

- ❖ Al-Jawharī, Ismaʿīl Ibn Hammād, *Tāj al-Lughah wa-Sihāh al-ʿArabiyyah*, edited by A. Abd al-Ghafūr ʿAttār, 3rd ed., Beirut: Dār al-ʿIlm Lil-Malāyīn, 1984.
- ❖ Najā, Ibrāhīm Muhammad, *al- Maʿājim al-Lughawiyyah* 2nd. ed., Cairo, 1970.
- ❖ Nassār, Husayn, *al-Muʿjam al-ʿArabī: Nashatuhū wa-Tatawuruhū*, Cairo: Dār al-Maʿārif, 1968.
- ❖ Saʿīd, Edward, *al-Istishrāq*, Translated by Kamāl Abū Deeb, 2nd ed., Beirut: Muʿssasat al-ʿAbhāth al-ʿArabiyyah, 1984.
- ❖ As-Sāmīrāʾi, Ibrāhīm, *Min Derāsāt al-Mustashriqīn*, Ammān: Dār al-Fikr Li an-Nashr, 1985.
- ❖ *The Encyclopaedia of Islam*, vol. 22, pp. 524-525.
- ❖ Al-Toma, Sālih, “The Importance of the scientific Terminology in the Arabic Bilingual Dictionary” *In Sināʿat al-Muʿjam al-ʿArabī*, pp 138–146, and pp. 192-193.
- ❖ Al-Wadghīrī, Abd al-ʿAlī, *al-Muʿjam al-ʿArabī bil-ʿAndalus*, ar-Ribāt: Maktabat al- Maʿārif, 1984.
- ❖ Wehr, Hans, *A Dictionary of Modern written Arabic*, edited by J. Milton Cowan, 3rd ed., New York: Spoken Language Services, Inc., 1976.
- ❖ Az-Zamakhsharī, Jārul-lāh Abu al-Qāsim. *Asās al-Balāghah*, edited by Abd al-Rahīm, M., Beirut: Dār al-Maʿrifah, 1979.

- ^cArabiyyah al-Mu^cāsirah, Beirut: Dār al-Gharb al-Islāmī, Ist.ed., 1987.
- ❖ Al-Hamad, Alī Tawfiq, “*al-Mu^cjam at-Tārīkhī Lil-Lughah al-Arabiyyah*”, in Majallat ‘Abhāth al-Yarmūk, Volume 9, No. 1, Al-Yarmūk University, Irbid, pp.139 – 179, 1991.
 - ❖ Al-Hamad, Alī Tawfiq, “*Butrus al-Bustānī wa-Juhūdihū al-Mu^cjamiyyah*“, a paper in: Fī al-Mu^cjamiyyah al-^cArabiyyah al-Mu^casirah, Ist. ed, Beirut: Dār al-gharb, 1987.
 - ❖ Al-Hamad, Alī Tawfiq, “*Nahwa Mu^cjamin Lughawiyin ‘Amthāl*“, Majallat ad-Dārah, No 1, 16th. Year, p.p. 8-56, ar- Riyād, 1410 Hijrah.
 - ❖ Haywood, John A., *Arabic Lexicography: Its History and Its Place*, Leiden: E.J. Brill, 1960.
 - ❖ Hijāzī, M. Fahmī, “*al-Jānib as-Siyāqī Fī al-Ma^cājim wal-Kutub*”, in the Ist. International Symposium on teaching Arabic to Non-Arabic speakers, Part I, ar-Riyād: Jamī^cāt ar-Riyād, 1980.
 - ❖ Hijāzī, M. Fahmī, *‘Ilm al-Lughah al-^cArabiyyah*, Kuwait: Wikālat al-Matbū^cāt, 1973.
 - ❖ Ibn Fāris, Ahmad, *Mu^cjam Maqāyīs al-Lughah*, edited by Abd as-Salām Hārūn, 2nd ed., Cairo: M. al-Babī al-Halabī, 1969.
 - ❖ Ibn Murād, Ibrāhīm, *Dirāsāt Fī al-Mu^cjam al-^cArabī*, 1st. ed., Beirut: Dār al-Gharb al-Islāmī, 1987.
 - ❖ Ibn Sīdah, *al-Muhkam wal-Muhūt al-‘A^czam fī al-Lughah*, edited by as-Saqqā and Nassār, 1st ed., Cairo: M. al-Bābī al-Halabī, 1958.
 - ❖ Al-Ifriqī, Ibn Manzour, *Lisān al-^cArab*, edited by AbduLah al-Kabīr and others, Cairo: Dar al-Ma^cārif, 1956.
 - ❖ Al-Jawālīqī, Abu Mansūr, *al-Mu^carrab min al-Kalām al-‘A^cjamī ‘Alā Hurūf Al-Mu^cjam*, edited by D.F. Abdur-Rahīm, Damascus: Dār al-Qalam, 1990.

