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## THE POETRY OF THE THAQIF TRIBE, A SEMANTIC STUDY

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### Abstract

Semantic phenomena have roots in Arabic language sciences, and communication between individuals requires the existence of a list of common words between them, they understand their meanings in a similar or close manner, and you have the semantics of the semantic word that it is difficult for them to agree on determining it, because the degree of understanding varies from one person to another, depending on the experience that has passed Each individual, the nature of the environment to which the speakers belong, the level of learning and other factors that contribute to determining the semantic, it is concerned with meaning, connotations, weaving the relationship between words and their connotations, organizing them into groups, and their connection to human nature and the human mind. The group or that group, so that we can understand it, establish its laws, then judge it and draw conclusions.

### Introduction:

Synonymy in the language: succession, as it is said: the books between us were repeated and pretended and followed and were synonymous with successive and continued and synonymous: which is synonymous with you, and it is said that an order came down with them and a greater rumor than it, i.e. the first followed what was greater than him and it is said: So-and-so went, and so-and-so followed him, followed him, and followed him And his right and his right have one meaning, and his rump and his rump, the Almighty said: (On the Day the tremor trembles, the ruminant will follow) <sup>(1)</sup>.

And the rump: the affiliation of the command, it is said: This is a matter that does not have a rump, that is: it does not have a ramification, he said: synonymous with something, i.e.: it follows each other . It is the succession of singular words denoting one thing with one consideration) , or it (the denotation of two singular words or single words on one meaning, and it is stipulated that each of them has developed an independent situation for this meaning, the thing and its description are not synonymous, as well as truth and metaphor or metonymy )<sup>(2)</sup>.

Therefore, it can be said that the synonym is a group of words with different letters and identical meanings

Ullman defined synonymous terms by saying: (words with the same meaning, interchangeable with each other in any context).

The interest in this phenomenon began when linguists began collecting the language, as they began to collect synonyms randomly without subjecting them to scrutiny. Significantly, then memorizing the many names of the one and the highest thing became arrogance and pride, and examples of that are many, including: It was narrated that Harun Al-Rashid asked Al-Asma'i about poetry by Ibn Hizam Al-Akli, so he interpreted it, and Aaron said to him: O Asma'i, your stranger is not a stranger, and he said To him: O Commander of the Faithful, should I not be that, and I have memorized seventy names for the Stone.

### **Scientists and the phenomenon of tandem:**

There are three doctrines among scholars on this phenomenon:

Evidence: The proponents of this opinion proved the synonymy for reasons including:

A- Synonymy is a well-known phenomenon in the language, and it has a lot of evidence in language books.

B - The existence of this phenomenon is very necessary, to tell what is in the soul, as it may be difficult for a person to use a word, for some reason, so he leaves it and expresses another word that indicates the same meaning, and among the examples that indicate this is what is narrated from Wasil bin Ataa that he was a lip in Sawt al-Ra', as he says: (When Bashar said of al-Raj'a, and Ali Wasil continued what he testified with his atheism, Wasil said: As for this blind atheist nicknamed Abu Muadh, who would kill him? By God, were it not for the fact that Ghayla is one of the traits of the precious, I would have trampled upon him someone who smashes his stomach in the hollow of his house)<sup>(3)</sup>.

C - Synonymy leads to an expansion in the behavior of the methods of eloquence, and the methods of rhetoric in the system and prose, Ibn Yaish says: Synonymy improves (for the need to expand the words, do you not see that the rhetorician or the poet, if he lacks the use of the meaning of (sat) with a sinister rhyme, would use the meaning ( He sat down), and if he had not used anything but "sat" for this, the madhhab would have been narrowed, and there would be no expansion of what was found in its presence.

D - Synonymy of methods of assertion and exaggeration

And the modernists recognition of the phenomenon of tandem is within the conditions<sup>(4)</sup>:

1. The agreement in the meaning between the two words is in complete agreement, so if it turns out to us with strong evidence that the Arab was really understanding from the word “set” something that did not benefit from the word “sit” we would say: there is no synonymy

2 Union in the linguistic environment, that is, that the two words belong to one dialect, or a harmonious group of dialects, and on this basis we must not seek synonymy from the divergent and divergent Arab dialects towards the language of the ancient people of Yemen and the language of the people of Hijaz. One in the same environment, the freedom to use two or more words in one sense, chooses this one time and chooses that another time, and in both cases he hardly feels the difference between them except to the extent that the field of speech allows.

