Classical Modern Dialectics: The Historical Development of the Science of Semantics in Arabic Linguistics

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Abstract

This research examines the historical development of the science of semantics in Arabic linguistics through a classical-modern dialectical approach. The study stems from the significance of this discipline as both a linguistic analysis tool and a medium for understanding the religio-cultural values of Arabic texts, rooted since the pre-Islamic era. Its primary objective is to trace the transformation of dilalah theory and methodology from the classical to the contemporary period, while exploring how semantic concepts have evolved across different intellectual and cultural contexts. Using a qualitative method based on comprehensive library research, the analysis focuses on the contributions of key thinkers such as Abu Al-Aswad Ad-Du'ali, Sibawayh, and Al-Jurjani (classical) as well as Ferdinand de Saussure, Noam Chomsky, Ibrahim Anis, and Tammam Hassan (modern). The findings confirm the consolidation of three main paradigms: referential, structural, and cognitive, reflecting the discipline's remarkable adaptation to linguistic challenges throughout history while affirming the continuous integration between Arabic linguistic heritage and modern theoretical frameworks. This synthesis demonstrates how traditional Arabic semantic analysis remains relevant in contemporary linguistic discourse.

Keywords: *Semantics, Classical-Modern History, Arabic Linguistics*

ملخص

تفحص هذه الدراسة التطور التاريخي للدلالات في اللسانيات العربية من خلال نهج جدلي كلاسيكي حديث. تبتعد هذه الدراسة عن أهمية هذا التخصص كأداة للتحليل اللغوي وكوسيلة لفهم القيم الدينية والثقافية للنصوص العربية التي تعود جذورها إلى ما قبل الإسلام. الهدف الرئيسي منها هو تتبع تحول النظرية والمنهجية من الفترة الكلاسيكية إلى العصر المعاصر، مع استكشاف كيفية تطور المفاهيم الدلالية عبر سياقات فكرية وثقافية متنوعة. وباستخدام أساليب نوعية قائمة على أبحاث أدبية شاملة، يركز هذا التحليل على مساهمات مفكرين بارزين مثل أبو الأسود الدوعلي، والسبوية، والجرجاني (الكلاسيكي)، بالإضافة إلى فرديناند دي سوسور، نعوم تشومسكي، إبراهيم أنيس، وتمام حسن (حديث). تؤكد نتائج البحث ترسيخ ثلاثة نماذج رئيسية: مرجعية، بنيوية، ومعرفية، تعكس تكيف التخصص اللافت مع التحديات اللغوية عبر التاريخ، مع تأكيد استمرار التكامل بين كنوز اللسانيات العربية والإطار النظري الحديث. يظهر هذا التركيب كيف يبقى التحليل الدلالي العربي التقليدي ذا صلة في الخطاب اللغوي المعاصر.

الكلمات المفتاحية: دلالة العلوم، التاريخ الكلاسيكي الحديث، اللسانيات العربية

Introduction

The Science of Semantics, as a core discipline in Arabic linguistics that studies linguistic meaning, is rooted in a long intellectual tradition, even drawing inspiration since the era of Aristotle. Its development within the Arabic scholarly tradition, in particular, was

driven by the imperative to accurately interpret sacred texts the Qur'an and Hadith. Thus, this science does not merely function as a tool for linguistic analysis but also serves as a bridge for exploring the religious and cultural values embedded within the texts. [1]

During the classical period, Arab linguists, namely Abu Al-Aswad Al-Du'ali and Sibawayh, pioneered the formulation of meaning theory to address linguistic issues emerging in society. This initiative aimed to standardize language usage in order to minimize errors in interpretation. [2] The relevance of the Science of semantics continues into the modern era, where the understanding of meaning plays a crucial role in various disciplines such as linguistics, psychology, and computer science.