Bibliography

- ❖ Al-‘Anbārī, Abū Bakr, *Kitāb al-Addād*, edited by M. Abū al-Fadl Ibrāhīm, Kuwait; Matba‘at Hukūmat al-Kuwait, 1960.
- ❖ Abu al-Faraj, M. Ahmad, *al-Ma‘ājim Al-Lughawiyah Fī Daw’ Dirāsāt ‘Ilm al-Lughah al-Hadīth*, Ist.ed, Cairo: Dār an-Nahdah Li at-Tibā‘ah, 1966.
- ❖ Ahmad, ‘Abd as-Samī‘, *al-Ma‘ājim al-‘Arabiyyah, Dirāsah Tahlīliyyah*, Cairo, 1969.
- ❖ Arabic Academy, *al-Mu‘jam al-Wasīt*, edited by Abd as-Salām Hārūn, 3rd ed., Cairo: Dār al-Ma‘ārif 1985.
- ❖ Al-Awsī, Hikmat, “*Bahthun Fī al-Mu‘jamiyyah al-‘Arabiyyah al-Mu‘āsirah*”, Ist.ed., Beirut: Dar al-Gharb al-Islāmī, 1987.
- ❖ Al-Azharī, Abū Mansūr, *Tahthīb al-Lugha*, edited by Abd as-Salām Hārūn, Cairo: Dār al-Qawmiyyah al-‘Arabiyyah Li at-Tibā‘ah, 1976.
- ❖ ‘Amāyrah, Ismā‘īl, *al-Mustashriqūn wa-Nazariyyatuhum Fī Nash’at ad-Dirāsāt al-Lughawiyah al-‘Arabiyyah*, Ist. Ed, Irbid–Jordan: Dar al – Milāhī Li an-Nashr, 1987.
- ❖ Al-‘Aryān, M. Abd al-Hafiz, *al-Ma‘ājim al-‘Arabiyyah al-Mujannasah*, Cairo: Dār al-Muslim 1984.
- ❖ ‘Umar, Ahmad Mukhtār, *al-Bahth al-Lughawi ‘Ind al-‘Arab*, 4th ed., Cairo: ‘Ālam al-Kutub, 1982.
- ❖ Al-‘Zāzī, Abdul-Lah, *al-Ma‘ājim*, Ist. Vol., Cairo: al-Azhar press, 1969.
- ❖ Dozy, Reinhaurt, *Takmilat al-Ma‘ājim al-‘Arabiyyah* Ist.ed., Translated by M.S. an-Nu‘aymī, Iraq: Wizārat ath-Thaqāfa, 1978.
- ❖ Frasteeagh Katz, “*an-Nahawiyun wa al-Lughawiyun wa-Mawqif Dozy min at-Turāth al-Lughawī*” in Fī al-Mu‘jamiyyah al-

NOTES

¹ See also: ʿAbd Allah Afʿāzi, *Al-Muʿjam* (the 1st vol.) Cairo, Al-Azhar press, 1969; and M. Ahmad ʿAbd as-Samīʿ, *Al-Muʿjam al-Arabiyyah: Dīwan al-Tahāqīqah*, Cairo, 1969. Muḥammad al-Aryan, *Al-Muʿjam al-Arabiyyah al-Mufaḥḥḥah*, Cairo, Dar al-Musḥaf, 1984; and Luḥūn Muḥammad Najā, *Al-Muʿjam al-Lughawīyah* (2nd ed.), Cairo, 1970; and ʿAbd al-ʿAlī al-Wadhūhī, *Al-Muʿjam al-Arabī lil-ʿAḥdāth*, Ar-Rabīʿ Maktabat al-ʿAḥdīyah, 1984.

² John Hayward, *Arabic Lexicography: Its History and its place*, 3rd edition, 1960, p. 123; and see *The Encyclopaedia of Islam*, vol. 2, pp. 584-585.

³ Hans Wehr, *A Dictionary of Modern Written Arabic* (3rd ed.), (The Introduction VI).

⁴ Al-Munazzarah al-ʿArabiyyah li-Ṭarbiyah, *Siḥḥat al-Muʿjam al-Arabī*. See the two articles of Al-Lema, [Sāth], "The Importance of the scientific Terminology in the Arabic Bilingual Dictionary", pp. 138-143, and "The Inclusion of the Encyclopaedic Information in the Bilingual Dictionary", pp. 189-205.

⁵ See the Introduction of *Hans Wehr Dictionary*, p. x.

⁶ See Al-Lema's article in *Siḥḥat al-Muʿjam al-Arabī*, pp. 192-193.

⁷ See the article of Muḥammīd Faḥmīd Hījāzī, *Al-Muʿjam al-Siyāqī Fī al-Muʿjam wal-ʿAḥdīyah*, in proceedings of the First International Symposium on Teaching Arabic to Non-Arabic speakers, Part 1, published by University of Riyadh, 1980, p. 240; and see Al-Qāsimī, *Ilm al-Lughah Wa Siḥḥat al-Muʿjam*, University of Riyadh, 1975, pp. 152-191.

<i>Mikrotaati</i>	<i>Microtaata</i>	<i>Microtaata</i>
(الجوان): مرض معين يسبب ال	(الجيش) - وسبب كل شي	(الجندل): مكان في بحر بنهر.
في مرض الإنعاش عند التوب.	بأنه الكائن الواسع جداً	(الجندير): سلة من العسل
(الجوز) - لحم الطير	أو غنلة ويهدف إلى حماية	وعو بالاسية (الجوز)
يستعمل ملاحاً عند استخدامه	عند	(الجوس): تصاد شربان.
بأنه.	(الجهان) - ج أو طيرة	(الجسج): سلة من تصبو
(الجوجون): مادة لالسة	جواز تصاد منه ذبذبات	والشعير من جوفه تصبوه لثوب
تصخرج من العظم عند نظها	مؤلفة جبهة بفعل الذبذبات	أو أمه.
شولاً في الماء	الأكوبرلية (مكتونون).	(الجيج) - الأحياء ذات الأور
(الجولوجين): علم يبحث في	(الإجهان): خروج الماء	في الجيد.
الأرض من حيث تكونها	من لوجم لوج لشهر الرابع.	
والعوامل المؤثرة فيها		

Appendix II
Modern and Scientific Words Approved by The Academy
(al-Majma' al-Wasat)

