

The Manifestations of semiology in free haired Al- haidari as amodel

Assistant teacher . Ali Talib Mahdi

Ministry of higher education and scientific research office of the minster /department of citizens affairs

alitalib@kus.edu.iq

ali1981talib@gmail.com

Assistant teacher Mustafa Hameed Neamah

Ministry of higher education and scientific research Studies planning and follow –up directorate.

Assistant teacher Ahmed gh –al- izaubawee

ministry of education .babule education directorat

Abstract

Haidari is a poet from the first generation of free poetry in Iraq. He is one of the most prominent pioneers appeared in a period that left a clear impact in his poetry and his communist ideas resonated prominent in some of his poetry. When he emigrated from Iraq he was groaning from his strangeness, which sensed his heart, in his full collection he addressed many wonderful and artistic colors we cannot collect in this research, but we have highlighted the color semiotics in his poetry and artistic significance, and its objective dimensions by clarifying the meaning of semiotics language and terminology and a concept in terms of the root and the terminological concept and the views of Arabs and Westerners in it, then we highlighted how it is used by the poet in his various poems, reflecting his artistic ability and literary authority in artistic and literary colors very magnificent, believing that the poet has succeeded in imparting an artistic flair of modernity and the dress of the past on the vocabulary and colors at the same time He has been successful in this

Key words: al-Haidari, semiotics, colors, semiology, symbol, mark, symmetry

Introduction

Baland al-Haidari is an Iraqi poet born in Baghdad on 26/9/1926. His father was an Iraqi army officer named Akram al-Haidari and his mother was of Kurdish descent Fatima al-Haidari ⁽¹⁾ although he was a famous of his poetry - he was also famous of formative arts. ⁽²⁾

He began his poetic attempts in elementary school and was in Kurdish and knew Abdullah Koran, who was fluent in Arabic and Kurdish and quickly mastered the Arabic after moving to live in Baghdad. Marouf Rasafi heard to his poetic start and

urged him to memorize the Mutanabi poetic.⁽³⁾

Formed with a group of young people a literary group called (the group of lost time) They are a group of anxious young people who derived their concepts from modern theories in literature and art and because of their contact with some intellectuals and artists this contact resulted in the fertilization of their production and guidance.⁽⁴⁾

He was influenced early on by the existentialist, he says (he always read to Jean-Paul Sartre and Pierre Camus, as well as to see the philosophy of Hegel). This explains the poet's use of a philosophical approach within the text, the philosophy of this poet has a poetic and aesthetic purpose and not an accurate cognitive orientation.

His poems were pulsating in an existential spirit within this philosophical framework produced by his multiple readings and his openness to world cultures. And his great interest in the most important masterpieces of European poetry.⁽⁵⁾ Blend was a brilliant face of the movement of new poetry has the poetry of modernity in Iraq on four pillars and they:⁽⁶⁾

1. Siyab

4. Bayati

2. Nazik

3. Blind

in addition to standing in the first row of the pioneers of Arab poetry in the procession of renewal after the Second World War he described as an excellence in being open to different cultures and reading differentiated philosophy and translated in his poetry and characterized as:

What is out of the text: through his contributions in the development of the positions of the intellectual movement and its aesthetic value until it reached a high stage of maturity and development and revolutionize the poetic system.⁽⁷⁾

2. He described as a dig in consciousness and memory his poetic modernity and the body of his hair and behavior as a model for the poet who dwells flow and weaves dawn yarn⁽⁸⁾. He was greatly influenced by Alrasafi, said Sayab about his works. (The⁽⁹⁾ poetry of the whisk of clay the beginning of the modern poetic experience in Iraq) and he has several poetry: one of his masterpieces poem I love you (Ahwak)⁽¹⁰⁾

I love you but

Other than what you love I love

I love you as a surgeon in my life Wrestle

Whenever she hugged her
Dedicated to the world Monologues
I love you an anthem
In the past

