

Semantic Domains of Positive Human Traits in Arabic An Applied Study of the Theory of Semantic Domains Numbers

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Abstract

The semantic domains of positive human attributes in the Arabic language: an applied study of semantic domain theory. The research content is detailed as follows:

Introduction: Includes an overview of the semantic domains of positive human attributes in the Arabic language. An applied study of semantic domain theory, the research material, the research objectives, the importance of the topic and the reasons for choosing it, the research methodology, and previous studies. Chapter One: Positive Attributes; Issues of Concept and Terminology. Chapter Two: Semantic Domains of Positive Attributive Terms in Arabic. The conclusion follows, including the most important findings of the study, as well as sources and references.

Keywords: Semantic Domains – Positive Attributes – Human Being in Arabic

Introduction:

This research deals with the semantic tracing of the words of the semantic fields of positive human attributes in the Arabic language. The adjective in the Arabic dictionary is "describing something with its adornment and description." It has also been said that description is the source and the clear adjective. They describe something from . Al-Zubaidi said, "The adjective is from description, describing it with a description, and description: describing it. This clearly indicates that description and description are synonymous. The adjective is like generality, ignorance, blackness, and whiteness.

And the attribute in linguistic terminology: Al-Jurjani mentioned in his definition of the attribute that it is "the noun that indicates some of the states of the self, such as tall, short, worker, foolish, and others. The attribute is the necessary indication of the self of the described by which it is known, and Abu Hilal Al-Askari explained that "the attribute is what is from the nouns that is specific and useful, such as Zayd the elegant, and Omar the wise" .

Material:

The study is limited to the words that describe positive human qualities in the Arabic language, using a variety of Arabic lexical sources.

Research objectives: The research objectives are as follows:

Collecting the positive human qualities mentioned in the research material.

- 1- Classifying these words into their semantic domains.
- 2- Exploring the sub-semantic domains of each main semantic domain.

Importance of the topic and reasons for its selection: The importance of the topic and the reasons for its selection are due to the following:

- 1- This topic was not selected for semantic study.
- 2- Most studies on the subject of adjectives have focused on the doctrinal or psychological aspects, and have received little semantic study.
- 3- Our desire to serve the Arabic language by drawing attention to positive adjectives and their importance.
- 4- The diversity of words denoting positive adjectives in Arabic.

Methodology:

The researcher will follow a descriptive approach, based on description, which is based on identifying positive adjectives, then classification, and analysis. He will also utilize modern linguistics and some statistical tools, such as counting and percentages.

1 - Man (His Creation, Attributes, and Actions), "A Semantic Study," by Muhammad Hamid Ajila, a paper published in the Journal of the Faculty of Arts, Mansoura University, Issue 43, Volume 1, August 2008. The study aimed to understand the nature of man in terms of his origin and upbringing, his attributes, and his actions. Its methodology was descriptive, and its most important results are the following: There is a difference between the terms "human" and "humanity." and people and human beings, and the meanings of the word "human" vary from one verse to another, and most of the characteristics of human beings in the Qur'an are characterized by ugliness and blame. The current study differs from this study in applying modern semantic theories to the positive characteristics of human beings and others mentioned in the Holy Qur'an.

2- The Single Attributes, a Grammatical and Semantic Study of the Attributes of Rational Beings, by Khaled Hussein Ahmed, Master's Thesis, An-Najah National University, Palestine, College of Graduate Studies 2009 AD. The study contains an introduction, three chapters, and a conclusion. The first chapter is about the statistics of the single attributes of rational beings, and their table. The researcher excluded the attributes specific to the word of majesty Allah due to His special nature, and because His attributes differ from all other attributes, in addition to the fact that they are so abundant that they deserve an independent study.

In the second chapter, he dealt with the singular attributes and presented the conditions in which they occur in terms of singular, dual, plural, singular, genitive, definite, indefinite, feminine, and the rules of attributes in terms of precedence, delay, deletion, and confirmation, then the purposes for which they were mentioned. As for the third

chapter, he dealt with the attributes and divided them into positive attributes, negative attributes, common attributes, and neutral attributes. The positive attributes of the rational being included As for the negative attributes, they included the attributes of Satan, the attributes of polytheists and evil people. It is clear from the presentation of this study that it did not look at the semantic analysis of the words of positive attributes in the Holy Qur'an and was limited to mentioning some of these words without applying any semantic theory to them.

the special attributes.

3 - Human Characteristics, Muhammad Al-Tayeb Musaed, a research in the Journal of Economics, Political Science and Statistics, Omdurman Islamic University, Faculty of Economics and Political Science, Jumada Al-Awwal issue, April 2012 AD, and it aims to deduce human characteristics. Its approach was deductive and its most important results are that human characteristics are weakness, despair, ingratitude, that he is anxious, impatient, hasty, tempted, turning away from the truth, argumentative, unjust, ignorant, ungrateful, stubborn, very tyrannical, and that he is supplicant.