Al-Mu'jam al-Arabiyah	Al-Mu'jam al-Wasat	Al-Mu'jam al-Wasat
والجوازون: البرول.	(المحورية): الجوارب.	والجوازون: البرول.
وعلم الجوع.	(الجواص): الجبة: نسكبة.	وعلم الجوع.
والجوي: بمعنى الإقراء.	مفردة تشمل بدائد عظامي.	والجوي: بمعنى الإقراء.
(الجيا): مادة شبه زلالية تعدد.	(الجويون): برزخ ملدي.	(الجيا): مادة شبه زلالية تعدد.
الأبيض الأبيض: السجون والبياض.	والجويين: - الأحياء: ضمد.	الأبيض الأبيض: السجون والبياض.
والطرفة الجبلية: وهي التي تسمى.	على شكل حفرة صلبة تحت.	والطرفة الجبلية: وهي التي تسمى.
بثرة الجافة: الثور.	جذر سمرة.	بثرة الجافة: الثور.
والضحي: - مادة كبرى: الأسماء.	(الجويون): - الأسماء.	والضحي: - مادة كبرى: الأسماء.
المعوية إلى كفاة: المعصن.	الجويون: أحسن ما في المعصن.	المعوية إلى كفاة: المعصن.
والقفاة الضحية: مادة كبرى.	من المصنوع والمصنوع.	والقفاة الضحية: مادة كبرى.
عامة في بزة: الثور.	(المجريد): - الأسماء: كوا.	عامة في بزة: الثور.
والجويين: موسيقى: الثور: الثور.	عامة: مادة كبرى: كوا.	والجويين: موسيقى: الثور: الثور.
والجويين من الأسماء.	(المجريدية): - الأسماء: كوا.	والجويين من الأسماء.
وجبة الخيطون: من نصيبه.	قوية كذا: صوت: بقر: على.	وجبة الخيطون: من نصيبه.
المجويين.	مجرور: فكرة: الثور: أو شعيرة.	المجويين.
والجويين: - نصيبه: المصنوع.	مجرور: الأسماء: على: كوا: كوا.	والجويين: - نصيبه: المصنوع.
أجنادون.	شروع: معوية: مع: المصنوع.	أجنادون.
والجدول: تعريف: الأسماء.	الأسماء: الأسماء: والأسماء.	والجدول: تعريف: الأسماء.
والجدليون: من اشهر: والجدلي.	لوا: كوا.	والجدليون: من اشهر: والجدلي.
والجذاب المصاطبي: - من إمر.	والجدون: جويون: - الأسماء.	والجذاب المصاطبي: - من إمر.
والجفو: لاخصي: - رويون.	قوت: بقر: من القوت: لويون.	والجفو: لاخصي: - رويون.
والجفون: - الأسماء: إسمون.	نظره: القوت: المادة: من.	والجفون: - الأسماء: إسمون.
المصيب: المادة: الثور: تنبي: إليها.	لوا: كوا.	المصيب: المادة: الثور: تنبي: إليها.
الجدلي: الثور: والجدلي: الجويين.	(الجويين): كوا: كوا.	الجدلي: الثور: والجدلي: الجويين.
	جدلي.	

Appendix

(Modern and Scientific Words under ج Hans-Wehr)

<i>Musallaf</i> (جوع)	<i>Ma‘arrat</i> (رفع)	<i>Da‘iif</i> (رفع)	<i>Adh-hab</i> (نحو)
الجود (القائمة)؛ واد	(الجود اسم)؛ طعام من	(الخبثات)؛ أرائك	جوعس؛ وضع عيب
شقة الجحيف.	اللحم الموز والمسكر	موضع - نطف لعاد	جاسم.
(فسي) - الجفس؛ من	والعاق.	(الجودل) - الجودل	(الطواف)؛ معرفة
مواد قينة.	(الجودل)؛ حرب.	(الجفس)؛ آلة حربية	شيء يقع فيه اسم
(الجودل)؛ مادة ليد	الخصير	دات مدين.	وقسمه مدينا صغير
أبو مبروك مازول؛	(الجودل)؛ قضية من	(الجفس)؛ وقال مضمون	(الجودل)؛ وهو في
يكتب فيها.	أقوى.	من بعض الأقوي.	أعريف (السرقة).
(الجاذبية)؛ مادة	(جوزية)؛ مادة؛ مادة	(الجودل)؛ مضمون	(الجودل)؛ مادة
جذات لها صاحبها	كلمة.	عبد من شكر	وقد شاذ في مضمون.
جوز.	(الجوزق)؛ مادة.	اسم.	(الجوز)؛ مادة خرافة
(جذبة)؛ الجوز	فصير يفسر قول	(الجوز)؛ نبح يبي	أمرأة.
جذ فيها الجوز.	جذ.	من الجوز.	(الجذبة)؛ مبركة
(الجوز)؛ مادة	(الجودل)؛ نبح يفسر	(الجوز)؛ حرب من	جذاب حسة
الجوز تكون نبح	والجفس)؛ من واد	(الجوز)؛ حرب من	(الجذبة)؛ مادة
الجوز والعدا	الذبح	أقوى من أن	أقوى من أن
(جذ)؛ الجوز	(الجوز)؛ الجوزة؛	أقوى من أن	أقوى من أن
شعد.	الجوز.	(الجوز)؛ مؤسسة	أقوى من أن
(الجذ)؛ الجوز	(الجوز)؛ تجلي به	أقوى من أن	أقوى من أن
شاد من الجوز.	الذبح	أقوى من أن	أقوى من أن
(الجذ)؛ الجوز	(الجوز)؛ قائمة؛ ما	أقوى من أن	أقوى من أن
شاد من الجوز.	شاد من الجوز؛ الجوز	أقوى من أن	أقوى من أن
(الجذ)؛ الجوز	(الجوز)؛ الجوز	أقوى من أن	أقوى من أن
شاد من الجوز.	(الجوز)؛ الجوز	أقوى من أن	أقوى من أن
(الجذ)؛ الجوز	(الجوز)؛ الجوز	أقوى من أن	أقوى من أن
شاد من الجوز.	(الجوز)؛ الجوز	أقوى من أن	أقوى من أن

