THE MEANING OF THE VERSES OF JIHAD COMMANDMENTS IN QS. AL-TAUBAH: JAKOBSON'S SEMIOTIC APPROACH TO STRENGTHENING RELIGIOUS MODERATION IN INDONESIA

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Abstract: This research focuses on the importance of understanding the context of jihad to prevent misunderstandings that can trigger conflict in a multicultural society like Indonesia. QS. Al-Taubah has special characteristics that are full of jihad commands in a particular context that require in-depth analysis. This research aims to explore the meaning of the jihad message in QS. Al-Taubah using Jakobson's semiotic approach, focusing on the communication context which includes sender, recipient, code, context, channel, and message. The research method used is a qualitative method with a library research approach. The data analysis technique utilizes Jakobson's code and message theory to describe the communication elements in jihad verses. The implications of this research emphasize that a correct understanding of jihad verses can strengthen the principles of religious moderation in Indonesia, such as commitment to agreements, ethics in fighting, and the importance of diplomacy and resolving conflicts fairly. The research results show that the verses commanding jihad in QS. Al-Taubah have two main messages. First, thalab or orders from Allah swt to Muslims to wage jihad with specific goals that are influenced by certain

contexts. Second, tahrikul himmah, namely motivation from Allah swt so that Muslims understand that the rewards in the afterlife are much better than worldly pleasures.

Keywords: Al-Taubah, Semiotics, Jakobson, Code & Message

Introduction

The verses of the command to jihad in the Qur'an contain an implicit message to all Muslims to fight for the religion of Allah swt. in a way that is by the principles of sharia. Jihad in Islam has broad dimensions, including jihad against lust, jihad with knowledge and da'wah, and jihad in the form of physical contact if conditions demand it. However, it is important to understand that each form of jihad has strict limitations and rules in Islam, with the aim that the practice of jihad does not exceed the limits and leads to unwarranted violence (Syamsuddin, 2021).

QS. Al-Taubah is one of the surahs in the Qur'an which explicitly contains verses about jihad. The absence of *basmalah* at the beginning of this surah shows the special characteristics of the message conveyed. Ibn Abbas once said: "I asked Ali, "Why wasn't *bismillahirrahmanirrahim* written at the beginning of Surah Bara'ah?", He answered, "Because *bismillahirrahmanirrahim* contains a sense of security, while Bara'ah explains about the sword (war) and breaking agreements, and in it there is no sense of security." (Wahbah, 2009). This assertion from Ibn Abbas shows that Surah Al-Taubah is full of jihad commands in a particular context that requires careful and comprehensive understanding.

In the context of multicultural and multireligious Indonesia, a correct understanding of the verses of jihad becomes very important. Misinterpretation of these verses has the potential to cause conflict and division in a pluralistic society. Therefore, a comprehensive analysis of the messages contained in the verses of jihad in Surah Al-Taubah is needed to formulate an

understanding that is in line with the principle of religious moderation that is echoed in Indonesia.

Roman Jakobson's code and message theory offers a framework that can be used to analyze communication in the text of the Qur'an, including the verses of jihad that are the focus of this study. Through this theory, elements of communication such as the sender of the message (Allah swt), the recipient of the message (humanity), the code (the language of the Qur'an), the channel (revelation), and the context can be identified more clearly. This approach is expected to be able to explore the deep meaning of the verses of jihad and find their relevance in building religious harmony and moderation in Indonesia (Berger, 2010) (Piliang, 2003).

The study of the verses of jihad with a perspective that focuses on religious moderation in Indonesia is expected to help straighten out various misunderstandings that may arise. This does not mean doubting the validity of the tafsir books of previous scholars, but rather complementing and strengthening them with modern linguistic and semiotic approaches (Hanafi, 2017).

