

## Semantic Fields Analysis in the Political Discourse

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### **Abstract:**

Political discourse aims at driving audience to arrive at positive attitude, changing their perceptions and beliefs, and lead them towards a certain political act. The purpose of the political speech is to push the recipient to have a positive attitude or change beliefs, concepts and incites on the political action. Hence, the present paper aims at studying and analyzing the semantic fields in the political speech of the Egyptian President Morsi (3/7/2013) as a case study. The feasibility and importance of the study lies in the scarcity of the existing literature that touched the topic, and the focus is on the theory of semantic fields so as to explore their role in the political speech.

**Keywords:** Significations; Discourse Analysis; Perception; Political thought.

## 1. INTRODUCTION

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Discourse is an entity that requires many fields of knowledge in order to understand and realize its connotations and contents. Researchers in this field, therefore, are required to have grasped of linguistic, anthropological, psychological and social, communicative, analytical, and critical aspects of a speech in order to arrive at a full and thorough understanding of the text. Research in the field of discourse, particularly political one, encounters a dilemma where it has to specify and select concept, despite the fact its terminology is widely used in social and cultural studies. Discourse still remains an ambiguous field.

According to De Saussure, discourse refers to speech, as it also means any utterance above the sentence inasmuch as pragmatics is concerned. It means any oral and conversational exchange in a specific context as well. As for political discourse, it usually refers to discourse produced by politicians because it is intended for the purpose of influencing recipients and persuade them of the content of their speeches which contain thoughts, meanings, and visions that are primarily political. In order to achieve its purpose and objective, political discourse engenders symbols in the minds of recipients. Many fields in linguistics aimed at studying discourse and its elements to analyze and decipher embedded meanings in it. It was first used only and chiefly in literary studies. It can be noted that there is a limited

number of studies of political discourse in the Arab world, given that not much concern has intended to it. Rhetoricians and linguists approached political speeches for limited purposes of their fields<sup>1</sup>. These speeches were not approached for semantic analysis, nor were they for arriving at the intended meaning of speaker and their objectives. Focus was rather on rhetoric and stylistics elements of the speech. Unlike political discourse, Quran for instance has had various discursive approaches where meaning and interpretation are the primary concerns. Poetry as another example communicated pain and suffering in a manner that mirrored their reality and translated their feelings. Poems, say, had a wide audience who were attracted and enchanted by aesthetic elements that cannot be found in other forms of discourse<sup>2</sup> whereas political speeches lack entertaining and creative aspects. Many fields of knowledge were developed during the last century which is recognized as a century of critics. One of these, Discourse Analysis gained prominence during this era. Many linguistic theories appeared, such as pragmatics, generative grammar, structuralism and computational lexicography. Furthermore, many researchers had interests in political discourse, including Imad Abdullatif, whose study aimed at discovering characteristics and features of political speeches. These features are particular and differ from other forms of discourse. Accordingly, the aim behind this study is to reveal some features of political discourse by selecting some samples. Discourse analysis necessitates taking the surrounding environment of speech into account. That is,

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it requires considering the context in which the speech is produced, which is an essential element in the process of analysis.

Language is the medium through which communication takes place between interlocutors. The addressers utilize language to express themselves, share their vision, program, and thus the intended message. It is sufficiently ostensible the role that the language plays inasmuch as the influence on minds is concerned, as attention is given to politicians' explicit and implicit meanings, and as significance and ideological affiliations politicians employ to influence their audience, and have adopted their vision and objectives. Language reflects the current situation of societies where political conflicts are manifested in the sort of language used. It is the political instrument in times of peace; however, the influence of language decreases in times of war. When there is no other means for influence, weapons become the common language of delivering intended meanings.

Political discourse becomes an arena for the conflicts and interactions between societies where eloquent and versed politicians, who know how to use language, would have the upper hand and status. Only then can they gain the audience's hearts and spirits. More specifically, political discourse contains manifestations of the relationship between authority and audience as well as development, condition, and features of this relationship. Discourse reveals social and political motivations that underly it. As such, every society has a political discourse of its own

whose structure carries the characteristics within that society.