3-Union in the Age: The modernists look at synonyms as occurring in a special era and a specific time, so we do not trace the words used in different eras and then take them as synonyms. If we search for synonyms, we must not seek it in the poetry of a pre-Islamic poet and then measure his words with words that appeared in An ancient inscription dating back to Christian times, for example.

4- That one of the two words should not be the result of a phonetic development of another word, as in (Al-Jathul and Al-Jawf) meaning ants, where one of the two words can be considered an origin and the other an evolution of it, for the jthal and the startle are in fact only one word, and for this reason the modernists took out all the words that occurred in it from synonymy Vocal development and she became pronounced in several pictures, counting them as fictitious synonyms.

In summary: the modernists do not require complete agreement in the meaning only, but they also see that the measure of synonymy in language words is based on the principle of substitution, which means replacing the word with its equivalent in the linguistic text without any change in the meaning. This is the exact concept of synonymy in contemporary philology<sup>(5)</sup>.

## **2- Denial:**

As a group of scholars proved the occurrence of synonymy in the language, another group denied its occurrence, and Ibn Al-Arabi (d. 231 AH) was the first to deny this phenomenon, when he said: (Each two letters that the Arabs gave to one meaning, in each of them a meaning that is not in its owner, Perhaps we knew him and he told us about him, and perhaps he overlooked us, so we did not commit the Arabs to his ignorance.

After that, many linguists followed this path, including: Abu Bakr Al-Anbari (d. 328 AH), Ibn Derstawayh (d. 34 AH), Ibn Faris, Abu Hilal Al-Askari, Al-Ragheb Al-Isfahani (d. 502 AH), Al-Taj Al-Subki and others.

Ibn Darstawayh: (And the verb and the verb do not have the same meaning, just as they were not on the same construction, unless that comes in two different languages. As for one language, it is impossible for the two words to differ and the meaning is the same as many grammarians and linguists think, but they heard the Arabs speak about it according to their nature. And what is in their souls of different meanings, and according to their customs and acquaintances, and the listeners did not know the reason for that and the differences, so they thought that it had one meaning.. Nothing comes from this section except in two different languages as we have shown, or it has two different meanings, or likening something to something.

Abu Hilal Al-Askari says: (The evidence that the different expressions and names necessitate different meanings is that the name is a word that indicates the meaning of the signification of the sign. In the second and third, in contrast to what was referred to in the first, this was correct. This indicates that each of the two names are based on a meaning of the meanings and an object of the object in one language, for each of them requires the opposite of what the other requires, otherwise the second would be a virtue that does not need it <sup>(6)</sup>).

Al-Taj Al-Subki, in explaining Al-Minhaj, went to denying synonymy in his saying: “Some people have gone to deny synonymy in the Arabic language, and claim that everything he thinks of synonyms is from the variances that vary in qualities, as in humans and humans; the first is a subject for him considering forgetting or Considering that he is sociable, and the second considering that he has a fair complexion, as well as al-Khandaris and al-Aqar, the first with regard to emancipation, and the second with regard to the indifference of the world because of its severity, and costing not many synonyms with such a strange article.

This is the opinion of the deniers of synonymy, as if their tongue says: There must be a main reason for naming, saying, reasons and different considerations in divorcing words over names, even if these causes are unknown or obscure, and synonymy contradicts the wisdom of the situation in this language, that the author of the language is wise not He can put two or more words on one meaning, and the synonym is a multiplication of language with no benefit in it, and it is contrary to what is required by reason, analogy and logic <sup>(7)</sup>.

### **3-Mediation between affirmation and denial:**

Those who hold this view took the position of the moderate, so they approved the synonym without exaggeration in it, narrowed it down, and examined the meanings of the synonymous terms, and among them is Fakhr al-Din al-Razi (d. Ibn al-Atheer (d. 637 AH) followed him in this matter.