According to the Arabic dictionaries (Soma, Seema, Seema and Semia, all due to one linguistic origin, SOM), which is the sign of which good and evil is known. t have mentioned in poetry in more than one place, including the poem of Osaid Bin Angaa AlGazari Praises Omayla when he shares him his money:⁽¹¹⁾

A boy whom God threw in goodness,
He has a hymn that does not fall on the sight
As if the chandelier was trapped above his nest,
In his poetic good, and in the face of the moon
He has a semiotics that does not make any sense of joy to those who look at him

Then we find some Arab researchers in the field of semiotics have researched and examined the Arab heritage on the corresponding words mentioned above, which can lead to approximate linguistic significance required in modern science and is located on semiotics and derived semiotics, although it was old coupled with fortune-telling, magic and semiotics of the

concept of Alqurstip and trace and other from the gestures that keep him away from his modern cognitive framework⁽¹²⁾ Some of them said that the linguistic root of the term (semiotique) refer to the Greek era, it comes from the word (semeion), which means the sign and the word (logos) in the sense of a speech, according to Ray Bernard Toussaint and believes that the last word more broadly means science, science is the science of signs.⁽¹³⁾

2. Semiotics by Idiomatic meaning

.Opinions have varied, some of them said that it is from the azimuth, which is the single straight line on which the balance,⁽¹⁴⁾ and some of them said that the request to sell at the price decided to sell⁽¹⁵⁾ and another said that it did not differ from the general linguistic meaning of the word⁽¹⁶⁾, which is the semitic agreed that it indicates On the specific thing is clear and known as: that science, which searches in the systems of signs, whether linguistic or icon or kinetics and therefore it is looking at the non-linguistic signs that arise in the society.⁽¹⁷⁾

The most important definitions that approximate the truth is the definition of the pioneer of this Swiss flag De Saussier, owner of the Geneva School, where he interprets it in his concept: (Language is a system of signs that express ideas and can be likened to this writing system, or AB used when hearing and pronunciation impaired, Symbolic rituals, polite formulas, military marks or other systems, But it is the most important of all and we can imagine the theme of the study of life marks in society such science be part of social psychology. It is a part of general psychology and I will call it the science of signs Semiology) ⁽¹⁸⁾ It is closely linked to the structural linguistic model, which laid the rules. ⁽¹⁹⁾

Based on the above, we can say that semiotics science studies the signs, symbol, or marks adopted by the human to communicate with others and express what is inside and studying the interest in how to build a human social by highlighting how social communication between individuals in the same society. It studies the life of symbols and signs of linguistic and non-linguistic systematic, regular study starts from the focus on the relationship between the signifier and signified through the study of language as a sign of communication, after we touched upon the concept of semiotics language and a term has become necessary for us to access to this science of

knowledge of some concepts in circulation, we will explain some of those concepts, namely:

1. The Mark:

We cannot separate the term and its concept from the series of terms related to semiotics and its philosophy, it is very difficult to agree on a common concept of the mark because scientists have used several terms, including the term (sign and symbol). For example, de Saussure called the name of the index, which consists of (signify audio image and signified is the concept) and cannot do without one of the other it has a psychological unit with two faces, and we can call the combination between perception and audio picture with index). We suggest retaining the word guide to set the total and compensate visualization and audio image respectively signify and signified ⁽²⁰⁾. Some of them divided into two types are: ⁽²¹⁾

*** Linguistic sign (verbal):** means spoken speech and signs of writing or letters in any language was the result of this that the owner of the language is the one who has thought and the right of guidance and sovereignty The verbal mark is divided into several types, namely:

- A descriptive sign like the color signify of something
- Individual sign like memorial.

* **Non-linguistic signs (non-verbal):** It is based on types other than sounds and letters, which has two types:

- Performance signs: transmitting on objects beyond the human membership such as music traffic lights.
- Organic signs associated with the human body, such as body conditions and olfactory and auditory marks and taste senses.

2. Symbol:

Some of them defined as a sign which is produced instead of other sign synonymous to it.