The research in hands, again, revolves around semantic fields in the Egyptian political discourse: President Mursi's speech in 03/07/2013 as a sample. This particular speech, which was motivated by contemporary incidents, was selected to discover the characteristics of political discourse during the aforementioned period while wondering whether, or not, it had any changes inasmuch as semantic fields, from which the speaker educated his perceptual framework, are concerned. If there had been any change, was it for the advantage of the intentions of speech, or a change that rather increased the deterioration of the political discourse? Did the semantic fields employed have any significant impact on political discourse? Before the researcher delves in semantic fields, she, first, need to account for the concept of political discourse. After that, she will consider the protests that motivated the sample speech of President Mursi and the consequences of that speech.

## **2. Political Discourse Defined**

Political discourse is one of the many forms of discourse employed by power holders that can be an individual, a group or a political party, to gain authority. It is in authority that pragmatic aspect of discourse occurs. Political discourse has significance that lies in the body that exploits it, given that it is a necessary instrument to reach authority and legitimise desired aims, as well as to gain credibility from the perspective of recipients. Gaining power relies heavily on discourse through the

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use of speech in a vast manner, and different forms, objectives and channels. Accordingly, politicians seek forms of discourse that are impactful and persuasive to the target their audience.

Political discourse is a communication process between the addresser and the addressee through a message whose aim resides in convincing the receiver to embrace an attitude that serves the benefits of addresser. The addressers, per se, the politicians aim at legitimizing their speech and attract as wide a number of receivers as possible. Politicians' prowess and their ability to influence audience can manifest in their speeches through which receivers interact with. It is in this situation that competition between politicians arouses. Patrick Charaudeau does not maintain that discourse represent "the whole of political act, (but) at the same time there is no politics without political discourse, each rest on the premises of the other. Politics is extracted from actions, and discourse justifies, directs these actions and gives them meaning. Politics is primarily founded on the extent to which it has impact on social relations; discourse is founded through exchange. Therefore, discourse and political actions open up channels of communication, persuasion and temptation which results in political act<sup>3</sup>. Political discourse, in a narrow sense, is a form of conversational exchange through which the speaker (an individual or a group) sustains power<sup>4</sup>." It "is not like religious, cultural and literary discourse ... political discourse is communicative (..). However, this

does not mean that political discourse language is smooth and does not require contemplation and deciphering. It is rather ambiguous and vague. Perhaps political discourse is like other discourses in that it requires understanding and interpretation as well as competent receivers. It is worth noting we cannot arrive at a full meaning of political discourse<sup>5</sup>.”

### **3. The Egyptian Harak**

February 28<sup>th</sup>, 2011, Egyptians organized public protests that led to the overthrow of the president Hosni Mubarak. Social media (facebook and twitter) were the main direct motivations of Harak in Egypt, as they connected and updated the situation amongst Egyptians who were called to march on protests on a Facebook page called we're all Khaled Said. The day was called Day of Rage. This Facebook page coordinated events and reported conflicts with police. Egyptians repeated the slogan '*Life, Freedom, Social justice*' all over Egypt during protests and demonstrations on their way to Tahrir Square in Cairo, and other streets. This slogan was so popular that it was adopted in campaigns of presidential, legislative assemblies, and political parties' elections. The protests came as a result of important factors<sup>6</sup>, the first of which is the State of Emergency which is a law enacted in Egypt continually since the fifties of the last century. This law was considered by the Egyptian government as a pretext for national security.

Secondly, Egyptian citizens were exposed to a number of violations as a result of the debility to react because of state of emergency. Police officers, among many other

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violations, murdered Khaled Mohammed Said on June 10<sup>th</sup>, 2010. He died after brutal beatings in front of many people who witnessed the incident. Another young man was Sir. Bilal who was imprisoned after being tortured by the police security forces of El-Iskandariya following the blaster of Saints' church therein.

Thirdly, President Hosni Mubarak remained in power since 1981. In addition to his insistence not to have a vice president, power was not transited. Therefore, Egyptians did not expect much for a better future inasmuch as authority is concerned.

Furthermore, there was deterioration of political, social and economic situations. During 30 years of Mubarak's regime, Egypt experienced abuse of power and exploitation of the government's income for the advantage of Mubarak, his prime ministers and followers, which had an impact of corruption at so many levels. There was an increase in the ratio of joblessness as a result of a poor educational system, as well as an increase in the ratio of crime and poverty. According to Transparency International (non-governmental organization (NGO) that focuses on forecasting all kinds of corruption worldwide, including politics) report, Egypt ranked 98 out of 178 countries mentioned in this report, and people living poverty reached 40 % by the end of 2010.

