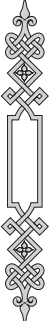


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notational level. Western and Arabic Scholars in both Philosophical and linguistic domains, provided unusual interest in Semiotics due to its function in the construction of meaning and its expansion.

After collecting various definitions of Semiotics from western semioticians, as the Swiss linguist Ferdinand de Saussure and The American logician Charles Sanders Peirce how considered as the founders of Semiotics the western world.

The research concludes that Arabic semioticians suggest that everything can be analyzed semiotically; their views show semiotics as the ruler of the interpretive sciences. Arabian semioticians present a suggestion that semiotics has three referential meanings : Request, sign and manufacture.

The study quotes extensively from important ideas written by various Arabic scholars in order to provide the reader some ideas of how they

expressed the notion of semiotics in the eastern linguistic world. By investigating the historical survey of Semiotics in the Western and Arabic scholars, the study arrives at the fact that the initial founders of the notion are Arabic linguists.

Semiotic denotation especially with reference to Holly Quran is an important cue to language. Through analyzing some selected verses, it deduced that denotation of Semiotics has an impact on meaning's Expansion.

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survival after descent and the advise is for all people not just for Adam and Eve but for a while .(Ibid:227).

قَالَ أَهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى " طه (123)

"Both of you, together, go down out of it (the Garden) each of you an enemy to the other, ' He said: 'but, if My Guidance comes to you, whosoever follows My Guidance shall neither go astray nor be unprosperous;" Taha -Taahaa [123]

There is an Encounter produces a semiotic denotation that explores the difference between the case of (descent) at the previous verse(The Cow -Al Baqarah [36]) with its bad results of suffering, troubles, struggles. All problems will not continue because there is no eternity at the earth, the sign is:

(البقرة (36) إِلَى جِئِن

"for a while." The Cow -Al Baqarah [36](AL-Allussi:238.)

The sign of (following) at the text

below :

(فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى " طه (123)

"whosoever follows My Guidance shall neither go astray nor be unprosperous" Taha -Taahaa [123]

Is a semiotic denotation of the deal between Allah and people who must follow his commands; If they obey and follow His instruction and commands, He will reward them. Allah will provide them safety and happiness and will distinguish them from other creatures from all over the world . (AL-Baydhawi :254).

Conclusion

The research concludes that semiotics is the study of sign. A sign stands for something. We converse indirectly through signs, and make sense of our world by interpreting signs into meaning. Thus, through association and inference, we transform flowers into love.

Semiotic theory consists of layers of meaning: denotational and con-



Guidance comes to you, whosoever follows My Guidance shall neither go astray nor be unprosperous;" Taha -Taahaa [123]

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعاً فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (البقرة 38)

"Go down, all together, ' We said, 'so if a guidance shall come to you from Me, whosoever follows My guidance no fear shall be on them, neither shall they be saddened." The Cow -Al Baqarah [38]

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ " الأعراف (24)

"He said: 'Descend, each of you an enemy to each other. The earth will be a dwelling place for you and an enjoyment for a time." The Ramparts -Al 'A'raf [24]

The recurrent use of the word (descent) الهبوط in the Glorious Qur'an clarifies its special semiotic denotation, this denotation function is changed according to the accuracy of the word (descent) الهبوط in various

contexts in the Quranic texts. There are changeable actions which happened to Adam and Eve. Their historical quarrels with the devil made them fell from heaven to earth.) Ebn-Katheer,1998:773)

The first semiotic denotation of the word (descent or Go down) in:

البقرة (36) فَازْلَهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا " "مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا

"But satan made them slip therefrom and caused them to depart from that in which they had been Go down,." The Cow -Al Baqarah [36]

Is a signal to their lower state when they fell from heaven(the place of eternity) to earth (the place of mortality) and the distinction between heaven and earth. Another Quranic textual change in:

البقرة (36) " وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ "

" The earth will provide your dwelling place an enjoyment for a while." The Cow -Al Baqarah [36].