The study of Arabic semantics is closely linked to the social evolution of its speakers. As a Semitic language, Arabic possesses distinctive morphological features, notably its trilateral root system. This system creates both complexity and semantic richness, where a single root can develop into various derivations with distinct nuances of meaning, making the science of al-dilalah an exceptionally rich field of study. [3]

The science of semantics also originates from the profound dialectic between the Arabic language and its cultural richness. Linguistic aesthetic concepts such as *fashahah* (clarity and eloquence in speech) and *balaghah* (rhetoric) significantly frame how meaning is constructed and understood. The exploration of these two concepts, in turn, provides a more holistic understanding of the use of Arabic in various socio-cultural contexts. [4]

The dynamics of the development of the science of semantics have also been shaped by its interaction with other disciplines, including philosophy, theology (*kalam*), and jurisprudence (*fiqh*). Traditional Muslim intellectuals often adopted interdisciplinary approaches in analyzing religious texts, synergizing linguistic principles with philosophical

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[1] Balkis Aminallah Nurul Mivtakh, "Sejarah Perkembangan Ilmu Dalalah Dan Para Tokoh - Tokohnya," *Tatsqifiy: Jurnal Pendidikan Bahasa Arab* 1, no. 2 (2020), https://doi.org/10.30997/tjpba.v1i2.2782.

[2] Muhammad Hasbi Hidayatullah and Muhammad Zaki, "Semantik Zaman Klasik Dan Zaman Modern," *Arabia: Jurnal Ilmu Bahasa Arab* 2, no. 2 (2024): 51–59, https://jurnal.iaibafa.ac.id/index.php/Arabia/.

[3] Asriyah, "Bahasa Arab Dan Perkembangan Makna," *Diwan: Jurnal Bahasa Dan Sastra Arab* 3 (2017): 36–49, https://doi.org/https://doi.org/10.24252/diwan.v3i1.2911.

[4] Ahmad Atabik, "Teori Makna Dalam Struktur Linguistik Arab Perspektif Mufasir Masa Klasik," *Jurnal Theologia* 31, no. 1 (2020): 65–86, https://doi.org/https://doi.org/10.21580/teo.2020.31.1.5631.

and theological frameworks. This methodology not only expanded the scope of meaning studies but also enabled scholars to uncover the philosophical and theological implications underlying every linguistic interpretation. [5]

The significance of the science of semantics continues to grow alongside rapid advancements in information science and technology. In the modern era, the understanding of linguistic meaning finds profound relevance across various disciplines such as linguistics, psychology, and computer science. Therefore, tracing the historical development of this science from the classical to the contemporary period becomes imperative for understanding its evolution and adaptive capacity. This historical understanding is also crucial for developing effective natural language processing technologies, particularly for the Arabic language context.

This study aims to trace the diachronic transformation of dilalah (semantic) theory and methodology, from the classical to the contemporary period, by exploring the evolution of these semantic concepts in the various intellectual and cultural contexts that underlie them. so that this study is expected to not only provide a comprehensive map of the development of thought and enrich linguistic discourse, but also have practical relevance as a basis for further research and its application in the fields of hermeneutics, translation, and natural language processing.

Method

This research employs a qualitative method. According to Zulki, qualitative research is an investigative and comprehensive process based on methodologies that examine social phenomena and human issues, among other topics. [6] Utilizing a library research approach namely the data collection method by understanding and studying theories from various literatures related to the research. [7] In this case, it is carried out through three systematic

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[5] Lulu Najwah Zaid et al., "Peran Linguistik Dalam Mempelajari Struktur Bahasa Arab," *Semantik : Jurnal Riset Ilmu Pendidikan, Bahasa Dan Budaya* 4, no. 1 (2025), https://doi.org/https://doi.org/10.61132/semantik.v3i1.1320.

[6] Zulki Zulkifli Noor, *Metogologi Penelitian Kualitatif Dan Kuantitatif (Petunjuk Praktis Untuk Penyusunan Skripsi, Tesis Dan Disertasi)* (Sleman: CV. Budi Utama, 2015).

[7] Muhammad Rijal Fadli, "Memahami Desain Metode Penelitian Kualitatif," *Humanika: Kajian Ilmiah Mata Kuliah Umum* 21, no. 1 (2021): 33–54, https://doi.org/10.21831/hum.v21i1.

stages, namely: Data collection, using primary sources such as books, journals, and other materials including works by classical figures like Abu Al-Aswad Al-Du'ali, Sibawayh, and Al-Jurjani, as well as modern figures such as Ferdinand de Saussure, Noam Chomsky, Ibrahim Anis, and Tammam Hassan.

The data collection technique used is documentation. Documentation is a method employed to gather data and information in the form of books, archives, documents, numerical and graphical records, reports, and statements that can support the research. [8] This technique is operationalized through critical reading and selective data recording from predetermined sources. The research instrument is a content analysis protocol, specifically formulated to facilitate the identification of main themes, theoretical constructs, and the significance of each figure or era's contributions to the development of the science.

