language economy (Bateni, 1363, p. 203).

There is also a polysemy in the concept of Ḥaqq. The concept of Ḥaqq varies in different verses, with differences in their companions. The books of Aspects and Homologues have expressed twelve meaning aspects for Ḥaqq. It is worth mentioning that in the Islamic literature, below the Aspects and Homologues, some concepts are mentioned that are the synonyms of Ḥaqq in the Qur'an, and that based on semantics, the meaning aspect is having a hyponymy, synonymy or polysemy relation. We put aside the meaning aspects that have a hyponymy and synonymy relation with Ḥaqq, and we examine the aspects that have a polysemy relation with Ḥaqq.

1- *Tawḥīd*: means monotheism (Aṣ-Ṣāffāt: 39): "This is not true; He has brought the truth and has confirmed the previous messengers!"
   (Al-Mu'minūn:70): "Or they say that he is crazy?! He has brought them the truth, but most of them are averse to it."

2- Wojoub: means obligation (Al-Aḥqāf: 18) "They are those who are condemned to punishment". There are many examples of this meaning.

3. Truth, the Ḥaqq against Batil (i.e. the falsehood): (Yunus: 30): "And they are returned to Allah, who is their true master."

4. Property and religion: (Baqara: 282): "And whoever is right, he must reveal it."

5- Deserved: (Baqara: 24): "How shall he rule over us, while we deserve more to be king."

6. Interest and share: (al-Maʿārij: 24 and 25) "And those who have appointed share in their wealth for the needy and deprived."

7. Requirement and need: (Hūd: 79):" They said: "You know that we do not want your daughters" (Refer to: Askari, 1428, pp. 185 - 188 / Damghani, 1416, v. 1, p. 284-288; Teflisi, 1371, p. 77-80).

One of the applications of Ḥaqq in the Holy Qur'an is the right creation of the heavens and the earth, which means (right against the wrong). In my opinion, this is the re-reading of the meaning of Ḥaqq and it does not determine its meaning. According to the phrase ("the heavens and the earth are established truly "), Ḥaqq can be considered as justice, which has a synonymy relation with Ḥaqq or we can consider it as purposeful with respect to its syntagmatic words and interpretations.

8. Purposeful: (Al-Hijr: 85): "We did not create the heavens, and the earth, and all that exist between them, except with divine purposes."

Accordingly, there is a polysemy relation between Ḥaqq and the concepts; monotheism, necessity, possession, need, deserved, wise and purposeful, which is achieved with respect to its Syntagmatic words.

2. 5 Homonymy-Homography

Homonymy-Homography or similarity is devoted to the relation between similar words, and there is no Sense relation between the terms. In literary studies, this relationship is referred to as absolute pun, which is a mixture of homography and homonymy. Homography is a condition in which two or more words, in spite of different pronunciation, are written in the same way. Like, (كِرم: /kerm/: worm), (كِرم: /kerem/: cold cream), (كِرم: /kerem/: cream), and (كَرَم: /karam/: generosity). Homophony, in contrary to

homography, is a condition of several different words, which, despite being the same in pronunciation, are different in written form. Like, (خوار: /khar/: abused) and (خار: /khar/: Thorn), (قضا: /ghaza/: Predestination) and (غذا: / ghaza /: food).

Homography is derived from the writing system and homophony is derived from phonological transformation.

Homonymy-Homography or absolute pun is a condition in which several different words, without any meaning relation, are written in the same way, as if a word has several completely different meanings. The word "شانه: /shaneh/" with different meanings (a haircut, a scapula, and a place for eggs) and "شیر: /shir/" with various meanings (lion, milk, tap) are some examples. These vocabulary have no meaning relation, and in the dictionaries they come under different entries to express their meaning difference (Safavi, 1379, p. 110-111).

The other name of this relation is verbal sharing. A common term is a term that has multiple meanings and is independently developed for each one. Without the point that developing some of those meanings may exceed some others. Like, "عین: /Ain/" which has been developed for different meanings (eyesight, the spring of water and gold and...) (Mozaffar, 1413, p. 41).