The reference that earth is the place of



the verse with inspiration , this inspiration is a semiotic denotation to the oneness, greatness and capability of Allah, because He is the only one who can inspire all creatures. This inspiration to the bee achieves safety and happiness to its life, the word (inspire)(اوحى) hints and reminded the reader with the Allah's inspiration to prophet Mohammed (P B U H) , here also there is a semiotic denotation to the inspiration, which is the source of safety and happiness to all humanity. (Ebn-Katheer,759:1998)

So by managing the situation of bees which no one can do only Allah. The general purpose of the verses is to show the oneness of Allah, and this exemplifies the semiotic denotation function.

2.3 The Denotation of words and their semiotic signals through Quranic texts changes.

The meaning of the Quranic textual changes i.e., the interpretation, is clear through the semiotic analysis

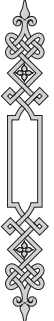
of the linguistic tools throughout the selection of miraculous words in the context. May be they are compatible or else, according to different events, as the Quranic discourse shows. This can be exemplified through the following semiotic denotation of the word الهبوط (descent) clarified in various contexts in the Quranic texts which leads to various meanings.

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ
وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ
(مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ " البقرة 36)

"But satan made them slip therefrom and caused them to depart from that in which they had been. 'Go down, ' We said, 'be enemies to each other. The earth will provide your dwelling place an enjoyment for a while." The Cow -Al Baqarah [36]

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا
يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا
(يَشْقَى) طه (123)

"Both of you, together, go down out of it (the Garden) each of you an enemy to the other, ' He said: 'but, if My





one purpose. In other word , there is a general target of the Surah agrees with its name. The name of surah is a sign refers to the surah major purpose, then the purpose will be divided into branches, so the content will have multi purposes according to the events and situations and Quranic style. Consequently, we get an interface for each surah by capturing the signified event. For example:

Surah Al- Baqarah(the Cow) and Surah yusuf.)AL-Zarqani,1988:351)

There is a general understanding and interpretation for each Surah according to special event mentioned there. This explicit event has a general denotation related to the name of the Surah. However, there is no need to suppose a semantic equations between the name of the surah and its content , because the later has multi purposes. (AL-Beqaei,1984:19).

2.2.1 The Denotation of Semiotic Relationship between the Name of Surat An-Nahl The(Ants) and its

General Purpose.

There is a semiotic relationship between the name of surat An-Nahl (Ants) and its general purpose. The referential relationship creates a semiotics denotation of the greatness of Allah and His capability of choosing and inspiring His creatures even when they are tiny like Bees.

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ
بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ (68) ثم كلي
من كل الثمرات فإسلكي سبل ربك ذللاً يخرج من
بطنها شراباً مختلفاً ألوانه فيه شفاء للناس إن
(في ذلك لآية لِّقَوْمٍ يَتَفَكَّرُونَ "النحل 68-69)

" Your Lord revealed to the bee: 'Build your homes in the mountains, in the trees, and in what they are building. [68] Eat every kind of fruit, and follow the easy ways of your Lord. ' From its belly comes forth a drink (honey) of many hues in which there is healing for people. Surely, in this there is a sign for a nation who reflect "[69]. An-Nahl(68-69)

We understand from the above verses that, Allah the Almighty starts

ing expansion. Throughout acoustic rhythm by collecting synonyms and antonyms. Their Musical influences result in their deep denotations. It is like chemical equation of objective awesome conjugation between words of the verse; the context of the verses is concluding a continuous purposeful audio signals for two denotations: conjugation of Obedience and conjugation of non-obedience. (AL-Baydhawi , 2008:601).

