

Semantic fields in Surat Al-Waqi'ah

¹Faleh Hassan Kata'a Al-Asadi

University of Babylon / College of Education for Humanities. E-mail: falihhassan1963@gmail.com

ABSTRACT

From the research it was found that the meaning of the words mentioned in Surat Al-Waqi'ah is not scattered words; Rather, it is based on classification based on fixed indicative fields. The research showed that the meanings of these words are becoming clearer in their semantic field assigned to them, and the words are organized into fields that combine common features; Because the meanings of these terms in the dictionary are separate and far between, and in their semantic fields they are classified and arranged. The research proved that the meanings of the words have relations and connections within the same semantic field, whether it is a relationship of similarity, a relationship of difference, or a relationship of contrast. The research showed that semantic fields theory is suitable to be an approach that contributes to analyzing the significance at the same linguistic level in an accurate and accurate way, as it makes the process of revealing the relationships between words easy and easy. The research revealed the profound connection between the words mentioned in Surat Al-Waqi'ah and their meanings, as the words do not live in isolation from each other, thus dropping the saying in the arbitrary theory in the language that some of the modernists called for. The research proved that semantic fields theory constituted a generous time in revealing the relationships between the meanings of words in the single semantic field. The research proved that semantic fields theory existed with the ancients, which was abundant with previous heritage and linguistic books, and it is an ancient Arab practice, even if it lacks the term and title such as (the book) and the book (Jurisprudence of Language and the Secret of Arabic) as well as many other books that are concerned with the classification of words according to Their meanings, arrangement and type of relationship. The research showed that the semantic relationships between the words mentioned in Surat Al-Waqi'ah are classified within the fields of strength, vibration, concussion, lowering and elevation, and this is clear from the name of the surah, which is the event, i.e. the Day of Resurrection after people are resurrected again.

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1. Introduction

If we check all language dictionaries of the world, we will see a list of scattered alphabetical words not based on a reliable classification, meaning and semantic collection. Semantic fields are of a great importance, therefore the researcher of this theory must be aware of the important rules set by western linguists [1]:

- 1- Each word belongs to a specific semantic field.
- 2- There is no word that belongs to more than one field.
- 3- The Context of the word is important.
- 4- The grammatical functions of the word are important.

This research will bring to light the semantic meaning of some words in the holy Quran in Surah (Al-Waqiah) and will show the meaning of these

words which will be clearer in its specific semantic field because the meanings of these words are separated, scattered, classified and arranged in different dictionaries. The research has two topics, the first one is 'the definition and details of semantic fields'. It includes the definitions of semantic fields, semantics and meaning, the benefits of semantic field and the semantic fields of ancients and modernists as well [1, 2]. The second topic will be about 'The semantic fields of Surah Al-Waqiah' which contains 10 different fields.

2. Results and discussion

The first topic: The definition and details of semantic fields

1-The definition of semantic fields.

A word has a meaning that transmits it so, it is the most transporter of the meaning as Dr. Ahmed

Mukhtar said about it. It looks like a body that carries a soul and this soul is the semantic field. Semantic field is a branch of semantics which studies the classification of words according to meaning. Semantic field is a title of group of words from two to hundreds or thousands words. When the semantic field becomes small then the words become fewer. It is like Animals field which includes thousands of animals and it is not as Birds field which is smaller than it because its includes few number of birds [3]. Words could be defined according to two directions: Location and its relation with other vocabularies and this is the reason why the theory of semantic fields is based on the organization of words in the fields of common features of one semantic field. Semantic field is the scientific study of the words relations inside a semantic field whether there are similarities, differences or opposite. The researchers have achieved the previous definition after great efforts and research works. There were accurate attempts in linguistics aimed to find approaches to be the base of the descriptive linguistic analysis. One of these approaches is the theory of Semantic fields. Semantic field theory uncovers the relations among words in easy way, because a word is viewed as a semantic tool. The semantic research based on words, studies lexical state, linguistic history, multiple meaning and possibilities of context. Semantic field theory uncovers the ambiguity of words when used metaphorically. Thus the study of the semantic fields needs full knowledge of the language because the awareness of the semantics could show all boarders, features and attributes [4]. Semantic field theory is considered as one of the most important and interesting branch of semantics because it studies words according to their meaning and it also studies the language in a mathematical way [5].