The words of right and wrong in the Holy Quran have a polysemy relation with different vocabularies, which were mentioned previously. But they do not have a Homonymy-Homography relation with any word. That is, the right and the wrong are not prescribed for several meanings, although they may be affected by their affiliates and make various meanings in different linguistic contexts (Polysemy).

It is worth mentioning that Sense relations are not limited to the mentioned cases, and include other types such as member-collection and portion-mass, but because of the absence of some examples for Ḥaqq in these relations, we don't mention them.

2. 6 Semantic Opposition

Constructivists have emphasized the importance of Paradigmatic oppositions (Chandler, 1387, p. 157). In terms of Lyons, binary oppositions are one of the most important principles governing the language (Lyons, john, Semantics, p. 21). Semantic opposition is one of the Sense relations in linguistic semantics. The term semantic opposition is used when discussing the opposite concepts or in the traditional Sense, the opposite meaning of the words. In semantics, the term opposition is used instead of antonym, since the antonym is merely a form of opposition (Safavi, 1379, p. 117). Because the antonymy occurs between the two existential things that there is an extreme dimension between them. (Hilli, 1371, p. 32). In other words, they do not have anything in common. Consequently, the antonymy is a form of opposition and is not equal to it.

According to Izutsu, the semantic domain occurs when two key concepts are completely opposite to one another. Knowing the opposite of each word is effective in clarifying its meaning, since opposite concepts are synonym to other words and make a lexical system (Isuzu, 1380, p. 298).

Semantics agree on six types of semantic opposition in vocabulary. Types of opposition are; gradable opposition, complementary opposition, symmetrical opposition, directional opposition, lexical opposition, connotational opposition, and semantic contrast.

Of these six types, Ḥaqq has an opposition word in the complementary, lexical, and connotational forms. In complementary opposition, the negation of one of two opposite words is the proof of another term. In this kind of opposition, logically, only the possibility of realizing one of the opposite words is confirmed. Like (male/ female), which does not have an average mode (Safavi, 1369, p. 4), with contemplation on the verses, untruth, void, and vain are in a complementary opposition with Ḥaqq. "Say the truth came and vanished the untruth" (Al-Isrāʾ: 81) one thing cannot be intellectually both truth and untruth, also it cannot be neither truth nor untruth. Therefore, the relationship between truth and untruth is a complementary opposition. The dishonesty in (Al-ʿAnkabūt: 68) is an opposition of honesty (Farahidi, 1409, v. 5, p. 56). Honesty in the word means a solidity in the object, whether spoken or non-spoken. Therefore, the honesty, in itself, is firm and strong, contrary to the dishonesty which is not strong and is void (Ibn al-Fares, 1404, v. 3, p. 339). According to the lexical meaning of dishonesty, the two words "truth and untruth" have been opposed to each other by the semantic component of Itqan and Ihkam[12]. "And we created the heaven and the earth and all things among them purposeful" (Al-Anbiyāʾ: 16). The term "Lāʿeb" (i.e. vain) is replaced for falsehood and in the stability component, it is in the complementary opposition with Ḥaqq.
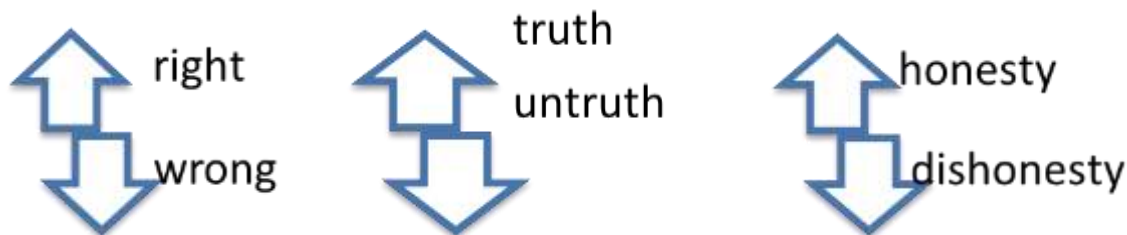
In lexical opposition, the vocabularies are opposed to each other with the use of negative-making morphemes. For example, the opposite couples of "aware/unaware" have a lexical opposition with each other. Such an opposition is mentioned as "contradiction" in the logic. In contradiction, gathering and raising the two contradict sides at the same time is impossible. It is worth mentioning; one form is the complementary opposition. Another form of contrast is contradiction opposition of the type of denial and necessity. Like, "a man" and "not a man". That is, it is not possible that someone is man and at the same time he is not a man, it is also impossible that the thing is neither human nor non-human. (Yazdi, 1405, p. 70 and 71 / Mozaffar, 1413, p. 48) There is a lexical opposition between (right and wrong). Murdering the prophets, oppression, arrogance and unjustness, and joy and obedience to the unjust, are all in opposition to the Ḥaqq field.