Additionally; many citizens and activists called for the amendment of articles 67/77 of the constitution that had to do with nomination for presidency; as well as article



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88 that had to do with supervising elections; article 93 which had to do with membership in the parliament and house of Shura; and article 148 that had to do with state of emergency.

Also, in 2004, Egypt signed four contracts to export natural gas to Israel till 2030. The contract was unfair and resulted in many conflicts. Experts in the field and former ambassadors expressed their discontent with the deal and perceived it as an exploitation of public money.

Electing Parliament Members and Shura Council was another factor. The percentage obtained by the National Party in the parliamentary elections, held shortly before the outbreak of protests in Egypt, for the People's Assembly and Shura Council, exceeded 95% of seats. This percentage completely eliminated any representation of the opposition. Furthermore, the judiciary invalidated the legitimacy of some electoral districts, and the Muslim Brotherhood group was prohibited from participating in them. On the other hand, there was the explosion of the Saints' Church which took place during the first days of January, 2010 while Christians were celebrating Eastern Churches Christmas. 25 people were estimated dead (including Muslims), and 97 others were injured.

Harak in Tunisia on 18<sup>th</sup> of December, 2010 (38 days before Harak in Egypt) was the main and indirect factor that led to Harak in Egypt on January 24<sup>th</sup>. It was a motivation for Egyptians as well as other Arab countries to seek the overthrow of unjust regimes.

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Public opinion in Egypt could infer through different indications that President Mubarak had intentions to pass on the rule to his son Gamal. Egyptians were so outraged that political movements were organized to refute the idea of power inheritance despite the fact that Mubarak denied his plans for such to BBS. They had the nerve and will to say “enough” (such as Kifaya movement) for President Mubarak who was not contested. President Mubarak assured public opinions that he had no intentions such as promoted, and that people choose presidents and no other party could ever do so instead<sup>7</sup>.

After President Mubarak was overthrown, Morsi was the new president elected but for a short period of presidency. Who was President Morsi?

### **4. President Morsi**

Morsi is a member of the Muslim Brotherhood Group, an Islamic movement that appeared during the 1920s and chose Egypt as a permanent headquarter. Muslim brotherhood is a movement whose activism is characterized by peaceful and political (parliament, government, etc.) endeavours as a pathway for change. The activism of this movement spread to reach most, if not all, Arab countries that use it as case studies for political Islam, which is distinguished from violent Islamic or non-political Islamic groups (jihadists and mysticism)<sup>8</sup>. If it is to categorize President Morsi, it would be preferable to place him as Wahid Abdelhamid (a lecturer of political sciences at the university of Cairo

and head of research and study center in the Ahram newspaper) within a category of governed governors, which is the only case in the world of politics<sup>9</sup>.

### **5. Semantic fields in the Speech of Morsi**

Lyons Jhon describes semantic fields as "a subset of vocabulary that focuses on words related to a specific domain or topic."<sup>10</sup> The analysis of semantic fields "involves identifying the connections and relationships between these words and their association with a broader, more general term<sup>11</sup>." The aim is to understand how words within a semantic field are conceptually linked and how they contribute to the overall meaning within that field. Olman defines a semantic field as "an integrated sector of linguistic material that expresses a specific domain of experience."<sup>12</sup> This definition suggests that a semantic field represents a cohesive and interconnected segment of language that reflects a particular area, a domain of knowledge or an experience. George Monan views the semantic field as "a collection of lexical units that include concepts falling under a general concept that defines the field."<sup>13</sup> This approach suggests that "a word's meaning is determined by its association with the closest words to it within a single semantic field."<sup>14</sup>

This shows that "to understand the meaning of a word, one must also understand the set of words connected to it semantically,<sup>15</sup>" while considering the context in which the word occurs.<sup>16</sup> The theory of semantic fields aims to uncover the secrets and intricacies of language as long as language carries the hidden aspects of the era in which it was formed. Regardless of the nature of the work, it

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serves as a reflective mirror of the cultural aspect of society. When referring to the theory of semantic fields; the level of raw material, from which the researcher derives an experimental approach to a linguistic or literary subject, is meant. In other words, the theory is an organized and coherent collection of principles, rules, and scientific laws aimed at describing and explaining a set of events and phenomena.<sup>17</sup>

Through this paper, as previously mentioned, it is aimed to observe the semantic fields within discourse, investigating the meanings generated to convey Morsi's intended message to the recipient. It is also to examine the role of these fields in weaving the central meaning of the discourse and the extent to which the words forming those fields within the discourse contribute in expressing the speaker's vision, especially considering that Morsi belongs to the Muslim Brotherhood movement, which has been a focal point of interest both within and outside Egypt.

