

The Theory of Semantic Field in Arabic: Unveiling the Contributions of Arab Linguists



نظرية الحقول الدلالية في اللغة العربية: كشف إسهامات العلماء العرب

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المخلص

تركّز هذه الدراسة على نظرية الحقول الدلالية في اللغة العربية، مع بيان التطور التاريخي للنظرية وتطبيقها في السياق اللغوي العربي ومدى تأثير النظرية بالجهود العربية المبذولة. تهدف الدراسة إلى التحقيق في المبادئ الأساسية والتصنيفات لنظرية الحقول الدلالية، فضلاً عن إسهامات اللسانيين العرب في تطويرها. بناءً على بن يونس (2015) وقذور (2008)، اللذين يؤكدان المعرفة المتقدمة لدى اللسانيين العرب في مجال الحقول الدلالية في اللسانيات العربية القديمة، تسلط هذه الدراسة الوصفية التحليلية الضوء على الإسهامات القيمة التي قدمها اللغويون العرب في هذا المجال من خلال دراسة تنظيم الكلمات وترابطها في حقول دلالية محددة واستخدام العلاقات الدلالية في معاجمهم ومؤلفاتهم. كما وتسهم هذه الدراسة في فهم الهيكل الدلالي للغة العربية وتقريب المسافات بين النظريات اللغوية الغربية وآراء اللغويين العرب القدماء. وتبين النتائج أهمية فهم الحقول الدلالية في اللغة العربية وتقدير الإسهامات القيمة للغويين العرب. في الختام، يسلّط هذا البحث الضوء على تطوّر نظرية الحقول الدلالية

The Theory of Semantic Field in Arabic: Unveiling the Contributions of Arab Linguists



بين اللسانيين العرب، حيث يبين معرفتهم الواضحة بأن اللغة هي نظام متماسك ينظم الكلمات ضمن حقول دلالية. قام اللغويون العرب القدامى من خلال أعمالهم اللغوية مثل الرسائل اللغوية والمعاجم المتنوعة بإسهامات مهمة من خلال تصنيف الكلمات بناءً على معانيها. توضح هذه الجهود أنّ العرب لم يعيروا انتباههم الدقيق للغة العربية فقط بل وسبقوا اللغويين الغربيين بقرون عدة، مما يؤكد الدور الحيوي للعلماء العرب في تقدم نظريات اللغة. هذا التراث يشكل شهادة على الغنى الثقافي واللغوي للغة العربية ويبرز التطور اللغوي التاريخي الذي حققه العلماء العرب.

Abstract

This research explores the semantic field theory in Arabic, focusing on its historical development and application within the Arabic linguistic context. This research aims to investigate the foundational principles and classifications of semantic field theory, as well as the contributions of Arab linguists to its development. Depending on the works of Bin Yunis (2015) and Qador (2008) who emphasize the advanced knowledge of semantic fields in ancient Arab linguistics, this analytical-descriptive research sheds light on the valuable insights of Arab linguists and their contributions to the theory. By examining the organization and interrelation of words within specific fields of meaning, this research sheds light on the semantic structure of Arabic and bridges the gap between Western and ancient Arab linguistic perspectives. The findings contribute to the understanding of semantic fields in Arabic and recognize the valuable insights of Arab linguists. In conclusion, this research illuminates the development of the semantic field theory among Arab linguists, emphasizing their recognition of language as a cohesive system organized within conceptual fields. Ancient Arab linguists, through works like linguistic letters and lexicons, made significant contributions by categorizing and classifying words based on meanings. These early efforts not only demonstrate their meticulous attention to the Arabic language but also precede Western linguists by centuries, underscoring the vital role of Arab scholars in advancing linguistic theory. This heritage stands as a testament to the rich cultural and linguistic significance of the Arabic language and showcases the historical linguistic sophistication achieved by Arab scholars.