Analysis involves processing data, categorizing information, breaking it down into simpler units, and identifying recurring patterns and themes. [9] In this study, it is conducted through three phases: data reduction a method involving selecting, streamlining, focusing, abstracting, and transforming raw information; data presentation a set of information enabling the researcher to draw conclusions and take action. [10] Conclusion drawing an explanation of the meaning of the data within a clear configuration that reveals causal relationships, allowing for the formulation of relevant propositions. [11] The researcher plays a central role as the human instrument, critically interpreting data while adhering to the scholarly and historical context of Arabic linguistics. To ensure data validity, source triangulation is employed by comparing and cross-referencing findings from various literatures to construct a comprehensive understanding.

Results and Discussion

The term semantics (دلالة) is a verbal noun derived from the verb "دل", which originates from "دل" meaning "to guide to something." Linguistically, Dalalah can also be

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[8] Ida Bagus GDE Pujaastawa, *Teknik Wawancara Dan Observasi Untuk Pengumpulan Bahan Informasi*, *Universitas Udayana* (Debpasar: Universitas Udayana, 2016).

[9] Raco, *Metode Penulisan Kualitatif: Jenis, Karakteristik Dan Keunggulannya* (jakarta: PT Grasindo, 2020).

[10] Farida Nugrahani, *Metode Penulisan Kualitatif, Dalam Penulisan Pendidikan Bahasa* (Bandung: Pustaka Media, 2015).

[11] Sugiyono, *Metode Penelitian Pendidikan :Pendekatan Kuantitatif, Kualitatif, Dan R & D* (alphabet, 2019).

interpreted as guidance. The root verb of semantics is (يدلُّ-دلَّ), meaning "to indicate." The discussion of Dalalah is primarily framed by two key concepts: "دل" (the indicator) and "مدلول" (the indicated). Terminologically, the science of semantics is an independent branch of linguistics that studies the meaning of language, both at the level of individual vocabulary and structural composition.

Ahmad Mukhtar Umar defines the science of al-dalalah as follows:

دراسة المعنى أو العلم الذي يدرس المعنى أو ذلك الفرع من عند العبة الرذي يتناول نظرية المعرني أو ذلك الفرع الذي يدرس الشروط الواجب توافرها في الزمن حتى يكون قادرا على حمل المعنى

"The study of meaning, or the science that discusses meaning, or the branch of linguistics that examines meaning theory, or the branch of linguistics that studies the conditions required for sound symbols to convey meaning".

In the discipline of linguistics, cognitive linguistics is a field of study that focuses its analysis on the relationship between language and human cognitive processes. This approach investigates the representation of an individual's thought patterns through their linguistic utterances, who emphasize the interconnection between language and individual cognitive functions. [12]

Based on semantic aspects, meaning can be classified into several categories. In terms of its nature, meaning is divided into lexical and grammatical, while based on the existence of its referent, meaning is distinguished into referential and non-referential. When analyzed from the contained connotative value, meaning is categorized into denotative and connotative, whereas in terms of its precision, meaning can be distinguished between word meaning (general) and terminological meaning (specific).

According to Iswanto [13], the paradigm of culture and linguistics as a scientific discipline began to be pioneered through Sir William Jones' research on Sanskrit in the late

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[12] Andarusni Alfansyur and Mariyani, "Seni Mengelola Data: Penerapan Triangulasi Teknik, Sumber Dan Waktu Pada Penelitian Pendidikan Sosial," *HISTORIS : Jurnal Kajian, Penelitian & Pengembangan Pendidikan Sejarah* 5, no. 2 (2020): 146–50, https://doi.org/https://doi.org/10.31764/historis.v5i2.3432.

[13] "Kajian Linguistik Kebudayaan Dalam Tuturan Ritual Sef Alumama Masyarakat Boti Di Nusa Tenggara Timur (Anthropolinguistic Study of Sef Alumama Ritual Speech in Boti Community East Nusa Tenggara)," *Totobuang* 9 (2021): 1–14, https://doi.org/Https://Doi.Org/10.26499/Ttbng.V9i1.229.

18th century, as well as Jacob Grimm's study in the early 19th century on folklore and the law of consonant sound changes in the Indo-European language family. Grimm's findings gave rise to Grimm's Law, which later became one of the fundamental pillars for the development of structural linguistics in the 20th century, as manifested in the works of Ferdinand de Saussure.

