

THE STUDY AND ANALYSIS OF THE SEMANTIC SCOPE OF DEATH IN THE HATAM-E-TA'EE DIVAN

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Abstract: Death as the end of life is a natural phenomenon which occurs to all the creatures in the world. Human beings as the noblest of all creatures having the power of wisdom have been aware of this common issue since old times. In the Jaheli period (e.g. before Islam), people saw death as the end of life and felt frightened toward it. One of the poets in whose works death has been referred to is Hatam-e-Ta'ee. Studying his Divan, it was revealed that terms like "Alajal, Albod, Aljozr, Alhemam" which all imply death are found in his Divan. Therefore, studying this semantic area in his Divan to familiarize the public with this general tradition and the viewpoint of Jaheli people can be advantageous. In the present paper it has been attempted to study the terminology of the semantic area of death and its semantic evolution, using a descriptive analytical methodology.

Keywords: Hatam-e-Ta'ee, semantic field, semantics, Jaheli poetry, death.

INTRODUCTION

Semantics is a branch of linguistics which can help to get to the levels of word and sentence meaning. In other words, semantics is an area in linguistics which analyzes the meanings of words, sentences and texts, and systematically discusses them from different perspectives. The origins of semantics can be traced to morphology, etymology and eloquence (Schneider, 1998:212). One of the important issues in semantics is semantic fields. Semantic field or lexical field is a collection of words whose implications are related and are usually subordinated to a general term which relates them together (Omar Mokhtar, 1998: 79).

Semantic fields can be studied synchronically or diachronically. The synchronical study of semantic fields results in the study of the conceptual relationship at the level of words, while the diachronical studies of these fields result in a kind of historical semantics (Safavi, 2005: 51-52). From the perspective of scholars of the theory of semantic fields, expressing different semantic relations among the co-field words is important. One of the most important of these relations is synonymy. That is, if two words are used interchangeably, it does not result in a

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difference in the meaning of the speech configuration (Husseini Beheshti, 2013: 18). Regarding synonymy, there are two assumptions: 1- generally, no two elements can be synonymous when they are not synonymous in all texts. 2- Two (or more) elements are regarded synonymous if they are used interchangeably in a specific sentence, they imply the same meaning (Lyons, 1980: 48).

The semantic differences between the vocabularies in a semantic field which appear to be synonyms at the first glance are clarified in studies related to the theory of semantic fields. As Abdoljalil puts it more clearly “the theory of semantic field has a considerable role in the linguistic issues which in the recent past seemed difficult and complicated, including the discovery of ambiguous gaps inside the semantic field which is called applied gap. This means the lack of appropriate words to express a specific idea or interpreting a specific thing and it also includes the existence of contrast and difference in the linguistic meaning of a single semantic field and their relationship” (Abdoljalil, 2001, 80). Studying semantic fields of important issues can contribute to a better understanding of them.

From early times humans have had a sound understanding of and familiarity with death which somehow has caused anxiety for people. An example is the people of the Jaheli period which have had the anxiety due to living in deserts and frequent wars. The poets in this era including Hatam Ta’ee have used different words to imply death. Through an analytical-descriptive method, the present study has attempted to analyze and investigate the words implying death in the Divan of Hatam Ta’ee, considering the semantic evolution of such words.

A cursory look at the life and poetic style of Hatam-e-Ta’ee

Hatam-e-Ta’ee or Hatam-e-Tei is the son of Abdollah-ibn-Sa’ad Ta’ee. His mother, Atba’, is from the Tei tribe. Hatam has grown up in dignity and has inherited the generosity from his mother who has been wealthy, honorable and extravagant. However, his father has been parsimonious which has casted shadow on Hatam’s generosity, fairness and patience.

Hatam has married twice. He first married Navar who has denounced Hatam for giving away his wealth. He then married Ma’viah the daughter of Ghafrez (the king of Yemen) who approved generosity. Hatam has had three children named Abdollah, Adia and Safane’. It seems that Hatam has died around 607 (Foroogh, 1981: 186-187).

