SEMANTIC CONCORDANCE IN THE SUPPLICATIONS OF SHEIKH AL-TUSI IN THE BOOK OF MISBAH AL-MUTAHJID (AN ANALYTICAL STUDY)

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Abstract

In this study, we dealt with the phenomenon of semantic contrast in the book of Misbah Al-Mutahjid to Al-Tusi, and it tries to answer the following questions: Does the semantic encounter exist in the Arabic language, the Holy Qur'an, and the book of Misbah al-Mutahjid ? And what is the opinion of scholars about its occurrence in the Noble Qur'an? One of its importance is to shed light on the issue of semantic contrast in the book of Misbah Al-Mutahjid to Al-Tusi with clarifying the views of scholars on this phenomenon, and the study aims to mention scholars' opinions about its different naming, and it included three topics, the first topic was entitled: Definition of semantic contrast in language and idiom, and the second topic Its title: The role of encounter to produce significance in the Noble Qur'an. As for the third topic, it was titled the semantic contrast in the supplications of Sheikh al-Tusi in the book of Misbah al-Mutahjid. The study also included findings and recommendations, and among the most important results: The semantic contrast is present in the Arabic language, the Holy Qur'an, and the book of Misbah al-Mutahjid al-Tusi The title of my article for his study was semantic, especially the semantic encounter of it. The scholars paid attention to and devoted many books to, it and what the study recommended: the need to pay attention to semantic contrast by researchers, and to make special books about it.

Introduction

The semantic overlap phenomenon is one of the semantic linguistic phenomena that have been talked about in abundance and the discussion of linguists and literature scholars have increased among themselves, whether

in the past or in the recent, and many researchers have made it a distinctive manifestation of Arabic features and a prominent and clear sign of that language rich in meanings and vocabularies.

This research comes as a study of the most famous forms of richness and meanings in the Arabic language, and I mean from the existence of two terms, one of which is opposite or opposite to the meaning of the other, which is what linguists termed as (semantic contrast). Most of the scholars differed in its name, and within this term contradiction, contrast, ainversion, difference.

The existence of semantic contrast is not limited to the Arabic language only, but is found in some languages such as French, English, Chinese, Latin and the rest of the languages. It made the ancient or modern linguists care about and exert their utmost efforts to collect these words in their research and to identify their meanings. In spite of that authored many studies still in the modern era, there are problems in understanding the meanings of some of the words found in the Holy Quran and the hadith.

We conclude from the foregoing that the phenomenon of semantic contrast today has pose many problems, especially at the linguistic level, including dictionaries, so it is studied at the level of the language framework and analyzed.

The main desire to choose this topic was:

First: This topic - the semantic contrast in the book of Misbah Al-Mutahjid by Al-Tusi is worthy of review Because of its relevance dimension with many expressions of language, that is why I preferred this article to be about it.

Second: An attempt to uncover the methods, mechanisms, and tools with which the Arab lexicographers dealt with the phenomenon of semantic contrast. And how can we benefit from these efforts in light of modern semantic knowledge of this, the book of Misbah Al-Mutahjid by Sheikh Al-Tusi (d.460 AH) was chosen to be the code for this article.

In order to study the phenomenon of semantic contrast, I adopted the analytical descriptive method.

The nature of the topic and its approach required that this memorandum be divided into several sections.

In the introduction to the article, I dealt with an issue: the balance between the word and its contradiction or contradiction, and the role of semantic contrast in achieving it. And divided it into three sections:

The first topic: Definition of semantic contrast, language and idiom.

The second topic: the role of contrast to produce a sign in the Holy Qur'an.

The third topic: The semantic contrast in the supplications of Sheikh Al-Tusi in the book of Misbah Al-Mutahjid

The problem of the article is the following question:

1. Does semantic contrast in the Noble Qur'an be used in teaching Arabic to non-Arabic speakers?
2. What is the reason for the difference of some linguists in naming the phenomenon of semantic contrast?
3. Does the semantic contrast in the book of Misbah Al-Mutahjid be used to increase the student's linguistic repertoire?

