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Semantic Analysis of the Word "Sawwal" in the Qur'an with Emphasis on the Semantic Fields of Companionship and Succession

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Abstract

Examining the meaning of the words in the Qur'an plays a significant and special role in understanding the purpose of God and the precise application of divine commands. Semantics of the Qur'an is a methodical interpretation of the subject that, if based on the principles of the Qur'an, is able to present the meaning of words to mankind in the form of a divine worldview and explain it. Also the theory of semantic domain is very helpful in studying the semantic structure of words of any language and explaining the semantic limits of its lexical elements, because every word adopts a part of its meaning from other words of the same domain. The word "Sawwal" is one of the words that are used 4 times in the Quran. Examining words that have a low frequency in Quranic use will be able to be accurately understood only

through semantic methods. One of these methods is constructive semantics, which will help to solve the problem of semantic analysis through the examination of lexical co-occurrence and substitution. Study the verses through constructivist semantics has made a great contribution to understand the divine meaning and purpose of the use of words, and it has been considered as an effective method in religious research. Examining the companionship and succession of the intended words in the Qur'an reveals the semantic areas related to the words and specifies the way of communication with each of the areas.

The current research has discussed and investigated the word "Sawwal" with the aim of semantics in the semantic fields on the axes of companionship and succession. Semantic fields mean a set of words that have common semantic components. Therefore, in order to distinguish this type of words (having common semantic components) have been used the axes of companionship - verbal chain that are placed together - and succession - the connection of linguistic elements in the verbal chain with non-existent elements in that chain that can be placed Instead of any of the existing elements.

Using the method of description and analysis, the present research has analyzed the word "Sawwal" in the Qur'an. The word "Sawwal" which in the dictionary analysis means seducing and adorning, has commonalities with many semantic fields. This word is used in the Qur'an to warn the audience and warns the believers about the possibility of falling into the trap of adorning. This word has been used in four verses, from "Tafʿīl" pattern which emphasizes plurality and gradualness, and it is in conjunction with the words "al-Shayṭān" and "Nafs". Therefore, in order to analyze the semantic fields involved with the word "Sawwal", investigated its substitutes, which include the words "Zayyin", "Iḍlāl", "Ighwā", "Nazgh" and "Vasvasah", and at the end, as result It was found that function of "al-Shayṭān" for "Taswīl" is to make religious affairs seem unimportant, which makes people dare to commit sins and ugly deeds. But "Nafs" is tool of "al-Shayṭān" for "Taswīl". The word "Zayyin" with the highest frequency

in the relationship of succession with "Sawwal" emphasizes this fact that Satan adorns sin in the eyes of human. The word "Iḍlāl", like the word "Taswīl", uses the existential container of "Nafs" in the direction of deviating from guidance. "Nazgh" is the reason for strengthening the motivation of man to commit evil deeds, and "Waswasah" is the reason for his internal boiling in the process of "Taswīl". "Ighwāʾ" also, in the role of succession, intensifies the adorning which causes believable move toward sins. Therefore, the meaning that can be inferred from the interpretations and lexicographers of the word "S W L" is found in concepts such as "Adorning" and "Decorating", "Facilitating" and "Making easy", "Pretending" and "Making good".

In Qur'anic research with the constructivist style, after examining the vocabulary and understanding the relationship between them and considering the lexical context, the overall structure and relationship between the words can be obtained. In the end, this method has been implemented in the figure (1) and has shown the way of semantic communication.

The use of meaning in the recognition of words such as "Sawwal" can be effective in his attitude and lifestyle. For example, the role of the "Devil" and the "Nafs" in man's interpretation can be effective on self-control and change in his behavior. This is despite the fact that the understanding of this intellectual system could not be fully realized without a semantic view.

Keywords: "Sawwal", "al-Shayṭān", "Nafs", Companionship, Succession, Semantic fields.

Introduction

The semantics of the Holy Qur'an's words and reaching the exact position of the meaning of each word, in addition to the lexicology and the detailed survey of the lexical implication of the words need to study the semantic system governing the Qur'an, the position of each word in the whole semantic system, and the relationship of each word to other related words in the text of the Qur'an; so words alone cannot convey all the ideas and meanings inside. (Saeedi Roshan, 1383: 237). Study the verses through constructivist semantics has made a great contribution to understand the divine meaning and purpose of the use of words, and it has been considered as an effective method in religious research. Examining the companionship and succession of the intended words in the Qur'an reveals the semantic areas related to the words and specifies the way of communication with each of the areas.