1.1. Introduction

Semantic field theory, also known as lexical field theory, is a linguistic framework that examines the organization and interrelation of words (also called lexemes or lexical items) within specific fields of



The Theory of Semantic Field in Arabic: Unveiling the Contributions of Arab Linguists



meaning (Ullmann, 1973:26–7). It considers how words within a particular field are semantically related to each other and explores the connections and relations that give rise to shared meanings (Jackson, 1983:133). The theory posits that lexemes do not exist in isolation, but rather form a cohesive system where their meanings are influenced by their relationships with other lexemes in the same context (Trask, 1997:196; and Crystal, 2008:429). Guiraud (1960:101) claims that this theory can be traced back to German linguists such as Humboldt and Herder and has been further developed and expanded by scholars like Trier and Porzig. However, as far as we are knowledgeable, it also has its roots in the earlier works of Arab linguists. In general, the theory has been applied to various domains, including kinship terms, colors, plants, diseases, and many others.

1.2. The Statement of Problem

The study of semantic fields is crucial for understanding how lexical items are organized and related in language. While semantic field theory has been explored extensively in Western linguistics, there is a need to investigate its application in the Arabic language and its specific linguistic characteristics. Although ancient Arab linguists have significantly contributed to the theory, their work has not been given adequate attention. Therefore, this research aims to fill this gap by examining the theory of semantic field within the context of Arabic, showing the historical development of the theory among Arab linguists, and exploring its principles and classifications.

1.3. The Aims of Research

The primary aim of this research is to investigate the theory of semantic field in Arabic. Specifically, it aims to:

1. Explore the foundational principles and the classifications of the semantic field theory.
2. Examine the application of semantic fields in the Arabic linguistic context.
3. Investigating the contribution of Arab linguists to the development of the theory of semantic field.
4. Investigate the historical development of the theory among Arab linguists, highlighting the similarities with the modern theory of semantic field.

1.4. Model of Research

The models adopted in discussing the importance of Arab contributions to the semantic field theory are Bin Yunis (2015) and Qador (2008). Bin Yunis (2015:22-8) maintains that Arab linguists were several

The Theory of Semantic Field in Arabic: Unveiling the Contributions of Arab Linguists



centuries ahead of Westerners concerning the use of semantic fields in their writings. Qador (2008:366) finds that Arab linguists pioneered the initial classification of words based on their meanings or vocabulary. During the beginning of Arabic writing codification, the compact linguistic and semantic letters (linguistic books) represent the earliest known exemplar of such a classification.

1.5. The Value of Research

This research holds several significant implications. Firstly, it contributes to the understanding of the organization and interrelation of words within specific fields of meaning in Arabic, shedding light on the semantic structure of the language. Secondly, by highlighting the contributions of Arab linguists to the theory, it aims to rectify the underrepresentation of their work and recognize their valuable insights. Furthermore, this research provides a comprehensive overview of the theory's principles, classifications, and historical development, bridging the gap between Western and ancient Arab linguistic perspectives. Ultimately, this study adds to the body of knowledge in linguistics and enhances the understanding of the intricate nature of semantic fields in Arabic.

1.6. The Theory of semantic field

The term "semantic field" (also called "lexical field") was given many different, but related definitions, including Ullmann's (1973:26–7) definition, which sees the semantic field theory as being a linguistic material integrated sector that expresses a particular field of expertise. The field, then, constitutes a linguistic space for a group of words that revolve around the general meaning that includes them. This requires an analysis of all the meanings of words or expressions belonging to a specific field to find their relations with each other and the link that made these terms share one field.

Jackson (1983: 133) also defines semantic fields as a group of words related in meaning and organized in an order that reveals their similarities and differences. Lexical items with a sense of inclusion in a specific semantic field are related in meaning but not substitutable. According to Trask (1997: 196), the term "semantic field" is a theory that studies the meaning of lexemes and how they are related in meaning within a specific field, such as kinship terms or cooking tools. Crystal (2008: 429) states that the semantic field approach takes the view that the vocabulary of a language is organized into fields where words relate to one another and define each other in different ways rather than just being a list of independent terms like the headwords in a dictionary.