This study aims to explore the meaning of the message of jihad in Surah Al-Taubah using Jakobson's semiotic approach. The main focus of this study is to describe the messages contained in the verses of jihad and to make them relevant to the principle of religious moderation in Indonesia. It is hoped that this study can provide a positive contribution to efforts to build a more inclusive and moderate understanding of the concept of jihad in diverse Indonesian society (Febrian, 2020). Through this study, it is hoped that a deeper meaning can be found in the message of jihad contained therein and its relevance to the principle of religious moderation in Indonesia.

This research is expected to inspire other Qur'an scholars to conduct further research that is closely related to the linguistic

aspects of the Qur'an. Hopefully, the massive study of the linguistic aspects of the Qur'an, can be a contribution in the effort to reveal the facts of the miracles of the Qur'an to the general public.

Before this research was conducted, there had been several previous relevant studies, including research entitled "The Concept of Jihad in Surah At-Taubah: Classical and Contemporary Interpretation Perspectives" (Hanafi, 2017), which discusses the concept of jihad with a classical and modern interpretation approach. "Roland Barthes' Semiotic Analysis of the Verses of Jihad in Surah At-Taubah" (Febrian, 2020), using Barthes' semiotic approach to analyze the signs in the verses of jihad. "The Relevance of the Verses of Jihad in Surah At-Taubah to the Issue of Radicalism in the Modern Era" (Syamsuddin, 2021), focuses on the relationship between understanding the verses of jihad and the issue of radicalism in the contemporary era. "Linguistic Analysis of the Verses of War in Surah At-Taubah" (Wahbah, 2009), emphasizes the language structure and diction in the verses of jihad.

In contrast to several studies above, this study offers a Jakobson semiotic approach in analyzing the meaning of the jihad verses in Surah Al-Taubah with a focus on the context of religious diversity and moderation in Indonesia. This approach is different from previous studies that tend to use the interpretation method or general semiotics. Through Jakobson's theory, this study can provide a new, deeper perspective on how the jihad verses can be interpreted to support the principles of peace and social harmony in Indonesia.

In carrying out the scientific work of this research, this research uses a qualitative method with a library research approach. The object of the research is the verses of jihad in Surah At-Taubah, especially the verses containing the command of jihad and its historical context. Primary data sources are the Qur'an and classical and modern tafsir books, while secondary

data sources include journals, books, and relevant previous research. The data analysis technique uses the code and message theory from Roman Jakobson, which focuses on communication elements such as sender, recipient, code, context, channel, and message.
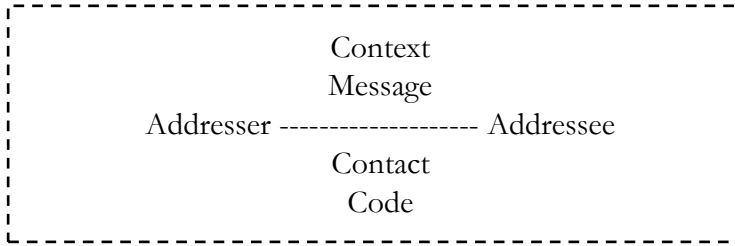
Understanding Jakobson's Semiotic Code and Message Theory

According to Jakobson (Taufik, 2016), the object of study of semiotics is communication in various forms, both verbal and non-verbal. Different from linguistics which is only concerned with verbal communication. The substance that Jakobson wants to convey is that semiotics is a science that studies various messages that exist in this world, both verbal and non-verbal. Indirectly, Jakobson tries to place linguistics and semiotics under the large framework of communication (Berger, 2010).

The theory of code and message can be narrated more or less like this. So the sender (addresser) sends a message (message) to the receiver (addressee) (Sobur, 2013). For the message to be delivered to the right target, a clear context is needed that can be understood by the recipient. The message is delivered by means of a code, either verbal or not. After all the components are complete, that is when contact occurs between the sender and the recipient (Zaimar, 2014).

Next, Jakobson also has a further description of the theory of codes and their contexts. He divides the code into 3 parts, the first is the logic code, the second is the social code, and the third is the language and aesthetic code. As for the theory of context, he divides it into 4 types, the first is the language context, the second is the emotive context, the third is the situational context, and the fourth is the cultural context (Rahmawati, 2020).