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى (5) وَصَدَّقَ بِالْحُسْنَى (6)
 فَسَنُيَسِّرُهُ لِلْيُسْرَى (7) وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى (8)
 وَكَذَّبَ بِالْحُسْنَى (9) فَسَنُيَسِّرُهُ لِلْعُسْرَى (10)
 (الليل 5-10)

" For him that gives and fears (Allah) [6] and believes in the finest, [7] We shall surely ease him to the Path of Easing; [8] but for him that is a miser, and sufficed, [9] and he belied the finest [10] We shall surely ease for him the Path of Hardship (the Fire)". The Night -Al-Layl(5-10)

Some Arab linguists claimed that "there is a balance between two

phrases, even if there are Contrasting words in the Conjugation" . The existence of Conjugation is a main condition for the existence of synonyms and antonyms together. (AL-Jahedh ,1983:106).

In other word, semiotic denotation makes harmony between the meaning and tone of words although the existence of synonyms and antonyms at the end of each verse, explores beautiful Quranic style of semiotic acoustic rhythm .

اليسرى <<< اعطى و اتقى <<< " صدق بالحسنى
 Harmony in tone

العسرى <<< استغنى <<< و كذب " بالحسنى
 Harmony in tone

2.2 The Denotation preference of Semiotic relationship between the Names of the Surah of the Holy Quran and its Objective Purposes.

Semiotic explanations prove that the suggestion that there are multi purposes of verses more than the suggestion that verses have just



(what is the disobedient look like? What is the sign makes us know them?).

Arabic poetry also mentions the word (sema) (سيما) when some Arabic poets used the word as a meaning of denotation :

Okasha Ben Abdulsammad Al-Ami
Poetry of

شعر لـ عكاشة بن عبد الصمد العمي:

طرفي يذوب و ماء طرفك جامد

و علي من سيبها هواك شواهد (الأصفهاني)

My tears have passionately melted
my eyelid (of you love) though you do
not care

And numerous of our love evidences
(sign) have been drown on my face

3- Manufacture. Semiotics is one of the kinds of using chemical equations for manufacturing materials constructions as drugs because both are deal with producing products (Ibn-Khal-dun, 2005:1/644), Semiotics is a sensory Science like chemistry because both deal with the results of material equations but it was borrowed to im-

material matters as what will be mentioned later.

Although western linguists had work about semiotics since ages; the research points out that semiotics roots is an Arabic one, since Holy Qur'an is the original text in humanity, which is full of examples of the notion and the interpretations of several interpretations prove that, as well the denotative meanings of semiotics in Arabic language (Request, sign and manufacture).

The evidence of that, is the Quranic use and its different referential meanings which cause an expansion in meanings.

2. The Denotation of Semiotics and its impact on meaning's Expansion in Selected Quranic Verses.

2.1 The Denotation of Semiotics in the context of Compatibility and Contrast in Selected Quranic Verse.

Now we are in front of Quranic verses, holding an encounter gives a semiotic symbol, resulting in mean-

guistic use is sign. Especially what they recognize from the word (سيما) in Holy Quran. Sign is used to describe a systematic function. The word Sema (سيما) was mentioned in numerous Quranic verses, for instance, it was written in the Holy Qur'an without the Arabic letters (ن ي ة) as in the Arabic word (سيمائية) , as:

(البقرة: 273) " تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ " النَّاسَ إِخْفًا

" But you can recognize them by their signs. They do not persistently beg people." [273] The Cow -Al Baqarah . and

" ال عمران:14 "الخيال المسومة")

"of pedigree horses" [14] The Family of 'Imran -Aali 'Imran and other verses which have different uses, references and gestures leads to different derivative meanings, according to the interpretation requirements of the events of the story.

Originally, the word semiotics is mentioned in some verses of Holy Qur'an, For example:

(البقرة: 272) " تَعْرِفُهُمْ بِسِيمَاهُمْ "

" But you can recognize them by their signs." [273] The Cow -Al Baqarah and other verses that were mentioned before.