The intended word of the current research is the semantic analysis of the word "Sawwal". Derivatives of the root "S W L" are used in four verses in the Holy Qur'an. Three verses of these verses have a meaningful relationship with the word "Nafs" and in one verse, it is associated with "al-Shayṭān" and a pronoun whose reference is human. The lexicographers have considered "Taswīl" (from the root "S W L"), of "Tafʾāl" pattern, to mean "Adorn" and "Decorate", and some have listed it in the sense of facilitating and easy (Farāhīdī, 1409 AH : 7 /298; Ibn Fāris, 1404 AH :3 / 118; Ṭurayḥī, 1375: 5 / 399; Ibn Manẓūr, 1414 AH: 11 / 350; Rāghib Iṣfahānī, 1412 AH : 437) also "Taswīl" means "Putting something outside of Its right and position and placing it as a loose thing along with decoration, pretense and making it look good" as well as "Making it look good and decorating it and making it pleasant for man" to do it or say it, so in "Taswīl", "Inverting something against what it is and making it look beautiful with deception and neglect."(Muṣṭafawī, 1368: 7 / 274) Some believe that "Taswīl" or "Scenery" is the same as "decorating ugly needs to make them pleasant by "Nafs". (Najjarzadegan, 1385: 65) another meaning of "Sawwal" is to be asking for something that is used in

buying and selling, and means making a contract. (Ibn Fāris, 1404 AH , 3 / 118)

This word is in four verses: "Muhammad/25; Yūsuf / 18, 83 and Ṭāhā / 96", and commentators below of these verses have often emphasized the meaning of "decoration". Balkhi, 1423: 4 / 49; Tabari, 1412, 16 /226 /37; Ibn Katheer 1419: 7 / 296; Qortubi, 1364:16 /249; Tabarsi, 1372: 9 /158; Ibn Jawzī, 1422: 4/121; Zabīdī, 1414: 14/365), but some have also preferred the meaning of "Facilitation (tasheel)". (Zamakhsharī, 1407 AH: 4/326; Fayḍ Kāshānī, 1415: 5/28; Bayḍāwī, 1418 AH: 5/126; Fakhr Rāzī, 1420 AH: 28/56; Qumī, 1368: 12 / 242); Sometimes they have adopted both meanings. (Ālūsī, 1415 AH: 13/299)

Therefore, the meaning that can be inferred from the interpretations and lexicographers of the word "S W L" is found in concepts such as "Adorning" and "Decorating", "Facilitating" and "Making easy", "Pretending" and "Making good". In the following, this article aims to present the meaning of the word "Sawwal" in the Holy Qur'an, relying on the relationships of companionship and succession, in order to determine what relationship this word has with other words in the context and internal structure of the Qur'an what fields of meaning it forms.

Research Question(s)
1. What are the semantic fields related to the word "Sawwal"?
2. What are the accompanying and substitute words for this word?

1. Literature Review
The following articles have been studied with an emphasis on companionship and lexical succession and examining semantic fields through succession:
    - The article "Semantic analysis of "Qarīb" in the Qur'an with the approach of the succession of divine attributes" by "Fateme Qorbani Laktarashani and Zeinab sadat Hosseini" (2020);
    - The article "Semantics of the Soul in the Holy Qur'an, with emphasis on substitution relevance and Companionship relevance" by

"Atefeh Zarsazan"(2019);

- The article "The Semantics of "Nafs" in the Holy Qur'an with Emphasis on Relations of Companionship and succession by Atefeh Zarsazan (2017);

- The article "Researching the semantics of the word humiliation in Nahj al-Balaghah with the approach of companionship and succession together, by Nasser Qarakhani (2017);

- The article "The semantics of "Kalame" (word) in the Holy Qur'an with an emphasis on the relationships of companionship and succession", by Marzieh Shafizadeh; Parvin Baharzadeh and et. al (2016);

- Thesis "Semantic areas of fear in the Holy Qur'an" by Maryam Nouri (2016); - The article "Rereading the concept of usury in the Qur'an based on the constructivist method", by Mohammad Hossein and Mohammad Hassan Shirzad (2014);

These researches emphasize that the results of this method, in addition to dictionary meaning, can have effective results on understanding the meaning of words of Qur'an. Therefore, taking into account that the study and analysis of the word "Sawwal" has not been carried out in most of the independent researches, and it was not considered as the problem of any researches about constructivist relationships and the investigation of their semantic field, it is necessary to examine it using the lexical constructivist method.

2. Methodology

In this research, we investigate the semantic fields of the word "Sawwal" using the constructivist method and by determining the companions and substitutes of this word.

2.1. Companionship and Succession: companionship expresses the relationship of words that are placed next to each other in a verbal chain. (Kermani, 1384: 70) If we look at the relationship of the words in one or more verses in the horizontal axis, the meaning obtained from the word have been achieved through textual description or companionship. But if the ratio of vocabulary is followed in the vertical axis, another meaning(s) for the word is obtained through

succession. For example, if the word A replaces a word in the same and similar context, this succession has an important position in terms of semantics; because it plays an essential role in discovering the meaning and purpose, and in many cases it can be effective in terms of semantics. (Sharifi, 2014: 199)

2.2. Semantic domains: words whose meanings have a common aspect(s) belong to one domain. (Safawi, 1384: 51) units of the same field are a collection of words that have common semantic components. (Safawi, 1379: 190; Mukhtar, 2016: 73)