   Importance of the article: The importance of this article lies in the following:

1. It contributes to facilitating the teaching of Arabic to non-native speakers.
2. Facilitating Arabic language learning for students, especially for non-Arabic speakers.
3. That the student knows that some words carry the meaning of one, unlike the other.
4. The learner knows that encounter has different dimensions in terms of times, places and movement.
5. Increasing the student's linguistic repertoire in studying the book of Misbah Al-Mutahjid and extracting the semantic contrast.

Essay objectives:
1. Shedding light on the phenomenon of semantic contrast.
2. Clarification of the semantic contrast picture in the book of Misbah Al-Mutahjid al-Tusi.
3. Clarify the nuances between words that carry the meanings of one of them against or the opposite of the other.
4. Clarify the factors that led to the emergence of the semantic contrast.
5. Designing practical lessons in semantic contrast. To make it easier for the student speaking in non-Arabic to understand it, and the ability to speak it, and use it in various aspects of life, through some examples from the Holy Quran.

Essay Questions:
1. Are there contradictory words in pronunciation in the Holy Quran?
2. What are the reasons for the semantic mismatch?
3. What are the words related to the semantic contrast in the book of Misbah Al-Mutahjid?
4. Can the student speaking in a language other than Arabic understand it through the phenomenon of semantic contrast?
5. What are the scientists' attitudes on the phenomenon of semantic contrast?

Essay hypotheses:
1. Contradiction is a phenomenon found in the Holy Quran.
2. The reasons that led to the emergence of the semantic dimensions are many.
3. The applied lessons that are prepared for non-Arabic speakers contribute to identifying the phenomenon of semantic contrast, and are useful in teaching students who speak non-Arabic.

The first topic: semantic contrast.
in the language:
    Interview something for a thing, an interview and a meeting: Oppose it ... if you combine something with something, I said: You met it with it. To meet the book with the book, and to meet it with it: to oppose it, and to meet the people: greet each other.[1]
In idiom:
    It is the mention of a thing with its equivalent in its characteristics and contradicting it in some of them, and it is a matter of interaction, such as the

interview and mudarabah, and it is close to contradiction, because it is an expression of speech and then an encounter with it in the same sense on the side of approval or contravention.[2]

There may be two expressions carrying one of them, in contrast to the meaning of the other, such as: good and evil, light and darkness, love and hate, small and large, and above and below and take and give and laugh and cry ....

Research on the issue of semantic contrast is one of the researches that requires an accurate definition of this term, especially if we know that what is known as semantic contrast referred to by some advanced scholars as opposites, and Westerners called it contradiction[3]‫ The truth is that there is a difference between and disagreement, as between the first contradiction, and the second contradiction without contradiction.

The ancients presented this phenomenon and dealt with it in their compilations through study and analysis. Al-Hamdhani (d.320 AH) held a chapter in which he called the chapter of opposites, in which he collected sixty pairs of contradictory words, including: joy and grief, left and poverty, manifestation and secrecy, sleep and wakefulness ...,[4] as through Abu Al-Tayyib. The linguist is about opposite expressions with opposites, as he said: Opposites are a plural against ... and against everything that is denied, towards whiteness and blackness, generosity and miserliness, courage and cowardice, and not everything that contradicts something is against it. Do you not see that strength and ignorance are different and not opposites, but rather against strength and weakness, and against ignorance, knowledge ...[5]

And he referred to this phenomenon by scholars Ibn al-Atheer (d.606AH), "He listed a range of contradictions, to clarify and define the meaning. Against affection, ease against hardship."[6]

The expression of these expressions in contradictory terms we notice among some of the modernists. They meant the phenomenon in a more profound, comprehensive and diversified manner, and they examined the connotations behind the contradiction that lead to other encounters [7], and rated it according to its clarity and accuracy of its connotation. It represents part of the problematic of the term; As these contradictory terms are at the heart of the semantic contrast [8]. We find that exegesis with opposites is common in Arabic dictionaries, even some modernists considered it to be one of the defects in the Arabic dictionary.