Causes of tandem:

1. The multiplicity of Arabic dialects: The multiplicity of Arabic dialects that contributed to the formation of Standard Arabic, led to the existence of many words that indicate one name. Examples of the ancient dialects are their saying: The one is jadalah, and it is the saddle extended in the language of Yemen, and it is the stroma in the language of the people of Medina, and it is the syaab, the one is siyaba in the language of the people of Wadi al-Qura, and it is the ramkh in the language of Tai, and the one is the ramkha, which is the khalal in the language of the people of Basra and the people of Bahrain .
2. Linguistic borrowing: It is about the Arabic language taking words from other languages, as a result of the juxtaposition between languages, which leads to linguistic friction, due to economic, cultural, political and other factors. Examples of borrowing from the Persian language include bread for watermelon, and cucumber for cucumber. Among what is going on at the present time are borrowing a phone for a phone, e-mail for e-mail, borrowing a computer for a computer, and others.
3. The language development:  
It is a development that affects the linguistic singular, so images arise for it indicating a single meaning, and this development is of two types: The first: phonetic development: this type is either due to the spatial heart, as they say: attraction, attraction, and

thunderbolt, or because of substitution, as they say: I get away from so And tampered and tampered with meaning, get rid of it , or because of the difference in setting the word, as they say: witness and witness <sup>(8)</sup>.

Among the synonyms in the poetry of the Thaqif tribe:

**First: (the home, the house):**

**home:**

The hostel: what is prepared for the inmate, and the plural is the lodge, and the hostel is also: the rent, it is said: the food of the hostel and the hostel by stirring. And the land of the abode and the place of the lodge, between the incest, if it flows from the slightest rain because of its hardness. And it came down with a fracture, and the fortune of a home, i.e. a community, I found the people on their homes, that is their homes, and the house: the manhal and the house, and the status is like him <sup>(9)</sup>.

**house:**

The house is known, and the plural is houses, verses and abayat on the authority of Sibawayh <sup>(10)</sup>, such as sayings and gossip, and the diminutive of Bayt and Bayt also by a fraction of its beginning, and the general saying Boit, as well as the saying in the diminutive of an elder and something and the like, and the house also: the man's family.

**Second: (the heart):**

Heart: the masculine is not, this is the type of human and other animal that his heart types, and the heart: the heart, and it was: the waist, said: heart heart membrane, heart endowed, and Soadaah and combine the hearts; Sibawayh said (and we do not know him). Kasr is different from that <sup>(11)</sup>, and in the hadith: (The people of Yemen have come to you with sleeplessness) (say).

**Third: (miserliness):**

Miserliness: the opposite of generosity, and miserliness is miserly. And a miserly man: He was described as the source; On the authority of Abu al-Umaythil al-Arabi, as well as a miserly and miserly.

Al-Dunn: From constipation and miserliness , and a tired man. God Almighty said: (What is the unseen niggardly) said glass <sup>(12)</sup>: What is the unseen Bboukal which he, peace be upon him, leads from God and knows the book of God, what is Bboukal Secretive what inspired him.

**The second topic:**

**First: the verbal joint:**

The verbal joint is one of the forms of multiplicity of meaning, and it does not differ from what is called faces and analogies, or likenesses and analogies, because it falls under this last type. The fundamentalists took special care of it because of its close relationship to semantics and the deduction of legal rulings.

Al-Suyuti defined the verbal common by saying: (The people of the origins defined it as the one word denoting two different meanings, and the most indicative of the same for the people of that language) ((), the significance here is a real indication, not a metaphor, and the indication may be in the origin metaphorical, then it became widespread in use The word is attached to it, as if it is a real sign, and it is considered to be from the verbal consonant.

Al-Ghazali dealt with the verbal common in his talk about the multiple words, and he said: (As for the common ones, they are the nouns that do not apply to different names, which do not share the limit and the reality at all, such as the name of the eye for the visual organ, the balance, and the place from which water erupts, which is the sparkling spring). So we say the common name may denote those who are different, as we have mentioned, and it may denote antonyms, such as glorification for the despicable, the dangerous and the thirsty for the thirsty, the seething and the john for blackness and whiteness, and the reading for purity and menstruation) (((The participation in al-Ghazali falls in the different words whose meaning differed, and the words opposing.

Taj al-Din al-Subki says that “the same word, denoting two or more different meanings, is a sign of the same for the people of that language, whether the two connotations benefit from the first situation or from frequent use, or one of them benefited from the situation and the other from frequent use, and from what we say: “The One” is a precaution against contrasting and synonymous nouns, as it deals with the essence, which is one meaning, even if its contexts are different, and our saying: “At the people of that language...” etc., indicating that the commonality may be between two linguistic, customary, or customary realities. and linguistic”<sup>(13)</sup>.