Semantic field is part of Semantics and has strong relations with other sciences. If Semantics studies meaning, then semantic field is only a group of studies that shows the use of language and its relations through words. Semantic field theory uncovers the deep relation between word and

meaning. This opposes the arbitrary theory of the modernists. There is no doubt that language is related to its components and this is known by some modernists as 'semantic fields' which is not a stand-alone theory. Dr. Mankkor Abdullah says "Semantic fields is one the topics which has no inclusive theory in spite of the great efforts of the linguists who reached upon different visions about such a topic ". Many modern Arab scientists like: Dr. Ibrahim Anees, Ahmed Mukhtar Omar, Ahmed Aref Hejazie, Mohammed Ali Alkholie and non-Arab scientists like: (Jolees), (Ispen), (Prozig), (Trier), (R.Meyer) and (Matore) used semantic fields. The importance of semantic fields led to the idea of making an inclusive dictionary that includes all the fields of Arabic language and its vocabularies based on its meaning and it is arranged on a sub-serial bases, neither on pronunciation nor on writing, but on meaning . The earliest famous European dictionary of English words which was classified according to subjects or meanings was done by (Royet) [6] .

2-Semantics and Meaning

When we talk about the meaning of a word we mean that we talk about its relation with other words. The meaning of the word uncovers the relation of the word with the external world because the word refers to an existing object which may be a person, an animal, a plant or inanimate or abstract concepts or ideas [7].

Not all words are of fixed functions and not all assets are meaningful, if for example we say: (This boy has a long tongue) the phrase here doesn't refer to an external meaning which is the known member, but it's a metaphorical expression to mean that the boy is talkative. The meaning of the word sometimes refers to some customary indications so that they say: (Meaning is one of the most mysterious terms of linguistic theory) [8]. The change of meaning is not an easy way, but it is a subject of some rules known by linguists as 'Semantic Change Rules' such as Specialization, Generalization and conveying meaning or Semantic change called as (Metaphor). In other words, language reflects the harmony of the

external world and this is reflected by vocabularies to have strong relations. Dr. Ibrahim Anees says "Semantics of vocabularies may be up or down, but the degradation of semantics is very common in languages" [9].

3-The benefit of studying Semantic fields.

Semantic fields help to uncover the relationships among the meanings of words whether they are in a similar or in a different state that stand as Synonyms or antonyms and whether they are sharp or gradual synonyms. The fact that semantic fields help in uncovering the relationships among the words is easy [10]. That is because the word is a semantic tool and semantic research launches from words therefore it is to study the lexical state, its linguistic history, multiple meaning and context possibilities. Semantic field theory is of a great value in uncovering the relationships among words meanings in one semantic field. It also gives a clear picture about the nature of the language instead of listing thousands of scattered words without any connection. Traditional dictionary is concerned with words recording that are arranged according to alphabetical order with an explanation of meanings of scattered words that have no any connection among them. Semantic fields theory has a great value in uncovering the ambiguity of a highly metaphorical expression. Dr. Ibrahim Anees says: " People used to change the ordinary meaning of a word to unfamiliar one when there is a need for an expression" [10, 11]. That's why the semantic classification approach becomes the most modern approach in semantics because it goes beyond the internal structure of the meaning of words to uncover another structure [12]. In addition to that, semantic field theory will have a great contribution to solve the deviation of ordinary words.

4- Semantic fields of Ancients and Modernists.