The semantic contrast of the linguists: the name has a triple origin [Q-B-L], and it has various meanings when it is derived from this original, and from these meanings it is said: Qibal: is energy, and also from its meanings spontaneity. In this sense, to the meeting of two opposing energies. Whereas, for Ibn Saydah and Ibn Faris, the interview is not limited to the meaning of confrontational energy, but rather a general confrontation that may meet or oppose it. And the meeting and the interview in the language are one. Through the foregoing, we understand that the meaning of the encounter is the confrontation between two things, one facing the other and meeting together, whether the meeting is between two energies or two forces, meaning that the thing is joined to the second thing that corresponds to it.[8]

There is a group of terms that overlap with the term semantic mapping, and these terms are:

1- Matching: It is to combine two opposites, taking into account the contrast, such as white and black, and day and night.[2]

2- The interview: it is to recite the words, then meet them with the equivalents in meaning or articulation on the authority of approval or contravention.[9]

3- Opposition: It is the contradictory person,[1] opposing a thing and against its hand and its oppression, otherwise, and the two opposites are two things that may not be combined simultaneously, such as night and day.[10]

Al-Farahidi says about the concept of antibody: "Antagonism: everything is against something to overcome, blackness is against whiteness, death is against life, and night is against day. If this comes, that is gone, and it is gathered together against opposites."[12]

4- Backwardness: This term is taken from the disagreement, meaning: the counter.[1] And Ibn Manzur clarified it by saying: "The opposite dispute, and he disagreed with it and disagreed,… The two matters differed and differed: they did not agree.[1]

5- The reverse: your response is the last thing to the beginning of it [10], which is like kindness, and rhetoricians expressed it as "to reverse the words and make in the last part of it what you made in the first part."[9]

6- Contradiction: Contradiction in saying: "To speak in a way that contradicts its meaning, that is [13], to contradict, and contradiction: disagrees with compatibility ... and contradictory to it is contrary to it.[11] " Sheikh Al-Tusi (d. 460 AH)

And it appears to us through the advanced terms that some of them approach the concept of confrontation and others move away from it.[4] Because the last two are among the rhetorical investigations that are brought about to improve the aspects of speech, for they perform an exquisite function, and the term opposite does not achieve that of an encounter, as it relates to the place of the word in terms of position, prior and late.[4]

We note from the foregoing that the term correspondence is the most accurate term indicating this linguistic phenomenon that the ancient linguists were little interested in.[6]

The second topic: the role of contrast to produce meaning in the Holy Qur'an.

The contrast produced by the semantics in the Holy Qur'an, the meanings of which are foreign words of different contradictions. This contrast forms an overwhelming dimension through words or semantic units in the encounter. These contrasting dimensions were numerous in the Holy Qur'an to:

1. The semantic contrast of the temporal dimension in the Noble Qur'an, and the temporal dimension is one of the basic dimensions of the semantic correspondence in the Noble Qur'an. The temporal dimension has three semantic stages, and these phases are part of a series of chronological circles: the life time of the world, the time of death, and

the time of the hereafter. And that each temporal episode has its own characteristics and characteristics, so the first episode is the cycle of the life of the world, which is a mortal cycle, either the second episode, upon its arrival, leads to the annihilation of the first episode, and this episode is called a link between the time of the life of the world and the time of the life of the hereafter, which is the ring of the time of death, either the third episode is different. From the previous two episodes, where the time extends to infinity and its features and characteristics differ from the previous two episodes, which is the life-time episode of the next. Through the above, Qur'an verses reveal the sequence of these time loops, such as the Almighty's saying: "He who revives you, then puts you to death, then revives you, because a person is an atonement." That this noble verse contains three chronological episodes, meaning that there are indicative dimensions of the encounter. The first is the word I will live in the past, the second is the word "Your death in the present tense," and the third is a word "rebirth" in the present and future times. These episodes are successive.[8]