The author attempts to explain the verbal communication process which is illustrated through the following image:

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│                      Context                      │
│                      Message                      │
│   Addresser -------------------- Addressee        │
│                      Contact                      │
│                       Code                        │
└ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ┘
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Application of Jakobson's Code and Message Theory to the Verses of Jihad

QS. Al-Taubah (9): 5

فَإِذَا ٱنسَلَخَ ٱلْأَشْهُرُ ٱلْحُرُمُ فَٱقْتُلُوا۟ ٱلْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ وَٱحْصُرُوهُمْ وَٱقْعُدُوا۟ لَهُمْ كُلَّ مَرْصَدٍ ۚ فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَخَلُّوا۟ سَبِيلَهُمْ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

> "But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, an seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practise regular charity, then open the way for them: for Allah is Oft-forgiving, Most Merciful".

Siyaq al-Ayah QS. Al-Taubah (9): 5:

This verse was revealed in the context of an agreement between the Muslims and the polytheists which had been violated by the polytheists. The order of jihad here is contextual, related to clear violations of agreements and unavoidable war situations (Bakircioglu, 2019).

However, this verse cannot be understood independently of its context. Jihad in this verse is not a call for random violence, but rather the final step in defending rights and fighting injustice committed by the enemy (Sefriyono et al., 2022).

The provisions that Allah explains include that if it is outside the 4 haram months, then war may be waged (Sefriyono,

2021). What this means is that from the day of Nahr until the tenth day of the month of Rabiul Akhir, according to the opinion that is stronger among the commentators and has given them a time during that period, fight them at that time with everything that you think will support the interests of war with one of the following things:

First, kill them wherever they are, whether it is halal to fight or haram. Second, take them as prisoners if you want. A person is taken prisoner to be killed, taken as ransom, or released unconditionally by the ijtihad of the imam (leader). Third, surround them in their forts and areas, prevent them from leaving until they surrender, and comply with the various conditions you set for them unless you allow them to come to you in a safe condition. Fourth, watch and follow them in every place or road they pass on every journey until they finally convert to Islam or are fought and until you put fear into their hearts.

The meaning of المرصد is a place to lurk for enemies to be attacked suddenly. If they repent from the disbelief or polytheism that has made them fight and be hostile to you and then they enter Islam by reciting the two sentences of the shahada, upholding the commandments contained in these two sentences and being consistent with its pillars, such as establishing prayers and paying zakat, let them and set them free. Know that Allah is Forgiving towards anyone who asks Him for forgiveness and is merciful towards anyone who repents to Him (Wahbah, 2009).

Table 1. Jakobson's Analysis of QS. Al-Taubah (9): 5

1.	Adresser	Allah swt
2.	Adressee	The Prophet and the Muslims
3.	Code	Language Code
4.	Message	*Thalab* (Order)
5.	Context	Situational Context

From the verses and table 1 descriptions above, Allah commands the believers to fight the polytheists outside the four haram months. According to Wahbah (2009) in his Munir interpretation, the command in this verse indicates an obligation. This message was sent by Allah to the believers who followed the hudaibiyah agreement with the polytheists in Mecca. The polytheists referred to in this verse are polytheists who violate the agreement. The code in this verse is a language code because it was conveyed by Allah to the believers verbally.

The message of this verse is not about unlimited violence, but rather instructions that are situational and limited by strict conditions and ethics. In the Indonesian context, this verse can be used as a basis for understanding that jihad is not an aggressive act, but an effort to uphold justice and peace based on sharia principles and ethics taught by Islam.

QS. Al-Taubah (9): 12

وَإِن نَّكَثُوٓاْ أَيْمَٰنَهُم مِّنۢ بَعْدِ عَهْدِهِمْ وَطَعَنُواْ فِى دِينِكُمْ فَقَٰتِلُوٓاْ أَئِمَّةَ ٱلْكُفْرِ ۙ إِنَّهُمْ لَآ أَيْمَٰنَ لَهُمْ لَعَلَّهُمْ يَنتَهُونَ

> "But if they violate their oaths after their covenant, and taunt you for your Faith,- fight ye the chiefs of Unfaith: for their oaths are nothing to them: that thus they may be restrained".