The semantic field is an analytical study about the key words "Language" in order to finally know the worldview of the Qur'an about the vocabulary of a language. (Izutsu, 1384: 45-46) Considering the common semantic core of words and the use of the language is the way to reach the semantic domain and describe and analyze the concepts. For example, linguists have used the two words heart and intellect in Arabic as synonyms of each other, and on this basis, these two words are related to each other in the Qur'an. Placing these two words in the same domain is based on the usage that the native speakers of a same language had in one period, which can be used in the study of the same period. After identifying the members of a semantic domain, all these members form a semantic system, which are considered co-domain due to their common meaning or application. (Lotfi, 2015: 119-139)

Table 1: Verses containing the word "Sawwal" and accompanying words

Chapter/Verse	Verse Text	Word	Constructive Relationship Type
Muhammad/ 25	إِنَّ الَّذِينَ ارْتَدُّوا عَلَى أَدْبارِهِمْ مِنْ بَعْدِ ما تَبَيَّنَ لَهُمُ الْهُدَى الشَّيْطانُ سَوَّلَ لَهُمْ وَ أَمْلى لَهُمْ	الشَّيْطانُ	Complementary relationship (verb and subject)
Yūsuf/ 18	وَ جاؤُ عَلى قَمِيصِهِ بِدَمٍ كَذِبٍ قالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْراً فَصَبْرٌ جَمِيلٌ وَ اللَّهُ الْمُسْتَعانُ عَلى ما تَصِفُونَ	أَنْفُسُكُمْ	Complementary relationship (verb and subject)
Yūsuf/ 83	قالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْراً فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَني	أَنْفُسُكُمْ	Complementary relationship (verb and

Chapter/Verse	Verse Text	Word	Constructive Relationship Type
	بِهِمْ جَمِيعاً إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ		subject)
Ṭāhā/ 96	قَالَ بَصُرْتُ بِما لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُها وَ كَذلِكَ سَوَّلَتْ لِي نَفْسِي	نَفْسِي	Complementary relationship (verb and subject)

Figure 1: An overview of the semantic domains of the word "Sawwal" based on companionship and succession.
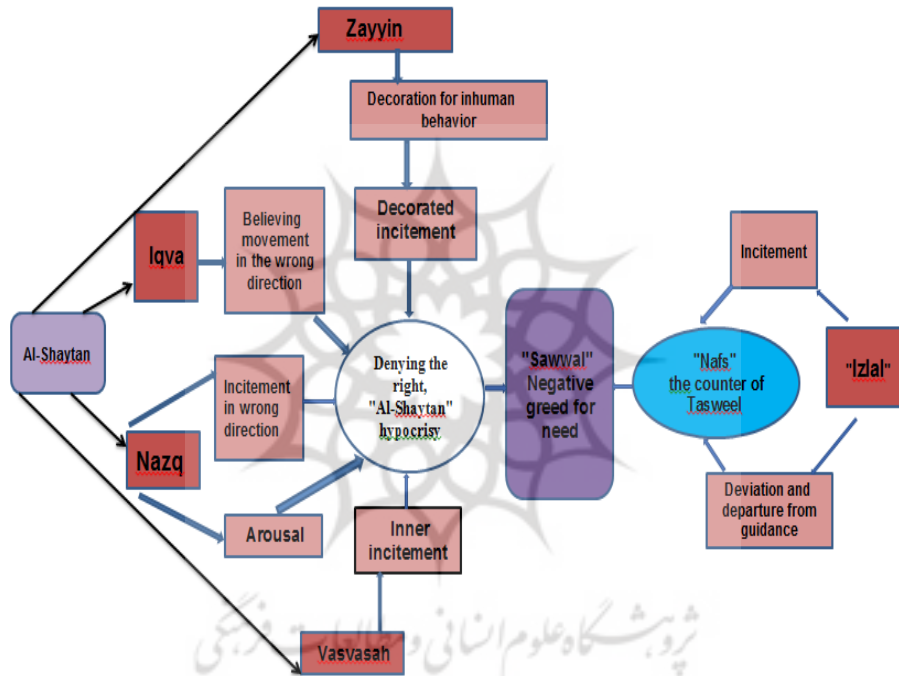
3. The semantic field of "Sawwal" in the Qur'an

Due to the limitation of the use of "Sawwal" in the Qur'an, it was very useful to examine the semantic fields of this word through the relations of companionship and succession:

3.1. The semantic field of "Sawwal" based on companionship

According to table number 1, three verses of four verses containing the word "Sawwal" in the Qur'an, there is a meaningful association between this word and "Nafs". Also, in one verse, this word was

accompanied by the word "al-Shayṭān".

The two words "الشَّيْطان" and "Nafs" have a syntactic relationship (verb and subject) with the word "Sawwal" and this word has appeared in the current form in the above verses.

