

**WORDS THAT INDICATE KINSHIP IN WORDS  
IMAM HUSSEIN (PEACE BE UPON HIM) IN THE LIGHT OF THE THEORY OF  
SEMANTIC FIELDS**

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**Abstract:**

This research involves the field of kinship and lineage, in the words of Imam Hussein (peace be upon him), which includes semantic units denoting the moral aspect of a person, which is represented in his lineage, kinship, and individual relationships, which represents an important aspect in the linguistic lexicon of the words of life in the words of Imam Hussein ( peace be upon him. (

This field was divided into two subgroups, the first group was identified in terms of direct relationship of kinship, and words of indirect kinship, and after the semantic study, the researcher will identify the terms and show the semantic relationships between these terms, from synonymy, inclusion and antagonism, and part of each, and it includes multiple words And varied, numbering thirty-two and three hundred words.

Keywords: (kinship, the words of Imam Hussein (PBUH), significance)

First: the expressions indicating the relationship of kinship:

.1 Expressions indicating direct kinship:

Foreword:

In this field, the research studies the expressions that indicate the direct relationship of human kinship, which constitutes the entity of the family, which is the smallest kinship structure, as it consists of a man, a woman, and their children. Details come:

-1-1 Ibn:

He said: Ibn Faris that (ibn) from the root “baa, noon, and waw is one word, and it is a thing generated from a thing, like the son of man and others.” It is attributed to him, and daughters are not plural of a girl on her pronunciation, but rather it is returned to its origin, so it is gathered that the origin of a girl (verb) is what was omitted by a llama (2). He built it, and God made it a reason for its creation, and its descendants are sons, and the plural: sons (3).

The word “son” is mentioned in the Holy Qur’an, as the Almighty says: (And it runs with them in waves like mountains. And Noah called out to his son, and he was in isolation, “O my son, ride with us, and do not be with us.” disbelievers) {Hud: 42} (4).

Imam Hussein used the word (son) in his speech (one hundred and eight times), and in most of them he singled out the direct (son), and the Imam used it singly, plural, and diminutive, and in its indication of the direct son, he says (peace be upon him) in his will to his brother Muhammad ibn al-Hanafiyah:

“In the name of God, the Compassionate, the Compassionate: This is what Al-Hussein Bin Ali Bin Abi Talib bequeathed to his brother Muhammad, known as Ibn Al-Hanifa. Indeed, Al-Hussein bears witness that there is no god but God... (5).

The word (son) that appeared in the context in his saying (Al-Hussein bin Ali) here meant the Imam’s lineage and his direct connection to Ali (peace be upon him), so the word (son) in the context indicated that there was no separation between him and this lineage, his attribution to Ali (peace be upon him). ), then he continues his words about his direct relationship in the continuation of his words, and he said: Al-Hussein bin Ali bin Abi Talib, confirming this lineage and this kinship.

And the word (son) may deviate from this connotation, as our saying: He is the son of so-and-so implies that it is attributed to him. That is why it was said: the sons of Adam. What prompted him.... (6).

These words were mentioned in a book he wrote for Muawiyah bin Abi Sufyan, and it came in the plural form added to the noun of knowledge and the meaning in it: There is an order from the Imam (peace be upon him) to Muawiyah, to take from this boy attributed to Banu Hashim what he gave and hand it over to him.

#### -1-2The father:

It was mentioned in the metrics that (Abu) is from the root “hamza, ba’a and waw”, indicating education and conquest” (7). The son, and two fathers are commendable, and he is the father, and the plural: fatherhood, fathers, father, and fatherhood (8) “The father is the father (9.

And everyone who was the cause of something being created or appeared is called a father, mentioned in the Holy Qur’an by the Almighty’s saying: (And among their fathers, their offspring, and their brothers. Assessment) {Al-Anam: 87 {(10).