Siyaq al-Ayah QS. Al-Taubah (9): 12:

The context of this verse explains that the leaders of the Mushrikin such as Abu Jahl, Utbah, Syaibah, Umayyah bin Khalaf, and others violated the promises made to them and insulted your religion, namely criticizing the Koran and the Prophet Muhammad ﷺ and mocked the believers as the poets and infidel leaders among them do, then fight them with fierce warfare. They don't have security agreements and agreements (Ulya & Hafizzullah, 2020).

However, it should be noted that verse 12 answers verse 11. In the previous verse, it is explained that if the polytheists and their leaders repent sincerely and are consistent in their worship, then indeed they are your brothers (believers). This means that the order to fight them no longer applies (Wahbah, 2009).

Table 2. Jakobson's Analysis of QS. Al-Taubah (9): 12

1.	**Adresser**	**Allah swt**
2.	Adressee	The Prophet and the Muslims
3.	Code	Language Code
4.	Message	*Thalab* (Order)
5.	Context	Situational Context

From the verses and table 2 descriptions above, Allah commands the believers to fight the polytheists and their leaders if they break the agreement. The code in this verse is a language code because it was conveyed by Allah to the believers verbally (Zulfa et al., 2024).

In the context of religious moderation in Indonesia, this verse reminds us of the importance of upholding commitment and justice when interacting with other parties. Religious moderation demands respect for agreements and agreements and rejects all forms of betrayal that damage peace.

QS. Al-Taubah (9): 29

قَٰتِلُواْ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ وَلَا يَدِينُونَ دِينَ ٱلْحَقِّ مِنَ ٱلَّذِينَ أُوتُواْ ٱلْكِتَٰبَ حَتَّىٰ يُعْطُواْ ٱلْجِزْيَةَ عَن يَدٍ وَهُمْ صَٰغِرُونَ

"Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of

Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued".

Siyaq al-Ayah QS. Al-Taubah (9): 29:

Because this verse was revealed in connection with the order of jihad to fight against the people of the book. As conveyed by Ibn Abi Syaibah and Abu Sheikh bin Hayyan al-Ansari narrated from Al-Hasan al-Basri, he said that "The Messenger of Allah ﷺ fought the people of the Arabian peninsula for the sake of Islam. He did not accept from them (people of the book) other than Islam. That is the most important jihad. The following are the characteristics of the people in the book: a) They don't believe in Allah, b) they do not believe in the last day in the right way, c) they do not forbid what Allah and His Messenger have forbidden, d) they do not follow the true religion. They do not believe in the truth of Islam, which is a true religion. They walk according to what the religious leaders have made according to their desires. They exchanged the Torah and the Gospel (Wahbah, 2009).

Table 3. Jakobson's Analysis of QS. Al-Taubah (9): 29

1.	**Adresser**	**Allah swt**
2.	Adressee	The Prophet and the Muslims
3.	Code	Language Code
4.	Message	*Thalab* (Order)
5.	Context	Situational Context

From the verses and table 3 descriptions above, Allah commands the believers to fight the people of the book. Allah, as the sender of the message, sends this message to the Muslims: Be willing to fight the people of the book because this is included in the main jihad at that time (Fabrori, 2023).

In the context of Indonesia, this verse emphasizes the importance of diplomacy, dialogue, and fair conflict resolution. Religious moderation in Indonesia can use this principle as a guideline in resolving religious conflicts without damaging harmony and social justice.