Semiotics appears some of prophet Mohammeds' traditions referring to the meaning of denotation in the word ((سيما) sema. Saheeh Al-bukhari says: the messenger of allah said:

يُخْرِجُ نَاسًا مِنْ قِبَلِ الْمَشْرِقِ وَالْمَغْرِبِ وَ يَقْرَأُونَ الْقُرْآنَ لَا يَجَاوِزُ تَرَاقِيهِمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَةِ، ثُمَّ لَا يَعُودُونَ فِيهِ حَتَّى يَعُودَ السَّهْمُ إِلَى فَوْقِهِ، قِيلَ يَا رَسُولَ اللَّهِ مَا "سِيمَاهُمْ؟ قَالَ: سِيمَاهُمُ التَّحْلِيْقُ أَوْ التَّسْبِيْدُ

" From east or west there will appear people who will recite the Quran, but it will not go any deeper than their collarbones or their tryouts, their distinguishing feature (sign) will be hairless heads". (Khan,1997)

Prophet Muhammad teaches us a manner of life in order to encourage Muslim to be more faithful and more obedient to the orders of Allah. The word (sema) (سيما) here denotes to



signs, according to Chandler (2007) was that de Saussure's approach which is purely linguistic by nature while Peirce's semiotic model has known the interpreter or the reader. Chandler suggests that the term semiology was first made by Saussure 'sémiologie', later adopted by those within the Saussurean convention, for example, Barthes, Lévi-Strauss, Kristeva and Baudrillard. The term semiotics, on the other hand, refers to those writing within the Peirecean convention, for example, Morris, Richards, Ogden and Sebeok). There are, of course, many other aspects to semiotic thought. But these two interpretations of signs can be considered as being the foundation of Semiotics.

2.2 The Historical Survey of Semiotics according to Arab linguists

According to Arab scholars and linguists' achievements in the field of Semiotics and its origin, the research suggests that Arab linguists' explain semiotics through three referential

meanings: Request, Sign and Manufacture.

1- Request, Ibn Faris claims about the word Semiotics that the Arabic word "سوم" is the base of requesting for an object (Ibn Faris, 2008 :423) For example:

(النحل:10) "وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ

"and brings forth trees on which your herds feed". [10] The Bees -An-Nahl that means you are requesting a place for herbs and grazing (Abe-Zahra , 8/4139) .

2- Sign, Al-Asfahani believes that you make a sign for an object. (AL-Asfahani, 2008:281). For example:

(الفتح: 29) "سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ

"Their mark is on their faces from the trace of prostration. " [29] The Opening -Alfat-h

That means a sign of modesty and submission on their faces.)Al-Thawri,1983:1/278).

So Arab linguists conclude that the second meaning of semiotics as a lin-



to its Object and to its Interpretant. “

Peirce firstly developed the (symbol/index/icon) triad as one component in a especially complex formal system of semiotics. (Johansen 2002,5). Of Peirce's many ways of distinguishing signs, the symbol/index/icon triad focuses on the relations of signs to their objects: symbols have a convention-based relationships with their objects (e.g. alphanumeric symbols); indexes/ indicies are directly influenced by their objects (e.g. a weathervane or a thermometer); and icons have specific properties in common with their objects (e.g. portraits, diagrams). (Ibid: 51).

Peirce has a different system, he claimed that there are three kinds of signs: Icons, Indexes, and Symbols. Icons signify by resemblance; Indexes signify by cause and effect, and Symbols signify on the basis of convention. (Berger,1995: 78)

Peircean semiotic is triadic (sign, object, interpretant), as opposed to the dyadic Saussurian tradition (signifier, signified),

Peirce said a sign “is something which stands to somebody for something in some respect or capacity.”. He also argued that the universe is “perfuse with signs, if it is not composed exclusively of signs.” If everything in the universe is a sign, semiotics is the "master" science!

The relationship can shown in the chat below: (ibid).

	Icons	Indexes	Symbols
Signify by:	Resemblance	Cause &Effect	Convention
Examples:	Photograph	Fire& Smoke	Cross
Process:	Can see	Can figure out	Must learn

Accordingly, Peirce's approach was an extension of reasoning and logic in the natural sciences.