The Arab poet employed it in his literature, including the words of Imru’ al-Qais: al-Taweel (11). And you know him from his father, Shamael, and from his uncle, and from Yazid, and from Hujr Imam Hussein (peace be upon him) used the word father (sixty-seven times) in his speech, and singled out the direct (father) in most of his words and in various contexts, including his saying in mentioning his virtues (peace be upon him).

“O my father, I am Al-Hussein bin Ali bin Abi Talib (peace be upon him) and my mother is Fatima Al-Zahraa, the lady of the women of the worlds... O Ali, you are in the sight of God Almighty better than me, and I am proud of you in the fathers, mothers and grandfathers” (12).

And the meaning in it: Oh my father, I am the son of the best of those whom the wilderness has known and bear witness to sincerity, faith and piety. And the Commander of the Faithful, but I am proud of you that you are my father, and I am proud that my mother is the daughter of a Prophet and I am proud, and I am proud that my grandfather is the Seal of the Prophets and the Master of the Messengers.

It is noted in the context that the imam chose one of the Arabic styles, namely, the style of calling with the letter (ya) in his saying (ya father); This is because the style of the call in one of its uses is given for the purpose of denoting the status of the high-ranking herald (13).

In this, it is a metaphor for his high status, and the clarification of his kinship with these people, and the pride of this lineage. The Imam used the word (father) and intended by it other than its original meaning to indicate another meaning that has a relationship with the first meaning. It came in the words of Imam Hussein (peace be upon him): He says: “Oh.” His father, you did not

cry... O father, kill him.. So who of your nation will visit us” (14), so the Prophet Muhammad (may God bless him and his family) is a distant father, and it is known that he is the grandfather on the mother’s side.

-1-3Brother:

Al-Khalil explains that: “Brother, brothers, brothers, brothers, and between me and him are brothers and sisters” (15), and Al-Isfahani explains that “the brother who participates in childbirth is another from both parties, or from one of them, or from breastfeeding (16), and in Lisan Al-Arab” the one brother, and the two Brothers, and the plural is brothers and brothers (17).

He also went on to say that “brothers and brothers” are used for friends and non-friends (18), and it is considered one of the five nouns and is attributed to the brother, my brother (19). It was mentioned in the download in the Almighty’s saying: (They said, “Resist him and his brother, and send heralds in the cities”) Al-A’raf 111 {(20) He was mentioned in Arabic literature in the poetry of Zuhair bin Abi Salma, saying: (The long one) (21).

My brother is trustworthy. Alcohol does not destroy his money, but he may destroy his money. Imam Al-Hussein (peace be upon him) mentioned the word brother in his speech (sixty-four times). What appears in it: that the imam, because of the injustice that befell him and they wanted to harm him, so he pointed out that these people, wherever I go, they seek me, and here is a metaphor for the injustice and oppression that befell the imam (peace be upon him) as a result of these people, so the meaning of the brother mentioned in the text is his brother in lineage, which is called the full brother, and he was called a brother by this name because of his sharing in the two sides of the lineage, as if they split from one thing (23).

And it came to change the real meaning, and that is similar to what the imam said to the bedouin who asked the imam about paying the blood money that he owed: Al-Hussein said to him: “O brother of the Arabs, I ask you about three questions. If you answer one, I will give you a third of the money... (24.(

)I am the brother of the Arabs): that is, the owner of the Arabs, and he is the Bedouin who asked the imam, he was told that, because he was from the descendants of the Arabs and his son, as it is said from Tamim: O brother of Tamim (25).

-1-4Pain:

It was mentioned in Al-Sihah, “And the mother is the mother, and the plural is mothers” (26), and Ibn Faris explains to us that (um) is from the root hamza and meem, saying: “One root stems from it four chapters, which are the origin, the reference, the group, and the religion, and these four are convergent, and after that three origins It is the stature, the time, and the intention” (27), and more mothers gather to it (28).