- The word "Sawwal" is used in all the Qur'anic usages, in "Tafʿīl" pattern; One of the characteristics of this pattern, is to make transitive, it means verb, the subject, and object in three forms (Human, "Nafs"/"al-Shayṭān", "Sawwal") have a syntactic and semantic relationship in the sentence.

- This pattern implies plurality, which means that "Nafs" or "Al-Shayṭān", "Japery" and "pretend beautiful" evil deeds many times. Also, this pattern in all the uses of "Sawwal" implies gradual meaning. This meaning is completely relevant in the method of "Nafs" and "al-Shayṭān" in "Taswīl" and "Waswasah", because "al-Shayṭān" and the "Nafs" make a person go astray gradually and step by step.

3.1.1. Analysis of the relationship between "Sawwal" and "al-Shayṭān"

In verse 25 of chapter Muhammed (PBUH)[1]states that people After the light of guidance was revealed, people turned back from it, and on this path, the Satan also embellished it for them and deceived them. The word "Sawwal" has appeared in its current verb and has been accompanied by the phrase "أَمْلى لَهُم".

The word "al-Shayṭān" means rebellion, going away and defiance, and it is used in the Qur'an 70 times in the singular form and 18 times in the plural form. (Qarashī, 1371: 4/32; Muṣṭafawī, 1368: 6/60) This word is derived from "Shin Ta Nun" in the meaning of a long rope with which buckets of water are pull out from deep wells, and it also refers to a rebellious horse (Rāghib Iṣfahānī, 1412: 454; Farāhīdī, 1409, 6/236; Ibn Manẓūr, 1404 AH:13/273). "al-Shayṭān" is an evil creature from the Jinns; therefore, a person who does evil is called an "al-Shayṭān"; because useful evil is the word of "al-Shayṭān". (Askari, 1400 AH: 271)

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١ «إِنَّ الَّذينَ ارْتَدُّوا عَلى أَدْبارِهِمْ مِنْ بَعْدِ ما تَبَيَّنَ لَهُمُ الْهُدَى الشَّيْطانُ سَوَّلَ لَهُمْ وَ أَمْلى لَهُمْ».

Considering the previous verses, this verse is about the hypocrites who have clearly seen and heard the proofs of the Prophet's (PBUH) reasons for righteousness, but turned their backs on it due to hypocrisy and "Taswīlāt al-Shayṭān ". The commentators have mentioned about this verse that "Taswīl" in this verse means to manifest something that "Nafs" of human is greedy for, so that it makes the ugliness appear beautiful in his eyes, and "Imlāʾ" means extending wish (Tabatabaei, 1417 AH: 18/241; Makarem Shirazi, 1374 AH: 21/473). Therefore, the word "al-Shayṭān" which appears in the role of seduction of man, strengthens the meaning of "al-Shayṭān" and causes "Imlāʾ" (extending wish). Therefore, in addition to the complementary syntactic role, "al-Shayṭān" also has an intensive role with the word "Sawwal" and the phrase "أَمْلى لَهُمْ ". By trivialize the importance of religion and its rulings, "al-Shayṭān" gives false hope to man and gives him the courage to commit sin (Qumī, 1368:12/243). Therefor hypocrisy and turning away from the right is one of the results of "Taswīl al-Shayṭān".

3.1.2. Analysis of the relationship between "Sawwal" and "Nafs"

Among the other words accompanying "Sawwal" with the frequency of repeating three times as "Nafs". "Nafs" with a frequency of 289 repetitions in the Qur'an (Abdul Baqi, 1364: 170) was accompanied by the word "Sawwal" three times. The word "Nafs" in the dictionary refers to the essence and truth of an object (Ibn Manẓūr, 1414 AH: 6/233) and "Nafs" is called "Nafs" (Farāhīdī, 1409 AH: 7/270; Rāghib Iṣfahānī, 1412 AH: 818).

The words "Nafs" and "al-Rūḥ" are used in the same way with emphasis on human nature. (Askari, 1400 AH: 96) Although the concept of "Nafs" is different from the concept of "al-Rūḥ", it is used in the sense of "al-Rūḥ" about humans. It means. Philosophers use the word "Nafs" and "al-Rūḥ" in two different meanings; When they talk about "Nafs", they pay more attention to the aspects of attachment of "al-Rūḥ" to the body, and use expressions such as

sensual, lustful, and physical affairs, and when they talk about "al-Rūḥ", They pay more attention to the human's needlessness of the body (Motahhari, 1389: 617). The various stages and states of "Nafs" are different scenes of the divine tests, that man goes through and reaches higher levels, and the verses that mentioned about the inner system of man, such as the "Nafs Mulhama", "Nafs Mas'ūlah", "Nafs Ammārah", "Nafs Lawwāmah, "Nafs Muṭma'inna" remind the various evolution of the divine test, and the importance of consideration to the levels of the exam. (Javadi Amoli, 1385: 95)