This means that the linguistic sign becomes another connotation like turtle symbol of the slow ⁽²²⁾ His first model is the linguistic word is characterized by the relationship that makes us connect between the meaning of the word and its external index ⁽²³⁾, and some of them said that (signifier), which does not agree with arbitrary, a characteristic of the symbol that is not arbitrary on. It is not empty as there is a root of a natural link between the signifier and the signified. Some of them said that it (Dal), which does not agree with arbitrariness, a characteristic of the symbol, which is not entirely arbitrary, it is not empty, since there is a root of a natural link between the signifier and the signified. A

sign or symbol signifies a relationship that cannot be replaced by anything else. ⁽²⁴⁾

3. Code:

The meaning derived from an event because we have an intellectual system or code to enable us to do those work, lightning, for example, was understood as a sign issued by an organism living in the mountains, but now is understood as an electric phenomenon has replaced a scientific code replaced the mythical code and human languages Is one of the most well-known means of encryption is not in the language codes, but non-linguistic such as facial expressions or supra-linguistic, such as literary traditions. ⁽²⁵⁾

The fields of semiotics...

According to Bernard Toussaint in his book (What is the psychology) and the most important fields in which they work are: ⁽²⁶⁾

1. Comic Story: Animation has been interested in semiotics in order to attract children and attracted a large number of semiotics analyzes with them.

The methodology in semiotics are three levels are:

a. Analysis of the rationale: It is the search for internal conditions generating and controlling the text, which gives the indications of displacement. ⁽²⁷⁾

b. Structural analysis: based on understanding the meaning through difference, meaning does not derive from across the difference, and then the realization of the meaning of words and texts presupposes the existence of a system based on a set of relationships and this leads to the recognition that the elements of the text are only significant through a network of relationships between them⁽²⁸⁾

From the foregoing, we find that literary creativity is one of the main objectives of the anti-semiotics as a linguistic activity aimed at the artistic creativity within the intellectual systems through synthetic images elements are words, any literary text depends on the linguistic structure that aims to break the previous linguistic patterns and templates in order to get rid of The idea of the model itself, which is incompatible with the concepts of art in general, which calls us to a new synthesis of the language or image format.⁽²⁹⁾ It is not hidden that poetry has a relationship with semiotics, some of them felt that it was an effort in which the author tried to study the poetic discourse in terms of structure and semantics, he took care of phonological and rhythmic issues as well as took care of the composition, and some of them are interested in highlighting the general semiotic project, which has all the ways that the mark represents its starting points and poetic goal sought The

mechanism of semiotics, but poetry has worked to unveil some aspects of the literary text in general and poetic in particular and influenced semiotics and helped them to pay attention to the beauty of the literary text.⁽³⁰⁾

This is what our poet embodies in his poetry colors.

The colors

What are the colors and, what they mean and to what symbolize and what have been used and f indicate? All these questions we will work to clarify access to the goal of our research.

Colors: is a collection of images that attract the viewer it includes all the spaces of different life and in turn forms irreplaceable parts of life, but life is not without them, each of them is a source of vitality and activity, comfort and tranquility and a symbol of a sense of what we feel and sometimes we see and meeting form the peerless beauty to leave In our minds impressions and imaginary linked to each color.

* Color Idiom: The word refers to the style of the writer flowing vitality full of details Fast rhythm full of images that grab the eyesight and color also refers to the writer, his views and attitudes.

The work of Henry James are example of pigmented colors with his attitude to wealth , social status , culture, the color of the local applies to the color of writing, which depicts, presents the distinctive features of candied, accent in speech , customs and

customs in a certain spot ⁽³¹⁾, some of whom said it is a property of light depends on the wavelength depends on the apparent color of an object along the wavelength of light reflected by ⁽³²⁾ And some of them say the result of the sensation of the eye waves different When the light is reflected on the body, it absorbs some waves of this light. Others are presented and this effect affects the eye cells then you feel color and realize it. ⁽³³⁾

