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The Semantic Construction of Al-Tarbiyah in Muṣṭafā al-Ghalāyainī's ‘Iẓatun Nāsyi'īn: A Lexical Field Analysis

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ABSTRACT
This study examines how the concept of al-tarbiyah is constructed lexically in the chapter entitled al-Tarbiyah in Muṣṭafā al-Ghalāyainī's 'Iẓatun Nāsyi'īn, using lexical field analysis. The study employs a qualitative descriptive approach with library research. The primary data consist of Arabic words, phrases, and expressions in the chapter that meet three explicit criteria: textual occurrence, an identifiable relation to the central term, and a functional contribution to the account of education. Each item was assigned to a core field or an extended field and coded by relation type: metaphorical, syntagmatic, hierarchical, or associative. The core field is built from the cultivation metaphor ghars (غرس) and saqy (سقي), the means irshād (إرشاد) and naṣīḥah (نصيحة), the outcome malakah (ملكة), and the moral category al-akhlāq al-fāḍilah (الأخلاق الفاضلة) with the specific character qualities it subsumes. The extended field comprises al-'ilm al-nāfi' (العلم النافع), al-'amal (العمل), al-wājib (الواجب), al-maṣlaḥah al-'āmmah (المصلحة العامة), khidmat al-ummah (خدمة الأمة), and the agents and settings of education, which are tied to the core through associative and sequential relations rather than through the definition. The findings show that al-tarbiyah is presented as a metaphorically structured, gradual process whose scope extends from individual moral formation to social benefit. The study contributes an explicit procedure for delimiting a lexical field and typing its relations in an Arabic Islamic educational text.
Keywords*: semantic field; al-tarbiyah; Arabic semantics; 'Iẓatun Nāsyi'īn; al-Ghalāyainī*

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INTRODUCTION

Meaning is not always adequately represented by the isolated definition of a lexical item. A lexical unit may acquire a broader conceptual significance through its relationships with other lexical units occurring within a particular linguistic and textual environment. For this reason, semantic analysis can examine not only the meaning of individual words but also the network of relationships through which a conceptual domain is constructed.

One approach relevant to this purpose is semantic field analysis. The study of semantic fields examines lexical units according to their relationships within a particular domain of meaning. The notion originates with Trier's (1931) proposal that the vocabulary of a language is organized into mosaic-like fields whose members mutually delimit one another's meaning, a proposal later elaborated by Ullmann (1962) and Palmer (1981) as a general framework for lexical organization. Lyons discusses semantic fields within structural semantics and places them alongside syntagmatic lexical relations and other relations within the vocabulary (Lyons, 1977). Lehrer likewise places semantic fields at the center of lexical-semantic analysis and relates lexical structure to the organization of meaning (Lehrer, 1974). Cruse further emphasizes the importance of lexical relations, including synonymy, hierarchical relations, oppositeness, and syntagmatic relations, in the study of lexical meaning (Cruse, 1986), while more recent accounts by Murphy (2010) and Geeraerts (2010) situate lexical field theory within the broader development of lexical semantics as a discipline. Because these accounts allow a field to be delimited in different ways, the present study states explicit criteria for admitting lexical items to a field and distinguishes the types of relations that connect them (see Research Method).

The relevance of semantic-field analysis is also evident in Arabic linguistic studies. Grande (2018) shows that the notion of a semantic field was already implicit in the classical Arabic lexicographical tradition, as reflected in the thematic arrangement of entries in Ibn Sīdah's dictionaries al-Muḥkam and al-Mukhaṣṣaṣ. Similarly, ʻAzzūz (2002) traces the roots of semantic-field theory within the broader Arabic linguistic heritage and highlights the

contribution of classical Arab philologists to organizing vocabulary into thematically related groups. Mansouri (2009) applies the theory to English-Arabic translation, while Altamimi (2025) demonstrates its applicability to a contemporary Arabic literary text by tracing the semantic fields embedded in the dialogue of a Saudi play. Research on Arabic semantic fields therefore provides a theoretical basis for examining how lexical elements are organized around a particular conceptual domain.