The most essential difference between Saussure’s and Peirce’s science of





"I call the combination of a concept and a sound-image a sign, but in current usage the term generally designates only a sound-image, a word, for example...I propose to retain the word sign [signe] to designate the whole and to replace concept and sound-image respectively by signifié [signifié] and signifiant [signifiant]; the last two terms have the advantage of indicating the opposition that separates them from each other and from the whole of which they are parts. As regards sign, if I am satisfied with it, this is simply because I do not know of any word to replace it, the ordinary language suggesting no other".

Accordingly, De Saussure's approach was a generalization of formal, structuralize linguistics. Sign has two parts:

- Signifier, i.e. it has a form that a person can see, touch, smell, and/or hear.
- Signified, i.e. it has represents an idea or mental construct of a

thing rather than the thing itself.

The relationship De Saussure talked about is shown in the chart that follows:

S	I	G	N
Signifier			Signified
Sound-object -Image			Concept

example : Word "tree"

Large stemmed plant.... ".
(Berger,1995:73-78).

Peirce in his "Two Letters to Lady V. Welby" tried to show an understanding of various meanings and functions of signs. He mentioned the most frequently quoted definition of a sign as:

"I define a Sign as anything which on the one hand is so determined by an Object and on the other hand so determines an idea in a person's mind, that this latter determination, which I term the Interpretant of the sign, is thereby mediately determined by that Object. A sign, therefore, has a triadic relation



science that studies signs. The word semiotics comes from the Greek root semeion, The word "semeion" stems from the Greek noun "sema", which means "sign, signal, mark, token". The term "semiotics" is understood as the theory of sign and meaning. Meaning and reference are not identical terms.

The meaning of a message is given by what the receiver understands through the message: literally how the message is interpreted. The reference of a message concerns the relation between the message and the object in the world the message is referring to. Semiotics is probably the more commonly used term, but some students of signs use the term semiology, literally "words" (togas) "about signs". (Berger,1995:73-78).

In Ferdinand De Saussure's posthumously published book (A Course in General Linguistics), Saussure (1966) states:

" Language is a system of signs that

express ideas, and is therefore comparable to a system of writing, the alphabet of deaf-mutes, symbolic rites, polite formulas, military signals, etc. But it is the most important of all these systems.

A science that studies the life of signs within society is conceivable; it would be a part of social psychology and consequently of general psychology; I shall call it semiology (from Greek semeion "sign").

Semiology would show what constitutes signs, what laws govern them. Since the science does not yet exist, no one can say what it would be; but it has a right to existence, a place staked out in advance." (p. 16)

De Saussure suggests that the important thing to remember about signs that they are made of two parts: what he called signifier (sound, object, image, or the like) and a signified (the concepts) these sounds or images bring to mind. As he wrote: (1966:67)





1. 2.1 The Historical Survey of Semiotics according to English linguists

Greek philosophers are regarded as the founders of the western tradition that interprets language in a semiotic framework.

The history of the sign begins with the philosophic argument on the nature of linguistic signs (physei – nomo) mostly known from Plato's Cratylus. Then Aristotle considered (nomos) conventionality the feature of sign and such sign is a constituent of language: the famous definition : " Now spoken sounds are symbols of affections in the soul, and written marks symbols of spoken sounds. And just as written marks are not the same for all men, neither are spoken sounds. But what these are in the first place signs of – affections of the soul – are the same for all; and what these affections are likenesses of – actual things – are also the same" (Aristotle 1991, vol.1., p. 25). The sugges-

tion is that there is a similar relation which exists not between the sign and the object, but between the image and the object.

So it's clear that the arguments along with the nature of language and figurative language has been discussed from the ancient times until now. It was an important step for the European linguistic thoughts in this discussion.