The Theory of Semantic Field in Arabic: Unveiling the Contributions of Arab Linguists



Concerning the origin of the theory, Ullmann (1957: 154) believes that semantic field theory is of German origin. It is traced back to Humboldt (1767) and Herder (1772) who pioneered the semantic field theory in Germany. The theory was developed at the beginning of the twentieth century by a group of scholars from Switzerland and Germany, such as Ipsen (1924), Jollies (1934), Porzig (1934), and Trier (1934). Trier is the most important among the German linguists mentioned above (Ullmann, 1973:26; Lyons, 1977:250). Ullmann (1973:26) indicates that Trier's theory started a new stage in the history of modern semantics. Although Trier's theory received some criticism, his thoughts were developed by his students and other linguists, such as Ipsen, who mentioned that the idea of Trier is "that our concepts cover the entire field of reality without leaving a gap or intertwining as the pieces of a complex puzzle game" Pierre Guiraud (1960:101).

In some of his works, Trier created novel principles for the lexicon's systematic analysis and applied them to a substantial amount of natural material. In other words, he used ancient German as a source language for his major work. There is a strong connection between Humboldt's teaching on the inner form of language and Trier's idea. Undoubtedly, concepts related to language division into fields will be among the most crucial components of a future theory of inner form. Investigating field segmentation entails looking at the interior form (Vassilyev, 1974: 80).

Trier follows his professors Humboldt and Saussure and begins with the idea that the synchronic state of language is a closed and stable system that defines the sense of all its components, i.e., the meaning of all the parts is only received from the meaning of the whole. In other words, the meaning of any word in a language is not determined in isolation, but rather through its relation to the other words in the same context (Ibid:81). For instance, Miller (1968: 67) states that there are five possible competency ratings or exam grades: "excellent," "good," "fair," "poor," and "very poor." The meaning of the term "poor" will be clear when one is aware of the precise number of participants in the field and that the term "poor" falls between "fair" and "very poor". This example oversimplifies the field concept, but the idea applies to all lexical fields. Lyons (1977:261–7) finds that, besides Trier's theory and Weisgerber's theory, other theories appeared with Trier, and in about the same year, i.e., in 1934, Porzig developed the theory of the semantic field that was based on the sense relation that connects two syntagmatic related terms to one sentence. Then the debate increased about which of the two theories was more useful. There was no doubt that both Trier's theory of

The Theory of Semantic Field in Arabic: Unveiling the Contributions of Arab Linguists



paradigmatic relations and Porzig's theory of syntagmatic relations must be mixed and combined into one theory to complete each other. They must be used in any theory of the lexical field.

In general, there were many fields on which the study of the semantic field theory was based. The most important of which are: kinship terms, colours, plants, diseases, medicines, cooking words, vessels, pronunciations of sounds, expressions of movement, pieces of furniture, intellectual properties, ideologies, aesthetics, ideals, religion, feudalism, opponents of the court, myths and legends, trade, enmity, and so forth (Alston, 1970:14, and Ullmann, 1973:30–2).

1.6.1. The Principles of the Theory

When the human mind works, it works through language and then keeps the lexical units in memory along with their relevance to the fields to which they belong. Despite the emergence of several various attempts at classifying words and concepts in semantic fields, these classifications agree on some principles that Lyons (1977:268-9) listed:

- 1."No lexeme is a member in more than one field."
- 2."No lexeme does not belong to one of the fields."
- 3.the importance of not ignoring the context in which words appear.
- 4."The impossibility of studying the vocabulary of a language independently of its grammatical structure."