Among the characteristics of Hatam’s poetry is that it has been derived from the life of the poet (Hatam) himself. It talks of its owner without any delusion. Hatam’s poetry is as pure as Hatam himself. This characteristic is clear from traits like self-esteem, dignity, prowess, generosity and decentness and sharing his wealth with others with which his generous ego has been adorned. Hatam’s poems are

short ballades, and there are pieces in which some amount of fluctuation of Jahelis and a large amount of simplicity and softness of the civilized are seen. It is in this that Hatam is generous and benevolent and his poetry is fluent and foresighted (Fakhoori, 1986: 223).

BACKGROUND OF THE STUDY

Many books and papers have addressed semantics including *mechanisms and methods of analyzing semantics* by Dr. Karim Zaki Hesam-e-din (2000) which has addressed the semantic fields of humans and animals. A masters thesis by Shima Muhammad Abid (2002) titled semantic fields in the quantity poetry of Aeid Asadi which has addressed the semantics of vocabularies of different semantic areas of quantity poetry of Zei Asadi. In addition, with respect to the Divan of Hatam-e-Ta'ee, two theses titled translation and interpretation of the Divan of Hatam-e-Ta'ee by Ali Sayahi (2012) and the interpretation of the Divan of Hatam-e-Ta'ee with explaining the vocabulary and expressing the meaning and literary points by Hussain Taktabar Ja'ee (2006) and the paper titled the phenomenon of reproach in the poetry of Hatam-e-Ta'ee by Abu Zeid (2002) in the university of Damascus.

With respect to death in the Jaheli period a book titled death in the Jaheli poetry (1991) which has addressed the emotional factors among the Jaheli people and sample poems of poets in mourning for themselves and others and has investigated the technical and topical issues of the poetry from this era which are related to death. To the best of our knowledge, the only paper which has studied the semantic fields of death considering intra-textual (diachronical semantics) is titled the study of semantic areas in the poetry of Labid ibn Rabi'eh (2013) which has been derived from a masters thesis by Saba Najm (Lorestan University). However, with respect to the semantic areas of death in the Divan of Haram-e-Ta'ee or the study of the semantic areas of death no diachronical semantic study has been conducted.

Death from the perspective of Jaheli people

Due to the requirements of the life conditions of the Jaheli people, death has always been a concern for them, and has caused them anxiety. The factors of feeling death in the pre-Islam Arabs included the nature of the desert environment, war, migration, and missing the right religion. (Abdosalam, 1991:8). The Jaheli people have thought of death as a certain thing. Among the poet who has had a specific philosophy about death, one can name Torfeh ibn Abd and Zohair ibn Abi Salmi. From the Torfeh's view man is a hostage to death, regardless of longevity of his æjæl. Death for man is like a long string for an animal whose mandate is in the hands of its owner, and there is no freedom for it. Death will attach man and destroys him (Alsharghavi, (no date), 288-289).

Zohair's view to life is the view of someone who has been dejected by the longevity of life. He states that death comes blind-folded, and does not discriminate the decent and the sinful, and does not discriminate the youth from the elderly (Fakhoori, 2004: 118). In Torfeh's view, life is a good opportunity and it is proper that man use it (Forookh, 1982: 136). However, Zohair has believed in another life. Hatam, too, sees death as a certain thing the exact time of which nobody is aware of, and it is imperative that man continues life and pursue ethics in a proper way to the last moment when death arrives.

Vocabulary in Semantic Field of "Death"

Predetermine death (Ajal) "Ajal" at first denote the tangible and concrete affairs. "Ejal" is purported to indicate a herd of wild cows and hyenas and "Ta'ajjalat Albahayem" means being postponed. Lebid claimed that:

"Vaal eyno sakenaton, alaa atlaeha, owzan ta'ajjalo bel fazaae beha meha"

(Reported ifrom Ebne Manzoor, Volume 11: 11)

Translation: "My eyes have remained inert due to its minute size resulting from determined death and the lambs have been put off in the ground".