2. The semantic contrast of the semantic dimension in the Holy Qur'an, and the spatial dimension of the semantic contrast appears in the Qur'anic verses, and this dimension took different semantic contrast units that came on two vertical and horizontal levels, and the vertical plane is through two directions up and down, and from the vocabulary of the vertical plane of the upper direction mentioned in the Qur'an is Heavens, ceiling, artifacts, above. Either the vocabulary of the vertical plane of the bottom direction is the ground, feet, bases, below. This level is centered on the two-way, spatial dimension is concentrated in the top to where I am after concentrated at the bottom, meaning: "God who made you the earth and the decision to build the sky and your pictures and your pictures so well provided you with good things is Allah, your Lord, blessed be Allah, the Lord of the Worlds." The contrast in this verse (earth / sky), here is a vertical plane concentrated in two dimensions, the upper one is the sky and the lower the earth. Either the horizontal level of the spatial dimension is no less important than the vertical spatial dimension in the Qur'anic contrast, and this dimension is sometimes called the extended dimension, meaning that it extends to the four directions, and the point of directions is a contradictory point of contradiction and among these vocabulary of this unit that is mentioned in the Holy Qur'an in their hands, and behind them North, Right, West, and East, and their backs, as in the words of the Almighty: "We made a dam between their hands, and behind them a dam, so we covered them so they did not see." In this verse the two opposite directions are the semantic contrast, i.e. (their hands) the forward direction and (behind them) the backward direction are opposite directions.

3. The semantic convergence of the dynamic dimension in the Holy Qur'an [5], that this convergence of the dimension is closely related to the spatial dimension, and it forms an extension to the side, and this contrast has four extended paths in the Holy Qur'an which are vertical, horizontal, and positional movements, and the final dimension is nodal. The vertical movement is the extension of its path downward or

upward, and the semantic words for this path are takeoff, slash, limp, let go, loosen. As stated in the verse: "It was said, O land swallow your water O sky take it down and tip the water and spent it and came to rest on Judi and it was said dimension to the people of the oppressors". It is wordy Tag contrastive received in this verse, namely, (swallow /take it down). As for the second movement, which is horizontal, this movement embodies the movement to different directions, backward, forward, backward, left, or right. The word is indicative, indicative of this horizontal motor dimension, in the Almighty's saying: "And say, Lord, enter me into the entry of charity, and bring me forth from the output of truth, and make me out of your possession. And the opposite horizontal dimension in this verse is (enter me / get me out). As for the third dimension that is specific and focused on the particular point, and this dimension is the locational dynamic dimension, and from its vocabulary it conceals it, it appears chained, as it came in the Holy Qur'an as the Almighty said: "The vocabulary is (catches / descends). As for the final spatial dimension is the nodal dimension that forms A basic pillar for building other semantic dimensions accompanying, and that this dimension is separate from the rest of the dimensions due to its own emotional dimension of joy, sadness and laughter ... ... and its social dimension of reform, hunger, corruption and benevolence. As God Almighty said: Earth as Normans those before them and mechanized them their religion which embraced them and replace them of fear after safer worship me not associating me anything and those who disbelieved after that are the immoral ones. "and that the three words functions on this dimension are (faith / disbelief) and this sense constitutes the ideological dimension contrastive of these The two words.

The third topic: The semantic contrast in the supplications of Sheikh Al-Tusi in the book of Misbah Al-Mutahjid.

The contradictory expressions have become common in supplication, and we can attribute the reason for this proliferation to what took place in the supplication of the contrast between truth and falsehood, the apparent and the hidden. I will list these opposite expressions in two parts: the first: opposite nouns, and the other: opposite verbs:
First: Names correspond.
    Many corresponding names are mentioned in the supplication, including:
1. Huda is against Delusion, as in his saying:
• "He gave me a good health, after which I would never get wet, and give me a guide, after which I will never go astray."[14]
Guidance is the output of something into something, and guidance is also: obedience and piety, and guiding guidance,[1] in his saying (the Almighty): "Or I find guidance on fire."
Misled: delusion and deception: against the guidance and adulthood, and misled the mosque and the house as it did not know the place, and misled the house and the house and the road and everything is not a resident constant guiding him.[1]

Refers to pray for the request for guidance to allocate such a guidance and the Pacific is the Apostle, or the prophet, or the infallible Imam, or Sheikh and the Near Valodny asked guidance confirmation request for the right and the right thing and then the corresponding counter to a delusion which is not the fairest nor Azig nor swerve from this path.