The historical roots of the science of semantics can be traced back to the pre-Islamic era, marked by the tradition of oral linguistic analysis among Arab poets. Its significant development, however, only began after the emergence of Islam, where the Qur'an served as the primary catalyst by stimulating the interest of Muslim scholars in examining its linguistic structure and meaning. The early development of this discipline was closely linked to the imperative of preserving the authenticity of sacred texts. Concerns about distortions in the reading and interpretation of the Qur'an as Islam expanded into non arab regions subsequently prompted the establishment of diacritical marking systems and the codification of standardized grammar. This codification effort, in turn, made fundamental contributions to the growth of meaning studies semantics in Arabic.

Abu Al-Aswad Al-Du'ali is recognized as a pioneering figure who made fundamental contributions to the development of the science of semantics. His position as the father of Arabic grammar was achieved through his initiative in pioneering the Arabic writing system, aimed at precision in word usage and sentence structure. In subsequent periods, this scholarly tradition was continued by a number of intellectuals such as Sibawayh, who produced his monumental work, Al-Kitab, a treatise that deeply explores various aspects of grammar alongside semantic analysis of Arabic vocabulary.

History of semantics science in the classical era

The classical era in Arabic linguistics was marked by the emergence of several linguistic schools, such as the Basrah School and the Kufah School, each of which developed distinct analytical approaches to language structure and meaning. The Basrah School tended to apply logic and analogy as the foundation for explaining linguistic phenomena, while the Kufah School placed greater emphasis on the actual and living usage of language within

speech communities. This methodological contrast between the two schools represents the diversity of approaches in semantic studies that developed during this period. [14]

The study of meaning has historical roots traceable to the ancient Greek period, where philosophers of that time laid the initial foundations for semantic inquiry. Aristotle (384-322 SM) is recognized as a pioneering figure who introduced the concept of meaning through his definition that positioned the word as the minimal meaning-bearing unit. Furthermore, Aristotle's thought demonstrated significant complexity by distinguishing between meaning inherent in a word independently and meaning derived from grammatical relations between words.

Semantics emerged as a linguistic subdiscipline in the 19th century, with the year 1825 marking a historical milestone. That year, C. Chr. Reisig, a German philosopher and classical scholar, proposed an innovative grammatical framework in his lectures. Reisig divided the field of grammar into three main components: semasiology (the study of signs and meaning), syntax (the study of sentence structure), and etymology (the tracing of word origins and their changes in form and meaning).

This classification subsequently formed the basis for categorizing the development of semantic studies into three main phases: The development of semantics began with the first phase, spanning half a century and encompassing Reisig's period of activity an era often referred to as the "underground period" due to its status as not yet recognized as an independent discipline. The second phase commenced in 1883, marked by Michel Bréal's seminal contribution through his article titled Les Lois Intellectuelles du Langage, which emphasized the study of extralinguistic factors such as the forms and contexts of meaning change and their relationship to logic and psychology. The third phase, spanning the first three decades of the 20th century, signaled the rapid growth of meaning studies with the publication of Gustaf Stern's (1931) monumental work, Meaning and Change of Meaning. Stern provided a methodological breakthrough by applying an empirical approach through an in-depth study of a specific language, namely English.

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[14] Mugy Nugraha, "Tradisi Semantik Arab Klasik Dan Modern," *Jurnal Pendidikan Tambusai* 8, no. 3 (2024): 41043–56, https://jptam.org/index.php/jptam/article/view/20058.

Among the prominent figures in this classical era are:

Abu Al-Aswad Al-Du'ali (608-688 M) is recognized as the pioneer of Arabic linguistics who first codified the basic rules of lexical usage. His fundamental contribution is reflected in the formulation of word classification into three main categories: noun, verb, and particle. This categorization established the theoretical foundation for analyzing the syntactic functions and semantic properties of each lexical element within sentence structures. [15]

Sibawayh (760-796 M) codified his linguistic theories in Al-Kitab, a monumental work that became foundational in the Arabic linguistic tradition. His fundamental contribution lies in developing the conceptual dichotomy of linguistic form and semantic content, which later became the fundamental paradigm in semantics analysis. Through systematic observation, he demonstrated the correlation between variations in morphological forms within the complex framework of the Arabic language system and the generation of different semantic nuances. His methodological analytical approach made significant contributions to the development of Arabic linguistic epistemology, particularly in establishing the methodological framework for dilalah studies. [16]

Al-Jurjani (11th century M), through his two works Asrar *al-Balaghah* and *Dala'il al-I'jaz*, introduced the concept of nazm which emphasizes the dependency of meaning on holistic linguistic context. Subsequently, he constructed a systematic figurative theory of *majaz* and *kinayah* as fundamental instruments for revealing layers of meaning in Arabic literary discourse. His analysis demonstrates how the selection of these stylistic devices can create semantic density and more complex aesthetic effects compared to literal expression.