In connotational opposition, the two words are not opposed with each other, either directly or with the help of the negating morphology. But we consider a special attribute for each word, which cannot be considered as a necessary and enough condition for the concept of that word.

This attribute is in opposition to the specification that has been intended for the second term. Examples such as "Way/Well" (Safavi, 1379, p. 120) are the same. In this way, the two words in their connotational meaning, not necessarily in their original meaning and semantic components, are in opposition to each other.

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[12] مؤلفه معنایی اتقان و إحکام

Concepts such as suspicion, doubt, oppression, and false gods are in connotational opposition to Ḥaqq, which implies that words should not be enclosed in their original meanings, but they may have another meaning in a semantic system. Suspicion and rebellion are usually in opposition to knowledge, but in some verses they are in opposition to Ḥaqq. It seems that the lack of conformity of the suspicion with the reality and subsequent demise and its temporality, has put the word in the void row and in opposition to Ḥaqq. Destruction and instability are the common elements that have entered the oppression and false goddesses in a void semantic field. Because oppression is not lasting, and the end is nothing but destruction. By this statement, oppression is in the void semantic circle. Thus, the above mentioned concepts are in the realm of meaning opposite to Ḥaqq.

Conclusion

Based on what mentioned in this research, the results of the research can be summarized as follows:

1. Ḥaqq in its basic meaning consists of several important components that are considered in all its applications. Stability and correspondence to the reality are the most important components. Hence, the semantic domain of Ḥaqq is plotted on the basis of these components.

2. Sense relations are hyponymy, meronymy, synonymy, polysemy, and the opposition between the Ḥaqq and the concepts associated with it. Ḥaqq has a hyponymy relation with the words "the Prophet" and "the book"; it has a synonymy relation with "honesty" and "justice"; and "false", "vain", and "inaccuracy" are in complementarity opposition with the Ḥaqq.

3. Ḥaqq, in addition to its lexical meaning in the Qur'an, has been given other meanings such as deserved, share and interest.

4. Based on the research, the concept of Ḥaqq in the Qur'ān's semantic network has been expanded and several meanings have been its hyponymy and synonymy. Hence, this term has an expanded meaning in the Quran and it has a semantic and existential application beyond its lexical meaning.

5. Ḥaqq, in terms of semantics, has a definite semantic definition and scope and follows certain principles. Hence, each group and individual cannot claim the legitimacy of their religion and belief and vitiated the beliefs of the opposite individuals and parties.

Postscript

1 and 2- Saussure divided the basic principles determining the inner construction of the language into two main categories, which are as the state of tradition in the linguistics: Syntagmatic and Paradigmatic relations. Syntagmatic relations justify the linkage of elements in chains and sentences, and describes the Paradigmatic relations of the elements relations with their alternatives (Bierwisch, 1370, p. 31).

3. Diachrony Linguistics studies the language in the course of time, and Synchrony linguistics examines language at a particular time point (Palmer, 1381, p. 34).

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