The phrase, "Taswīl Nafs" is from the verse 18 of chapter Yūsuf[1] refers to the story of the brothers of the Prophet Yūsuf (PBUH) that after they were infected with "Taswīl Nafs", they threw Yusuf into the well. According to the interpretations, "Taswīl" in this verse is used in the sense of tempting, making the matter appear ambiguous, and deceiving. (Tabatabaei, 1417 AH: 11/104) In this verse, "Nafs" made this trick easy in their eyes (Zamakhsharī, 1407 AH: 2/451) and embellished it in such a way that it is not possible to deny or recognize the truth. (Alūsī, 1415 AH: 6/393) If the thought and understanding of human is caught in trap of "Nafs", it becomes corrupted and loses the ability to distinguish between ugly and beautiful; Therefore, "Nafs" of human either shows the ugly as beautiful or presents only the beautiful dimension of a two-dimensional thing, like a delicate painting, which have one beautiful side and one ugly side, and because "Nafs" knows what he is interested, he makes the things he likes beautiful for him through falsehood and makes falsehood appear as truth. (Javadi Amoli, 1387: 135)

According to the above verse, "Nafs" can strengthen its meaning (greed for need) due to the fact that it is the background, place, and origin for "Taswīl", hence it also appears in intensify role. Therefore, "Nafs" is the container of "Taswīl", which is called "Nafs Musawwale".

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۱ .«وَ جاؤُوا عَلى قَمِيصِهِ بِدَمٍ كَذِبٍ »قالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْراً فَصَبْرٌ جَمِيلٌ وَ اللَّهُ الْمُسْتَعانُ عَلى ما تَصِفُون«.

Also, in verse 83 of Chapter Yusuf[1], the Prophet Yaʿqūb (AS) has considered the accusation of theft against Benyamin as explanation of the "Nafs" of brother. It is stated in the commentaries that "your "Nafs" for you, the trick that was played about my son" made beautiful, as it had done before with regard to Yusuf (AS). 1415 A.H.: 7/37). Although simply finding the king's cup about Benjamin does not indicate his theft and there is no strong evidence for this accusation. (Makarem Shirazi, 1374: 10: 52)

In this verse, while confirming and emphasizing on explanation of "Nafs" in the story of Prophet Yūsuf (AS) and Benyamin (AS), it states that "Nafs" became a container for adorning and showing off the wrong actions of man.

Also, Qur'an (Taha/96)[2] refers to the story of Sāmirī who states that how the "Nafs" has made "Taswīl" to misled the people. (Tabatabaei, 1417 AH: 14/94) How the "Nafs" made him greedy to do what he intended and made the ugly image of his act beautiful (Haqi Brosavi, n.d. 5/422). Therefore, three issues of "trick" and "trickery" of the brothers of the Prophet Yūsuf (PBUH) as well as "Accepting scandal to Benjamin" and "The Sāmirī story"-which each of them can be a wonderful event in its own way-with cunning and adorning "Nafs", can lead a person to astray. In other words, "Nafs" as an internal factor and "al-Shayṭān" as an external factor, have strengthening effect of the meaning of "Taswīl".

3.2. The semantic field of "Sawwal" on the basis of succession

Examining the succession relationship is determined by studying words that can be replaced with each other. It should be noted that those companion words in the complementary relation can be the discoverer of succession words that have a higher statistical frequency with the companion word.

- The companions of the words "Nafs" and "al-Shayṭān" in the

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١ .«قالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْراً فَصَبْرٌ جَميلٌ عَسَى اللَّهُ أَنْ يَأْتِيَني بِهِمْ جَميعاً إِنَّهُ هُوَ الْعَليمُ الْحَكيمُ».

٢:«قالَ بَصُرْتُ بِما لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُها وَ كَذلِكَ سَوَّلَتْ لي نَفْسي»

Qur'an, which have a meaningful relationship with the concept of "Sawwal" and have a higher frequency than other words, include ""Zayyin" ،"Iḍlāl" ،"Ighwāʾ", ،"Nazgh" and "Waswasah" that their semantic relationship with "Sawwal" is examined.

- The word "al-Shayṭān" is companied with the verb "Zayyin" in three verses. Also, this word has a meaningful companionship with "لأُغوِيَنَّهُم" in two verses. The word "al-Shayṭān" is associated with the word "Nazgh" in four verses and with "Waswasah" in three verses.

- The word "Nafs" in two verses has a significant connection with the word "Iḍlāl".