Conclusion

In the field of Arabic lexicography, many successful attempts have been made by Arab philologists concerning the spontaneous lexical innovations. The chronological development of the Arab lexicons, however, started since the production of (*Kitāb al 'Ayn*) of al Farāhīdī. The great linguistic efforts of the Arab schools in their international impact in the field of composing dictionaries can not be denied. By the beginning of the eighth century of the Hijrah calendar, many Arabic lexicons were perfectly created as As-Sāghānī's *al-'ubāb* and Ibn Manzūr's *Lisān al-'Arab*. Though, by the beginning of the twelve-century al-Zubaidi'a put *Tāj al-'Arūs* to be an excellent example of a best arranged and innovated Arabic lexicon.

Times have now changed, and a huge number of different technological and scientific terms has urgently need to be classified clearly and adequately.

The Arab Academy in Cairo, however, could reach an advanced step by establishing (*mu'jam al-wasīt*). Not only because it contains thirty thousand entries with six hundred pictures, but also in its well arranged materials of both modern written Arabic and standard Arabic.

Hans Wehr's dictionary, on the other hand, deals with modern written Arabic only, which can not fulfill the requirements of the whole Arabic literature.

It is a bilingual dictionary was basically composed to fulfill the needs of orientalist and the non-native Arabic speakers. This, however could be clearly traced by following the two bilingual charts of the letter- ج - in the end of this study.

(عليه) to offend, sin (عنه) against), to commit (جاءه) a crime; *عليه* less frequently *علي*, on or against, to inflict (جاءه some evil *علي* on s. o.).

As a result of these contextual entries, Hans Wehr could introduce the one material in different contexts to illustrate different meanings of this material. In this respect, He might be considered the pioneer of the Arabic bilingual dictionaries.

accumulator; O علم الجمال ^c*ilm al-jamāl* aesthetics; جندرة *jandara* rotary press (type); O جهاز لاسلكي wireless set, radio O تلفزيون television set, O مجهر *mijhar*; مجهر *mijhar*).

- 0- The symbol □ precedes those dialect words for which the Arabic spelling suggests a colloquial pronunciation. (e.g. □ جَدَع *gada*^c pl. جَدَعَان *jid^cān*-young man; □ مَجْدَرَة *mujaddara* dish made of rice or in (syr. في سوريا) of bulgar with lentils, onions and oil (called in Egypt *kusharī*).

In spite of the critical viewpoints and the useful analysis which professor Al-Toma directed to both the content and the arrangements of the entries of Hans Wehr's dictionary, it is still considered to be the best Arabic bilingual dictionary published throughout the twentieth.

Mahmūd Fahmī Hijāzī considers Hans Wehr's Dictionary to be the most important work in the field of Arabic bilingual dictionaries. The importance of this dictionary is not only related to its deep concern with the field of teaching Arabic to non-native speakers, but also to the different linguistic contexts of the word that it covers.⁷ In applying these contexts on (*harf al-jīm*), we find twenty-five contextual constructions of the words جنى *janā*, for example, and the words that are derived from its root, with more concentration on the different contextual relations, mainly on the connection between verbs and the prepositions that govern them such as جنى من To derive (من profit, من from); جنى على an outrage

did not have to be in full because it has been necessary to assume an elementary knowledge of Arabic morphology and syntax:

جزل *jazl* and جزيل *jazīl* جزال *jizāl* abundant, plentiful, ample, eloquent (style) of sound, unerring judgement; جلد *jild* - pl. جلود *julūd*, أجلاد *ajlād* - skin, leather I جلد سُختيان (*sukhtiyan*) morocco. جلدة *jilda* skin, piece of leather; I race ابن جلدتنا *ibn Jildatinā* our country-man, I pl بنو جلدتنا (*banū jildatina*).

- 4- In the transcription, which indicates the vowelings of the unpointed Arabic, nouns are given in pausal form without tanwin. Only nouns derived from verbs with a weak third radical are transcribed with nunnation. (*tanwīn*): (e.g. مجنى *majnan* pl. مجان *majānin*; تجن *tajanin*; جان *jānin*).

- 5- A raised ² following the transcription of a noun indicates that it is a diptote. This indication is often omitted from western geographical terms and other recent non-Arabic proper names;

(e.g. *jawwāl*²; جوال *jawzā*²; جوزاء, جنازير, *janāzīr*²; جلاب *julāb*²; جابر *majādil*²; مجادل *jadhlān*², جزدان, جزدان *juzdān*, جزلان *juzlān*²; جاباب *jabābīr*²; جواميس *jawāmīs*²; جبنا *jubnā*²).

- 6- The symbol 0 precedes newly coined technical terms, chiefly in the fields of technology. (e.g. o تجبير *tajbīr* orthopedics; تلفاز *tilfāz*-television set; حدس *hads* intuition; فيلم *filem* film). (جمرة *jamra*, *aljamra al-khabītha* 0 anthrax; 0 كهربائي *storage battery*, 0 تجمع *tajammu^c* agglutination (chem. med); جمع *mujammi^c*

gas and جاز *jazz* – the foreign music under the root جاز *jāza* – passed, permitted).