1.6.2. The Classifications of the Theory

Concerning the classifications of semantic fields, linguists classify lexemes into several classifications according to their position in the semantic field. Ullmann (1973:27-31), for example, divides semantic fields into three types:

A.Concrete and continuous fields: represented by the colour system in languages. The colour group is a continuous extension that can be divided differently. Languages differ in classifying colours into such divisions.

B.Separated elements in concrete fields: represented by the system of family relations. It contains elements that are separated in the extra-linguistic world. Like the previous ones, these fields can be classified differently with various criteria.

C.Abstract fields: represented by the lexemes of intellectual properties. This type of field is more important than the two concrete fields due to the primary importance of language in forming abstract concepts.

Trier, on the other hand, believes that the linguistic fields are not discrete but joined together to form larger fields, and so on, until limiting all





The Theory of Semantic Field in Arabic: Unveiling the Contributions of Arab Linguists

vocabulary. Accordingly, it is possible to allocate a field for careers or professions, a field for sports, a field for learning, and so on. Then all these fields can be collected within one field covering all of them: human activities (Lehrer, 1974:18).

The most comprehensive and logical attempt to classify semantic fields is the classification of the Greek New Testament. In this classification, the vocabulary of the language is classified into four main fields (Nida 1975:178–9). These fields are:

A.Entities: this field is divided into two sections, living and non-living, and each section has its branches: the "living" section includes animals, birds, insects, and what is related to them, as well as supernatural beings. Each of the preceding branches has sub-branches. The "Non-living" section, on the other hand, includes "natural" and "artificial". The former is divided into geographical, plant, aquatic, and so on. The latter is divided into built and unbuilt products, each with sub-branches.

B.Events: includes natural events, such as climate; emotional activity, such as fear and sadness; and intellectual activity, such as perception, memory, thinking, etc.

C.Abstacts: includes time, quantity, gravity, quality, speed, energy, age, and so on.

D.Relations: includes synonymy, hyponymy, part-whole relations, antonymy, and incompatibility.

1.6.3. Westerners' Evaluation of the Theory:

The theory of semantic field has been subjected to some criticism. Despite its contributions to the semantic and lexical research field, it has gaps that have made some linguists criticize and modify it. Vassilyev (1974: 83) points out that Trier and Weisgreber believe a semantic field is a closed set of lexical items with clear boundaries. They and their followers considered it a cohesive mosaic of meanings that did not overlap. Several scholars have disputed this viewpoint. For instance, Lehrer (1974: 34) claims that no lexeme in English denotes "cook on a dry surface without oil" in the field of "cooking." Occasionally, the lexemes "bake" (which denotes "in an oven") or "fry" (which denotes "the use of oil") are used to fill the gap.

According to Ullmann (1957: 311), Trier's concept of a close-knit field where the components fit into one another like pieces of a mosaic is excessively inflexible and, except in a few specific situations, impractical. Ullmann confirms his criticism by referring to W. Betz's argument against Trier's concept just mentioned above. With the help of (77) students, W. Betz set up a test to evaluate the Trierian hypothesis. Each



The Theory of Semantic Field in Arabic: Unveiling the Contributions of Arab Linguists



participant had to write down on paper all the words for intellectual traits that came to mind. The results reveal that there are no precision and uniformity that the theory had predicted, and the image is one of gaps and overlaps rather than that of a well-close-knit system. Nevertheless, according to Geckeler (1971: 162), "As far as its application is concerned, field theory needs not to be constrained to particular areas of the lexicon." Seiffert (1968) highlights the insufficiency of the similes that Trier and his followers employ in expounding their concept of the field as a distinctly separated and clearly defined arrangement of lexical items. He draws attention to the challenge of finding appropriate metaphors and similes to elucidate one's theory during the era of Trier and Weisgerber. In essence, Seiffert (1968) asserts that the similes used by Trier and his followers are inadequate in conveying their ideas about lexical fields. Seiffert says:

The dominant organic and energetic image and the field metaphor may have been conceptual necessities at a time when the problematical relationship of philosophy and science made fruitful interaction increasingly difficult. The search for concepts and metaphors that will draw the best out of the contemporary understanding of theory as of method remains a major task (107).