Discourse draws from multiple and diverse semantic fields, some of the most prominent fields found in this discourse being:

### **5.1. Legal Field**

Given Morsi's affiliation with the Muslim Brotherhood, his speech incorporates vocabulary associated with Islamic principles, values, and teachings. It is the most dominant field in Morsi's speech. It originates from a foundation that is primarily based on religion, with actions carried out upon its principles. In reality, it is

characterized by widespread protests and demonstrations that encompassed various fields and compelled Morsi to address the issue of legitimacy and affirming the legitimacy of his presence, rule, and position. Morsi's ascent to power was expected to reduce protests and diminish their intensity, rather than exacerbating them. However, the country became divided into two camps: the Islamist camp (represented by the Muslim Brotherhood, the Salafist Al-Nour Party, and other Islamist parties) and the liberal camp, commonly referred to as secularists (which included other non-Islamic political parties).

This field was imposed by the fundamental nature of the theme of the speech, which revolved around the intense protests witnessed in Egypt during Morsi's rule. The abundance of words and expressions within this field implies the significance of this issue (legitimate, religious legitimacy, holding to this legitimate project, protect this legitimacy, respect the religious legitimacy, preserve this legitimacy, no alternative for the constitutional legitimacy of elections, legitimacy and the current constitution, religious legitimacy is the only currency, execute or change the legitimacy, the president preserve the legitimacy, holding to legitimacy is our way, after Allah Glorified and Exalted, oppose the legitimacy, announce in the name of Islamic legitimacy, you abandon Islamic legitimacy and the protector of it, opposing constitutional legitimacy is regarded as opposing Islamic legitimacy, I say that the only legitimacy is the constitution, in the light of Islamic

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legitimacy, legitimate strides to preserve constitutional legitimacy). However, the question at hand is: Why this excessive repetition of the term "شرعية" (legitimacy)? Did Morsi intend to persuade the recipient to abstain from protesting and prevent the process of his departure and rejection of his person alone? And why "شرعية" (legitimacy) and not "مشروعية" (legitimization)?

"شرعية" (shar'iyyah) and "مشروعية" (mashru'iyyah) differ in their theoretical distinction. "مشروعية" (mashru'iyyah) primarily "denotes the legal meaning, indicating compliance with and application of legal elements. On the other hand, when we say something is "شرعي" (shar'i) in this sense, it relates to consent, the satisfaction of people with the ruler, the overall political system, policies, and practices. This is the aspect that involves a fundamental difference.<sup>18</sup>".

In this case, Morsi came to presidency through "مشروعية" (mashru'iyyah) rather than "شرعية" (shar'iyyah, religious legitimacy), according to procedures of elections and the constitution, as he came to power through the ballot boxes. What the opposition front was doing, particularly the largest opposition bloc, was an attempt to strip Morsi of and undermine his legitimacy by inciting the masses against him. This was done through attempts to obstruct the issuance of the constitution. However, Morsi's legitimacy remained derived from the legitimacy granted to him through the March Declaration (the constitutional declaration).

Morsi's speech included repeated sentences, lacking any effort in terms of content or form. Considering the phrases used and delving into the implications of this repetition within the context, the term "شرعية" (legitimacy) was repeated 56 times. However, this repetition surpassed the intended goal of emphasis. Morsi would not have repeated the word "شرعية" in such a noticeable manner if he did not feel a loss of credibility. Therefore, the field was filled with words and phrases that reflected his desire to search for legitimacy, which he felt was being undermined by the ongoing protests.

If the people are the source of power according to the constitution, as stated by Morsi in his speech, why did the president continue to cling to his legitimacy, which is supposed to be granted to him by the people? There were millions gathered in Egyptian squares, chanting a single word, 'depart,' demanding his departure. As long as President Mohamed Morsi lost control over the institutions and was unable to compel these institutions to support him in imposing his legitimacy, as a significant portion of the police declared their neutrality, and another portion announced their alignment with the protesters. As for the Egyptian army, it was explicit and clear in its stance, declaring its alignment with the popular will. Therefore, the president lost political legitimacy and authority.