The search in semantic fields of ancient works does not need much efforts and this can be seen in the literary, linguistic and heritage books which lack some titles and idioms that show that it was an old Arab habit. Although Linguists were aware of this, they didn't agree about it. The first of these

books was the linguistic messages that included the word used in one of the topics to stand for a semantic field. These books dealt with a specific topic and they did not exceed few papers such as: Rain, Colostrum and Milk by Abi Zaid Al-Ansari (died:125H) and the three books of Alasmaei (died:216H), Aldaraat, Plant and Trees, the Palm tree and Grape book, the Nomads and AlMunazal books of Abin Qutaiba Aldenorie (died:276H). There were short messages such as: A letter about Arab letters by Bin Alshemail (died:203 H), The book of Hearing Feminine by Noor Aldean Aljazaerie who was a writer of the late centuries, Triangles of Qatrab (died:206) and others. It's worth to be mentioned that these books were paved the way to write new dictionaries with a great value of the semantic fields such as Al Mukasus by Abin Saida Alandalusi(died:458H). There were also some books about Opposites, Synonyms and Mutual verbs . If we look at Al Jahidh's heritage (died:255H) about the dual verbal, semantics and semantic types we will find that he refers to the semantic fields by saying "Silent speaking in semantics" he meant by that the language is more comprehensive than the verbal. Silence may be a language that recipient understands as he understands the verbal where both of them lay in the same semantic field. The semantics of mutual verbal can be seen clearly in the book of Abi Mansoor Al Tha'alabie (died:249 H) 'Philology of language and the secret of Arabic'. He specified chapters for vocabularies that have different relations. He put a title for the chapter first as he specified the semantic field then he classified vocabularies in order to determine the relations among these words [13-15]. Therefore, there are three evidences that can be stated as:

1-He was interested in classifying words according to their meanings, arrangement and ranking.

2- His interest was focusing on the type of words relations inside the fields and their similarities. He ranked the similar words from small to large and from few to many.

3-He was not interested in structure and conjugation. He mentioned the words that refer to a specific meaning, I don't exaggerate if I said that

the content of Tha'alabie's book 'Philology of language and the secret of Arabic' can be used as practical tables for specific semantic fields [16].

The content of Tha'alabie's book is considered as contemporary semantic fields topics, for example in the eleventh section of the first chapter which is 'The refill and Fullness' he says that "The loaded ark, a full cup, full valley ,plentiful water sea, flooded river, abundant spring of water, filled eyes with tears, a filled heart and a filled bag". This means that AlTha'alabie included all those words with the same relations in one semantic field which is 'The refill and Fullness' and those words can be included in another semantic field which is 'The emptiness and Fullness' in order to expand the semantic field. There are two studies about his book 'Philology of language and the secret of Arabic' concerning the semantic fields and their results. The first complete study of Dr.Mohammed Khalid Alfajer in which he assured that it is the first dictionary based on the semantic field where he says "though the introduction didn't mention his method in the book, but his presentation of the titles represents his method of arranging the dictionary and this is the first basic rule of the semantic fields dictionary [17]. The second study of Yaseen Baghora (A Master degree student from Algeria), entitled as: 'The objective classification of ancient Arabic linguists according to semantic fields theory: the philology of language and the secret of Arabic by AlTha'alabie as a sample'.

There are other Arab studies about semantic fields such as: ' Semantic Fields Theory' by Ammar Shlwy, 'Semantic Theory Roots in the Arab linguistic heritage' by Dr. Ahmed Azooz, 'Semantic field function in semantic indication' by Dr.khamees Fazaie Omair, 'Semantic fields theory, the ambiguity in Lesan Alarab dictionary' by Mr. Yamena Salooh, 'The theory of semantic fields between Arab heritage and contemporary linguistic thought' by Mr. Badees Hoymail, 'Semantic fields and their lexical importance: a study about Lesan Alarab dictionary' by Master degree students Adeer Ruqaia and Ateem Nadia, 'Applied study of the semantic fields in AlMuksus of Abin Saida' by Dr. Haifaa Abdulhameed, 'The semantic fields in

the poetry of Kumait bin abi Zaid Alasadi' by a Master degree student Shaymaa Mohammed Obaid, 'The semantic fields in the Holy Quran surah Yaseen as an example' by master degree students Rahmon Samah and Olmey Shahrazad, 'The semantic fields in the Enthusiastic Poetry: a stylistic study' by Dr.Nabeel Khalid and Mr. Abul Fatah Dawoud and 'The semantic fields of animals in the Holy Qur'an) by Master degree students Aisha Marofodh and Nadia Makawrie, and others [18].