Ullmann (1957: 159), however, made one of the most encouraging claims regarding field theory. He stated that the structuralist orientation of Trier's theory is a significant component. In this sense, it has achieved what the "Gestalt" school had achieved in psychology and what the "Prague" phonologists had achieved in the study of sounds.

1.7. The Theory of Semantic Field in Arabic

In the perception of temporary Arab linguists, the theory of semantic field stems from the general perception that language does not consist of scattered words that have no relations between each other at all, but rather language is the construction of a homogeneous system in which words exist in the form of groups. Each group covers a specific conceptual field called the "semantic field." Mukhtar (2006:79) clarifies this idea by defining the theory of semantic field as being based on convergent meanings with common semantic features and bringing them together under a general term that organizes them. Therefore, the semantic field is defined in its simplest form as a group of words whose significance is linked to each other and placed under general terms such as "kinship" terms: father, mother, brother, uncle, aunt, grandfather, grandmother, and so on.





The Theory of Semantic Field in Arabic: Unveiling the Contributions of Arab Linguists

Semantic field theory is analyzed into three characteristics to understand the limits of this concept:

1. A group of words that form a conceptual field, that is, they intersect in some conceptual parts, such as (Bin Yunis, 2015:43):

- The field of vision: see (shahad شاهد, ra'a رأى, absara ابصر, ramaqa رَمَقَ).
- The field of colours: (red أحمر, green أخضر, yellow أصفر, blue أزرق, and whit أبيض).
- The field of kinship terms: (grandfather جد, grandmother جدة, mother ام, father اب, son ابن, uncle عم, uncle خال).

2. Group of words that form a lexical field where words are analyzed as semantic units, and they are also called attributes or semiotic units, according to some scholars.

3. Group of words that form a field for proper nouns, such as Layla لَيْلَى, Muhammad محمد, Scheherazade شهرزاد, Ruqaya رُقِيَّة, and Mecca مكة.

Bin Yunis (2015:22–8) indicates that semantic field theory is widely believed to have originated among the Arabs in the early 20th century, depending on Western linguists' approaches, and developed to become what it is today. This belief is shared by many linguists in general and semanticists in particular, which is perhaps true in some aspects. However, linguists have ignored the valuable efforts of the ancient Arab linguists, which are very similar to those of the Westerners. These efforts are embodied in the semantic lexicons in which Arab Muslim scholars made efforts to serve the language of the Glorious Qur'an, so they were several centuries ahead of the Westerners. Qador (2008:366) states that Arab linguists are the first to classify words according to meaning or vocabulary. The first of such classifications could be represented in small linguistic, and semantic letters starting with the beginning of the codification of Arabic writing.

Linguistic letters are books that focus on the vocabulary of a single topic. Arab linguists collect the lexical items of their language and classify them according to their meanings. They gather words related to a specific topic or field so that these words that are linguistically related are grouped in a single letter. Such collections of words, which include the meanings of a particular topic, are called "lexicons of meanings" or "lexicons of subjects." The linguistic letters' composition covers most topics that affect Arab life. Those familiar with these letters are amazed by their abundance and variety, which indicates the Arabs' care in collecting the



The Theory of Semantic Field in Arabic: Unveiling the Contributions of Arab Linguists



vocabulary of their language. Lexicons have covered every field of their lives in single or multiple linguistic letters in one topic, such as letters that concern vocabulary indicating the creation of man or horses. Such books are considered an essential part of the heritage and culture of the Arabic language, reflecting the level of interest that Arabs pay to their language (internet 2).