History of semantics science in the modern era

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[15] Hairuddin Arsyad, "Diskursus Qiyas Nahwi Perspektif Ibn Mada Dan Abu Aswad Ad- Du'ali," *El-Tsaqafah: Jurnal Jurusan PBA* V, no. 1 (2024): 117–28, https://doi.org/10.20414/tsaqafah.v23i1.10012.

[16] Arif Al Wasim, "Pemikiran Linguistik Sibawaih (147-180 H) Dan Urgensinya Bagi Studi Islam," *Matan: Journal of Islam and Muslim Society* 3, no. 1 (2021): 81–94, https://doi.org/https://doi.org/10.20884/1.matan.2021.3.1.3589.

The science of semantics has a long genealogy spanning various civilizations and historical periods. The study of meaning, which has been an intellectual focus since the classical era, underwent substantive development within the Arabic tradition, then continuously transformed through the modern period in the West. Although the initiation of semantics as a formal discipline is often attributed to Western scholars, its epistemological roots were already firmly established within the Arabic scholarly heritage through the contributions of Muslim linguists and philosophers who analyzed relational and contextual usage in depth, long before its institutionalization in the West during the 19th century.

The transformation of semantic studies in the contemporary era subsequently unfolded upon the foundation of these classical and modern intellectual traditions, manifested through methodological innovations, more complex theoretical approaches, and a significant expansion of analytical domains. Within the Arabic linguistic tradition, Ahmad Mukhtar Umar emphasizes the crucial role of semantics as an analytical foundation for tracing the origins and development of the understanding of Arabic, both in its classical and contemporary forms. Through this semantic approach, a comprehensive understanding of the evolution of word meanings throughout the language's historical journey is achieved, enabling it to confront semantic changes in the current era of globalization.

The historical development of the science of semantics in the modern era is as follows:

Referential Semantics. Referential theory is recognized as the earliest foundation in the science of semantics, which seeks to explain and elucidate the nature of meaning. The core of this theory is grounded in the belief that the meaning of a word fundamentally lies in the entity or object it represents in external reality. This theory is constructed based on the perception of language's function as a representational system that reflects reality, while also serving as an inherent medium in human cognition processes. [17] Referential or correspondence theory in semantics is represented through the triangle of meaning model proposed by Ogden and Richards. [18] Referential meaning manifests in three substantive

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[17] Muhammad Kholison, *Semantik Bahasa Arab* (Sidoarjo: C.V. Lisan Arabi., 2016).

[18] Mellinda Raswari Jambak and Moh Zawawi, "Analisis Makna Referensial Dan Nonreferensial Dalam Antologi Cerpen Inspiratif 18 Cerita Menggugah," *Kode: Jurnal Bahasa* 11 (2022): 188–203, https://doi.org/Https://Doi.Org/10.24114/Kjb.V11i3.38845.

forms: reference to physical entities or objects, reference to phenomena or symptoms, and reference to events or states. [19]

Structural Semantics. Through the fundamental contributions of Ferdinand de Saussure and Leonard Bloomfield, this study entered a new, more systematic phase of development. The structural approach opened a new paradigm by asserting that meaning must be understood within the relations of the entire language system, not as isolated units. By the mid-20th century, its integration into broader linguistic frameworks strengthened alongside the influence of Noam Chomsky's transformational generative theory, which affirmed meaning as an integral component in language analysis. Although Chomsky's initial focus was more on syntax, his acknowledgment that meaning is a fundamental element in language structure provided significant academic legitimacy to the autonomous status of semantics studies.