2. Ignorance is the opposite of knowledge, as in his saying:

• "And I seek refuge in you to buy ignorance of knowledge, or estrangement by dream, or injustice with justice, or estrangement with righteousness, or anxiety with patience, delusion with guidance, or disbelief with faith.[14]

Ignorance: Ignorance is the opposite of knowledge, and in the hadith: One of knowledge is ignorance. It was said: It is to learn what is not needed by guidance, such as the stars and early sciences, and to leave what is needed in his religion from the knowledge of the Qur'an and the Sunnah.[1] In this paragraph of the noble supplication, several contradictions were mentioned, so the term ignorance, in exchange for knowledge, and the second meeting in supplication between injustice and justice, the third meeting between anxiety and patience, the fourth meeting between misguidance and guidance, and the final encounter between infidelity and faith.

It is known that the purchase is only for a price, and the ignorance from which the sought refuge is nothing but complex ignorance that necessitates the acquisition of knowledge, and this in fact is the true scientific antithesis. The two parties are the party of Satan and the Most Gracious, for knowledge, justice, patience, guidance and faith are nothing but the party of the Most Gracious, and what corresponds to them are the soldiers of Satan.

3. The group disagrees with the group, as in his saying:

• "And we seek refuge in You, O Lord, from misguidance after guidance, from disbelief after faith, from hypocrisy after Islam, from doubt after certainty, from division after congregation, from disagreement after familiarity, from humiliation after honor, and from humiliation after honor, and from humiliation after honor. You consent, or we give you an enemy, or we oppose you as a guardian. "[14]

Teams: The difference: the difference between the plural, a division that divides it by a difference and its difference, and it was said: a difference for the good is a difference.

Likewise, in this paragraph of the noble supplication, several interchanges were mentioned, so it was pronounced as a group, as opposed to a group.[1] The second meeting in supplication came between misguidance and guidance, the third meeting between disbelief and faith, the fourth meeting between doubt and certainty, the fifth meeting between difference and familiarity, the sixth meeting between humiliation and honor, the seventh meeting between dishonor and dignity, the eighth meeting between satisfaction and discontent, and the last meeting Between loyal and hostile.

This noble passage of the supplication began with seeking refuge from delusion after guidance and concluded with loyalty and hostility, and in these two opposites there are several contradictory concepts that may indicate the conditions of guidance that are among the meanings of loyalty. As it is famous.

Second, corresponding acts.

Acts correspond to a second axis of the juxtaposition of semantic axes contained in supplication, and images in juxtaposition supplication:

1. It generates against begets as in his saying:

• "Oh one, oh one, oh Samad, whoever did not give birth and was not born, and did not have one"[14].

This Quranic quotation of the two noble verses denies that the Almighty does not give birth to something with a reward in himself, so that something we will annihilate separates from him in whatever meaning I want from separation and derivation as the Christians say in Christ, peace be upon him, and as paganism says in some of their gods that they are children of God Almighty.

The attributes that the preacher called are attributes pertaining to the Almighty and not others, meaning he does not participate: Listening is one, the one and the Sunday in the special and the special. To Samad [15].

2. He dispersed against a gathering as in his saying:

• "O God, I ask you in your name, by which the sky is raised, by which the earth will rise, and by it you differentiate between truth and falsehood, and with it you combine the dispersed, and with it you divide society."[14]

Meet between heaven and earth and sympathy, the correspondence between division and the group, with truth and falsehood.

Glory to the one who gathered different minds on the truth and differentiated between them on the falsehood and the astonishment of the false assembly.

3. Follow him against avoiding him, as in his saying:

• "Show me the truth, a truth, so that I follow it and show me falsehood as false," [14] so that I will avoid it.

He followed: and followed him, he made a following, and it was said that the man followed his sabbath, followed him, followed him, followed him and followed him: he passed by and he went with him, and in the revelation: "Then follow a reason", with the emphasis of the Ta, and its meaning followed [15].

A side: and a side man: avoids the side of the road for fear of hospitality, and a man with a request for material or moral witnesses in the true knowledge of the truth, whether it is true or void of the direction in walking and behavior, and associating the truth with the followers and opposing it with falsehood and coupling it with avoidance because knowledge of the vision and the witness achieved the distinction between the two opposites and determined the followers Avoidance or its opposite.

It is remarkable for the researcher to look at the supplications in the book of Misbah al-Mutahjid, the abundance of the contradictory words for verbs and nouns, so that a supplication is hardly devoid of this phenomenon and from this abundance we give some examples:

• "You are God, there is no god but you, the First and the Last, the Visible and the Inward."