## **5.2. The field of "The People"**

The people are the recipients to whom the speech was directed, and they serve as the primary audience. Morsi repeatedly appealed to the people, urging them to

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exercise wisdom and caution regarding the ongoing protests in Egypt. The word "شعب" (people) was reiterated approximately eight times in the singular form, coupled with the terms "أبناء" (sons) and "إرادة" (will). Morsi did not replace these terms with alternatives such as " جماهير " (masses) or " جموع " (crowds), nor did he use " مواطنين " (citizens) as his predecessors had done. Instead, he substituted it once with the term " أمة " (nation) and employed expressions belonging to the same field, such as " المصريين " (Egyptians) and " الناس " (people). This is exemplified by the stream of phrases and vocabulary used, addressing the Egyptian people in all their diversity within the legal and popular field and it encompassed all loyal individuals

The term (will) was associated with people in expressions like (the will of the people) because the will of the people determines who remains in power and who departs. Anything that contradicts the will of this people is deemed unacceptable by Morsi. He discussed the will of the nation in relation to the constitution, emphasising that harming the people, infringing upon their dignity, and mistreating them all have expressions that Morsi intends to resonate in the mind of the audience. He addressed all segments of the population aiming to convince the audience that he was open to everyone and did not exclude any. He also attributed certain qualities to those he referred to as the opposition, portraying them as honorable and loyal opponents. It was for all, even those



outside Egypt, in an effort to persuade and exert influence over the audience.

### **5.3. Revolution Field**

Since assuming power directly after Harak (the uprising) in Egypt, it was natural for Morsi's discourse to be imbued with terms such as: 'revolutions,' 'a monumental peaceful revolution,' 'martyrs whose blood is precious,' 'a blood-soaked revolution,' 'the wounded,' 'their spirit and injuries,' 'a revolution of the hungry,' 'a revolution of self-determination,' 'a revolution for freedom,' 'a revolution for justice,' 'a stolen revolution,' 'preserving the revolution through the blood of our martyrs,' 'we safeguard the revolution,' 'the January 25 revolution,' 'vestiges of the previous regime,' 'the enemies of the revolution,' 'the counter-revolution,' and 'one revolution.' This revolution remained central and an underlying idea to his speech, as Morsi would often digress from various topics to return and discuss the revolutionary movement. The term "revolutions" in its plural form was used to indicate the shortcomings that Morsi and his movement exhibited, which was considered natural after. The terms were employed to achieve the rule of law, legitimacy, effective wealth distribution, social justice and solidify. They were used by Morsi to proudly showcase the achievements of the January 25, 2011 event. He included certain attributes to define the uprising. It was not a bloody revolution or a revolution for bread; rather, it was a peaceful uprising for dignity and the liberation of will. This gesture demonstrates Morsi's intelligence and

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astuteness. He was determined to silence those who sought to tarnish the image of that uprising.

Morsi takes the recipient back to their dark and gloomy past, attempting to instill hope within them. This population had endured the darkest periods of life under the previous corrupt regime, characterized by corruption, electoral fraud, theft, injustice, and aggression against individuals and their dignity, as expressed in the speech.

Morsi linked his speech to a range of locations that held significance of conveying his intended meaning to the recipient. Hence, he mentioned a place only when it had a connection to the intended message. The term "Tahrir Square" was mentioned representing the semantic field with the following terms and phrases: Tahrir Square, public squares, protest and support, conflict, violent clashes, bloodshed, crimes, legitimate youth anger, chaos, perpetrate violence, killings, incite riots, honorable opposition supporters, bloodshed, opposing, supporting, street movement, protests, demonstrations, millions, peaceful means, Egypt's squares, its streets. Morsi also resorted to opposites. Among these, we find: past and future, reform and corruption, violence without violence, peaceful yet bloody, opposition and public support, integrity and forgery, opposing and supporting, justice/injustice.

The terms "violence" and "bloodshed" had a clear and prominent presence in the speech, with the word "violence" being repeated eight times. This field carries a connotation that Morsi's language leans more towards

violence than towards peace. The speech was filled with words and phrases dominated by a violent undertone, with frequent mentions of blood. It was as if President Morsi was saying, "Either me or blood." This is evident in his statements, such as: "There is no alternative to legitimacy and the law" and "Preserving legitimacy is the price to preserve my own life."