Ibn Manzoor explained: “The mother of the thing: its origin, the mother, and the nation: the mother, and Al-Isfahani distinguished in the vocabulary of the Qur’an between the near and the distant mother by saying:” And the mother of the close one who gave birth to him, and as for the distant one, she is the one who gave birth to him, and for this reason it was said: Eve is a mother, even if he is between us and her modes” (29).

And since the mother has a great impact on human life, the Qur’an emphasizes this precious gem, as she is the one who became pregnant and gave birth, so it was mentioned by the Almighty’s saying: (Indeed, your Lord is ample in forgiveness. He is most knowing of you when He created you from the earth and You are fetuses in the wombs of your mothers.” An-Najm: 32 { (30.(

The word (mother) was mentioned in the words of Imam Al-Hussein (peace be upon him)

(twenty-one times), and in various contexts, and he singled out (mother) in terms of birth and lineage. To the speaker: (the long one) (31).

Was al-Zahra' not my mother without you? Was not one of the best of creation, Ahmad?

Meaning: Does he not stop you or prevent you from violating my sanctity and killing my brothers?

-1-5 Daughter:

It came in the Sahih: "And daughters: the little statues that maidservants play with" (32), and it was mentioned in the tongue that, the daughter is the female born to a man or woman in exchange for a male, and it is the direct offspring of the man who is attributed to him (33), and "Banat" refers to its origin, so I gathered daughters, on the basis that the origin of the daughter of his verb is from what was omitted from his mother, and the son is his origin from son, and the one who goes from him is the waw, as he went from a father and a brother, because you say: in his feminine is a daughter and a sister, and we did not see this distraction joining a feminine except with his masculine omitted the "waw" (34), and the Arabs say: This is the daughter of so-and-so, and the daughter of so-and-so is fixed in endowment and connection (35), and gathers on Banoon and Banin (36). It came in Arabic literature, in the poetry of Muhallhal Bin Rabi'ah, by saying: (Al-Khafif)(37).

His child is not the daughter of the majesty, white, playful, and delicious in hugging.

Imam Hussein mentioned the word (daughter) in his speech (fourteen times), including what was mentioned in his saying when he asked his family to put his daughter away from him, and it came in the singular form added to the personal pronoun, and he meant by her birth and lineage: "O sister of Kalb, take your daughter from me." (38).

What is meant by (your daughter) in the context is (Sakina) (peace be upon her) and he meant by her (daughter) directly, i.e. kinship. The apparent meaning of the context suggests that the imam wanted to give his daughter to her mother, because he wanted to know the news of Muslims and what their new aspirations are.

But what is noticed in the text is that the imam meant something else, when he said: (O sister of a dog) (take your daughter) and he did not say my daughter, or my wife, or anything else. And the news and religion of the general Muslims, even if what is in his hands is what is closer to him, even in the relationship of lineage or kinship, so he deliberately used these accompaniments in the text to clarify this matter.

-1-6 The boy:

Ibn Faris explains that the child is from the root (and to d): "A true origin and it is evidence of the offspring and offspring, then others are measured against it" (39), "The son is the one who exists from the man and his wife in males and females, and it falls on the one and the many, and the male and the female." (40) As for the arbitrator: He touched on the child by saying, "And the child and the child: whatever is born, and it falls on one and all, male and female, and they were gathered and said: children, a child, a child... (41).

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-2-4Grandmother

She is the mother’s mother and the father’s mother, and its plural is grandmothers (75), and the word (grandmother) was mentioned in the words of Imam Al-Hussain (peace be upon him) (once) (76), and he meant the name of his grandmother and his affiliation with her, and it came in the form of the genitive singular, and that is in the saying He said to the people on the day of Ashura in Karbala: “I adjure you by God, do you know that my grandmother Khadija bint Khuwaylid was the first woman of the nation to convert to Islam” (77).