11. Homonymous roots are given separately in only a few especially clear instances. (e.g. جَبُنَ *jabuna* (*jubn*, *jabana* to be a coward).
(جُبْنَة *jubn*, *jubna* cheese).

The Syntactic Markings

Accompanying the definitions of a verb, some syntactic marking are put in parenthesis to illustrate the meaning as follows:

- 1- The mark هـ used for the accusative of a person, هـ for the accusative of a thing, ها for the feminine of animate beings, هم for a group of persons.
- 2- Verbs objects in English are expressed by s. o. (someone) and s. th. (something) and for the reflexive o. s. (oneself) For example:
(جحد) *jahada* a (*jahd* جحود *juhūd*) to negate (— هـ s. th). To disclaim, disavow, disown, deny (o.s. th). To refuse, reject, repudiate (— هـ s. th) to enounce, forswear, adjur (— هـ a belief); to deny (— هـ ° s. o. his right).
جحد جميله (*jamīlahū*) to be ungrateful to (s.o.).
- 3- The heavy verticle stroke I terminates the definitions under an entry. It is followed by phrases, idioms and sentences which illustrate the phraseological and syntactic use of that entry. These

7. افتعل iftā^ʿala 3. افعل if^ʿalla ٧. استفعل istaf^ʿala

5. Wherever there is any irregularity, for the rare stems XI through and XV for the derived stems of quadrilateral verbs (المجرد الرباعي), the Arabic form is entered and transliterated. (e.g.: *jandala* جَنْدَلَ to throw to the ground; *janādil* جنادل Stones pl. and waterfalls pl.
6. Then come nominal forms arranged according to their length. verbal nouns of the stem II through X and all active and passive participles follow at the end. The latter are listed as separate items only when their meaning is not immediately obvious from the verb.
7. The sequence under a given root is not determined by historical considerations. Thus, a verb derived from a foreign word is placed at the head of the entire section (e.g. أَقْلَمَ *aqlama*)
8. Synonymous definitions are separated by commas. A semicolon marks the beginning of a definition in a different semantic range.
9. For recent loans, however, the source and the foreign works are usually given. Foreign works are listed in straight alphabetical order by the letters of the word. (e.g. جراويش sergent شراويش granite, granite جرساية *jirsaya*–jersey, woolen sweater) جزخانة *gzakhana* (Persian) pharmacy.
10. Two or more homonymous roots may be entered as separate items, including foreign works treated as Arabic forms (e.g. the English جاز

Some scholars believe that it is useful, otherwise it is necessary for these kinds of dictionaries to contain numbers of the famous personal names in the different fields of Arabic Islamic civilization (whether they were in religion, philosophy, literature, history, art or language) as briefly as possible,⁶

In his introduction to the dictionary, Wehr describes the arrangement of entries and explains the use of symbols and abbreviations as follows:

1. Arabic words are arranged according to Arabic roots. Foreign words are listed in straight alphabetical order by the letters of the word.

(e.g. كادر – *kāder cader*).

2. Arabicized loanwords, if they clearly fit under the roots, are entered both ways, often with the roots entry giving a reference to the alphabetical listing (e.g. قانون – *qānon-law*).

3. Under a given root the sequence of entries is as follows: The verb in perfect of the base stem, if it exists, comes first with the transliteration indicating the vowelizing. It is followed by the vowel of the imperfect and in parantheses, the (*masdar*) verbal nouns. Then come the derived stem, indicated by boldface Roman numerals II through X.

4. Arab users are not accustomed to this designation generally used by western orientalisists. These corresponding stem forms are:

- | | | |
|-------------------------------------|--------------------------------|---------------------------------|
| 1. فَعَّلَ fa ^{cc} ala | 2. فاعل fā ^c ala | 3. أفعل af ^c ala |
| 4. تَفَعَّلَ tafā ^{cc} ala | 5. تفاعل tafā ^c ala | 5. انفعال infa ^c ala |

re of *al-Jahomiyah* party, which was one of the important groups of *Uṣūl al-ʿAkālam* in the Islamic culture.

The root *جرح* (*jaraha* to crush, to grind and harsh scraping noise), and *جرحه* (*jarḥah-handināh*), are mentioned consecutively, but he does not mention *Jarrah* for example as one of the ancient cities in history.

He mentions *جلب* (*jalba*, *جلبه الكهوتية* *kalamatiyya kabrawiyya*) and does not figure out the *jalba* (*جلبا*) which is a traditional and religious garment of the Islamic 'Ulama'.

He mentions *جوز* (*joza* firebrand), *جوزة حديد* (*jozaḥ ḥadīd*) and neglects to mention *جوز الحمرات*, which are known in the Islamic *Qibla* tradition.

Under the entry of the word *جامع* (*jamāʿa*), Wehr mentions *جامع* organization, assembly (*جامع*, *majmaʿ* - academy), and *جامع*, concentrating on the foreign and Christian terms such as *جامع القبطي* of the Coptic church, and not giving any information about, for instance, *جامع القرويين* in Cordus (*جامع القرويين*) in Iraq, *جامع القرويين* in Jordan and *جامع القرويين* in al-Rūmal. Even he does not mention *جامع الأندلس* in *جامع القرويين* in Fās.

This leads us to ask the same question of professor Al-Tarzi, "Is it necessary for the Arabic-English dictionary to include such this information? If it is so, why this information concentrates on one side of a specific religion neglecting the other religious terms, names and places of other cultures?"