Its semantic conformity domain is so broad and denotes the temporary a situation in which human is pressurized. Among the most precious time when humans lose the track of time is the time of death. In this line the word "Ajal" denotes the components in the light of the whole and the most important meaning that is inferred from it is death. Predetermined death "Ajal" is assigned to the last moment in the tome of death and the time when the debts are due and other similar occasions. "Ajala hazal shay o yajelo fa howa ajel" is contrasted with the person who hurries. "Ajil" is purported to denote the delayed time (Farahidi, (no date), Volume, 6: 178). "Dana Ajalo hoo" means impending death in the future (Zobeidi, (no date), vol 14: 12). This implication is so clear in Hatam Taie.

(Lana ajalo emma tanaha ana modeo fa nahno ala asarehoo natavarado)

(Hatam Taie, 1986: 13)

Translation: There exists a predetermined time for death. If the time is due, we will undergo its effects on our lives.

(Yas al fata va hemam ol mawte yodrekohoo va kollo yawmen yodna lel fata al ajala)

(Op cit: 39)

Translation: "The young guy is trying why he is exposed to the death. End every day the pre-determined time was approaching for him".

One of the commonest viewpoints in Barbaric era was concerned with decisiveness of the death that is clearly manifested in Hatam Taie's Poem.

Alawdi be

“Moodi” means disintegrated with cancelling the above letters changes the meaning to “be destructed.” Awdal folan “means destructed and Awdal behi mowt” means the death destroyed him. The noun of annihilation is taken from it.

“v□di” is accompanied with slight sound and is rarely applied. time (Farahidi, (no date), Volume 8: 98). In Hafez literary work, also “voda” derived from “vodi” has been applied to mean death in essence.

(Va la azlemo ebn al am enna kana ekhvati shohoodan va ghad awdi be ekhvatehi al dahro)

(Hatam Taie, 1986:24).

Translation: “If my brothers are witnesses, meaning my supporters, I will never oppress my uncles irrespective of the very fact that the heaven has killed his brother (they passed away)”. In this line regards the daily events as the underlying reason for death.

Albo’od

The constituting letters of “*b*”, “*o*” and “*d*” are applied to denote two meanings: One is opposite of nearness while the other is the opposite of priors. They say “bo’od” is the opposite of nearness. (Ebne Farsi, vol, 1: 286). Examples of the claim can be found in saying of great scholars such as:

(Fatelka tobleghoni al noman enna lahoo fazlan ala nnas fel adna va fel bod)

(Adopted from Zobaidi, (no date), Volume 4: 358)

Translation: And then I was informed of privileges that take advantages from being far away and nearness because it was respectable for people.

“baeda” , “ba’adan” , “baod” all denote to be annihilated of being expelled from the city. Then he is referred to as “ba’ad” which denotes being deported or annihilated. “ba’ad” means annihilation or destruction. (Ebne Mnazoor, 1956: 91). Among the affairs denoted by “ba’ad” is the concept of death since upon human’s death it is deported and annihilated such as Hatame Taie’s saying:

(Va hatta tarakto alaaedate yaod’nahoyonadiná latabād va gholto laho abód)

(Hatame Taie, 1986: 15)

Translation: “And till the time I allowed females pilgrims perform pilgrimage rituals on him, he was shouting “Don’t die” and I told him to die”.

This line is targeting someone who has leveled war against Hatam Taie and then killed by Hatam.

Aljazzar

“jazar” wasat first applied for maternal affairs. It means raising the sea level. Therefore the expression

“jazzar el ma alal arz” means water expands and is being penetrated, and finally become clear. Abozoaib has also recounted that

(Hatta eza jazzarat miaho rezanehi va be aye hazze molava a yataghatao)

(Adopted from Zemekhshri, 1998, Volume1: 136)

Translation: Even if waters penetrate its heaviness, it will experience fission any time.