Color does not have any truth except its association with our eyes that allow sense and perception provided that the presence of light ⁽³⁴⁾ The color in the artwork can be perceived as a color and cannot be separated from what you see as a form and what we see as color because the interaction occurs between a form and the light rays that fall on it We see the form and color only the external appearance of the form, however, color plays an important role in art because it has a direct impact on our senses. ⁽³⁵⁾

Colors are divided into: ⁽³⁶⁾

1. Basic

2. Secondary

Color effect on the individual -

The relationship between color and the individual represents a new old relationship with influential connotations in peoples immortalized by the dictionaries to keep generations alternating. Some of them are linked to a place to be mentioned in order to be associated with the same color mentioned in the same place, for example, the black continent and the Red Sea, white and black and the American White House and Tunisia green and gray in Iraq, including what is linked to a descriptive significance, for example is said his heart is white indication of the goodness of his heart and so with a yellow laugh For malice and evil and without a doubt, it has an impact on the human soul is an attractive wave force affecting our nervous system and the soul of joy is not negligible when looking for it if covered by the music may not differ from music singing and color silent poem organized by the rhetoric of nature and statement is her words and language Expresses its psychology ⁽³⁷⁾, and colors have effects on the individual and each color effect and a certain significance, for example:

White color: This color has been describing on water, lard and milk and overcome it in their saying: the white means water and wheat or grease and youth or bread and water and expanded the use of it to indicate brightness and lighting and described it the

nights of the third, fourth and fifteenth of the month white nights and used white as sign of praise, generosity and purity of honor. And in reference to the whiteness of the face and purity and radiance⁽³⁸⁾

Black color: Arabs have called black on the palm tree, on the trees for greenery and green approach of black. And used black name for dates, the night to describe the blackness as they fired on the water with dates and also said in the water and milk black⁽³⁹⁾ has been mentioned this color in the Koran 8 times in 7 verses with different meanings, but in contrast to the white color, but in the pre-Islamic era they do not like black color and pessimism of it and even the man with black skin was the object of ostracism and hatred by them.

3.Green color: greenery appeared in the sense of black and the sense of tanning in the colors of people and also in the sense of dust in the colors of camels and horses and the Arabs called the sky green (indicating the overlap of green with blue at some point) and described the greenery of sea water and battalion and iron and others have been mentioned in the Koran 8 times and most of the plant in a symbolic reference for good, fertility and regeneration green color was a source of happiness and comfort and a sense of satisfaction and a symbol of eternal immortality in paradise People in the pre-Islamic era agreed with the Quran in this regard.

Red color: considered by Ibn Saidah as medium colors, it has been mentioned in the dictionaries along with its meaning known as two other meanings are:

* White and the Arabs named it as description of the water. It appears in the hadith that he said: (I have been sent to red and black) and the Arabs say: red woman and want white and they also call the white red if you want the color white. The term (white) used to denote purity and purity as mentioned before call red on white because white is located on Leprosy.

* It come in the sense of yellow as the Arabs named gold and saffron they named them the two red⁽⁴⁰⁾ In the Quran mentioned this color one time and was associated with greatness and glory as in the Almighty (ومن) (الجبـال جـدد بيض وحرر مختلف الوانها)⁽⁴¹⁾ as well as linked to the maturity of fruits and pleasures of life to point to the same significance. In the pre-Islamic era, this color was associated with nature and life

To access Blind and the semiotic colors he adopted in his poetry:

* Red color: Red color as mentioned above was the focus of difference and differentiation among the people of art and specialists in color and semantic research of this color describe it to the opposite of other indications, some of them mention that in the context of the other multi-semantics can be said that the control of the red color on things permanently is the image of agony

and hidden the color that symbolizes what is negative and an absolute symbol of ugliness in fact, they said.⁽⁴²⁾

Bland says in describing the color as deeply as possible for the reasons of strength and ability and openness to other meanings, creating a beautiful mosaic formed by meeting a poetic picture saying⁽⁴³⁾

**She said: I read my letter
did you passed your lips taste of ink?
I told her I know it
it is only my lips who knows
the taste of the red ink is sweet**

If we carefully examine the words, we find that they are linked to the psychological orientation of the poet and this orientation is a reflection of a prior belief by him of the principles of communism brought up and secured by the Communist trend is the owner of the red color and ideas overwhelming in his words and poetry hinting that any attempt by any party to coax him and pagan to reverse his principles and his ideas are in vain leaving everything but red behind his back. Here we find the poet's semiotic ability prominent and clear by focusing on the intellectual significance of the red color.