#### **5.4. Political Field**

Morsi, while delving into the semantic dimensions of the political field, found himself compelled to present the recipient with terms encompassing the meanings of legitimacy, democracy, reform, and popular will. His aim was to persuade them that he had faced the worst of circumstances and was able to change them through the mobilization that took place amidst the fervent protests witnessed during his tenure. Indeed, the speech included numerous politically charged terms, which can be attributed to him speaking from the perspective of being the President of Egypt, following a period of popular mobilization in the country. Undoubtedly, the political landscape underwent changes in the post-mobilization era, and this field of discourse carries significant semantic weight, filled with political terminology that aligns with the nature of the discourse and the prevailing situation.

The use of political terms demonstrates Morsi's familiarity with the political domain and his astuteness. Furthermore, the initiative presented by Morsi to the opposition influenced the speech and enriched it with political vocabulary. Among the collected words and

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terms relevant to this semantic field, there were: constitutional institution elections, presidential elections, freedom, democracy, justice, social justice, respect for the constitution and the law, the official oath, the Constitutional Court, the High Constitutional Court, the armed forces, civilian president, the previous regime. The term "elections" was notably repeated extensively, indicating Morsi's preoccupation with this matter. He wanted to uphold legitimacy, and in his view, legitimacy was embodied by himself, as he stated in his speech.

Additionally, the terms include: head of state, head of government, changing the government, forming a coalition government, the national spectrum, an independent and balanced legal committee, drafting constitutional provisions, integrity, etc.

### **5.5. Religious Field<sup>22</sup>**

Morsi could not separate himself from the movement to which he belonged. This was evident in the vocabulary and terminology that permeated his speech, including phrases such as: "peace be upon you, and the mercy of Allah and His blessings," "in the name of Allah, the Most Gracious, the Most Merciful," "our movement," "the great belief," "Insha'Allah" (God willing), "Qadr Allah" (the decree of Allah), "connection to the heavens," "Divine wisdom," "Subhanahu wata'ala" (glorified and exalted be He), "ethics," "destiny/matters," "my certainty in Allah," "goodness and success," "Allah is victorious in His affair," "We remember," "Allah Subhanahu," "and

Allah is victorious in His affair, but most people do not know," "jihad," "bay'ah" (pledge of allegiance).

Vocabularies such as "jihad," "bay'ah", "legitimacy," and "our movement" were used, indicating the Islamic background and reference point of President Morsi. These terms were employed when discussing external enemies of the nation. Morsi called upon the people to engage in "jihad" against those he deemed as enemies of the country, but he did not intend for this "jihad" to be directed inwardly. Interestingly, he repeated the term twice within a single sentence and then replaced it with the word "war" at the end of the sentence. This assertion is further supported by the following statement:

"When we declare jihad, we declare it against external enemies, not against one another. We do not declare jihad or wage war and make sacrifices against each other."

Morsi also mentioned the concept of "bay'ah" in its verbal form, "baa'itukum," when he reminded the audience of the day he descended to Tahrir Square to take the official oath. He pledged allegiance to the people to preserve the nation, work towards its stability and security, and ensure that the people possess their will and freedom. Morsi stated, "And I pledge allegiance to you to protect this nation." The concept of "bay'ah" carries a religious connotation and is considered one of the established concepts in Islamic governance. Indeed, "bay'ah" is a term found in the Quran. Linguistically, the root of "bay'ah" signifies the act of pledging or making a covenant<sup>23</sup>. However, the historical understanding of the

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concept of "bay'ah" did not fully capture the true meaning of Islamic allegiance. It was often reduced to a mere oath of obedience. Ibn Khaldun, for instance, stated: "Know that 'bay'ah' is a covenant of obedience, as if the pledgee promises to surrender himself and the affairs of the Muslims to the ruler (...) and to obey him in matters entrusted to him, whether willingly or unwillingly<sup>24</sup>". Indeed, this view contradicts what is stated in Islamic Sharia, which emphasises that governance should be based on consultation (shura) between the ruler and the ruled, and it is not obligatory. There is no valid pledge of allegiance (bay'ah) under compulsion, as it is commonly stated.