Cognitive Semantics. In the 1980s, the development of cognitive semantics presented a revolutionary perspective in understanding the construction of meaning. A conceptual breakthrough was realized by George Lakoff and Mark Johnson through their monumental work, Metaphors We Live By (1980), which demonstrated the role of metaphor as a cognitive foundation for perceiving reality. This approach reinforced Lyons' (1995) view regarding the causal relationship between language and thought, while also affirming Lakoff and Johnson's (2003) postulate about metaphor as a representation of human empirical and affective experience. Operationally, Lakoff classified cognition into two domains: cognition based on personal experience and cognition constructed socioculturally, as reflected in an individual's affective understanding derived from their personal experiences. [20]

Prominent figures in the modern era include:

Ferdinand de Saussure (1857-1913), Although originating from a different linguistic tradition, Ferdinand de Saussure's thought has significantly influenced the

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[19] Ika Arifianti and Kurniatul Wakhidah, *Semantik: Makna Referensial Dan Makna Nonreferensial* (CV. Pilar Nusantara, 2020).

[20] Gumarpi Rahis Pasaribu, "Ironi Verbal Dalam Persidangan Kasus Pembunuhan Brigadir J: Analisis Semantik Kognitif," *Literasi: Jurnal Ilmiah Pendiidkan Bahasa, Sastra Indonesia Dan Daerah* 13, no. 2 (2023): 306–14, https://doi.org/https://doi.org/10.23969/literasi.v13i2.6856.

development of modern linguistics, including within the realm of Arabic semantic studies. His primary contribution lies in the conceptual dichotomy between langue (language as a collective system) and parole (individual realization of that system), which offers a new epistemological framework for analyzing linguistic phenomena. [21]

Ibrahim Anis (1906-1977). He is one of the contemporary Arab intellectuals who has made significant contributions to the development of modern semantics. Through his work Dalalat al-Alfaz, he successfully achieved a methodological integration between Western semantic theory and the epistemological framework of classical Arabic linguistics. Specifically, he conducted an indepth exploration of the diachrony of lexical meaning in Arabic by identifying various patterns of semantic change, including broadening, narrowing, and shifts in meaning that have occurred throughout the language's historical development. [22]

Tammam Hassan (1918-2011), He holds a significant position as a modern Arab linguist who has made fundamental contributions to the development of linguistic theory, particularly in the realm of semantics. Through his monumental work *Al-Lughah al-'Arabiyyah*: Ma'naha wa Mabnaha, he constructed a semantic analysis model that simultaneously integrates structural and functional approaches. His distinctive contribution is manifested in the development of the concept of *qara'in* (contextual indicators) as a determinative element in meaning interpretation, theoretically distinguishing between linguistic context and situational context, which collectively form the framework for discourse interpretation. [23]

Noam Chomsky (1928-sekarang), He revolutionized linguistic studies through the development of generative theory, which offered a new paradigm for understanding

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[21] Mukhotob Hamzah, "Perbandingan Konsep Linguistik Ferdinand De Saussure Dan Abdul Qahir Al-Jurjani: Kajian Konseptual," *Jurnal Bahasa Dan Sastra* 9, no. 2 (2021), https://doi.org/https://doi.org/10.24036//jbs.v9i2.111960.

[22] M. Nur Sholihin, "Peran Ilmu Al-Ashwat Dalam Pelafalan Huruf Hijaiyah (KajianTeoritik Linguistik Terapan)," *Saliha: Jurnal Pendiidkan & Agama Islam* 3, no. 2 (2020): 110–27, https://doi.org/10.54396/saliha.v3i2.85.

[23] Jasum Pramana and Waslam, "Sejarah Perkembangan Ilmu Makna (Ilmu Dalalah) Dalam Linguistik Arab: Perspektif Klasik Dan Modern," *Siyaqiy: Jurnal Pendidikan Dan Bahasa Arab* 2, no. 2 (2025): 84–95, https://doi.org/https://doi.org/10.61341/siyaqiy/v2i2.019.

language structure. His fundamental contribution lies in introducing the dichotomy of deep structure and surface structure, forming an analytical framework to trace how semantic meaning is realized through syntactic organization.

Conclusion

The historical development of the science of semantics in Arabic linguistics reflects a long and complex intellectual journey, beginning with pre-Islamic traditions that emphasized meaning analysis as an instrument for understanding cultural and religious values. During the classical period, the scientific foundation was laid by Abu Al-Aswad Al-Du'ali and Sibawayh through the formulation of linguistic theories responsive to their historical context. A paradigm transformation occurred in the contemporary era with the adoption of modern linguistic theories from Saussure and Chomsky, which enriched the framework of semantic analysis. Methodologically, this development gave rise to three main approaches: referential, structural, and cognitive as pillars in the study of Arabic meaning.

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