Then he returns again in a poem shadows speaking and hypocrisy on the world and by saying :⁽⁴⁴⁾

The translate:

I was tempted by the red nights
and my flag slipped on her black
smile)

The red color here is a different sign from the previous one. Red nights suggest sex. It means that the world, like salespeople who lure young people in various ways to drag them as a prey. He was to blame the world that mocked him all the temptations and drowned him in her love and desires. Today he finds himself unable to resist in front of her might, he has nothing in the past to be proud of and to be remembered for. There is no present to turn to him and for the future they ring to him and touched him like his day and like tomorrow as the same has lost everything. Here he does not take responsibility alone, but shared by the minimum world in his eyes, which is the main reason for his arrival to what it is ... Bland did not hide his dream and the dream of his fellow countrymen as well as recalls the principles and values advocated by the Communist Party in the love of homelands and dedication to defend it and wishes for himself It is up to the communists to return to happiness and comfort in their own minds.

Bland believes that the symbolism of the red color is embodied by the fact that he stands with the oppressor against the oppressed, who usually adorns this color because he fell victim to the stabbing of the murderer's knife that was stained by him and quickly disappeared from the crime tool of the knife because it would be clean without the traces of blood that was poured out on them and

the murderer is the victim. And defeated on his order, which does not care one and does not care.

From the above we find and note that the red color has different indications have succeeded the poet in the use of a period came color calls for pessimism and despair and despair and sometimes through his control of the poetic contexts in the verses and see the poet turns poetically semantic customary color connotations to new semantics previously untouched His experience, culture, and knowledge of the great cultural and knowledge, flying readers to wide spaces.

* Blue color: We find that the blue color appeared in his poems the appearance of cautious and faint compared to other colors has been mentioned in his works uttered this color only 13 times which is very scarce compared to other has taken dimensions associated with his poetic vision, which is the poetic scene has the result of previous experiences, We see his ability to creativity poetic by putting this color in more than one position by a kind of creativity to beauty in the transition from one place to another, has said in his poem : ⁽⁴⁵⁾

Translate:

You are the one who dreams now
What are you dreaming about?
about blue ways?
about forest?

You dream of dying with the universe that
you don't understand.

We note that the color here shows a state of wishful thinking that did not happen or did not come as daydreams wishing to happen he expects or paints a blue path paved with hope and tranquility and prayers and tranquility and is thus added the color blue to the trail which is profound in itself sent in the section very poetic picture Beauty calling for sounding in the depths of the text and proceed in the unlimited of ideals, honesty and love, or the forest here has been marked by another indication of escape from the people that turned this life or dream into a forest where there is no manna, peace, love and harmony.

Then he brings us with his semiotic colors, which are full of proficiency and the cognitive connotations that he gives them brilliantly. There is no similar to her, he expressed the connotations of colors, it was not a phenomenon he takes us away in a poem (steps in alienation) we see him contradicts the mention of color semantics , he signed sadness depression and despair with blue by saying : ⁽⁴⁶⁾

Translate:

If my past returned
If the woke up featuring my blue sky
conciliate
does heart at that house will beats

The tool uses the letter of abstinence to answer the abstention of the condition as the return is impossible to report that the thing is impossible to happen and an indication of the spirit of despair and despair that

managed to the poet, and a sign that the armies of worries that do not accommodate the land but overflowed to the sky, which has been chasing him, and calculated good disposal and move worries from the earth to the sky, water and seas.