There are some important books about semantics by great figures who did not title their books with semantic fields, but they explained them in a chapter or a topic. Some of them explained semantic fields in subtitles among these modernists is (Dr.Ibrahim Anees) in his book 'Semantic Words), Dr. Mukhtar Omar 'Semantics), Dr.Mahmood alSa'arn 'Language and Community', Dr.Mohammed Ali Alkholie 'Semantics: the science of meaning' , Dr. Mahdi As'ad Arar 'The controversy of word and meaning' and other books [19].

The second topic: The semantic fields in Surah Al-Waqiah.

It is a Makah Surah which is of great benefits for Muslims that has 96 verses. It describes the great Judgment Day and its punishment such as When the earth will be shaken with a terrible shake, the mountains will be powdered to dust and people will be divided into three groups. Each group is of a certain situation, those who will be given their records with their right hands, those who will be given with their left hands and those who protest against those who deny the existing of Allah and Judgment Day with mental evidences that suit human instinct [20].

First: Water Vocabularies: its types and conditions .

1-(Alma'een) 'Flowing' (verse "18): If water is running and visible it is flowing, they said flowing water from spring water(the letter M in Arab word here is superfluous. The word (flowing) is mentioned in Qur'an in 4 places only [17].

2- (Maa' Maskoob) 'poured water' (verse:31), the poured water means the running water without a stop(27). This word is mentioned in the Holy Qur'an in this meaning only.

3-(Hameem) 'boiling water':(verse 42-54). Hameem means hot water [15]. AlRagheb says that "Hameem: very hot water". The first word (Hameem) came in nunnation shape. Mr. Mohammed Husain Altabatbaie mentioned that (Hameem) means very hot water and it is used with tanween to glorify the matter.

4- (Ajaaj) 'undrinkable' (verse:70), Alkhaleel says: "Ajaaj Means very salty and bitter water"(31) but Alragheb says that it is a "very salty and hot water". It is mentioned 3 times in the Holy Qur'an [16].

Second: Using Shaking, Vibration and Breaking

It is a field that suits all verses to be applied to in this Surah since it describes the doomsday and its horror that earth and human being face. It describes such horrible conditions of earth to be downloaded, raised and vibrated and how mountains emerge and how people are distributed and punished. Here is a list of the words used in this respect:

1- (Alraj) (verse:4)Alraghib says "Alraj means to shake the thing and annoy it". Abu Hayyan says "The earth was shaken means moving very quickly to destroy buildings and scatter mountains". This word is just used in this verse through the whole Qur'an.

2- (Albas) (verse:5)Albas is the crumbling where the mountains are powdered like flour. This word has not been used before but just in this verse only.

3- (Munbathah) (verse: 6) Alinbithath, means to split up and excite the thing so to split something is to break it up.

4- (Yusd'uun) (verse: 91) Alsad' means the crack in the solid subjects so when the people are cracked means scattered where the word headache is derived from this.

5- (Hutama) (verse:65) means breaking and smashing where hell is called 'Hutamah' [21]

Third: To describe Sever and Toughness

1- (Alheem) 'thirsty camels' (verse:55) Thirsty camels shows how much a man is thirsty.(41)

2-(Alhinth) (verse:46) Alhinth means the great sin which is their refusal to be faithful to Allah.

3- (Makhdhud) (verse:28) Thornless Lote-tree which fructifies with Buckthorn written with connected 'T' to show its hard form.

4-(Alsamuum) (verse:42) 'Alsamuum' means the so hot wind which affects the body as a poison and it is used here to exaggerate the case.

Fourth: In human body organs:

1-(Albutuun)(Bellies) (vers:53: The singular is belly which is the opposite of back.

2- (Alhulkuum)'Throat' (verse:83) Throat is the food pipe.

3- (Alidham)'Bones' is a plural form of bone [22].