جفتلك	Jiftlik farm, country estate government land (pal.)
جَلَّة	Julla attire, clothing الجَلَّة الحبرويَّة
الكهنوتية	(habrawiya, kahntiya) episcopal (sacerdotal) vestments (Chr.)
جمعة الآلام	Passion week
يوم الجمعة الحزينة	And الجمعة العظيمة Good Friday (Chr.)
مجمع الكليركي	(chr.) (ikliriki) clerical synod (of the coptic church)
جنوب أفريقيا	South Africa
جنز	To say the burial prayers, conduct the funeral service (for the deceased; Chr.)
جنوا	Janawa Genoa (seaport in N. W. Italy)
جورجيا	Jorjiya Georgia (republic of the U.S.S.R)
جيش الإنقاذ	j-al-inqādh salvation Army
جيكوي	Ciki Czech.

AL-Toma in his critical viewpoint on this dictionary pays more attention to these entries which were specifically mentioned to explain some of the foreign places, names and Christian terms without paying any attention to the Islamic personal names such as the names of Muhammad, Abū Bakr, Uthmān, AL-Hasan and so forth.

Throughout the entries of *harf al-jīm*, I found that Wehr mentions that the meaning of (جعفر) for example: little river, which is not probably used nowadays, while he does not point out to (جعفر بن أبي طالب) or (أبو جعفر المنصور) or (جعفر الصادق) or (المذهب الجعفري) who were great figures in the Islamic history.

On the contrary of that He mentions (جسمانية) Gethsemane and (جسد) in the Christian terms, to become three dimensional, and (خميس الجسد) Corpus Christian Day, and does not point out to *al-Mujassima*

historical periods or fictional figures and mythological characters⁴. Wehr, himself, assures this conclusion when he says:

“Personal names are generally omitted, but large numbers of geographical names are included; the (nisba) adjectives of these can be formed as well, hence are not entered unless some peculiarity such as a broken plural is involved”⁵.

Geographical and religious materials:

جاميكا	Jamayka	- pay
جاوة	Jāwā	Java
جاوي	Jāwī	Javanese; benzion (pl.–un) a Javanese
جبال الألب	Jibāl al-alb,	The Alps
جبال الأوراس	Jibāl al-auras,	The Aures Mountains
جبل سيناء	j-Sīnā,	Mount Sinai
جبل طارق	j-tāriq,	Gibraltar
جَنَلِيق	Jithlīq pl. jatāliqa	جَنَالِقَة Catholics, primate of the American church
جُدَة	Judda	(seaport in W. Saudi Arabia, on the Red Sea), and also Jaddah
مَجْرَة	Majarra	galaxy
الجزيرة	Al-Jazīra,	(Northwest) Mesopotamia
الجزائر	Algeria	
جزيرة العرب	j-al- ^c Arab	Arabia, the Arabian Peninsula
الجزيرة الخضراء	(Khadrā’)	Algeciras (seaport in S. W. Spain)
جسد		to become incarnate (chr.); to become three-dimensional.
عيد الجسد	‘īd al-jasad and خميس الجسد	Corpus Christi Day (Chr.)
متجسّد		Mutajassid Corporeal; incarnate (Chr.)
جسمانية	Jasmaniya	Gethsemane
جعفر	Ja ^c far	little river, creek

The Hans Wehr Dictionary: The Classification of the Words of letter - ﺕ

From its inception, this dictionary presents the vocabulary of modern written Arabic. It contains only words and expressions which were found in context during the course of wide reading in literature which can be shown to be a part of the present day vocabulary. It is, as Hans Wehr puts it, a faithful record of the language as attested by usage rather than by a normative presentation of what theoretically ought to occur.³ Written Arabic words side by side with phrases of new loan translations, foreign loans, and colloquial materials are included in this dictionary.

A special attention was drawn to this dictionary since it was translated into English and become widely used by both the Arab native speakers and the foreign students who are interested in Arabic studies. AL-Toma and other philologists and linguistic scholars assert that “Wehr’s Arabic-English dictionary, which was published first in German is the most important Arabic bilingual dictionary ever composed in one volume until now, relating to its style, arrangement, and the wide material that it contains”. Al-Toma then, continues saying that this dictionary includes all that we hoped and expected to see in such an encyclopedic work! In spite of That entries of this dictionary are probably devoted to geographical places, governmental arrangements, and religious materials, while on the other hand, there are no special entries for personal names, or for titles of important literary works, books, important events,

التجَلَّة - الأجلال - الجَلِيل - الجلالَة - الجَلَاء.
الجلِّي - الجَلَّة - الجَلَل

0. transitive verb, however, comes before the intransitive. (e.g.):

(جَمَحَ) الفرس: عتا عن أمر صاحبه.
و - الرَّجَل ركب هواه.
وجمحت المفازة بالقوم طوَّحت بهم من بعدها.

0. Unlike Hans Wehr dictionary, *al Mu^cjam al-Wasit* in its first edition does not pay attention to geographical places nor does it mention modern or ancient personal names. Famous names could be found under *nisba*, without adequate definitions or dates. (e.g.):

(الجعفرية): فرقة من الشيعة الإمامية وهم الباقرية أتباع جعفر الصادق بن محمد الباقر.
: فرقة من فرق المعتزلة، أتباع جعفر بن حرب وجعفر بن بشر.

Ibrāhīm Madkūr, the secretary general of the Academy, comments in his introductions to the third edition, 1980, that a long list of many proper names, historical figures, and geographical places were added to the new edition to fill the gap found in the 1st. and the 2nd. edition.