Morsi quoted from Quran, Ali-Omran, verse 8 "Our Lord! Do not let our hearts deviate after you have guided us. Grant us Your mercy. You are indeed the Giver of all bounties.", and verse 21 in Surah Youcef "Allah's Will always prevails, but most people do not know."

Morsi strategically incorporated citations from the Quran, specifically highlighting verse 8 of Surah Al-Imran: "Our Lord! Do not let our hearts deviate" in the first verse, which denotes deviating from the path of righteousness and veering away from truth. It draws a parallel with the inclination of the sun, symbolising a tilt or deviation. The term 'Al-Wahhab,' a rhetorical form derived from the root word 'Hiba' meaning 'unconditional gift,<sup>25</sup>' is one of the beautiful names of Allah, emphasising His attribute of bestowing without expectation of reciprocation or ulterior motives."

Regarding the second verse: "Allah's Will always prevails," signifies that ultimate authority rests with Allah, with the principle that all matters are ultimately referred back to Him. It concludes with the statement: "but most people do not know." highlighting the unfortunate reality that most people are unaware of this truth. Imam Al-Razi further expounds on this by stating, 'One who contemplates the state of the world and its astonishing phenomena will realize and firmly believe that everything is under Allah's control, and His decree prevails'<sup>26</sup>.

Morsi cited the two verses in the conclusion of his speech, seemingly aiming to persuade the Egyptian people to submit to the reality, which is the will of Allah. Morsi, in doing so, failed to separate the religious aspect from the political aspect and remained confined to his Islamic reference, which governed the essence, trajectory, and orientation of his speech.

## **6. CONCLUSION**

In the political domain, terms often undergo a semantic shift, deviating from their original meanings and acquiring connotations that vary in their proximity or divergence from the primary semantic associations. Certain thematic fields within Morsi's speech have exhibited recurring patterns, notably "revolution," "protest violence," and "legitimacy." This diversity within the lexicon attests to the richness and profundity of Morsi's linguistic repertoire. It encompasses a wide array of vocabulary, drawn from everyday life, which serves as a testament to his astute

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awareness and discernment of the delicate circumstances. Furthermore, it reflects his endeavors to navigate the country out of this predicament.

However, the terms employed by Morsi did not reach the level of expectation held by the receiving audience. When extracted from their original contexts, these terms might confine us to narrow connotations. Nevertheless, if we return a word to its original context, we can unravel embedded meanings, which the speaker subsequently intends to convey. Despite the efforts to uncover the connotations of the utilized terms, the intended semantic dimension cannot be fully grasped. Consequently, the process of analysis remains a limited endeavor in any given work or discourse.

It is worth noting that the problem and dilemma in Morsi's discourse do not solely lie in the employed semantic fields but rather in its lack of credibility in action. There was a bias towards rhetoric at the expense of meaning, which made the speaker more concerned with rhetoric than with taking meaningful action. This leads us to conclude that the speech did not bring about a change in the history of Arab political discourse; rather, it reflected the crisis that this type of discourse was experiencing, if not exacerbating it further. In this regard, we believe, as does Emad Abdel Latif, a specialist in Egyptian political discourse, in calling for researchers to study political discourses that are related to culture and religion, as well as political discourses that may convey



feelings of hatred, racism, sectarianism, and discrimination from within societies.

**References and Footnotes:**

1. In the past, oratory was employed for various purposes, including rallying for war, lifting spirits, or advocating for peace. This task was entrusted to the leader of the people or an individual from within the tribe who possessed influence and prestige. Oratory was also utilised for conveying congratulations or condolences. If a tribe wanted to congratulate another tribe on a significant event, they would delegate someone to deliver the message on their behalf. Additionally, it played a crucial role in the realm of boasting and rivalries, which often took place between two mighty tribes.
2. There are other reasons that we have not addressed in detail. To explore them further, one can refer to the book "*Strategies of Persuasion and Influence in Political Discourse*" by Emad Abdel Latif. In this book, he delves into the subject entitled "*The absence of criticism of political language in Arab Tradition.*"
3. "Charaudeau, Patrick: Political Discourse, p. 29."
4. <http://www.Dicourse-Analysis.com/political-Discourse>
5. "Isa OudaBarhoma, Representations of Language in Political Discourse, p. 124."
6. [http://www.monofeya.gov.eg/HaykalTanzemy/cities/ashmon/tasks/disp\\_news.aspx?ID1](http://www.monofeya.gov.eg/HaykalTanzemy/cities/ashmon/tasks/disp_news.aspx?ID1)