Therefore, the features of the theory of semantic field among the Arabs became evident with the beginnings of codification in those small letters confined to one field. These efforts were represented by small linguistic letters such as:

- Abu-Zakaria Yahya bin-Ziyad Al-Farra'a (207 AH) "رسائل في الايام والليالي" (letters on the days, nights and months), "المنقوص والممدود" (the shortened and extended), and "المؤنث والمذكر" (the feminine and the masculine) (Al-Khobesky, 2016:122).
- Abu-Malik Amro bin Karkara, who composed "خلق الانسان\ الخيول" (the creation of man\ horses), Abu Khaira Al-Arabi composed "الحشرات" (insects), and both of them are scholars of the second century.
- Al-Nadhar Ibn Shumail composed "السلح" (the weapon).
- Al-Shaybani wrote, "النحلة" (the bee), "الابل والخيول" (camels and horses), and "خلق الانسان" (the creation of man).
- "الانسان والزرع" (man and planting) by Abu Zaid al-Ansari.
- Al-Asma'i wrote "كتاب النبات" (the book of plants), in which he presented important parts of the linguistic material, and he also wrote "كتاب الخيل" (the book of horses), which includes a large group of words related to horses. Furthermore, he wrote a book on "خلق الانسان" (the creation of man), which was also distinguished by a reasonable classification. The book begins by mentioning what is related to a woman's pregnancy and childbirth, then the lexemes related to the fluctuation of human conditions until old age, and so on.
- "الخيول" (horses) by Al-Muammar bin Al-Muthanna, which was distinguished by a good classification that touches the essence of the theory of semantic field.

These books and many other linguistic works are distinguished by a significant semantic viewpoint that made them represent one aspect of the Arabic semantic study on the theory of the semantic field (Mukhtar, 1971:203).





The Theory of Semantic Field in Arabic: Unveiling the Contributions of Arab Linguists

There were efforts to include more than one semantic field represented by the books of attributes that deal with the moral and ethical characteristics of human beings, and there is a field of women's attributes as well as books on vocabulary. Such books include "غريب الحديث" (Gharib Al-Hadith):

- "تفسير غريب القرآن" (the interpretation of Gharib Al-Qur'an) by Abu Abdullah Malik bin Anas (179 AH).
- "غريب الحديث" (Gharib Al-Hadith) by Qatrub Muhammad bin Al-Mustanir (206 AH) (Nahir, 2002:152-160).
- Al-Nadhar bin Shumail, who wrote "الصفات" (Attributes).
- Abu Ubaid Al-Qasim bin Salam (224 AH), who wrote "الغريب المصنف" (The Classified Strange).
- Ibn Duraid, "السرج واللائم" (The Saddle and face veil) and "المطر والسحاب" (The Rain and Clouds). (Mukhtar, 1971:203-204)

Some efforts have been oriented toward the development of lexicons that include many diverse fields: such lexicons include:

- "الالفاظ الكتابية" (the written utterances) by Al-Hamadhani.
- "ادب الكاتب" by Ibn Qutayba (267 AH).
- "فقه اللغة وسر العربية" (philology and secret of Arabic) by Abi Mansour Al-Tha'alabi (430 AH).
- "كفاية المتحفظ ونهاية المتلفظ" (The sufficiency of the conservative and the end of the uttered) by Ibn al-Ajdad.
- "المخصص" (the specified) by Ibn Sayyidah (458 AH), which is one of the most complete, comprehensive, and extensive lexicons of meanings (Nahir, 2002:267).

Through all these contributions, it is clear that Arab linguists were introduced very early to the semantic field theory and took a considerable part in establishing the first foundation of the theory. As a result, they became familiar with it but did not rise to the level of modern theory. Nonetheless, temporary Arab linguists believe that the theory of semantic field is of great importance in semantic and lexical studies for the following reasons:

a. It aids in revealing the relations (similarities and differences) between the lexemes combined by one field and the general term that brings them together. Thus, the scope of using each word accurately becomes clearer (Mukhtar 2006:111-12).