• "You are God, there is no god but You, the increase and the decrease in things."

• "I ask God for guidance from misguidance and insight from blindness and rationality from temptation."

• "From the evil of every animal, small or large, by night or day, from the evil of every one who is severe or weak, from the evil of thunderbolts and

cold, and from the evil of the important and the public, the blame and the private".

• "You are God, there is no god but you, you erase whatever you want and prove with Him the Mother of the Book."

• "O God, you see and do not see while you are in the higher view, and to you is the reactionary and the end, and you have death and life, and that you have the hereafter and the first."

• "And do not spoil the land after it is reformed, and call upon it out of fear and greed, for God's mercy is close to the benefactors"

• "Nothing is hidden from him on the earth or in the sky."

• "The first is nothing before you and you are the other, there is nothing after you and you are the living who does not die and the Creator who is not incapable, and you are the visionary who does not doubt, and the sincere do not lie, the conqueror does not prevail, the beginning does not run out, the relative does not go away, the one who is able does not collide, the forgiver does not oppress The steadfastness does not feed, the day does not sleep, the respondent does not transcend, the tenderness is not traumatic, the world does not know, the strong does not weaken, the great is indescribable, the loyal does not fail, justice does not weaken, the rich do not lack, the great does not diminish".

• "The horse does not hold back, the dear does not humiliate."

• "Oh God, my need for you, which if you gave it to me did not harm me, what you prevented me, and if you prevented me, what you gave me will not benefit me."

• "O you who despise all humiliated and humiliated all dear."

• "O God, I seek refuge in You from a fire that hardens itself against those who are against you and promised it to those who oppose you and coincides with your approval, and from the fire of its light is darkness and painful and humiliating and painful and returning it soon."[6]

• "Oh God, whoever wanted me from your creation is a sinful, stubborn, bad, offensive, intrusive plot or forgotten near or far, small or large."[6]

• "Enjoining good and forbidding evil, sealing Islam, diminishing falsehood, and defending the truth."

• "And you must and you end in and upon my son and with me and before and after me and in front of me and over and under me and if I die and I remain a lonely person then I die."

• "He took it from me from between his hands and behind him, and from his right, on his left, and from above and under him."

• "On death, life, sleep, awakening, remembrance and negligence, and on this world and the hereafter."

• "My strength weakened and my energy failed him."

• "Oh God, I ask you a question of one whose power has become too poor and weak, the question of one who does not find his poverty or weakness strengthened, O you of majesty and honor."

• "Oh God, my soul created it, and you have in your hand its life and death."

• "Glory be to God, who has the keys of the unseen, and only He knows what is on the land and the sea, and what has fallen from a leaf but knows it, and there is no grain in the darkness of the earth, no damp or dry, except in a clear book."[14].

Conclusion

In this research we sought to study the phenomenon of semantic convergence in the supplications of Sheikh Tusi in the book of Misbah al-Mutahjid, and my journey began from the semantic concept of these encounters from the linguistic meaning that I followed with the people of language and grammarians, and found them to have contributed to dealing with this concept, and they used many terms for the encounter, which is conformity, Hearts, neighbors, application, equivalence, and opposites, in addition to that, showing its truth in terms of language and convention, and the role of contrast to produce meaning in the Holy Quran.

In the conclusion of the research, the researcher touched on the results and recommendations of:

7- The semantic contrast showed a number of semantic indications of the temporal, spatial and kinetic dimensions, and each dimension has a unique characteristic from the other due to its dependence on the paths of that semantic dimension and its rings.

2- The semantic contrast was used in the Qur'anic verses for many purposes, including the miraculous expression of this vast universe.

3- The method of semantic encounters was an important and clear method followed by the Qur'an due to its large influence on the souls of human beings through the correlation between two opposites in one context.

4- The semantic contrast was the other prominent phenomenon in the supplications, as a group of dualities dominated, which had a large and effective role in building the texts of the supplications. Like life and death, black and white, day and night, East and West.

5- The semantic contrast in supplications is distributed in a remarkable and distinctive way in the book of Misbah Al-Mutahjid between the actual and nominal words.

8- What this study recommended is the need for the researcher to pay attention to the phenomenon of semantic contrast, and for its members in special and varied books.

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