QS. Al-Taubah (9): 38

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَا لَكُمْ إِذَا قِيلَ لَكُمُ ٱنفِرُوا۟ فِى سَبِيلِ ٱللَّهِ ٱثَّاقَلْتُمْ إِلَى ٱلْأَرْضِ ۚ أَرَضِيتُم بِٱلْحَيَوٰةِ ٱلدُّنْيَا مِنَ ٱلْءَاخِرَةِ ۚ فَمَا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا فِى ٱلْءَاخِرَةِ إِلَّا قَلِيلٌ

> "O ye who believe! what is the matter with you, that, when ye are asked to go forth in the cause of Allah, ye cling heavily to the earth? Do ye prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter".

Siyaq al-Ayah QS. Al-Taubah (9): 38:

The reason this verse was revealed is explained by Ibn Jarir who narrated from Mujahid "This happened when they were ordered to the Battle of Tabuk after the Conquest of Mecca and Hunain in the summer, when the fruits were good and they wanted to get shade (they were hot), it was difficult for them to go out" (Ibnu Jarir al-Thabari, 1988).

People felt it was difficult to go out to fight in the Battle of Tabuk against the Romans for several reasons: First, the severity of the summer and famine. Second, the long distance of the journey and the need for a lot of preparation because it exceeded the usual war. Third, the time of the fruit harvest in Medina at that time. Fourth, it was very hot at that time. Fifth, the authority of the Roman troops.

Through this verse, Allah wants to motivate Muslims who object to participating in the Battle of Tabuk. So in this verse,

there is an explanation that the reward in the afterlife is better than all forms of pleasure in the world (Wahbah, 2009).

Table 4. Jakobson's Analysis of QS. Al-Taubah (9): 38

1.	**Adresser**	**Allah swt**
2.	Adressee	The Muslims
3.	Code	Language Code
4.	Message	*Tahrikul Himmah* (Motivating)
5.	Context	Situational Context

From the verses and table 4 descriptions above, Allah encourages Muslims to take part in the tabuk war. In the context of the battle of Tabuk which was not easy, Allah conveyed the priority of participating in this battle with the rewards that would be given in the afterlife.

QS. Al-Taubah (9): 41

ٱنفِرُواْ خِفَافًا وَثِقَالًا وَجَٰهِدُواْ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ فِى سَبِيلِ ٱللَّهِ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

"Go ye forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the cause of Allah. That is best for you, if ye (but) knew".

Siyaq al-Ayah QS. Al-Taubah (9): 41:

This verse was revealed regarding people who reasoned that because they had work and were busy, they ended up not taking part in the Tabuk war. Allah will not accept their excuses unless they are willing to go to war in the circumstances they find themselves in.

The theme of this verse, Allah ordered people to go out with the Prophet ﷺ in the year of the Battle of Tabuk, to fight Allah's enemies, namely the infidel Roman People of the Book. Allah requires believers to come out with him in any

circumstances, in conditions of enthusiasm, dislike, difficulty, and ease. It means, coming out to fight for jihad in any situation, whether good or difficult, healthy or sick, rich or poor; busy or free, young or old, and active or not. It's easy to go because of your enthusiasm and it's hard to go because of your difficulties. It means fight your enemies who fight you ("Zakat Atau Shadaqah Dan Kaitannya Dengan Pemimpin (Kajian Ayat 103 Surat At-Taubah)," 2020).

Here, there is an obligation to jihad with oneself and one's possessions if possible or with one of the two according to the circumstances. Whoever can wage jihad with himself and his wealth, must wage jihad with it. Whoever can wage jihad with himself or with his wealth alone, he must do so (Wahbah, 2009).

Table 5. Jakobson's Analysis of QS. Al-Taubah (9): 41

1.	**Adresser**	**Allah swt**
2.	Adressee	The Muslims
3.	Code	Language Code
4.	Message	Thalab (Order)
5.	Context	Situational Context

From the verses and table 5 descriptions above, Allah commands the Muslims in general to join the battle of Tabuk. Allah specifically explains how to fight jihad with their lives and possessions. The context at that time, many Muslims were looking for reasons not to join the battle of Tabuk.