The Theory of Semantic Field in Arabic: Unveiling the Contributions of Arab Linguists



b. According to the theory of semantic field, the analysis provides a list of lexemes for each subject or field separately, making it easier for the writer or speaker to choose lexemes on a particular topic accurately and appropriately (Mukhtar 2006:111-12).

c. Due to this theory, linguists were able to reveal the similarities as well as the differences between various human languages. Al-Khouli (2001: 182) mentions that the theory makes contrastive studies between languages more accessible and more comprehensive, so it is easier to know the similarities of the languages at the level of fields and words. Al-Bahnsawy (2009: 83) explains this point by saying that some languages have two or more verbs for each of the terms "sight" and "hearing," and other languages have two or more verbs for sight and one verb for hearing, while other languages differ by having one verb for sight and one verb for hearing.

d. Another advantage of this theory is the possibility of applying its principles to develop modern lexicons (Mukhtar 2006:111-12).

1.8. Arab Linguists' Evaluation of the Theory

Ancients Arabs' work has an educational goal that helps writers and poets who may have lost the exact words, so they go to such books in search of what they need. Such Arabic works could be criticized for not following a specific methodology in their collection of words and for their lack of logic in their classifications and organization of topics. Additionally, such works were criticized for neglecting the relationships between words within the same topic and their insufficiency in limiting their vocabulary (Mukhtar 2006:110). Furthermore, Mahmood (1992: 225) indicates that Limiting a word's meaning within a single field based on its relationships with other words causes logical difficulties because the definition of the meaning enters a closed circle. He also states that there are no clear external borders between the fields of semantics because the links of connection between the fields are different.

The theory is not built on inductive bases, and the field is only a possible linguistic model. Besides, this theory did not follow a single path with Trier and the linguists who followed him. Often, the paths branched out (Khayab and Haiyal 2014; 220). However, Qador (2008:366) points out that although old Arab linguists are pioneering innovators in their era, there is no doubt that their work differs from that of Europeans in this era for some reasons. The most important reasons are the development of time, the expansion of the horizons of science, and the depth of techniques used by modern science. He suggests that it is not right to





The Theory of Semantic Field in Arabic: Unveiling the Contributions of Arab Linguists

judge ancient Arab linguists by the standards of the present age. It is illogical to judge the ancients using the standards of an era in which technology and development reached an unimaginable level because each era has its mechanisms and techniques.

1.9. Conclusions

This research sheds light on the theory of semantic field and its development among Arab linguists. The theory of semantic field among Arabs is rooted in the understanding that language is not composed of isolated words, but rather a cohesive system where words exist within conceptual fields. They recognized the significance of classifying words based on their meanings and organizing them under general terms to form semantic fields.

Ancient Arab linguists made notable contributions to the semantic field theory through their works, such as linguistic letters and lexicons. These linguistic letters focused on specific topics or fields, collecting related vocabulary and classifying it according to its meanings. Examples of these efforts include Abu-Zakaria Yahya bin-Ziyad Al-Farra'a's letters on days, nights, and months, as well as the shortened and extended and the feminine and masculine. Abu-Malik Amro bin Karkara, Al-Nadhar Ibn-Shumail, Al-Shaybani, and Al-Asma'i are among the scholars who composed linguistic letters that covered topics like the creation of man, horses, insects, weapons, plants, and more.

The early works of Arab linguists reflected their meticulous attention to the Arabic language, preserving and documenting its vocabulary across various fields of life. These efforts demonstrate their early understanding and application of the semantic field theory, preceding Western linguists by several centuries. The Arabic linguistic letters and lexicons provide a valuable resource for studying and understanding the Arabic language's inner structure and semantic organization.

Overall, the study highlights the important role of Arab linguists in advancing the semantic field theory and their significant contributions to the field of linguistics. These efforts serve as a testament to the rich heritage and cultural significance of the Arabic language, as well as the linguistic sophistication achieved by Arab scholars throughout history.

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The Theory of Semantic Field in Arabic: Unveiling the Contributions of Arab Linguists

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