Fifth: In trees and plants:

1- (Fakiha) 'fruit' is mentioned twice in the Surah (verses:20 and 31) which refers to all types of fruits.

2-(Altalh) 'banana-trees' (verse:29) Alraghib regards it as a tree but Alsayid Altaba'tabaI believes that it is banana-tree.

3- (Alreihan)'provision')verse:89) Abu Hayan mentions that provision is for taste (51) but it seems to me that it is of a good smell.

4- (Alsidr) 'Lote-tree'(verse:28) that fructifies with Buckthorn.

5- (SHajar min Zaqqum)'Trees of Zaqqum' (verse:52) The word Zaqqum is used three times in the Holy Quran which is the food of people in Hell and it is clear from the verb 'eat' that is used with it. The Holy Quran refers to it as food in Aldukhan Surah (Verses: 43-44). [17. 22]

Sixth: To refer to domestic things:

1- (Surrur)'beds' (verse:15) A bed means what people sit on and the plural form is beds (55)where the word (Surrur) is mentioned six times in the Holy Quran.

2- (Akwab) 'cups' (verse:18) Cups is a plural form of cup which is vessel of no a handle and a hose.

3- (Abareeq) 'Jugs' (verse:18) Jugs is a plural form of Jug which is vessel of no a handle and a hose.

4- (Ka's)'glass' (verse:18) The glass is a vessel used to drink as it is said that it is not called a glass unless it is filled.

5- (Fursh)'beddings'(verse:34) Beddings is a plural form for bedding. It is said that a rug is a bedding and a woman is described as raised bedding because paradise women are honorably raised.

6- (Allu'lu') 'Pearls' A pearl is a precious stone extracted from the sea button and the word pearl is used six times. [23, 24]

Seventh: Female description in Paradise:

1- (Hur Alain) 'lovely eyes' (verse:22) Hur is the appearance of a white color through the black color of the eye. So when an eye is described as 'hur' this means that it becomes very beautiful. (Ain) 'eye' is used to describe women.

2- (Allu'lu' Almaknoon)'preserved pearl' (verse:23) Pearl has been tackled previously but here the reference is to show that paradise women are like well-kept pearl which is pure and untouched.

3- (Abkar)'virgins' (verse:36)The origin of the word refers to the very beginning of the day where virgin is not like a widow. It is said that we created them virgins with a renewed virginity.

4- (Uruban Atraba)(verse:37) Urub is a plural form of Uruub which is a passionate loveable woman for her husband.(67)Atrab is a plural form of Tirb which means that they are all similar and the same. [25]

Eighth: Lucky, winner and happy people:

1- (Ashab Almaimanah)(verse:8) Those on the 'Right Hand' who are in a great happiness where Almaimanah from Yumn "happiness' which is opposite of Alsu'm 'misery'

2- (Assabiquun) 'Winners' (verse:10) Winners is a plural form of winner who is always in the front to have Allah respect and praise. The origin of the word is to be first when walking.

3- (Almukarrabuun) 'The nearest'(verse:11) Near and far are opposite where near is used for time and place, ability and respect and it is used to refer to people of a great happiness.

4- (Ashab alyameen)'On the Right Hand'(verse:27) The word right is repeated five times in this surah. The word right is borrowed to refer to the welfare and the left is borrowed to refer to the misery. It is said that those on the Right Hand who take their books by their right hands. [26]

Ninth: Miserable Astray and Lost People:

1- (Almash'mah)'unfortunate'(verse:9) To be unfortunate is to be Miserable so we have welfare and unfortunate, happiness and misery.

2-(Alshamal)'Left' (verse:41)

3- (Aldhalluun)(Almukathibuun)'Astray' 'Deniers'. These words are used successively twice in this surah (verses:51, 92). Aldhalal (astray) means to refuse the straightway and it is against Alhidayah (guidance). The refusal may be intentional or unintentional and may be too much or a little. Allah refer to Aldhalal to mean denial to prove their insistence. Almukathibuun (denials) is used twice in this surah with fathah and dhammah as in the two previous verses where denial may be in the saying and the doing. Denial comes first before astray in one verse and astray comes first before denial in another verse. Sahib Almizan interprets this as "Denial precedes astray because what they face when tortured is a result of their denial and insistence to oppose the straightway. If it is astray without denial and insistence this means that they are vulnerable but Aldhalluun (astray) Almukathibuun (denials)refers to what they say in verse number 47" [27].