It has been said that “ajzar al nahlo” denotes the ripe date tree. (Morteza Zobaidi, (no date), Volume 6: 192). “jazar” is applied to anything which is legitimate to be slayed. Its singular form is “j□z□r□ton”. When you claim that I awarded himyou meansheep sine the only thing slayed is to be a sheep. Then “jazarao” is pointing to camel.) Ibne Manzoor 1956, Volume 4: 134). However its semantic field has been broadened to the extent that it covers camels and other herds. According to Farahidi “jazarat” is reported to be a chubby sheep or camel) Farahidi, (no date), Volume 6: 63). In addition it has been frequently applied for humans.

(Mata tarani amsha besayfi vastoha takhfani va tazmero baynaha an tojazara)

(Hatam Taie, 1986: 22)

Translation: “Whenever you come across me walking in the virtue of my sword, he is afraid of me to the extent that he hide himself so as not to be slaughtered by me”.

The purpose of the poet in using “tojazar” which means slaying in this line is to purport killing and to express his solidarity.

Aljariz

“ j ”, “ r ”, and “ z ” indicate two meanings: First stuck something in the throat. Second, it is concerned with greatness in size and bulkiness. (Ebne Fars, 1979, Volum 1: p 443). People say that the expression “Afalta folano jarizan” denotes that a person has been nearly involved in death undergoing and he is approaching the death and can hardly breathe. (Zobaidi, (no date)·Volume10: 28). The underlying meaning of having experienced the impending death is easily obtainable in literary work of Hatam Taie.

(Va Allah o ya’alamo law ata be solafehem tarfo jarizo lazala yawmon moshankeso)

(Hatam Taie, 1986: 33)

Translation: “and God Knows that is humans experience the onset of the death, they regard that day as a terrible day”.

Alhashraj

“Hashraj”, at the first look, indicates the tangible and concrete objects and means a jug whose walls and cover are clean and thin such as.

(Falasamto faha ekhezan be ghoroneha shorbon nazife bebarde ma al hashraj)

(Zobaiddi, (no date), Volume 3: 325)

Translation: “I put my lips on its neck and sip water from its handle that was similar to branch of a tree to the extent that water was overflowing from the jug”.

Then it is applied to the clear water flowing on the rocks. (Ebne Manzoor, 1955, Volume, 2: 237). The root of “hashrajat” means commuting the soul and hissing sound in the chest. (Farahidi, (no date), Volume, 3: 327). Its underlying meaning refers to being involved in impending death. The following line approves the semantic changes in Hatam’s poem.

(Amawion ma yoghnal sarao an al fata eza hashrajat nafson va zagha beh al sadro)

(Hatam Taie, 1986: 23)

Translation: “You Mavia, when a human being is approaching the death and his chest is restricted of the pain, his wealth would be of no use”. Hatam brought in this line of the poem to satisfy his wife when his wife reproached him for being over generous. In this line, Hatam regards death as the end of materialistic life and reproves the materialistic affairs due to their mortality.

Alhemam

“Hom al amro” means its destiny has been specified strongly. (Zomkhshiri, 1988, Volume, 1: 216).

“Hemam” enunciated with /e/ sound means the fate of the death. (Ebne Manzoor, 1956, Volume, 12: 237)

(Ala layta an al mowta kana hemamo hoo layali hal al hayo eknafa habere)

Hatam Taie, 1986:25)

Translation: “Hey. I wish his death would be the nights when the clan members would be residing around haber”.

(Yasal fata va hemam ol mawte yodrekohoo va kollo yawmen yodna lel fata al ajala)

(optcit: 39)

Translation: “The noble young man was trying when his death was approaching. Every day his impending was getting closer in time”. In these lines, Hatam regards two types of the death as fixed destinies for every one.