This perspective is relevant to the study of Muṣṭafā al-Ghalāyainī's 'Iẓatun Nāsyi'īn. The work contains discussions concerning ethics, conduct, social life, and the formation of the younger generation. Previous studies have approached the work from different perspectives. Suyuthi (2019) examines the Islamic educational values contained in the book and their relevance to character-education goals, while Rohman and Ma'ruf (2020) analyze the model of religious character education it proposes. Nawawi et al. (2024) discuss character-education values in 'Iẓatun Nāsyi'īn, focusing on patience, sincerity, and nationalism, while Nadif et al. (2023) examine the concept of teacher soft skills in the work, and Mumtaz et al. (2023) analyze its treatment of nationalism in Islamic literature. Other research has investigated linguistic aspects of the text, including morphology and grammatical structures. These studies demonstrate that 'Iẓatun Nāsyi'īn has been examined through educational, ethical, and linguistic perspectives, but they do not specifically focus on the lexical-semantic network through which the concept of al-tarbiyah is constructed.

The chapter entitled al-Tarbiyah (al-Ghalāyainī, 1913/2007, pp. 179–183) provides particularly relevant material for such an investigation. In the chapter, the author explicitly defines education through the expression:

التَّرْبِيَّةُ هِيَ غَرْسُ الْأَخْلَاقِ الْفَاضِلَةِ فِي نُفُوسِ النَّاشِئِينَ وَسَقْيُهَا بِمَاءِ الإِرْشَادِ وَالنَّصِيحَةِ حَتَّى تُصْبِحَ مَلَكَةً مِنْ مَلَكَاتِ النَّفْسِ.

The statement shows that the concept of al-tarbiyah is constructed through several lexical elements. The word غرس represents cultivation, سقي extends the cultivation metaphor, while الإرشاد and النصيحة represent guidance and advice. The expression ملكة represents the

intended result of the process, namely the establishment of moral qualities within the individual.

The semantic network becomes broader when the author discusses moral and personal qualities. The text mentions expressions such as الإخلاص، الصبر، الجود، الإقدام، الشجاعة، الإرادة، and الصدق. Education is also connected with beneficial knowledge through العلم النافع and with practical responsibility through العمل and القيام بالواجب. Furthermore, expressions such as خدمة الأمة and extend the educational concept toward social responsibility.

The state of the art therefore indicates two relevant research directions. The first concerns studies of 'Iẓatun Nāsyi'īn that have examined its educational content, character values, teacher competencies, or linguistic structures. The second concerns semantic-field studies that examine relationships among lexical elements within particular conceptual domains. However, these two research directions have not been sufficiently brought together to explain the lexical construction of al-tarbiyah in the selected chapter of 'Iẓatun Nāsyi'īn.

The research gap addressed by this study is therefore not the absence of research on al-Ghalāyainī's view of education, which has been examined from several directions, but the absence of an account of how the text itself constructs the concept it discusses. Studies of educational values, character education, and teacher competencies in the work are oriented toward identifying what the book prescribes. Such studies cannot show three things that become visible only when the vocabulary is analyzed as a structured field. First, the chapter defines education through a metaphor of cultivation in which planting (غرس), watering (سقي), and the formation of a stable disposition (ملكة) present education as a gradual process and not as the transmission of a set of values (cf. Lakoff & Johnson, 1980). Second, the definition names guidance and advice as the means by which that process is sustained. Third, the vocabulary of the chapter links moral formation to beneficial knowledge, action, and public benefit through an ordered chain of terms, so that the social orientation of education is

encoded in the lexical sequence and is not merely asserted as a value. These are findings about how meaning is organized in the text, and they cannot be derived from a list of the educational values that the text contains.

The theoretical contribution of this study is modest and specific. It does not propose a new theory of semantic fields. It refines the application of lexical field analysis to a discourse-level text in two ways: by distinguishing a core field from an extended field on the basis of explicit criteria, and by typing the relations that connect the members of the field as metaphorical, syntagmatic, hierarchical, or associative. In doing so it addresses a common weakness of field analyses in which fields are assembled by topic, and it shows how a single educational concept can be traced through relations of different kinds in an Arabic Islamic text.

Accordingly, this research addresses three questions: (1) Which lexical elements constitute the core field and the extended field of al-tarbiyah in the al-Tarbiyah chapter of 'Iẓatun Nāsyi'īn, according to explicit criteria? (2) What types of semantic relations connect these elements to التربية and to one another? (3) How does the structure formed by these relations construct the concept of al-tarbiyah?