There are two main traditions in European semiotics: the Swiss linguist Ferdinand de Saussure: 'semiology' and the American philosopher Charles Sanders Peirce: 'semiotics'.

Semiology is associated with the work of De Saussure, he is the founder of semiology. While semiotics is associated with the work of C.S. Peirce (1839-1914), (although its roots are in the medieval philosophy). Both scholars are involved with how to interpret signs; both are concerned with how meaning is generated.

Semiotics , literally speaking, is a



and the specialization of semiotic and its interest in specific things which is based on the denotation aims.

1.2 Semiotics

The notion of Semiotics has been studied by many English and Arab philosophers and linguists. The concept " semiotics " was raised in the west by the famous logician Ferdinand de Saussure (1857-1913) who is considered the founding father of semiotics.

Semiotics has been a major anxiety in the study of meaning since De Saussure. From that time and then semioticians, linguists, and philosophers have continuous discussions about how to define semiotics.

Scholars in both philosophical and linguistic domains, had unusual interest in semiotics due to its function in the construction of meaning and its expansion. Some semioticians suggest that everything can be analyzed semiotically; their views show semiotics as the leader of the interpretive

sciences, the resolution that opens the meanings of all things great and tiny.

Besides, Semiotics is defined by Barth (1977) as the ‘science of signs’ where there is a visual material. Sebeok (2001) encouraged by Ferdinand de Saussure, so he defined it as “the science of signs”. Crystal (2003) claimed that semiotics refers to the study of the system of signs and symbols. (Moriarty ,1997: 2005) said that a sign "is anything that stands for something". (Hudson 2000:1) defines the term 'sign' as “a notice placed for the public to see”, then he adds defining sign as “an intersection or relationship of form and meaning where form is something concrete including writing, sound, and gestures, and meaning is something mental or cognitive”(Ibid).





nified. In this structure connotation is a sign which derives from the signifier of a denotative sign (so denotation leads to a series of connotations).

Barthes gave main concern to connotation and suggested that denotation is essential and primary, then he noted that it was no longer easy to separate the signifier from the signified, the ideological from the 'literal' (Barthes 1977, 166). Consequently, There is an emphasis on the idea that 'what is a signifier or a signified depends completely on the point at which the analysis operates (Willemsen 1994, 105). This is the means by which signs may seem to signify one thing but are loaded with many meanings. A sign stands for something. We communicate indirectly through signs, and make sense of our world by interpreting signs into meaning. Thus, through association and inference, we transform flowers into love. (Ibid)

1.1.2 The Concept of Denotation according to Arab linguists

Aljurjani illustrates the concept of denotation as a connection between two things, the first called the signifier which can not be recognized unless the second thing which is called the signified be intelligible, this correlation can be exemplified by the inference of smoke to fire(the existing of a thing is the smoke "signifier" and the existing of something else is the fire "signified" (Aljurjani ,2003: 86) .

Another example the knocking at the door is signifier denotes that there is someone outside the door and this person is the signified, this action results in a semiotic interaction between the knocker and the door and the tool of the knocking considered as part of the equations of signifier and signified.(Dakori , 1999: 132/1).

From this point we can understand that denotation is the basis of semiotics because of the relationship between the generality of denotation



1. The Concept and the Historical Survey of Semiotics in English and Arab linguists

1.1 Denotation

Meaning includes both denotation and connotation. Both are often described in terms of representation levels or meaning levels.

Denotation is the term that refers to the literal meaning of an object. It is basically descriptive. A denotative description of (Big Mac) would be that it is a sandwich sold by McDonalds that weighs x number of ounces and comes with certain sauces, etc. (Berger, 1995: 73-78).

Barth (1977) believes that the key idea in any semiotics is a 'sign'. According to his opinion, semiotic theory consists of layers of meaning: denotational and connotational levels. The denotation of a sign is the literal, actual meaning of a sign, it is the product. The connotation, on the other hand, is how you do it; it is the choice of words.