Meaning: The imam used the interrogative method within the text, and if we looked closely at the purpose for which the question came out, we would find that it departed from its positivist significance, as the speaker possesses the information inquired about, and thus does not wait for an answer from the one who heard the speech. He does not want an answer with his status, his closeness, and his connection with Khadija the Great (peace be upon her), so the imam employed the interrogative method to achieve other meanings and purposes, complying with wonder at their condition and their insistence on the war of the son of the wife of the Messenger of God, and the son of the daughter of the wife of the Messenger of God, may God’s prayers be upon him and his family (78).

Table (3) shows the number of occurrences of indirect kinship terms

The pronunciation of the number

1grandfather 34

2Uncle 12



3uncle 1  
4novelty 1  
Total 48

Analytical reading of the semantic relations between the words of the semantic field.

.1The relationship of antagonism:

There is an antagonistic relationship between (the grandfather) on the one hand, and between each of the (uncles, maternal uncles, and grandmothers) on the other hand. This is due to the indication of each of (the uncle, the maternal uncle, and the grandmother) as indicated by the (grandfather), and the type of antonym here is a reverse antonym.

Likewise, there is this relationship between both (uncle and maternal uncle) on the one hand, and (grandmother) on the other hand. This is because (uncle) is the brother of the father and (uncle) is the brother of the mother, while the grandmother is the mother of the father and the mother of the mother, and the type of antagonism here is a reverse antagonism.

Table (4) shows the semantic relationships  
contrast relationship

-1The grandfather

uncle

Uncle

Grandma 2 Grandma

uncle

Uncle

Margins:

.1Language standards: (Banu): 1/3. 3.

.2Look: Lisan Al-Arab (Bani): 9/14.

.3See: The Crown of the Bride from Jawaher al-Qamos: (Bani): 37/224.

) .4Hud: 42.(

.5The Musnad of the Martyr Imam: 1/274.

.6The same source.

.7Language standards: (Abu): 1/44.

.8See: Lisan Al Arab: (AB): 14/9.

.9Vocabulary of the Holy Quran: 1/57.

) .10Al-An'am: 87.(

.11Diwan Imru' al-Qais: 100.

.12The Musnad of the Martyr Imam: 1/45.

.13See: Human Methods in Arabic Grammar: 137.

.14Musnad al-Imam al-Shaheed 1/203.

.15Al-Ain: (Kh wa A): 4/319.

.16Vocabulary of the Holy Qur'an: 1/20.

.17Lisan Al-Arab: (Akh): 14/19.

.18The same source.

.19See: The Crown of the Bride from Jawaher al-Qamos: (Brother): 37/45.

) .20Al-A'raf: 111.(

.21Divan Zuhair bin Abi Salma: 91.

- .22The Musnad of the Martyr Imam: 1/46.
- .23See: the expressions of kinship in the noble hadith, a study in the light of the semantic fields theory 148.
- .24The Musnad of the Martyr Imam: 1/46.
- .25See: The expressions of kinship in the honorable hadith: 148.
- .26Al-Sihah: (Umm): 5/1863.
- .27Language standards: (Um): 1/21.
- .28See: Lisan Al-Arab: (Ummah): 13/472, and Al-Muqtadab: 3/169.
- .29Vocabulary of the Qur'an: 1/41.
- ) .30An-Najm: 32.(
- .31The Musnad of the Martyr Imam: 1/272.
- .32See: Al-Sihah: (Banna): 6/2287.
- .33Look: Lisan Al Arab: (Bani): 14/90.
- .34The same source: (Bani): 14/90.
- .35See: Crown of the Bride from Jawaher al-Qamos: (Brown): 37/226.
- .36See: Lisan Al Arab: (Bani) 14/90.
- .37Crown of the Bride, Jewels of the Dictionary: (Bani): 37/226.
- .38Diwan: Muhalhel bin Rabia: 22.
- .39Musnad al-Imam al-Shaheed: 3/309.
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