Abstract: The study consists of the following:

Introduction: This includes the study's objectives, material, importance of the topic, reasons for its selection, study methodology, and previous studies.

Chapter One: Positive adjectives; issues of concept and terminology.

Chapter Two: Semantic domains of positive adjectives in the Arabic language.

Semantic Field Theory

Arab linguists became aware of the theory of semantic fields. This theory is considered one of the theories of semantics. Contemporary researchers and linguists have relied on it as a method for analyzing meaning. They were aware of it and preceded Europeans by several centuries, although none of them gave it this name.

Their interest in it was in the form of linguistic letters and books on topics, or what is known in modern linguistics as subject dictionaries. In the second century AH, a movement for subject dictionary composition arose, and those linguistic letters appeared on specific topics. Al-Asma'i wrote on the creation of man, and Abu Zayd al-Ansari wrote on plants and trees.

Hussein Nassar has presented this type of writing, including "The Insects" by Abu Khairat al-A'rabi, "Honey and Bees" by Abu Amr al-Shaybani (d. 206 AH), and "Snakes and Scorpions" by Abu Ubaidah (d. 210 AH). All of these works and other ancient sources constitute a fertile field for linguistic studies according to the theory of the semantic field or semantic fields.

Ahmed Mukhtar Omar recorded a group of objections to the ancients in their linguistic treatises and their subject dictionaries, saying: "If the Arabs had begun to think about this type of dictionaries at a very early time, not exceeding the third century AH and the ninth century AD, that is, several centuries before the Europeans thought, then the most obvious criticism of the Arab work was the following:

- 1- Not following a specific methodology in collecting words.
- 2- Lack of logic in classifying and categorizing topics.

3- Lack of attention to clarifying the relationships between words within a single topic, and mentioning the differences and similarities between them.

4- Its clear shortcomings in listing vocabulary, even for later dictionaries.

This is about the theory in ancient sources, and in light of the ancient linguists' understanding of it. As for modern linguistic studies, it has been described as: "one of the most important theories of modern linguistic research that began at the hands of a group of scholars in Europe and America in the first half of this century .but it developed and adopted for itself methods of analysis at the hands of another group of scholars in the last twenty years.

"The theory of semantic fields is based on the existence of different words within a single semantic field." Ahmed Mukhtar Omar defined a semantic field as: "A group of words whose meanings are related and are usually placed under a general term that unites them." An example of this is the word for color in the Arabic language, which falls under the general term "color," and includes words such as: "red, blue, yellow, etc." .

Ullman defined it as: "An integrated section of linguistic material that expresses a specific area of experience. Ali Al-Qasimi described it as: "A collection of terms denoting a set of concepts that can be grouped around a main concept, which can be represented by a group of closely related meanings or words characterized by the presence of common semantic elements or features.

The importance of the theory of semantic fields is that it "provides a more effective explanation and interpretation of the meanings of words than if these words were studied as units isolated from their fields. The meaning of a word is relative and is only determined in light of its relations to other words in the same semantic group to which it belongs.... The semantic value of a word is not determined in itself, but rather is determined in relation to its semantic position within a specific semantic field."

...., and this theory makes the language creators stand on the semantic differences and points of disagreement between words, which prepares them to choose the word that fulfills the purpose of expressing the intended meaning.

Despite the many classifications of semantic domains, there is no unified classification agreed upon by contemporary researchers and linguists, including Wartburg in 1952. This classification divides words into three main categories:

- 1 - Terms that refer to the universe: sky, atmosphere, earth, plants, animals.
- 2 - Vocabulary referring to humans: the human body, thought, mind, social life.
- 3 - Vocabulary referring to humans' relationship with the universe, including those related to science and industry.

One of the most famous semantic classifications is the Greek New Testament dictionary, which proposed four major semantic domains:

- 1 - Entities. 2 - Events.
- 3 - Abstracts. 4 - Relations .

Then comes the classification of the Roget dictionary in the English language, one of the most famous semantic dictionaries. It came up with the following division of semantic domains: "abstract relations, place, matter, thought, will, emotions." These

divisions were then divided into less comprehensive parts, and finally, these parts were divided into smaller and smaller units.

Ullman divided semantic fields into: "continuous concrete fields, concrete fields with discrete elements, and abstract fields. These are some of the most well-known details of semantic fields, and it is noted that there is no universal, comprehensive classification agreed upon among them. This means that: "Languages do differ in this division and these fields can be classified in a variety of ways according to different criteria.

Since the subject of our study is positive attributes in the Arabic language, we will divide the positive attributes into two areas, as follows:

First: The area of positive attributes specific to the messengers.

Second: The area of positive attributes specific to the believers.

First: The area of positive attributes specific to the believers.

Third: The attributes of the messengers.

This area is limited to the positive attributes specific to the messengers, and these attributes are as follows:

1-Mother: This word appears in the Arabic language.

2- Harees: This word appears in the Arabic language.

3- Ra'uf: This word appears in the Arabic language.

4- Rusul: Four derivative adjectives have been derived from this root:

A- Rasulan: This word appears in the Arabic language.