Alghatl

“*gh*”, “*t*”, and “*l*” all imply cowardice and death of something. It is said “ghatalahoo ghatlan” (Ebne Fars, 1979, Volum1:443) and in some cases “ghatal al sharab” is applied for the time when wine is mingled with water. Such as Hessian’s poem:

(Enn alati nawaltani fa radatoha ghotelat ghotelta fahatah lam toghtal)

(Adopted from Zobaidi, (no date), Volume 15:607)

Translation: “I gave back the wine you gave me sine it was mingled with water. So let me try the next one as is has not been mixed with water at all.

It is mentioned in Tahzib that “ghatlahoo” indicates a time when a person is killed by beating, stoning, poison, or malady. (Ebne Manzoor, 1955, Volume, 11: 547). The origin of “ghatl” denotes the detaching the soul from the body as the time of the death... (Ragheb Esfahani, (no date):655). In Hatam Taie Literary work it has been used to imply killing as one realization of the death.

(Amawio enni roba vahedo omehi ajarto fala ghatlo alayhe va la asro)

(Hatam Taie, 1986: 24)

Translation: “You Mavie So many times I hire the only child of the family as my slave but I did not kill him. Neither did I capture him”. In this line Hatam tries to express his chivalry and manhood in the way that he could kill his slave but refused that.

Almozi

“*m*”, “□” and “Mo’tal letter” all indicate passing or crossing “mazi yomzi mozian”, “maza” mean abandoning one’s duty (Ebne Fars, 1979, Volume, 5: 331) and refers to manifestation of the undertaking in the past compared to current time of speaking. (Mostafavi, (no date), Volume, 11: 126). “maza be sabilehi” (he passed by) means death. (Ebne Manzoor, 1956, Volume, 15: 283). In Hatam’s poem the word “maza” is used to mean death.

(Faya layta khayr al nas hayan va mayatan yaghoolo lana khayran va yomza alazi atamara)

(Hatam Taie, 1986: 27)

Translation: I wish the most prestigious and pious people, be dead or alive, tells something nice about us while one who levels criticism against us to be dead as quickly as possible.

Hatam regards death as something undesirable to the extent that he wished death for someone he was disapproved of. In this line Hatam make an analogy between previous death and that of present and future one.

Almawt

“*m*”, “*oo*” and “*t*” all denote, originally, debilitating the power and stamina to do something. (Ebne Fars, 1979, Volume, 5: 283). The concept, at first, was assigned to concrete and materialistic affairs such as “*mawtan*” is told to be a land with no trace of life. In addition the word “*mawat*” purports to the land without any legitimate owner from which nobody can benefit from. (Ebne Manzoor, 1955, Volume, 2: 93). Finally people say “*matata alrih*” means breeze or still wind such as Abonajm’s saying:

(Bahron yokalelo be el sadife jafanahoo hatta tamooto shamalo kole sheta)

(Adapted from Zamkhshiri, 1998, Volume, 2: 232)

Translation: His eyes are like the sea and his eyelids are covered with a fat layer, then each winter the northern wind will be calm.

Its meaning realizations are so broad and denote the death (losing the soul). Death, in essence, is deprivation of the life and life, due to its inherent features, lies in everything. It exists in variant form in humans, plants, animals, angels, and super human regarding to different levels of the life. (Mostafavi, (no date), Volume, 11: 196). Although the fact that all creatures will go through the death, the word “death” is predominantly assigned to humans, and example of which can be seen in Hatam Taie’s poet as follow: The word “death” along with its derivations denote humans death.

(Ya male jaat hiaz al mowte varedato men bayne ghamaren fa khoznaho va zahzahe)

(Hatam Taie, 1986, 12)

Translation: “You Malek, death has surrounded you like a basin replete with water, be more or less while we are drowning in it”. Here the poet made use of basin to point to death. The poet referred to death as a basin where are all drowning in different extent. Here poet meant to express the decisiveness of the death.