To delve further into the topic, you can refer to the following books: 1. Title: "Mubarak wa al-Khata' al-Ashar" (Mubarak and the Ten Sins) Author: Magdy Kamel Year: 2012 Publisher: Dar Al-Kitab Al-Arabi

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2. Title: "Al-Sa'at Al-Akhirah fi Hukm Mubarak" (The Final Hours of Mubarak's Rule) Author: Abdel Qader Shahib Publisher: Akhbar Al-Yawm Publishing House, Culture Sector, Jarir.
7. President Mubarak Speech:  
<https://www.youtube.com/watch?v=6UvtLdNXsNW>
8. "Hamzawi, Marina, Ottaway, and Nathan J. Brown, Questions that Islamic Movements Should Answer: The Egyptian Muslim Brotherhood as a Model," February 2007, p. 5. Published research on the Carnegie Middle East Center website at this link: 23517-<http://carnegie-mec.org/2007/02/20/ar-pub>"
9. <https://www.youtube.com/watch?v=JPhMJVdRXil>.  
An interview with CBC.
10. Lyons, John. Semantics. 11th edition. Translated by Mukhtar Omar Ahmed. Semantics, p. 79.
11. Mukhtar Omar Ahmed, Semantics, p. 79
12. Mukhtar Omar Ahmed, Semantics, p. 79
13. Mounin, Dictionary of Linguistics, p 65.
14. Al-Masdi, Al-Aslubiyawa al-USloob, p. 154. Also, refer to the book: Al-Majal ad-Dalalibayna Kutub al-Alfazwa an-Nazariyya ad-Dalaliyya al-Haditha, by Ali Zouin, p. 75
15. "The same reference, pp. 79-80."
16. "The same reference, p 80"
17. "Grand Encyclopedic Dictionary , Volume 10, Page 10193."
18. Dialogue with Saif al-Din Abdul Fattah, available at the following link:  
<http://www.aljazeera.net/programs/religionandlife/2011/10/16>"

19. Recently, the opposition front known as the "National Salvation Front" has emerged in the Egyptian political scene as a parallel force to the Islamist parties and movements. It is an alliance of various political parties, figures, and labor unions, with the goals of the alliance ranging from opposing the drafting of the new Egyptian constitution to calling for the overthrow of President Mohamed Morsi's constitutional declaration and the proposed constitution to be put to a popular referendum. The coordinator of this alliance is Mohamed ElBaradei. This information is sourced from Al Jazeera's website: <http://www.aljazeera.net/news/reportsandinterviews/2012/12/18/>
20. To access this constitutional declaration, you can refer to an article titled "The Constitutional Declaration of President Mohamed Morsi" on the Al Jazeera website: <http://www.aljazeera.net/news/reportsandinterviews/2012/12/18/>
21. The Egyptian army has given President Morsi a 48-hour ultimatum to meet the demands of the people. If the deadline expires, the armed forces will present a new roadmap to the people. To access the details and the statement of the armed forces, one of the protesters said that the statement was a strong blow from the armed forces to the Muslim Brotherhood, Freedom and Justice Party, and a show of support for the army standing alongside the people. The statement clarified that this step was taken due to the severe threat posed to national security as a result of recent developments. For more details, you can refer to the website of BBC News:

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[http://www.bbc.com/arabic/middleeast/2013/07/130701\\_egypt\\_military\\_warning](http://www.bbc.com/arabic/middleeast/2013/07/130701_egypt_military_warning)

22. To delve further, you can refer to the last chapter of the book *'Rhetoric of Freedom: Battles of Political Discourse in the Time of Revolution'* by Emad Abdel Latif. In this chapter, he analyzes the connotations and functions of President Morsi's use of religious vocabulary.
23. Al-Qalqashandi, Subh al-A'shi, Vol. 9, p. 273.
24. The introduction of Ibn Khaldun, p. 719.
25. Al-Asfahani's Al-Raghib, Vocabulary of Quranic Terms by Al-Raghib, p. 387.
26. Ibn-Mnazour, Arab's Language Dictionary, 1-803
27. From the website:  
<http://articles.islamweb.net/media/index.php?page=article&id=184239>