Then he take us blue color to the meaning and significance different from the previous talking about the bird blue, saying: ⁽⁴⁷⁾

This is a blue bird

He clicks the edge of my net and I gave him
my net

:He annexed his wet wings and said
You did not extinguish this disappointing
moon like sieve holes

The poem begins with the signal method using the tools (Ha) and (The), which benefit the reference to the singular masculine near (sparrow) and then reminds him in his poem 3 times all of the same significance is the real bird, which has a symbolic of the beauty and lightness and behavior and form and a reference to beauty and familiarity, The other by clicking on the edge of the window to a reference to the friendship and relationship that binds them together and a reference to fulfillment and sincerity lost or scarce about people, according to the poet's opinion, which led him to search in birds for those qualities lost to find them or them, and here we note the poet's use of blue bird color to indicate the extent Compatibility, harmony and understanding between them, Both of them found those who resort to escape from

reality and to vent their disappointment and despair, which is the real mosque and the President of them and then broadcast to each other anxious and grim on the moon, which symbolizes love, adoration and happiness as a disappointment, which is singing away from the squadron in fact as described Poet.

* **Green color:** The green color is characterized by being an expressive dimension that does not possess other colors and has extensive indications to indicate the signs and signals of great beauty and expression. Arrange the colors in his poems with 26 times using it gradually as he says: ⁽⁴⁸⁾

The translation

Tomorrow as the typhoon comes true

Even with green visions

Our pink hut is plundering our dreams

We see that the poet in himself wishes to reach a security for as long as he hoped to reach it is deep in his mind. He dreams and wishes to win where the words visions of the green signify this vision, which is reflected in his sleep was scarred with green plant, which carries with him the pleasure and happiness that he wishes to live in his hand, Here, he focuses on the color and strength, but this joy is imperfect soon disappear through the strong hurricane, which will sweep away everything beautiful, including the legitimate dreams that they hurt, embodied the ability of the poet in the use of color give him a high symbolism in the semiotic pampering and image formation And poetic, this color records the presence

and effectiveness of his symbol of fertility, creating a complete poetic image traveled by beauty indicating the intended meaning deep and intense, Blend has been adding a bit of sensation and the delight that it possesses on the colors in order to look beautiful in the beauty of life in his poem. To shed light on the psychological impact of colors, but every time disappointed and not be a reality only in his dreams away from the reality that lives between the side is a security and will remain so or calculated as an attempt to bring what he wants to the mind of the listener or the reader saying.⁽⁴⁹⁾

My way
as two talk about love
about the heart's eagerness
about the presence gesture
greens and blooms in the side promises

He talks about the way he started since the mind of life and understanding it refers to a relationship characterized by romance and love, which he hopes to live, describing his relationship with himself a sincere love relationship similar to the relationship of two love each other using the analogy (K) is a relationship of eternal love eternal endless we find in every word A poetic picture full of love and sincere emotion in the hope of meeting to non-parting and then gives the green color energy and effectiveness symbolic flowers, which gives hope and life in the beings, which helps in drawing the meaning of the meaning leads us to the poetic image received by the poet.

Then he turns us and used green color to express his thoughts and beliefs by saying⁽⁵⁰⁾

No taste for green ink
Taste of blue ink is corny ...

He started Negation using the tool of Negation (no) symbolized in green to the true Islam and his laws, which came from heaven as a mercy to people now that the poet and as a result of his faith and communist ideas that he grew up and believes that religion is the opium of the people anesthetic for the people recognizing what is going on in his mind towards religion and declared hate him, and then note that he came with the word ink hated intentionally and based in green to increase the depth and intensity of the gap and to indicate the use of this color symbol of Islam, aiming to deliver a message that the news of this religion and the knowledge of what it is to be religion the one who look at and believed him and described as much because of his ideas and thinking communism find that religion prevents the nations cognitive progress.