Rasul: This word appears in Arabic dictionaries.

C- Rusul: This word appears in the Arabic language.

D- Mursalin: This word appears in the Arabic language.

5- Al-Muddaththir: This word appears in the Arabic language.

- (Al-Muzzammil): This word appears in the Arabic language.

A- (Sadaq): This word appears in the Arabic language.

A- Musaddiq: This word appears in the Arabic language.

B- As-Siddiq: This word appears in the Arabic language.

7- Makin: This word appears in the Arabic language.

8- Al-Nabi: This word appears in the Arabic language.

Fourth Area: Characteristics of Believers:

The researcher in this area discussed the characteristics of believers and righteous people. This section also included characteristics of the women and children of Paradise, as follows:

1- Atrab: This term appears in the Arabic language.

2- Ta'ib: This term appears in the Arabic language.

3- Thayyib: This word is found in the Arabic language.

4- Ha'azirun: This word is found in the Arabic language.

5- Al-Muhsanat: This word is found in the Arabic language.

6- Hafiz: This word is found in the Arabic language.

7- Haleem: This word is found in the Arabic language.

- 8- Hameem: This word is found in the Arabic language.
- 9- Mukhallad: This word is found in the Arabic language.
- 10- Al-Mukhlisin: This word is found in the Arabic language.
- 11- Khair: Two adjectives derived from this root are:
 - A- Al-Akhyar: This word appears in the Arabic language.
 - B- Khayran: This word appears in the Arabic language.
- 14- Rushd: Two adjectives derived from this root appear:
 - A- Murshid: This word appears in the Arabic language.Rasheed: This word appears in the Arabic language.
- 15- Radhiya: This word appears in the Arabic language.
- 16- Zakiya: This word appears in the Arabic language.
 - B- Zakiya: This word appears in the Arabic language.
- 17- Prostrating: This word appears in the Arabic language.
- 18- Ruku': This word appears in the Arabic language.
 - Qa'im: This word appears in the Arabic language.
- 20- Al-'Akifin: This word appears in the Arabic language.
- 21- Tawaifin: This word appears in the Arabic language.
- 22- Suwayya: This word appears in the Arabic language.
- 24- Sa'ihat: This word appears in the Arabic language.
- 25- Shukur: This word appears in the Arabic language.
- 26- Shaykh: This word appears in the Arabic language.
- 27- Sabar (patience): This linguistic root is used as an adjective.
 - A- As-Sabireen (patients): This word appears in the Arabic language.
- 28- As-Saliheen (righteous): This word has three derivatives:
 - A- As-Saliheen (righteous): This word appears in the Arabic language.
 - B- As-Saliheen (righteous): This word appears in the Arabic language.
 - C- As-Saliheen (righteous): This word appears in the Arabic language.
- Dahika (laughing): This word appears in the Arabic language.
- 30- Al-Mutma'innah (reassured): This word appears in the Arabic language.
- 31- Purified: This word appears in the Arabic language.
- 32- Tayyiba: This word appears in the Arabic language.
 - Abidin: This word has two derivatives:
 - A- Abidin: It appears in the Arabic language.
 - B- Abidat: It appears in the Arabic language.
- 34- Arab: This root word appears as an adjective with two derivatives:
 - A- Uruban: This word appears in the Arabic language.
 - B- Arab: This word appears in the Arabic language.
- 35- Great: This word occurs in the Arabic language.
- 36- Aleem: This word occurs in the Arabic language.
- 37- Ain: This word occurs from this word in the Arabic language.
- 38- Al-Ghafilat: This word occurs in the Arabic language.
 - Mutaqalibin: This word occurs in the Arabic language.
- 35- Al-Aqdamoon: This word occurs twice in the Arabic language.

- 36- Muqtasidah: This word occurs in the Arabic language.
- 37- Qasr: Two adjectives derived from this root have been derived:
- 38- Qantat: This word is found in the Arabic language.
- 39- Muntasir: This word is found in the Arabic language.
- 40- Nadhira: This word is found in the Arabic language.
- 41- (Na'ima): This word is found in the Arabic language.
- 42- Munib: This word is found in the Arabic language.
- 43- (Al-Muhajireen): This word is found in the Arabic language.
- 44- (Wasata): This word is found in the Arabic language.
- 45- (Wa'ia): This word is found in the Arabic language.

Conclusion

At the end of this research, the results of the study can be summarized as follows:

- Modern and contemporary Arab scholars have been interested in addressing positive attributes in the Arabic language.
- Positive attributes have been numerous in the Arabic language, both ancient and modern.
- Many trends have emerged among Arab researchers addressing positive attributes and how to benefit from them.
- The sources of positive attributes in the Arabic language are diverse.

Research Proposals:

The researcher proposes the following proposals based on this study:

- The need to focus on positive attributes, research them, and establish their terminology in light of the progress achieved by modern linguistics.
- The need to develop an Arabic dictionary that combines the positive attributes of the Arabic language, both ancient and modern.

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