1.1.1 The Concept of Denotation according to English linguists

In Semiotics, denotation and connotation are terms describing the relationship between the signifier and its signified, and between two types of signified, a denotative signified has an analytic distinction with a connotative signified. As Roland Barthes noted, Saussure's model of the sign focused on denotation at the expense of connotation and it was left to subsequent theorists to offer an account of this important dimension of meaning (Barthes 1967, 89).

Roland Barthes adopted from Louis Hjelmslev the belief that there are different orders of signification (Hjelmslev 1961, 114). The first order of signification is that of denotation: at this level there is a sign consisting of a signifier, and a signified. Connotation is a second-order of signification which uses the denotative sign (signifier and signified) as its signifier and attaches to it as an additional sig-



دلاله الترجيح السيميائي وأثره في اتساع المعنى بين العرب والغرب في آيات مختارة من القرآن الكريم

الباحثة

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الملخص

يدرس البحث علم السيميائية وهو علم العلامات. تعني السيميائية دراسة روح العلامه. و بما ان اللغة تعني بنظام العلامه فان الاستعمال اللغوي لا يمكن ان يتم دون الرجوع الى السيميائية. يوضح البحث بعض المفاهيم المهمه لتوضح علم العلامات او السيميائية مثل الدال والمدلول. لقد درس الكثير من علماء اللغة الانكليزيه و العربيه علم السيميائية و قد تناول البحث معنى السيميائية من خلال ذكر آراء بعض هؤلاء العلماء الغرب منهم و العرب. لقد تناول الفصل الاول معنى علم السيميائية بين علماء اللغة الانكليزيه و العربيه محاولا البحث في من توصل الى بدايات معرفه هذا المصطلح (اي علم السيميائية). و قد قدم البحث اراء علماء الغرب كاللغوي السويسري فرديناند دي سوسير و الفيلسوف الامريكي جارلس ساندرس بيريس كاؤل من اوجدوا علم السيميائية في العالم الغربي . ان القرآن الكريم هو النص الأساس الذي يحمل مفهوم علم السيميائية لكونه له دور فعال في تفسير آيات القرآن الكريم المليئة بالعلامات الدلالية و لذلك فان اختيار الآيات القرآنية هو اختيار موفق لعمل التحليل السيميائي أما يدل على ان العرب هم اول من وظف علم السيميائية لتحليل التصوص. تناول الفصل الثاني بعض المفاهيم الأساسية لعلم السيميائية و التي تبين اثر التحليل السيميائي في توسع المعنى في النصوص .



Abstract

This research investigates Semiotics, the science of signs. Semiotics means the study of the life of signs. Since language means most important sign system; language use cannot be fully discussed without reference to semiotics. Denotation and connotation are some concepts that are useful in making semiotic analyses.

The literature on Semiotics is expanding rapidly, i.e. there are many works about it and still linguists are interested in expanding this field , according to English and Arabic scholars.

