

A study of the moral implications of the Uday bin Zaid community: semantic vision

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Introduction

Pre-Islamic poetry, which has come down to us, is a collection of artistic poems that tell us about the harsh Bedouin life and the difficult conditions prevailing in the desert. The Arab Bedouin lived a life of hardship, yet despite these difficulties, he did not allow himself to compromise his dignity and good morals, for which he was known, and Arabs are renowned for their generosity and benevolence. The Arabic poem of the pre-Islamic era went through various stages of growth and development, until it reached the form we observe today. Pre-Islamic poetry is considered the origin of poetry from which our Arabic poetry emerged in its various eras, "because it laid the foundations of the pillar of poetry and established the system of the poem, in addition to representing the most important authentic artistic values and constituting a source of study. It was also able to depict for us one of the most difficult historical periods in our Arab life, and depict it as it passed through the stages of its growth and development" (Al-Qaisi, 1984: 207). "Pre-Islamic poetry was not devoid of depicting the morals and ideals of the people. It abounds with such values, and it is also a record full of values that represent a natural law that must be respected and sanctified. If this poetry is a depiction of life in its comprehensive manifestations in its various aspects, it is also a self-portrait that begins with the self to express the other, and from there it appears individual to end by conveying the message to the collective" (Mansour, 1991: 16). The Arabian Peninsula has been the cradle of monotheistic religions since ancient times, and it was home to the People of the Book, including Jews and Christians. Some pre-Islamic poets affiliated with these religions. Adi ibn Zayd al-Abbadi is one of the poets who was known for his Christianity during the pre-Islamic era. We see in his poems that he speaks of faith in God and the afterlife, containing moral and religious content. We have selected from among his various poems his wonderful poem entitled "Al-Mujamhara" for this research. In this article, we attempt to address the semantic fields related to morals in his famous Al-Mujamhara. Morals, as stated in Lisan al-Arab, are "the inner image of a person, which is his soul, its characteristics, and its specific meanings, just as creation is

related to his outward image, its characteristics, and its meanings; and they both have good and bad characteristics" (Ibn Manzur, 1955: 1245).

Methodology

Morals, then, are a collection of good and bad qualities, and in this article, we have mentioned both of these morals found in the poem of our poet Adi ibn Zayd. This research focuses on a semantic study of the poem "Mujhamhara" by Adi ibn Zayd, examining the semantic aspects of the words that denote morality. It aims to explore the semantic fields related to morality in the poem "Mujhamhara" and to identify the intended meanings of the words and vocabulary extracted from the poem. It also aims to explore pre-Islamic poetry and its themes used in the Arab Diwan, to gain insight into ancient Arab life, its literature, and its traditions, which denote morality.

This article seeks to answer the following question:

- What is the intellectual and rational relationship between morality and pre-Islamic poetry, especially in the case of the pre-Islamic poet "Adi ibn Zayd"?

Discussion and Results

Arabs were ignorant of the term semantic field in the twentieth century, and "the idea of semantic fields did not crystallize until the 1920s and 1930s at the hands of Swiss and German scholars. Semantics then developed in France in a particular direction, where Matur and his followers focused in 1953 on fields whose terms are subject to change and expansion, reflecting significant political, economic, and social development. This theory is based on the field concept, which encompasses a group of elements linked by some relationship, because the concept is a classification rule through which the things and elements of the universe are classified according to specific rules" (Mukhtar Omar, 1993: 38). "The lexicon of semantic fields for words confirms a semantic affinity between the meanings found in a certain number of words. Thus, we see that the literary text carries within it other meanings that go beyond the central and even marginal meanings, which are determined by the context; Because the word in a literary text aims beyond its meaning, it acquires meanings and shades that go far beyond its central and marginal lexical meaning. Hence, the role of lexical semantics in the process of artistic creativity becomes clear. It must be addressed when dealing with any literary text, whether poetry or prose (Anafjeh, 1438 AH: 121). There is no room here to delve into this theory, as many modern scholars have addressed the subject from various angles. However, this article will endeavor to provide some basic concepts about this theory, which is considered one of the most fruitful chapters of semantics in modern linguistic studies. Linguistic researcher Ahmed Mukhtar Omar defines the semantic field by saying: "There is no disagreement among modern linguists that semantic fields concern the study of words by grouping them into

semantic fields. This theory holds that in order to understand the meaning of a word, one must also understand the set of words semantically connected to it. The most important characteristic of this theory's proponents is their agreement on the necessity of considering the context in which the word appears. A 'semantic field' is a group of words whose meanings are linked and are usually placed under a general term that unites them. In order to understand the meaning of a word, one must understand the set of words semantically connected to it. The meaning of a word is the sum of its relationships with other words within the lexical field" (Mukhtar Omar, 1993: 79). The semantic field connects the semantic relationships between vocabulary words within a single common field and distinguishes between general and specific words, clarifying their meanings. "The primary goal of semantic fields is for each word to be specialized in a specific semantic field, and to discover its semantic relationship with each other and its relationship to the general terms that correspond to the word" (Qaddour, 1996: 303.) Semantic fields are broad in scope, and Ulman divided semantic fields into three types:

١. Connected tangible fields: An example of this is the color system, as the set of colors is a connected extension that can be divided in various ways, and languages differ in this division.

٢. Concrete fields with separate elements, such as the family relationship system, which can also be classified according to different criteria.

٣. Abstract fields, represented by words specific to intangible intellectual meanings (Mukhtar Omar, 1993: 107.)

As we know, "semantics has been one of the most important concerns that has occupied human thought throughout the ages, as it is a means of communication between the speakers of different languages." "Research into the problem of semantics and the semantic evolution of words has been as old as language itself. The Indians and Greeks addressed it before others, and Muslims have also explored its depths from their ancient times to the present day. Each has delved into its chapters according to his own perspective and specific vision. The jurist has his own vision, the rhetorician his own, and the grammarian, philosopher, and linguist have their own visions" (Tahiri Nia, 1439: 264). It can be said that "the meaning of a word develops as a result of historical, social, and psychological phenomena. Words are constructed, others are created, and words lose their original meaning. "This is because language, like a living organism, grows and changes over time. Relationships between societies and the emergence of new circumstances have a significant impact on changing meanings, or rather, the development of these meanings. Change, as we know it in our language, for example, or in other languages, grows but slowly, and every change in pronunciation and its meanings takes a long time" (Amouri, 1438 AH: 105).

Conclusion

This article, in examining its subject, obtained the following results, which aim to address new points during the research:

Pre-Islamic poetry is the Arabs' collection of poems and a mirror of Arab social and tribal life. Pre-Islamic customs and traditions are reflected in it in a wonderful Bedouin image, without any urban mingling. The pre-Islamic poet represents the morals of ancient Arab society, both good and bad, and moral models are represented in the collection of poems by Uday ibn Zayd, representing other poets. Semantic fields are broad in scope, encompassing every topic and concept, and also relating to the words and vocabulary within sentences and phrases in prose and poetry.

Morals prevail in every society, and every society that loses its morals declines and is erased from the page of time. The relationships between words within sentences help us identify the various semantic fields present in the text, as we see them in the poetry of Uday ibn Zayd in its various forms within a semantic framework.

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