The objectives of this study are to identify the lexical elements constituting the core and extended fields of al-tarbiyah, to classify the relations among them, and to explain how the resulting structure constructs the concept of education in 'Iẓatun Nāsyi'īn.

RESEARCH METHOD

This research employs a qualitative descriptive approach with a library research design (Sugiyono, 2018; Zed, 2004). The approach is appropriate because the study focuses on identifying, classifying, and interpreting lexical data in their textual contexts, consistent with the broader framework for qualitative inquiry described by Creswell (2014).

The primary source is Muṣṭafā al-Ghalāyainī's 'Iẓatun Nāsyi'īn (1913/2007), and the corpus is limited to the chapter entitled al-Tarbiyah, which occupies pages 179–183 of the edition listed in the references. The chapter was chosen because it contains the explicit

definition of education on which the analysis is built and because its account of the means, outcome, and scope of education is concentrated in one bounded text. The primary data consist of words, phrases, and expressions in these five pages that have a demonstrable semantic relationship with the central concept of al-tarbiyah.

Secondary sources consist of scholarly works on semantic-field theory, lexical semantics, Arabic semantics, Arabic linguistic traditions, qualitative research methodology, and previous studies of 'Iẓatun Nāsyi'īn.

The data were collected through close reading and documentation. First, the researcher read the selected chapter comprehensively. Second, lexical elements related to al-tarbiyah were identified. Third, the relevant expressions were documented together with their textual contexts. Fourth, the data were classified according to their semantic domains and relationships.

The analysis was conducted in six stages. First, the central lexical concept, التربية, was identified. Second, candidate lexical elements in the chapter were identified. Third, each candidate was tested against the three inclusion criteria described below, and items that did not meet them were excluded. Fourth, admitted items were assigned to the core field or the extended field. Fifth, the relation between each item and التربية, or between the item and another admitted item, was classified by type. Sixth, the resulting network was grouped into semantic domains and interpreted in order to explain the conceptual construction of al-tarbiyah.

The research does not assume that all thematically related words are members of one semantic field. Consistent with the structural tradition (Trier, 1931; Lyons, 1977), a lexical item is treated as belonging to the field of al-tarbiyah only if it meets three criteria. The first is the textual criterion: the item occurs in the chapter al-Tarbiyah, either in the defining statement or in the passages that elaborate it. The second is the relational criterion: the item stands in at least one identifiable relation to التربية, or to another item already admitted to the field, of the types defined in Table 1. The third is the functional criterion: the item contributes

to the chapter's account of the process, means, outcome, or scope of education, and not merely to its general topic.

Items that satisfy these criteria through a relation located in the defining statement, together with the specific qualities subsumed under the moral category named in it, form the core field. Items that satisfy them only through the argument that the chapter builds around the definition form the extended field. This distinction is made because lexical items differ in how directly they are tied to the central term. For example, الأخلاق الفاضلة belongs to the core because it is the object of غرس in the definition. By contrast, العلم النافع, العمل, and المصلحة العامة are associated with education in the chapter but are not constituents of its definition. They are therefore treated as members of the extended field, whose connection to التربية is associative and sequential and not constitutive. The study accordingly does not claim that these items are lexical members of one homogeneous field, only that they form a text-bound extension of it.

Four types of relations were distinguished (Table 1), drawing on the sense relations described by Lyons (1977) and Cruse (1986) and on the notion of conceptual metaphor (Lakoff & Johnson, 1980). Synonymy was also considered as a possible relation, but no item was found to be synonymous with التربية. For example, التربية and غرس are related metaphorically and not as synonyms, and العلم and العمل are associated terms and not synonyms.