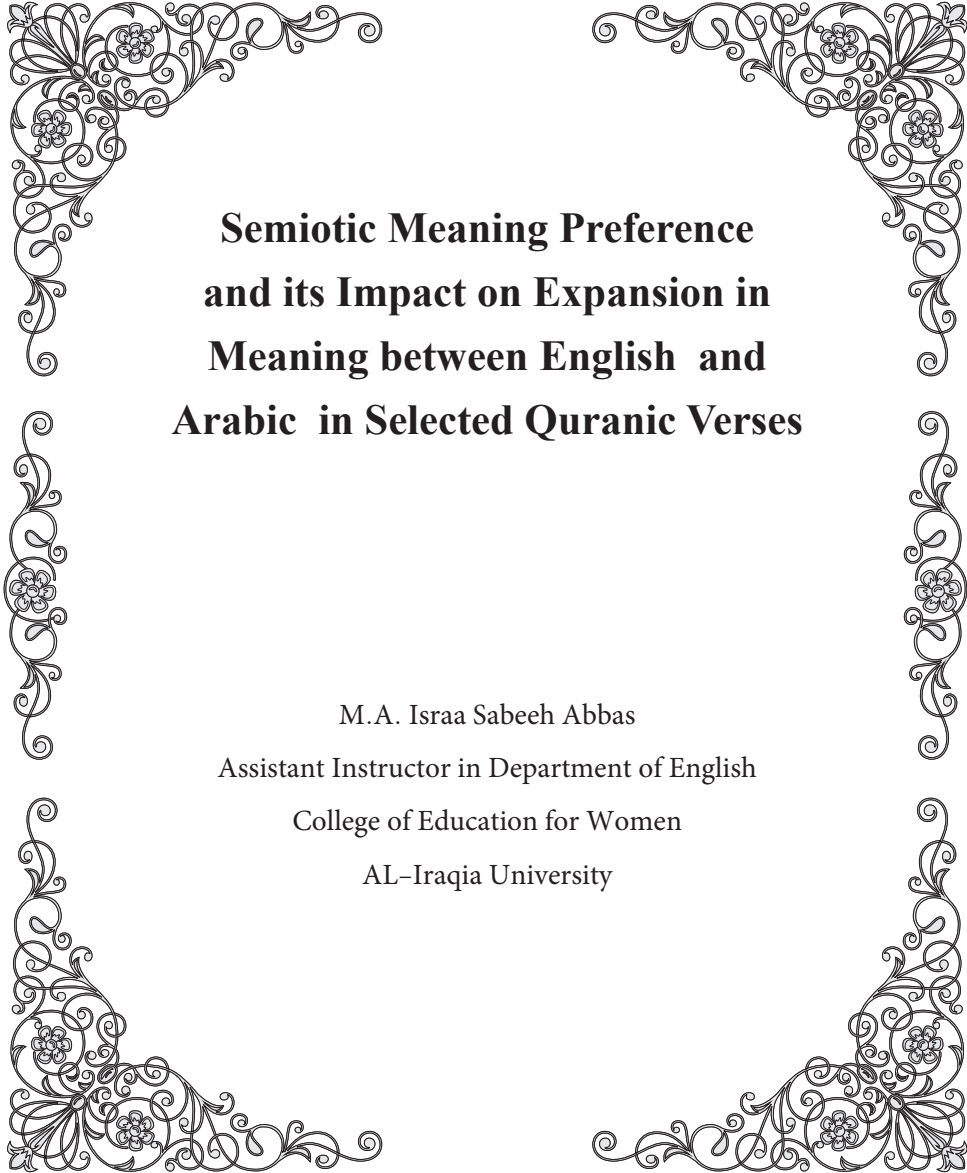
Section one deals with the definitions of Semiotics concept in western and Arabic semioticians, trying to explore the founder of it between the two groups.

The research tackles Semiotics according to (the Swiss linguist Ferdinand de Saussure and the American logician Charles Sanders Peirce) as one of the prominent linguists who dealt with the semiotics at the western linguistic world.

Also the study quotes extensively from important ideas written by various Arab authors in order to provide the reader with some ideas of how the notion of semiotics in the eastern linguistic world.

The Holy Quran is rich of examples that present the notion of semiotics which makes it the original text that holds the notion of Semiotics. The notion of semiotics has an attractive role in the interpretation of the Quranic verses which are full of signs. Therefore, Quranic verses were chosen as useful illustrations to analyse semiotics, this is proves that Arab scholars dealt with this study since ancient time and they are the first founders of the notion semiotics.

Section two addresses some basic concepts in semiotics, to show how semiotic analyses help to find meaning in texts and how the meaning is developed and expanded.

A decorative border consisting of intricate floral and scrollwork patterns, framing the central text. The border is composed of four corner pieces and two vertical side pieces, all rendered in a black and white line-art style.

**Semiotic Meaning Preference
and its Impact on Expansion in
Meaning between English and
Arabic in Selected Quranic Verses**

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