As for the modernists, Ibrahim Anis sees it as (the same word to denote two distinctly different matters). This does not differ from the definition of Al-Razi in his saying: The common word is: the word formed for two or more different realities, put first: in terms of how they are . Like synonymous nouns, the noun and nouns may be many, like common nouns.

And what Al-Razi said indicates that the verbal commonality is frequent, and if it is like that in the Qur’an, then in the language it is more common, and Ibrahim Anis sees that the common is little and considered it a metaphor, because the real verbal common only occurs when no connection is implied between the two meanings . Al-Fakhr Al-Razi points out justifying the occurrence of this phenomenon in the language: (words are finite, meanings are infinite, and if the finite is distributed over the infinite, it is necessary to participate) , and he considers that the common one is either: obligatory, permissible, or prohibited, and his doctrine is that most of the occurrence joint, this is evidenced by: (If we hear “the Qur’an” - we do not understand one of the two meanings without specifying, rather the mind remains hesitant, and if the utterance was accomplice, or the truth in one of them was a metaphor for the other, it would not be so)<sup>(14)</sup>, and he continues in dividing the common: into Divergent, and accomplice, the two concepts: either they are different, such as: “purity” and “menstruation” called “Al-Qura”, or they are not like that, so there is a relationship between them, and thus one is part of the other, or it is not .

### **The verbal common in the poetry of Bani Thaqif:**

- **The eyes:**

Al-Ain: the sense of seeing, and it is feminine, and the plural is eyes, eyes, and eyes, and from it it was said: “Dhul-Eyyinayn” refers to the spy, and it does not say: “Dhul-Uyayin”, and Al-Ain: the spring of water, and the eye of the knee. : the eye of the sun, and the eye: the dinar, and the eye: the flowing money, and the eye: the worms, and the spy.

The word (eye) has been mentioned in the Holy Qur’an a lot (61) times and in many forms, singular, dual, and a group of suspicious adjectives, including the Almighty’s saying: (And his eyes became white from grief, for he was stifling), as well as the Almighty’s saying: (They turned away with their eyes overflowing with tears of grief)<sup>(16)</sup>.

- **The grandfather:**

The grandfather is the father of the father and the father of the mother and the grandfather also luck, fortune-telling and plural grandfathers say from him you were renewed, for what he did not name, meaning you became a grandfather. Wealth to you is richness, but working with your obedience will benefit him, and from you it means to you, and the Almighty’s saying: (And He, the Exalted, is the grandfather of our Lord) , meaning the greatness of our Lord, and it was said that He is rich<sup>(17)</sup>.

The supplication of the Prophet Muhammad, may God’s prayers and peace be upon him, included this word, as Muawiyah bin Abi Sufyan narrated in the hadith of the Prophet, where he said: Oh God, there is no objection to what You give, and no giver of what You withhold, and the grandfather does not benefit from you.

## Results:

- 1- The Banu Thaqif tribe possesses a great linguistic wealth through the diversity of expressions among its poets.
- 2- The study showed that the semantic groups in the poetry of the Thaqif tribe include all semantic relations of opposites, synonyms, common verbal, synthesized, and semantic contrasts. Synonymy obtained the largest part of these relations.
- 3-The diversity of derivations in the poetry of the Thaqif tribe, especially the morphological derivation.
- 4- In Thaqeef's poetry, there are many Arabized words used by the Arab poet in his poetry that show linguistic borrowing from other languages, and this confirms the principle that Arabic affects and is affected by other languages.
- 5- The words of nature were the most frequent among poets of the Thaqif tribe, with the discrepancy in number between the silent and mobile natures.
- 6- The poets of the Thaqif tribe relied on the silent nature of the words of terrain, weather phenomena, plants, and words of water, as well as other words such as: water, sun, moon, and others.
- 7- The poets of this tribe relied on the words of animals, birds, reptiles and insects, as well as words specific to the human body.

8- The words of Bani Thaqif's poetry were distinguished by semantic interviews. The intellectual poets met a large number of expressions in their poems.

9- The poets of Bani Thaqeef portrayed the intangible qualities with tangible things such as the words of ornaments, minerals and jewels in analogy to the noble origin and the good qualities.

10- The Islamic impact is clear in the poetry of the Thaqif tribe through the poets' use of many words that indicate that, such as: the word God, the Kaaba, and the family of the house, peace be upon them.

11- The clarity of the material, cultural and social impact of the poets of Bani Thaqif, and this is evidenced by the large number of words that pertain to the words of material and social civilization.

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