Table 1. Relation Types Used in the Analysis

Relation type	Operational definition	Illustration
Metaphorical	One item conceptualizes the central concept in terms of another domain	التربية، غرس، سقي
Syntagmatic	Items co-occur in one phrase or construction and modify or complete one another	العلم النافع
Hierarchical	A general category and the specific items it subsumes	الأخلاق الفاضلة: الصدق، الصبر
Associative	Items linked by the order of the chapter's argument and not by the same construction	العلم النافع، العمل، الواجب

Consistency of classification was maintained by applying the same three criteria and the same four relation types to every candidate item, by recording each decision together with its textual context, and by re-reading the chapter after the first classification to check borderline items against their contexts. An item that merely occurs in the chapter without meeting the relational and functional criteria is not admitted. The field described here is a textual field, delimited by the discourse of one chapter, and the study makes no claim about the lexical field of التربية in Arabic as a language system.

The research systematics consists of three principal stages. The first stage identifies and delimits the lexical elements surrounding al-tarbiyah. The second stage classifies the relations among those elements and groups them into major semantic domains. The third stage synthesizes the findings to explain the overall semantic construction of al-tarbiyah.

RESULTS & DISCUSSION

All lexical elements reported in this section are drawn from the chapter al-Tarbiyah (al-Ghalāyainī, 1913/2007, pp. 179–183). Their classification into core and extended fields and into relation types follows the criteria stated in the Research Method (Table 1).

3.1 The Central Concept of Al-Tarbiyah

The central lexical element in the selected chapter is التربية. Its meaning is developed through a network of lexical elements that represent the process, objectives, agents, and consequences of education.

The most explicit formulation is:

التَّرْبِيَّةُ هِيَ غَرْسُ الْأَخْلَاقِ الْفَاضِلَةِ فِي نُفُوسِ النَّاشِئِينَ وَسَقْيُهَا بِمَاءِ الإِرْشَادِ وَالنَّصِيحَةِ حَتَّى تُصْبِحَ مَلَكَةً مِنْ مَلَكَاتِ النَّفْسِ.

The statement establishes a semantic sequence:

التربية ← غرس ← سقي ← الإرشاد والنصيحة ← ملكة

The relationship between التربية and غرس is metaphorical rather than synonymic. غرس literally refers to planting or cultivation, but in this context it conceptualizes education as the planting of moral qualities in the individual.

The subsequent expression سقيها بماء الإرشاد والنصيحة extends this metaphor. Moral qualities are represented as something that must be cultivated and continuously maintained through guidance and advice.

The expression حتى تصبح ملكة من ملكات النفس represents the expected outcome. The moral qualities cultivated through education are expected to become established dispositions.

Thus, the central concept of al-tarbiyah is constructed as a process rather than as a single act. The items of the defining statement, namely غرس، سقي، الإرشاد، النصيحة، الأخلاق الفاضلة, and ملكة, are tied to التربية directly and therefore form the core of the field.

3.2 The Semantic Domain of Cultivation and Guidance (Core Field)

The first semantic domain consists of:

غرس – سقي – الإرشاد – النصيحة

These elements form a contextual and metaphorical network. غرس represents the initial process of cultivation, while سقي represents continued care. الإرشاد and النصيحة provide the means of directing and maintaining the educational process. The relation between التربية and the pair غرس and سقي is metaphorical, whereas الإرشاد and النصيحة are related to سقي syntagmatically, as the water with which the cultivation is sustained (بماء الإرشاد والنصيحة).

The relationship can be represented as:

التربية ← غرس ← سقي ← إرشاد ونصيحة ← ملكة

This structure indicates that the author conceptualizes education as gradual and continuous. Education is not represented merely as the transfer of information but as a process through which qualities are cultivated until they become part of the individual's character. Read through the metaphor of cultivation (cf. Lakoff & Johnson, 1980), the definition assigns a role to each element: moral qualities are what is planted, the souls of the young (نفوس الناشئين) are where they are planted, guidance and advice are the water, and the settled disposition (ملكة) is the mature result. This mapping explains why the text presents education as gradual and continuous, an inference that a list of educational values would not make visible.

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3.3 The Semantic Domain of Morality and Character (Core Field)

The second major semantic domain concerns morality and character. The text contains expressions including:

الأخلاق الفاضلة، الشجاعة، الإقدام، الجود، الصبر، الإخلاص، الصدق، الإرادة

These lexical elements represent qualities that are expected to emerge through education.