Tenth: Contrastive Words:

Contrast is a term used in ancient works where (Aladhdad and Almdhabiqah) are the intended terms to refer to it which Doctor Ahmed Nseif Alhanabi points out. August Hafner mentions that we have no reference entitled as contrast in spite of the many studies about contrasted terms. Ancient authors just concentrated on mentioning contrasted terms in the books of contrast and assuring the

meaning of contrast as the opposite thing. Ibn Alanbari (D:328AH) mentions in the Arab speech saying "much of their speech lies into two phases: the first is to use the two contrasted terms to refer to contrasted terms like: man and woman, stand and sit and today and tonight". Congruence is a suitable term for the meaning of contrast where Abu Hilal Alaskeri (D:395AH) said "People agree that congruence in speech is to use both the term and its opposite counterpart like white and black, night and day and hot and cold". Ibn Alatheer (D:637AD) said that "congruence is publically used use both the term and its opposite". Contrast is more general than congruence for that the linguist Abu Altayib said (D:351AH)"Not that which differs from something is opposite of it in the sense that strength and ignorance are different but they are not opposite but strength is opposite of weakness and ignorance is opposite of science. Difference is more general than contrast where every two opposite things are different but not every two different things are opposite". Contrast in modern semantics is defined as "the use of two words of different pronunciations and are opposite in meaning like: short and long, beautiful and ugly". Doctor Ahmed Nasif Aljanabi defines contrast as "the use of two pronunciations each when each one refers to a meaning that is different from the meaning of the other". Specialists regard contrast as having different gradable degrees where it may be found between independent vocabularies or expressions [22, 25, 28].

First: Contrast between vocabularies:

The relation between independent contrasted vocabularies may be gradable as in verses to mention them both in one verse (49). The relation between contrasted vocabularies may be sever as in verses.

Second: Contrast between constructions:

As it is clear in verses.

3. Conclusion

1- The research proves that semantic fields are ancient Arabic concern and there is no need to

suffer to discover them. Experts viewed them although they did not refer to them and this can be seen clearly when we look at literal and linguistic ancient books where we can say that they exist without a topic and a term. The first of these works is the linguistic theses that tackle some topics and include special terms of some topics as if they are semantic fields.

2- It seems that the semantic fields are of a great benefit in uncovering ambiguity when a vocabulary is metaphorically used in an exaggerated way. Therefore the semantic classification of semantic fields is the recent method in semantics because it goes beyond the internal structure of the vocabularies to discover another structure.

3- It is reached upon that the semantic fields participate in discovering meaning relations of vocabularies whether they are similar or different, synonym or antonym and whether this antonymous is gradable or sharp. It has been clarified that semantic fields simplify the process of uncovering words relations.

4- It has been proved that participated, different, contrasted and gradable semantic terms are found in the entitled 'Language Philology and Arabic Secret' by Abi Mansoor Alth'alibi. He mentioned different related terms in many chapters. So, he put the title first as if he identifies the semantic field then he fills it with the vocabularies as if he identifies interrelated words relations.

5- It seems that shaking, vibration and breaking field is applicable one for all the verses mentioned in this surah because it describes Doomsday its great horror and what will result for the earth and human beings. Therefore, it describes such conditions with raisin, shaking, emergence of mountains and people division to judge them.

6- It seems that there are semantic fields like water terms, types and conditions, intensity and intense, human body organs, trees and plants, domestic things, description of women beauty in paradise, welfare, winner and happy people, miserable, lost and astray people and contrastive vocabularies.

7- It has been proved that in the surah there are semantic fields that are built according to the

contrasted vocabularies whether these are independent or as constructions.

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