The result

I claim that I have highlighted some of the semiotic colors addressed by Blend in his artwork and from him I have come to:

1. Al-Haidari is one of the four pillars on which free poetry was built in Iraq and left us with a rich poetic and intellectual legacy.
2. His decline from a pure Iraqi environment had a great impact on

- his political and social poetry record and his individual suffering found resonance in his poetry
3. Take care of the colors where his whale more than 200 colors explicit and non-explicit
 4. Blended his knowledge and sense of poetry between more than one color to deepen the poetic image and its implications, including white and black
 5. His color manifestations clearly expressed his love for his land and homeland, which he was forcibly absent from
 6. Believes that semiotics absence and the presence of some colors were present in the various texts and even absent present by its absence through contradictory connotations in his
 7. The singularity of his poetry has departed from its known connotations into special connotations he developed from his experiences and cognitive experience and added to his immortal record.
 8. Pessimism is the dominant characteristic of his hair by highlighting the black color in his hair

Reference

The Holy Quran

1. Blind al-Haidari Kurdish curse and ignorance of leadership, congratulations dawn, the Journal of Kurdistan, No. 16, Kurdistan, Iraq, d.
2. Dictionary of writers, Kamel Salman al-Jubouri, Scientific Books House, Beirut, Lebanon, i 1, b,c.
3. Image and rhythm in the poetry of Blend Al-Haidari, Mohamed Ibrahim Awad, 1st floor, Dar Al-Elm and Asmian, Publishing and Distribution, Cairo, Egypt, 2009.
4. Blend al-Haidari poet of exile and alienation, Issa Fattouh, Yarmouk Magazine, No. 57, Irbid Jordan, 1997.\
5. Al-Mutamar Newspaper, Dr. Jassem Mohammed Jassam, Baghdad, Iraq, No. 2983 on 5/6/2014.
6. Blend Al-Haidari, Hashem Shafiq, hand poetry magazine, 2014.
7. The Complete Works of the Poet Blend Al-Sabah, Dar Souad Al-Sabah, Kuwait, 1992.
8. The refinement of language: Abu Mansour Mohammed bin Ahmed Al-Azhari, Abdul Salam Haroun, House of Arab nationalism for printing, Cairo, Egypt, 1964, c. 1
9. Crown of the Bride Jewels Dictionary, Mohammed Murtada Hussein, the investigation of Abdul Sattar Ahmed Farraj, the Government of Kuwait, 1965, c 32.
10. Sunan Abi Dawood, Suleiman bin Al-Sha'ath Abu Dawood Al-Sijistani Al-Azdi, Achieved by Mohammed Mohieddin Abdul Hamid, Modern Library, Said, Beirut, Lebanon, c.

11. Al-Dur preserved in the science of book authors, Ahmed bin Yousef Alsameen Halabi, achieve d. Ahmed Mohammed Al-Kharrat, Dar Al-Qalam, Damascus, Syria, vol. 2, b.
12. Tongue of the Arabs, the son of the Egyptian African perspective, Dar Sader, Beirut, Lebanon, c 12, b, c.
13. Glossary of definitions, the mark Ali bin Mohammed Sayyid Sharif Jurjani, the investigation of Mohammed Siddig Minshawar Dar al-Fadila, Cairo, Egypt, b, T.
14. Building the Semitic Meaning in Texts and Speeches, Dr. Jamil Hamdaoui, Member of the Arab Society of Theater Critics, PT and PT.
15. Directory of literary critic, Megan Ruwaili and Saad Bazei, Arab Cultural Center, 3rd floor, Casablanca, Morocco, 2002.
16. The Semitic Approach and Criticism of Poetry, Essam Khalaf Kamel, Farha Publishing House, Cairo, Egypt, 2003.
17. Lessons in semiotics, Mubarak Hanoun, i 1, 1986.
18. The Effectiveness of Semiotics as a Proposed Strategy in Developing Linguistic Creativity by Reading the Symbolic Text (Half Word of Ahmed Ragab) among Students of the Faculty of Education, Nadia Abu Sukaina, Egyptian Association for Curricula and Teaching Methods, Issue 143, 2009.
19. Effect of perfumes and colors on the human psyche, Dr. Ahmed Hijazi, House of Culture World for publication and distribution, b, T.
20. Colors from psychology to decoration, Dr. Hussein Juma, B, T.
21. Poetic colors in the contemporary Algerian text period 1988-2007, Master Thesis, girlfriend Muammar, Ain Bayda, Harish, Algeria, 2010.
22. General Linguistics, Friednan de Saussure, translated by Yoel Yousef Aziz, Dar Afaq Arab, Iraq, Baghdad, 1985.
23. The Semiolesian Communication System in the Animal Book of the Exultant, According to Poor's Theory, Aida Hoshi, PhD Thesis, Farhat Abbas Setif University, Algeria, 2009.
24. Contemporary Criticism Methods, Dr. Salah Fadl, Merritt Publishing and Information, 1st floor, 2002.
25. What is the psychology, Bernard Toussaint, translation, Mohammed Nazif, a East Africa 2000, i 2, Casablanca, Morocco, 1994.
26. Semiotics and Addressing, Jamil Hamdaoui, Journal of the World of Thought, Kuwait, Volume 25, Issue 3, 1997.
27. Brief Dictionary, Arabic Language Complex, Ministry of Education, Cairo, Egypt, 1994.
28. Glossary of Literary Terms, Ibrahim Fathi, Arab Association of United Publishers, Workers' Association for Printing and