Table 2. Lexical Elements in the Semantic Domain of Morality and Character

Lexical element	Semantic domain	Function
الأخلاق الفاضلة	Morality	General moral orientation
الشجاعة	Character	Courage
الإقدام	Character	Initiative and courage in action
الجود	Character	Generosity
الصبر	Character	Perseverance
الإخلاص	Character	Sincerity
الصدق	Character	Truthfulness
الإرادة	Character	Will and determination

Note. Data from al-Ghalāyainī (1913/2007, pp. 179–183); classification by the authors.

الأخلاق الفاضلة functions as a broad moral category, while the other lexical elements specify particular character qualities. The relation between الأخلاق الفاضلة and the specific qualities is hierarchical, a relation between a general category and the items it subsumes. These qualities belong to the core field because they instantiate the object of cultivation named in the definition.

The semantic construction can therefore be represented as:

التربية ← الأخلاق الفاضلة ← الصفات الخلقية

This demonstrates that education is constructed as a process of moral and character formation.

3.4 The Semantic Domain of Knowledge and Action (Extended Field)

The next semantic domain concerns knowledge and practical conduct.

The text emphasizes:

العِلْمُ النَّافِعُ

The adjective النافع is significant because it specifies the intended quality of knowledge. Knowledge is represented not merely as information but as something expected to produce benefit.

The discussion then connects knowledge with action and responsibility:

العلم النافع ← العمل ← القيام بالواجب

This sequence represents a movement from knowledge toward practice.

The educational concept consequently contains at least three interconnected dimensions:

1. beneficial knowledge; 2. practical action; 3. fulfillment of responsibility.

This finding is important because it shows that al-tarbiyah is not constructed exclusively around intellectual development. The lexical network connects knowledge with conduct. The items in this domain belong to the extended field. The adjective النافع binds to العلم syntagmatically, but the connection between العلم النافع and التربية, and between العلم and العمل, is associative and sequential: it is established by the order of the chapter's argument and not by the definition. For this reason the analysis treats these items as an extension of the field and not as constituents of its core.

3.5 The Semantic Domain of Social Responsibility (Extended Field)

The educational concept is further expanded through expressions associated with public and social benefit:

المصلحة العامة – نفع الوطن – خدمة الأمة

These expressions extend the field from the individual toward society.

The semantic progression may be represented as:

العلم النافع ← العمل ← الواجب ← المصلحة العامة ← نفع الوطن ← خدمة الأمة

The sequence indicates that individual education has a social orientation. The qualities and knowledge developed within the individual are connected with practical contribution to the wider community.

The expression المصلحة العامة is especially significant because it places public benefit within the educational discourse. Likewise, نفع الوطن and خدمة الأمة extend the expected consequences of education toward the national and communal spheres.

Thus, social responsibility forms an important component of the semantic construction of al-tarbiyah. Like the preceding domain, these items belong to the extended field. Their relation to التربية is associative and sequential, and it is the progression of the chain, and not membership in the definition, that connects them to the central concept.

3.6 The Semantic Domain of Educational Environment (Extended Field)

The chapter also presents education as a socially situated process. Relevant lexical elements include:

الوالدان – البيت – المدرسة – المعلم – المؤدب – الناشئ

These elements represent the agents and environments involved in the formation of the child.

The relationship can be represented as:

الوالدان ← البيت ← المدرسة ← المعلم/المؤدب ← الناشئ

This network complements the previous semantic domains. If moral qualities and beneficial knowledge represent dimensions of the desired educational outcome, parents, home, school, and teachers represent important contexts and agents of the educational process.

Education is therefore constructed not as an isolated individual activity but as a process involving interpersonal and institutional environments. These items also belong to the extended field. Their relation to التربية is associative, as agents and settings of the process, and they do not appear in the definition itself.

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3.7 Overall Semantic Construction of Al-Tarbiyah

The findings can be synthesized into the following structure, which also indicates the position of each domain in the field and the dominant relation that connects it to the central concept.