0. Foreign loan-words are listed in straight alphabetical order by the letters of the word. A syntactic mark or letter, between two brackets, is prescribed in order to indicate whether the word is (*muwallad* مو) ancient borrowed vocabulary; (*dakhil* د) modern foreign loan-word; (*mu^carrab* مع) arabized word; (*ijmā^c* معج) words that are approved by the Academy, or (*muhdatha* محدثة) colloquial or modern words used in modern Arabic literary works.

4. Only the famous verbal nouns or *masāʾid* and unknown animals are listed after the roots. (e.g.):

(جَيْشٌ)	القصيد إلى أمه - جَيْشَانَا وَجَيْشَنَا، وَجَيْشَانَا.
(جَيْهَلٌ)	القدار - جَيْهَلًا، انشأ عبيدًا.
و	عازية على غيره - جهلاً وجهلاً، جفا وتصدق.
و -	اسم أصابعه، فهو جامل (ج) جَيْهَالٌ وَجَيْهَلٌ وَجَيْهَلٌ.

5. Feminine nouns that end with (ة *marbūʿah*), to be distinguished from their masculine (e.g. قمر، قمره) are usually omitted, and those without (ة) probably are omitted unless they are confused with other nouns. (e.g.):

(الجملة)	مؤتة الجم، رجفة البر، ما تراجع من ماكية.
و	ما ترمى من ظهر الرائي على الشكين.
و -	معظم الماء. (ج) جسم وجماع. ويقال جابوا في جمعة، في جمعة يطلمون الذئب.

6. The root in the primary form comes first, followed by the other forms of the verb arranged as follows:

نفس	النفس	فعل	فعل	فعل
استعمل	العمل	تفعل	تفعل	تفعل
تفعل	العمل	العمل	العمل	العمل
تفعل	تفعل	تفعل	تفعل	تفعل

(e.g. جلى جلى جلى جلى جلى)

7. After the lists of primary forms the nouns come arranged in. (e.g.):
والجلى (اختلاف - الجلال - استكبر)

The classification of the dictionary is as follows:

1. Arabic words are arranged according to Arabic roots; and they are listed as separate items only when their meanings are different, and written in red color. (e.g.):

جائاً: نزل عند الضيف، أو حمل شيء ثَقِيلاً.	(جئت)
جارتاً: فرح بهو عورت.	(جئت)
جاءة الخيل - جلالاً: خفيف.	(جليل)
جبالاً: عطف وحجم فهو جبل.	(جبل)
الآنسة و - الجميلة من الناس و - الكاعنة.	(الجميل)
الكثير.	(الجليل)
جاءاً: تيب الأقدام على ما لا يبغي إلا الخائف.	(جئت)
جئناً: رجلاً: رجلاً فهو جين وجبان، وجبانة.	(جين)
أبو الأعمى: وأبو الأم.	(الجد)
الكتابة: الرسالة عند الناس.	و -
شاعى النهر: جف.	و
الحفظ: وإن الخيل: الحثيث يرمي نسيته.	و -
جس: ناء قريب من الفصح.	(وجد الحظ)
وجه الأرض:	(الجد)
جانب الشيء، و - شاطئ النهر.	(الجهد)
الترمس.	(المجنة)
الجئون و - الموضع يستوفيه: و - الأرض الكثيرة الجين.	(المجلة)
الأرض المسوية، تبت أو لم تبت، و - الصحراء.	(الجهاد)
شرعاً: قال من ليس لهم فعة من الكفار.	(الجهاد)

In my attempt to study the arrangements of these two dictionaries in terms of lexical innovations, I depended mainly on the materials of the entries of *harf al-jīm* in both of them. I consulted also the articles of some linguists such as Al-Toma, Al-Qāsimī, and others.

Al-Mu^cjam al-Wasīt and the Classification of Harf al-Jīm

Overview:

One of the most important decisions of the Academy of Arabic Language in Cairo was the publishing of a modern Arabic dictionary that can fulfill the requirements of the new life and can introduce the linguistic and lexical materials in a clear fashion and in an innovated style.

Under the interest shown by Arab scholars, members of the Academy, under the urgent needs to use and express the new scientific and technological terms applied a strict method in collecting the entries of this dictionary. A full phonological treatment and investigation were focused on the linguistic processes that are employed either in borrowing linguistic forms from other languages, or in providing equivalents to foreign linguistic models and putting them in the lexicon. One hundred and twenty-four foreign loan words, Arabized and modern words are used just under the entries of *harf al-jīm* as it is shown in chart #1 and 2.

The Classification of al-Mu^cjam al-Wasīt

The entries of the dictionary are chosen carefully from the famous ancient sources as well as from the writings of some modern Arabic literary works, Those Scholars who were in charge of creating this important work depended mainly on the dictionary of *lisān al-^cArab* of ibn Manzūr.

ages to discuss how words changed or modified their meanings over a long period, ².

Since the establishing of the Academy of the Arabic Language in Cairo in 1932, one of the most important principles of its constitution was to make a modern Arabic dictionary which gets rid of the many faults of the previous dictionaries and fulfills the possible alternatives of the modern Arabic life. The fruit of this Academy was the production of *al-Mu^ʿjam al-Wasīt*, which was published in Cairo in 1962, and covered both the Classic and Modern languages.

Bilingual dictionaries, however, began to take place in Arabic ever since the Renaissance. Some of these pay some attention to dialectal Arabic. Edward Lane's Arabic-English Lexicon (London, 1863), though incomplete is still widely used. Later on, other bilingual dictionaries were published in Germany, England and in France, but the best arranged and most modern of all these is The Hans Wehr Dictionnaire of Modern Written Arabic, (the German edition was published in Leipzig in 1952, and the English edition, edited by Milton Cowan, was published in 1960).