3.2.1. Analysis of the relationship between "Sawwal" and "Zayyin"

In three verses, the word "Zayyin" is associated with "al-Shayṭān" in the form of a verb. "Zayyin" originally means beauty and goodness. (Ibn Manẓūr, 1414 AH: 13/201) "Zīnat" is in sensual forms and external adornment such as wealth and position. In the verses of the Qur'an, the act of adornment was attributed to "al-Shayṭān": (al-Anʿām/43; al-Naḥl/63; Naml/24; ʿAnkabūt/38) These verses indicate that "al-Shayṭān" decorates bad deeds and sins as beautiful deeds; Therefore, the Holy Qur'an reminds us of the past nations when they opposed the Messengers, and God afflicted and punished them with suffering and discomfort so that they might be warned and submit to the truth. However, this was not the case with decoration of al-Shayṭān. According to the appearance and context of Qur'an (al-Anʿām/43)[1], the meaning of "ما كانُوا يَعْمَلُون" is ugly deeds and sins. (Tabarsi, 1372:8/88; Ḥaqqī Brūsawī, n.d.: 3/30; Ibn Kathīr, 1419 AH: 3/229; Ālūsī, 1415 AH: 4/143; Zuhaylī, 1418 AH: 7/200)

The Holy Qur'an, in the report of Hudhud in the presence of the Prophet Suleiman (PBUH), attributes the worship of the sun by the people of Saba to the decoration of "al-Shayṭān" (Naml/24)[2]. The

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١ «زَيَّنَ لَهُمُ الشَّيْطانُ ما كانُوا يَعْمَلُون».

٢ «زَيَّنَ لَهُمُ الشَّيْطانُ أَعْمالَهُم».

Qur'an about the people of ʿĀd and Thamūd (ʿAnkabĀt/24)[1] say the same phrase.

In fact, "al-Shayṭān" transforms human knowledge; because the correct and natural human understanding of sin is to consider it ugly; but "al-Shayṭān" decorates sin so that people see it as beautiful. Some commentators believe that there are two types of adornment: appropriate adornment, which causes a person to benefit from various worldly actions during his life, which are related to wealth, life, children, and body, on the way to attain the perfections of the hereafter; and the second inappropriate adornment, which the tools available to man are used in order to attract hearts and neglect the remembrance of God. Both types of decoration and all the works and movements of the world of creation are done with the permission and power of God, but since the second decoration is reprehensible, commentators have attributed it to "al-Shayṭān" and his followers. (Tabatabaei, 1417AH:16/126) The decoration of the first type is verse 7 of chapter "Ḥujurāt"[2]. Therefore, since the word "Sawwal" means greed for need, the word "Zayyin" adorns this greed and movement in the direction of need in a deceptive way, and as a result, it encourages people to do falsehood. So, the semantic help of the word "Zayyin" for "Sawwal" is the decoration in the direction of ungodly behavior. According to the Qur'an (Ṭāhā: 96)[3], "Sawwal" is a motivating trick that is used with the word "Zayyin" in the verse "زَيَّنَ لَهُمُ الشَّيْطانُ أَعْمالَهُم" (al-Naml/24) and " زُيِّنَ لِلنَّاس حُبُّ الشَّهَواتِ" (Āli ʿImrān: 14) "مِنَ النِّسَاء" This provocation is embellished. So here, "Zayyin" gives "Sawwal" an existence in the meaning of "decorated provocation".

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١ «زَيَّنَ لَهُمُ الشَّيْطانُ أَعْمالَهُم».

٢ «زُيِّنَ لِلنَّاس حُبِّ الشَّهَوات مِنَ النِّساءِ وَ..».

٣ «كَذلِكَ سَوَّلَتْ لِي نَفْسِي».

3.2.2. Analysis of the relationship between "Sawwal" and "Nazgh"

"Nazgh" is another succession word for "Sawwal". This word and its derivatives are used in four places in the Holy Qur'an that is used only for "al-Shayṭān". Rāghib considers "Nazgh" to be "entering and interfering in something to sabotage and corrupt". (Rāghib Iṣfahānī, 1412 AH: 789) Some have defined it as "corruption of some over others". (Farāhīdī,1409: 4/384) It was also said: "This word indicates corruption and chaos between two people, hatred between groups and corruption between them" (Ibn Fāris, 1404 AH: 5/416). "Nazgh" is like نخس, it means that "Al-Shayṭān" makes a person feel weakness, that is, he provokes and excites him to commit some sins. "Nazgh" is used only in evil affairs.

In the difference between "Vasvasah" and "Nazgh", it is stated that "Nazgh" is a type of seduction of "Al-Shayṭān" that usually occurs during anger and is caused by "Al-Shayṭān" to invites one to do evil. However, the principle of "Vasvasah" is a secret sound that occurs in the "Nafs". And "Al-Shayṭān" invites to evil through "Nafs". (Askari, 1400 AH:58)

Meanings of influence and interference, making corruption and distance between two or more people and provoking can be inferred from this word. In other words, it should be said that the meaning of "Nazgh Al-Shayṭān" is to make corruption and distance in the relationship between God and His servants by influencing them, and in this way, he uses methods such as decoration, "Taswil", intimidation, promising, etc.