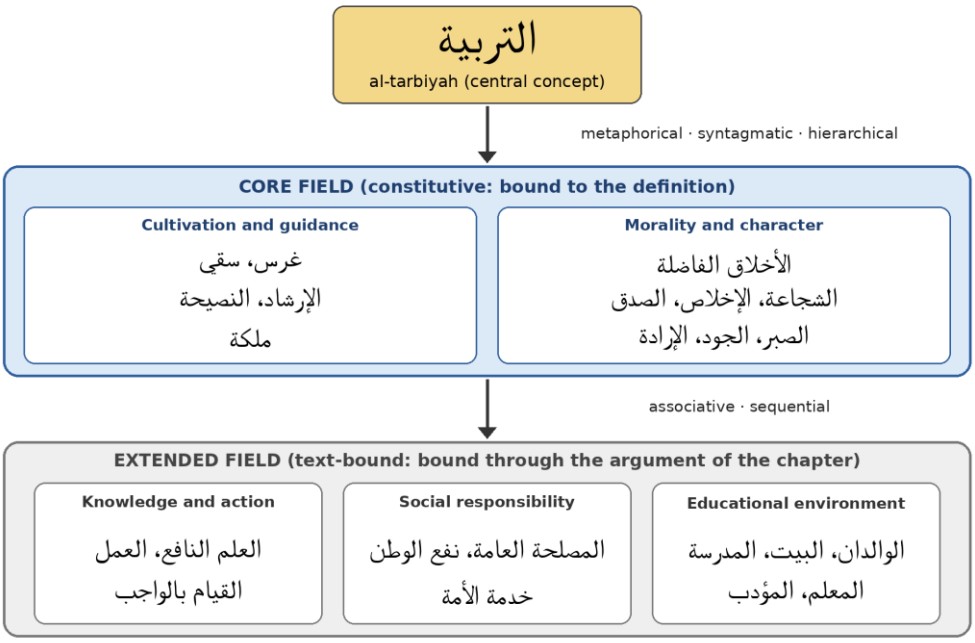
Table 3. Semantic Construction of Al-Tarbiyah

Semantic domain	Representative lexical elements	Position	Dominant relation and contribution
Central concept	التربية	Center	Defined term
Cultivation and guidance	غرس، سقي، الإرشاد، النصيحة، ملكة	Core	Metaphorical (cultivation); syntagmatic (means and result of cultivation)
Morality and character	الأخلاق الفاضلة، الفضيلة، الشجاعة، الإقدام، الجود، الصبر، الإخلاص، الصدق، الإرادة	Core	Syntagmatic (object of cultivation); hierarchical (specific qualities)
Knowledge and action	العلم النافع، العمل، القيام بالواجب	Extended	Associative and sequential; intellectual and practical development
Social responsibility	المصلحة العامة، نفع الوطن، خدمة الأمة	Extended	Associative and sequential; social orientation
Educational environment	الوالدان، البيت، المدرسة، المعلم، المؤدب	Extended	Associative (agents and settings); educational context

Note. Data from al-Ghalāyainī (1913/2007, pp. 179–183); classification by the authors.

The overall structure is shown in Figure 1.

Figure 1. Core Field and Extended Field of Al-Tarbiyah



Note. Classification by the authors from al-Ghalāyainī (1913/2007, pp. 179–183).

The structure demonstrates that التربية functions as the central lexical concept. It is bound to the core field by metaphorical, syntagmatic, and hierarchical relations and to the extended field, through the core, by associative and sequential relations.

The analysis also shows that the relationships among these elements are not uniform, as Table 3 indicates. Some are metaphorical, such as the links among غرس ,التربية, and سقي. Some are syntagmatic, such as سقيها بماء الإرشاد والنصيحة and العلم النافع. One is hierarchical, namely the relation between الأخلاق الفاضلة and the specific character qualities. Others are associative and sequential, such as the progression from العلم النافع to العمل and then to الواجب, which then expands the educational concept toward social responsibility through نفع الوطن ,المصلحة العامة, and خدمة الأمة.

This distinction is important for the methodological validity of the study. A semantic field should not be reduced to a collection of words sharing the same broad topic. The core field consists of items tied to the defining statement or subsumed under its moral category,

while the extended field consists of items tied to it by the argument of the chapter. Keeping the two apart answers the objection that notions such as العلم, العمل, and المصلحة العامة are conceptually associated with education without being lexical members of the same field: they are not treated as constituents of the core, and their connection is described as associative.