QS. Al-Taubah (9): 120

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ۚ ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطَئُونَ مَوْطِئًا يَغِيظُ

الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ ۚ إِنَّ اللَّهَ
لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

> "It was not fitting for the people of Medina and the Bedouin Arabs of the neighbourhood, to refuse to follow Allah.s Messenger, nor to prefer their own lives to his: because nothing could they suffer or do, but was reckoned to their credit as a deed of righteousness,- whether they suffered thirst, or fatigue, or hunger, in the cause of Allah, or trod paths to raise the ire of the Unbelievers, or received any injury whatever from an enemy: for Allah suffereth not the reward to be lost of those who do good".

Siyaq al-Ayah QS. Al-Taubah (9): 120:

In this verse, Allah SWT always rebukes those who were reluctant to be with the Messenger of Allah ﷺ during the Battle of Tabuk, both those from the people of Medina and the Bedouin Arabs around him, those who always prioritized themselves rather than joining him in the difficulties that existed in the battle, Allah said مَا كَانَ لِأَهْلِ الْمَدِينَةِ meaning those who believed and those around them from the Arab tribes such as Muzainah, fuhainah, Asja', Ghifar and Aslam who did not join the Messenger of Allah ﷺ during the Battle of Tabuk but they should have accompanied and joined him because the group of troops was with them.

They were more rebuked and insulted because of their closeness and also because they were neighbors. Therefore, they have more rights than others, even the meaning of this verse is the prohibition of being reluctant to go to war and the insults for that act because being reluctant means prioritizing oneself over the Prophet Muhammad SAW who should be given more priority and should be loved more than oneself (Wahbah, 2009).

Table 6. Jakobson's Analysis of QS. Al-Taubah (9): 120

1.	Adresser	Allah swt

2.	Adressee	Arab tribes such as Muzainah, Fuhainah, Asja', Ghiffar and Aslam
3.	Code	Language Code
4.	Message	*Tahrikul Himmah* (Motivating)
5.	Context	Situational Context

From the verses and table 5 descriptions above, Allah encourages Muslims to take part in the tabuk war. In the context of the battle of Tabuk which was not easy, Allah conveyed the importance of participating in this battle with the rewards that would be given in the afterlife. Allah continues to encourage especially the Arab tribes such as Muzainah, Fuhainah, Asja', Ghifar and Aslam, to want to join the war with the Prophet.

Conclusion

The verses of jihad commands contained in QS. Al-Taubah have many forms and specific purposes. Through Jakobson's semiotic approach, the dialogue of a verse becomes more real and clear to understand. What the researcher found was that from several sample data of verses of jihad commands in Surah At-Taubah, there were at least 2 main messages.

The first message is related to the command from Allah swt to Muslims to take part in jihad. The command of jihad in each verse has its own purpose and khitob. This is due to various contextual factors. The second message is related to *tahrikul himmah* or motivation from Allah to Muslims to want to take part in jihad. Among the things that Allah often explains is that what is in the afterlife will be much better than what we get in this world.

This study concludes that the meaning of the verses of jihad in Surah At-Taubah must be understood in the context of revelation and with a linguistic and semiotic approach. Jakobson's semiotic approach helps explain the communication elements

contained in these verses. The message of jihad is not just a war command, but also an encouragement to maintain justice, fulfill promises, and motivate people to uphold religious principles in an ethical and civilized manner.

In the Indonesian context, these jihad verses have strong relevance to strengthening the principle of religious moderation. Values such as commitment to agreements, justice in acting, ethics in war, and diplomacy in resolving conflicts can be adopted as guidelines for maintaining harmony amidst religious and cultural diversity in Indonesia.

The results of this study have not touched on several things that can be used as the focus of further research, including, for example, research on the integration of the concept of jihad in the education curriculum in Indonesia as an effort to deradicalize, which focuses on how the correct concept of jihad can be integrated into the formal and non-formal education curriculum in Indonesia to prevent misuse of the interpretation of jihad by radical groups.

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