Therefore, it can be said that the word "Nazgh" includes all the "various methods" of "Al-Shayṭān", which are mentioned in different verbs in the Qur'an, and is inclusive of all other words. In the Qur'an (A'raf/200)[1], "Nazgh" is used in the meaning of "Nazegh" which means the subject noun; i.e., it is as if "Al-Shayṭān", moves him and provoke him when he incites a person to

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١ «وَ إِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ».

commit sins. (Tabarsi, 1374: 2/438) Someone has said: "It means to shake, bring out, and force, and it is often used in state of anger." (Fakher Razi, 1420 A.H.: 15/436) Contacting ignorant people with a person and observing their ignorance is a kind of intervention from "Al-Shayṭān" to make him angry and set fire to his life; Therefore, it should be noted that a lot of communication with the ignorant leads a person to ignorance and becoming like him.

Other verses in the same sense is (Isra'/ 53)[1] and (Yusuf/10)[2] Considering that "Al-Shayṭān" was the companionship between "Sawwal" and "Nazgh", and due to the fact that "Nazgh" is the work of "Al-Shayṭān", therefore, with the role of succession, it helps in the meaning of "Sawwal" in such a way that when a person is tempted by sins, he is motivated and move to direction of sin. Therefore, according to the succession relationship, "Sawwal" is the work of "Al-Shayṭān": "الشَّيْطانُ سَوَّلَ لَهُمْ" (Muhammad/25) and on the other hand, "Nazgh" is the work of "Al-Shayṭān" too: "إِنَّ الشَّيْطانَ يَنْزَغُ بَيْنَهُمْ" (Isra'/53) Therefore, it can be said that being greedy towards unpleasant things it also brings provocation.

3.2.3. Analysis of the relationship between "Sawwal" and "Vasvasah"

"Vasvasah" is another succession word for "Sawwal" that appears together in three verses in the position of companionship. "Vasvasah" in the word is a secret word mixed with other sounds (Ibn Manzoor, 1414 AH: 6/255; Askari, 1400: 58), which is the usual way of "Al-Shayṭān" to mislead people. Also, it has come to mean the hadith of "Nafs" (talking with himself) and to call towards something with a low voice. (Qarashi, 1371"7/220) The Quran (A'raf: 20)[3] says about the temptation of Adam and Hawa "Al-Shayṭān" tried to tempt Adam and Hawa and to achieve this

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١ «وَ قُلْ لِعِبادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطانَ يَنْزَغُ بَيْنَهُمْ».

٢ «قَدْ جَعَلَها رَبِّي حَقًّا وَ قَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَ جاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطانُ بَيْنِي وَ بَيْنَ إِخْوَتِي».

٣ «فَوَسْوَسَ لَهُمَا الشَّيْطانُ لِيُبْدِيَ لَهُمَا ما وُورِيَ عَنْهُمَا مِن سَوْءَاتِهِمَا وَقَالَ ما نَهاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلاَّ أَن تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ».

goal, he spread all kinds of traps on their way.

First, he engaged in tempting them and used the love and innate interest of human beings for evolution and eternal life and made excuses for them to oppose God's order. Adam, who could not believe that someone would tell such a lie and lay such traps on his way, finally surrendered to the deception of "Al-Shayṭān". (Makarem Shirazi, 1374:6/116-117) Some commentators have quoted from the words of Immaculate Imams (a.s.) that اغوا takes place by relying on the innate weak point of a human being. (Qutb, 1425 AH:3/126) This is how "Al-Shayṭān" instills in the son of Adam to collect money and wealth for welfare and comfort, man also spends all his energy to collect wealth and worldly status. By the role of succession, "Vasvasah" also, starts from the same point on which human love and innate interest is based, as a result greedy incitement ("Taswil") boils from his inside. Therefore, since "Al-Shayṭān" plays a role in both "Vasvasah": "فَوَسْوَسَ لَهُمَا الشَّیْطَانُ" (A'raf/ 20) and in "Taswil": "الشَّیْطانُ سَوَّلَ لَهُمْ" (Muhammad/ 25), so "Taswil" begins with inner incitement ("Vasvasah"), and it has a primary role for it.

3.2.4. Analysis of the relationship between "Sawwal" and "Ighwa"

- The word "Al-Shayṭān" has a meaningful companionship with the verb "لَأُغوِیَنَّهُم" from "Ghawi" in two verses. "Ghay" and "Ghawaya" mean "to go on the path of destruction, corruption and evil" (Qarshi, 1371: 5/131; Mostafavi, 1368: 7/288) and also mean "to mislead something "al-Ghay" is ignorance that results from a corrupt belief, even if this ignorance is based on pure ignorance of good or bad, and secondly, it is formed as a result of a corrupt belief in a person, which defines the second definition as "Ghay". (Rāghib Iṣfahānī, 1412 AH:725) After the warning, "Al-Shayṭān" swore to the glory of God that he will seduce (make "Ighwa") all human beings except pure servants (Sad/ 82,83)[1]. In this verse, due

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١ «فَبِعِزَّتِکَ لَأُغوِیَنَّهُم أَجمَعِینَ إِلّا عِبادِکَ مِنهُمُ المُخلَصِینِ»

to the companionship of the words "Al-Shayṭān" and "Sawwal", since "Ighwa" also starts from the side of "Al-Shayṭān", "Ighwa" in the role of succession has intensified and strengthened it by "Taswil" until pass through false direction with confidence. Therefore, taking into account that "Taswil" is the work of the "Al-Shayṭān", and "Al-Shayṭān" is the companion of "Sawwal": " الشَّيْطانُ سَوَّلَ لَهُمْ" (Muhammad/25) and "Ighwa" is also the work of the "Al-Shayṭān": "فَبِعِزَّتِكَ لَأُغويَنَّهُم أَجمَعِينَ" (Sad/82) and a kind of ignorance and stupidity is believable, so the meaning of "Sawwal" in this connection will be "believing movement in wrong direction".