The relations among terms at the two ends of the network illustrate this layered structure. غرس and سقي are related to each other as successive stages of one cultivation scenario, and to التربية metaphorically. الإرشاد is related to سقي as the water that sustains the process. العلم النافع, by contrast, is not part of that scenario. It joins the network through a sequence that runs from العلم النافع to نفع الوطن, المصلحة العامة, الواجب, العمل, and finally خدمة الأمة, and that moves from the possession of knowledge to its public use. Thus خدمة الأمة is connected to the cultivation metaphor only indirectly, as the last step of a sequence that begins with the moral formation the metaphor describes, and the analysis represents this indirect connection as the outer layer of the field.

The findings suggest a refinement, and not a revision, of semantic-field theory. Classical field theory emphasizes that the members of a field delimit one another's meaning (Trier, 1931; Lyons, 1977). In this text, however, the field is not a flat set of mutually delimiting items. It has a center formed by a metaphorical definition, a layer of constitutive items bound to it by syntagmatic and hierarchical relations, and an outer layer bound to it by associative and sequential relations. Distinguishing these layers makes it possible to say how far a concept extends in a text, which a topic-based grouping cannot do. The refinement concerns textual fields in a single work and needs to be tested on other chapters and other texts.

In this respect, the findings are consistent with the broader semantic-field perspective in which lexical meaning is examined through relations within a structured vocabulary. Lyons (1977) discusses semantic fields alongside lexical relations, while Cruse (1986) emphasizes the importance of different lexical relations in describing word meaning. Arabic-

oriented studies likewise demonstrate the relevance of semantic-field theory to Arabic lexical organization (Grande, 2018; ‘Azzūz, 2002).

The findings also extend previous research on 'Iẓatun Nāsyi'īn. Existing studies have identified the educational values, character-education goals, and teacher competencies that the work prescribes, and linguistic research has examined its morphological and grammatical aspects. The present study adds an account of how the concept of al-tarbiyah is built in the text: through a metaphorical definition that presents education as a process, through the moral qualities subsumed under that definition, and through an ordered chain that carries the concept from knowledge and action to public benefit. In this way the study provides a linguistic explanation of how educational discourse is organized at the lexical level, which value-based accounts do not provide.

The overall interpretation is that al-tarbiyah in the selected text is constructed as a continuous process involving cultivation, guidance, moral formation, character development, beneficial knowledge, practical responsibility, and social contribution. The concept therefore emerges from the interaction of several semantic domains rather than from the isolated lexical meaning of التربية.

CONCLUSION

This study examined the semantic construction of al-tarbiyah in the al-Tarbiyah chapter of Muṣṭafā al-Ghalāyainī's 'Iẓatun Nāsyi'īn through lexical field analysis, using explicit criteria for admitting lexical items and four types of relations to describe how they are connected.

The analysis identified a core field and an extended field. The core field consists of cultivation and guidance, represented by الإرشاد، سقي، غرس، and النصيحة, with ملكة as the intended outcome, and of morality and character, represented by الأخلاق الفاضلة، الشجاعة، الإقدام، الجود، الصبر، الإخلاص، الصدق، and الإرادة. The extended field consists of knowledge and action, represented by العلم النافع، العمل and القيام بالواجب; social responsibility, represented by المصلحة العامة، نفع الوطن، and خدمة الأمة; and the educational environment, represented by البيت، الوالدان،

المعلم ،المدرسة، and المؤدب. The core is bound to التربية by metaphorical, syntagmatic, and hierarchical relations, and the extended field by associative and sequential relations.

These findings show that al-tarbiyah is constructed as a continuous process. It begins with cultivation and guidance, develops moral and personal qualities, and, through the sequence of the chapter's argument, connects beneficial knowledge with action and responsibility and extends individual development toward social benefit.

The contribution of this study is methodological and specific. It does not propose a new theory of semantic fields. It shows that a lexical field in a religious-educational text can be delimited by explicit criteria, divided into a core layer and an extended layer, and described through typed relations, so that the construction of a foundational concept can be traced beyond the isolated meaning of a single word. The study has limits. It analyzes one chapter of one work (pp. 179–183), and its field is a textual field and not the lexical field of التربية in the Arabic language system. Future research may apply the same criteria to other chapters of 'Iẓatun Nāsyi'īn or to comparable Arabic Islamic educational texts in order to test whether the layered structure found here is shared across the tradition.

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