In this paper, however, I will deal with these two dictionaries separately because the purposes and aims of each one of them are completely different. *Al-Mu^ʿjam al-Wasīt* was mainly created to fill a gap in Arabic lexicography, and to cover a modern linguistic need of the Arabic native speakers, while Hans Wehr's Dictionary was published in its German edition and, later on, in its English translation to meet the needs of non-native speakers and users as well as the need of orientalist throughout the world as J. Milton Cowan puts it in his brief preface to the dictionary.

major work to use this system was al-Jawhārī's *Sihāh* (fourth century), followed by As-Saghānī's *al-^cUbāb* (seventh century), *Lisān al-^cArab* by Ibn Manzūr, (seventh century), *al-Qāmūs al-Muhīt* by al-Fayrūzabādī (eighth century), *Tāj al-^cArūs* by Az-Zubaydī (twelfth century), and *Kitāb al-Mi^cyār* by Ash-Shīrāzī (thirteenth century).

This system soon gained ascendancy in general dictionaries, and was not seriously questioned until the end of the nineteenth century.

0. The fourth school comprises those dictionaries, which are arranged more or less on the modern european patterns as far as roots are concerned. The earliest example is Az-Zamakhsharī's *Asās al-balāghah* (fifth century), in which he explains all the words used metaphorically by the Arabs.

The modern dictionary classification is now normally used by Arabs such as Ma^cājim al-yasū^cīyyīn which began to appear since the beginning of the second half of the nineteenth century. *Muhīt al-Muhīt* of Butrus al-Bustānī (Beirut, 1867), and *al-Munjid* of louīs Ma^clūf (Beirut, 1908) were among the first dictionaries which were influenced by the innovational movement that began to take place in different fields of the Arabic culture. They were influenced by the classification of the european dictionaries. They paid more attention to the Classical Arabic terms rather than to modern Arabic entries. Nevertheless, they attached more importance to modern scientific idioms and to Christian terms.

August Fischer a German orientalist believes that it was no longer adequate merely to reproduce the contents of the Arabic lexicons. What was wanted in his view was an Arabic lexicon depending on historical principles. This, however, means combining Arabic literature through the

Introduction

Most of the contents of the Arabic lexicons was committed to writing or to the memories of students in the latter half of the second century of the Hijrah, or in the first half of the third century. Among the most celebrated lexicological figures and leading philologists was al-khalīl Ibn Ahmad al-Farāhīdī. In *Kitāb al^cayn*, he dealt with all possible combinations of the letters of the alphabet.

In *al-Mu^cjam al-^cArabī: Nash'atuhū Wa Tatawwuruhū*, Husain Nassār discusses the development of the Arabic dictionaries in detail,¹ He classifies the Arabic dictionaries in four groups or schools, according to the arrangement used:

1. The first school is that which adopted the sequence of sounds' positions in throat and mouth through which the various sounds are produced. Almost all such dictionaries adopted an alphabetical order based on phonetic principles, beginning with gutturals. This system was first used by al-Khlīl Ibn Ahmad in his book (*al-^cAyn*).

2. The second school comprises three dictionaries:

Al-Jamharah Fī al-Lughah by Ibn Durayed, (third century).

Al-māqāyīs, and *al-Mujmal* by Ibn Fāris (Fourth century).

These dictionaries combine the same arrangement with according to the normal alphabetical order.

3. Those employing the rhyme order, arranging roots primarily under

the final radical, then the first and any intermediate radicals. Within this framework, the normal alphabetical order was followed. The first

ملخص

تعدّ هذه الدراسة المعجمية من الدراسات المعجمية القليلة التي تتناول ظاهرتي الترتيب المنهجي والتحديث بين معجمين حديثين أحدهما المعجم الوسيط الذي قام على تأليفه مجمع اللغة العربية بالقاهرة ١٩٦٢ مستفيداً من التطور الحديث في صناعة المعاجم وترتيبها، وثانيهما معجم هانز فير للغة العربية الحديثة والذي صدرت طبعته الأولى الألمانية (عربي / ألماني) في لبيزج سنة ١٩٥٢، وطبعته الإنجليزية بتحقيق ميلتون كوان (عربي / إنجليزي) سنة ١٩٦٠.

وفي هذه الدراسة اللغوية تطرق الباحث لترتيب ومنهج التحديث في مادة حرف الجيم عند كل منهما، ومدى استعمال هانز فير للألفاظ العربية الحديثة - اللغة الوسطى ومدى نجاحه في ذلك، علماً بأن المعجم الوسيط قد تفوق على هانز فير في استعماله للألفاظ العربية الحديثة بالإضافة إلى الفصحى فجاء مثلاً رائعاً للترتيب والتحديث في طبعته الثالثة التي تلافت كثيراً من النقص في طبعاته السابقة.

Abstract

This lexical study is considered as one of the few recent linguistic studies in the field of lexicology. It concentrates on two dimensions: First, the arrangement of two Arabic dictionaries; Hans-Wehr Dictionary of modern written Arabic (Arabic / English) and Mu^cjam al-Wasīt of the Arabic Academy in Cairo. (Arabic / Arabic). Second, the phenomenon of innovation in these two lexicons. In this linguistic study, however, the researcher draws the attention to the Arabic library lack to a modern Arabic pocket dictionary that may fulfill the needs of both the Arab students, and the non-native speakers of Arabic.

***THE CLASSIFICATION AND THE INNOVATION OF
AL-MUʿJAM AL-WASIT AND THE HANS WEHR
DICTIONARY OF MODERN WRITTEN ARABIC***

Waleed Sadeq Jarrar *

* Assistant professor in Arabic Linguistics, the director of Jenin Educational Region
-al- Quds Open University.