It is important to mention that the meaning of the words "Ghay" and "zalal" are the same, but sometimes they are opposed to each other: "مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى" (Najm/2) and some have mentioned the difference between two which misguidance is that a person never finds a way to his destination, but his guidance is that his path is not straight and without problems. The first one is like infidelity, and the second one is like debauchery and sin. (Makarem Shirazi,1374, 2/579) Another has said: "Misguidance means going astray, and "ghay" means going astray and going on the path of destruction; In other words, "zaal" may be aimless or on the way to destruction, but "ghawayat" is that he only is on the way to destruction." (Qarashi, 1371:5/131). So, if "ghay" is ignorance combined with corrupt belief, "zelalat" is the absolute meaning of ignorance. (Raghb Iṣfahānī, 1412 AH: 620) or in other words, "zalal" is departure and deviation from the straight path, and "ghay" means that a person falls into the opposite of reality. (Tabatabaei,1417 AH:19/27) Therefore, the relationship of "Sawwal" with "Izlal" is such that "Taswil" causes "Nafs" not to be on the straight path, but its relationship with "ghawayat" means a believing and ignorant movement towards deviation and misguidance.

3.2.5. Analyzing the relationship between "Sawwal" and "Izlal"

Among the other succession words for "Sawwal" is the word "Izlal" which is accompanied by "Nafs" in 2 verses. Some lexicographers

consider the word "Izlal" to mean anti-guidance (Ibn Manzoor, 1414 AH: 11/390; Johari, 1404 AH: 5/410; Firouzabadi, 1432 AH:1:1024; Mostafavi, 1368: 7/37; Zubaydi, 1414 AH:5/420; Tarihi, 1375:5/410) and some consider it to mean invalidity of action and loss (Ibn Fāris, 1404 AH: 3/356; Ibn Athīr, 1384 AH: 3/97) and in the term, any recantation and deviation from the direct path, whether it is intentional or accidental and little or much, is called "Izlal". (Rāghib Iṣfahānī, 1412:455; Qarashī, 1371: 4/192) For example, in verse 69 of Al-Imran[1], the word "Izlal" in combination with "Nafs" is considered to be a succession for the word "Sawwal" in a way, because both "Iḍlāl" and "Taswīl" take place in the container of "Nafs". The origin and container of "Taswil" and "Izlal", which one is provocation and the other is deviation and recantation from guidance, i.e. "Nafs"; So "Taswīl" by using "Iḍlāl" pulls "Nafs" in any direction it wants.

Conclusion

The words that were counted in the semantic field of "Sawwal" based on the axis of companionship are "al-Shayṭān" and "Nafs", which the function of "al-Shayṭān" for "Taswil" is to trivialize religious teachings and divine rulings; this makes human bold to commit sins and ugly behavior. But the context and position in which "al-Shayṭān" performs "Taswīl" is "Nafs"; Therefore, the "Nafs musawwalah" is the same container which "al-Shayṭān" creates greed for "Taswīl".

The words that have been counted in the field of the meaning of "Sawwal" based on the axis of succession are "Zayyin", "Iḍlāl", "Ighwāʾ", "Nazgh" and "Waswasah". "Zayyin" is the word that has the most similarity with the succession relationship with "Sawwal", which decorates the meaning of "greed for need" of the word "Sawwal" in a deceptive way. Therefore, the semantic efficiency of "Zayyin" for "Sawwal" is the decoration in the direction of ugly and sinful behavior. At the same time, the word "Iḍlāl", which is

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١ «وَ مَا يُضِلُّونَ إِلاَّ اَنفُسَهُم وَ مَا يَشعُرُونَ»(آل عمران/ ۶۹)

the companion of the word "Nafs" and the succession of the word "Sawwal", uses the container "Nafs", that is, "Nafs" is a container for "Izlal" for the "Taswīl" of man. But the function of the word "Ighwāʾ" in "Taswīl" - that "Ighwāʾ" is the result of the behavior of "al-Shayṭān" - is that it moves "Nafs" of the human in the wrong direction. But the function of the word "Nazgh" in the meaning of "Sawwal" is such that it increases the motivation of a person to do bad deeds. In the end, the word "Waswasah" with its role of succession moves the inner boiling of the human being in the process of "Taswīl" (greedy movement).

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