(Va enni eza ma al mowto lam yako doonaho ghad al shebre ahmal anfa an ata akhara)

(opcit, 39)

Translation: “If the death was as far as a feet, I will preserve my body and soul with everything at my disposal”. In Hatam points of view it is incumbent on human beings to continue their life as propitiously as possible to the last moments of their lives.

(Tanooto lana hob ol hayate nofoosona shagha an, va ya’ati l mawto men hayso la nadri)

(opcit)

Translation: “Our bodies can hardly express the harness of love of the world and the death emerges from the direction we have not taken notice of.” Here the poet regards death as an unpredictable event that nobody is informed of.

(Amawia emma moto fa asej be notfaten men al khamre, ray an fanzahonna beha ghabri)

(opcit)

Translation: “You Mavie: If I pass away, try to quench me with a glass of clear wine water and then wash my tomb with it”. In barbaric era people contend that spraying water on the tomb can quench their thirsty. The following line of Hatam try to approve this very fact.

(Va enni va en tala al sawao le mayeton va ya’atemoni mawia bayton mosaghefo)

(opcit 38)

Translation: You Mavie: There will definitely a death for me irrespective of the length of my life and the house with roof (tomb) will definitely annihilate me.”. One of the contentious issues in Barbaric era poems concerning death is associated with tomb, the following line is an example of this claim.

(Enna al bakhila eza ma mata yatba ahoo soo ol sanae va yahwia al vares ol ebela)

(opcit: 39)

Translation: “Absolutely the greedy person, when he passes away, will be accompanied with incursive words and his heirs will take the possession of his camels.” In this line Hatam contends that the only thing that will remains after the death of humans in nice famous epithet that can be obtained by the virtue of generosity and magnanimity during life span.

Alhalak

The letters “*h*”, “*l*”, and “*k*” of the root of the word all denote breaking and falling. (Ebne Manzoor, 1956, Volume, 6: 62) as the saying of Emrool geis:

(Raaf halakan be najaf el ghabite fa kadat tadjodo lezak al hejara)

(Adopted from Zobeldi, (no date), volume 13, 672)

Translation: A dejected person was seen in Najaf by Ghabiz and it was about to raise the bridle of the camel for hi

The roots “almahlakat , almahlekat, va al mahlokat” all point to desert since annihilation and destruction all happens there”. (Ebne Manzoor, 1956, Volume, 10: 505). The origin of the verb “halaka” point to the opposite of the life and is broader and more comprehensive than life. It denote being deprived of the life or end of the life. Or any propitious life for a person.(Mostafavi, (no date), volume 11: 271).

(Am alholeka adna fama an alemto ala jonahan fa akhsh al vaeida)

(Hatam Taie, 1986: 17)

Translation: Or killing is much easier for you, and I will take notice of any sin to be afraid of the threat. Here the intended meaning of the annihilation is to be the death accompanied by annihilation.

CONCLUSION

Death is regarded as a common event among all creature. Having analyzed the literary work of Hatam Taie, it was approved that thinking of the death, taking into account the living conditions and the era of the poet, was among the important issues addressed in his literary work. He contends that death is something decisive and predetermined which happens to any creature and nobody is aware of it. According to him. Making attempts to achieve magnanimity and propitious life in incumbent on humans till the time of the death. Finally a glossary of the words associated with death and two words denoting ultimate life and approaching death “**Alhashrej, Aljari**” along with their relevant explanations are mentioned.

Alajal: Predetermined and decisive death

Albod: Death accompanied by annihilation

Aljozr: Death indicating destruction and annihilation

Aljariz: A death resulting from beheading

Alhashrej: Being exposed to the death and stuck waster in the throat

Alhemam: Being exposed to impending death accompanied with hissing sound in the chest

Alghatl: A predetermined and unavoidable death

Almozie: Death incurred from the part of another person

Almaot: Death recently happened

Alavadi be: Means debilitating the power and stamina, but mot of the time it is related to natural death

Alhalak: Death accompanied with annihilation and perish

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