- Publishing, Sfax, Tunisia, first issue, 1988.
29. The Arab Encyclopedia of Facilitated, Mohammed Shafiq Ghorbal and his colleagues, Dar Al-Nahda, Beirut, Lebanon, Volume 2, 1989.
30. Drawing and Color, Mohiuddin Talo, Al-Sham Press, Damascus, Syria, I 7, 1993.
31. Principles of Color Design, Adli Mohammed Abdul Hadi, Arab Society Library, 1st Floor, Amman, Jordan, 2006.
32. Philosophy of colors, Iyad Mohammed Al-Saqer, Al-Ahliyya for publication and distribution, I 1, Amman Jordan, 2010.
33. Colors and their Significance in the Holy Quran, Sulaiman Bin Ali Al-Shili, University of Sharjah Journal of Forensic and Human Sciences, Volume 4, Issue 3, 2007.
34. Light and color in the Koran Light miracle - chromatography, Nazir Hamdan, Dar Ibn Katheer, Beirut, Lebanon, i, 1, 2002.
35. Language and color, d. Ahmed Mokhtar Omar, Faculty of Dar Al Uloom, Cairo University, the world of books for publication and distribution, Cairo Egypt, second edition, 1997.
36. Explanation of the ten commentators and the news of their poets, Ahmed al-Amin Shanqeeti, the realization of Mohammed al-Fadhli, modern library, Beirut, Lebanon, i 1, 1998.
37. Office of Hassan bin Thabit, the investigation of Abdullah Ali Muhanna, House of Scientific Books, Beirut, Lebanon, i 2, 1994.
38. Philology, Abu Mansour Thaalabi, the realization of Yassin Ayoubi, modern library, 2nd floor, Beirut, Lebanon, 2000.
39. Explanation of the Antara Diwan, Khatib Tabrizi, the realization of Majid Trad, Dar al-Kitab al-Arabi, Beirut, Lebanon, i 1, 1992.
40. Court of Akhtal, investigation, Mahdi Mohammed Nasser al-Din, House of scientific books, Beirut, Lebanon, i 2, 1994.
41. Office of Omar bin Abi Rabia, investigation, Fayed Mohammed, Dar al-Kitab al-Arabi, Beirut, Lebanon, i 2, 1996.
42. Color semiotic game, a procedural research in the formation of poetic meaning, Faten Abdul Jabbar Jawad, Dar Majdalawi for publication and distribution, Amman, Jordan, i 1, 2010.
43. Dictionary of semiotics, Faisal al-Ahmar, publications of difference, Algiers, Algeria, i 1, 2010.