Derivation Contestations Among Arab Scholars Regarding Ibnu Fāris's Dictionary Maqāyīs Al-Luġah

Anas Abdul Fattah Elgmati*, Abd Rauf Hassan and Mohd Azidan Abdul Jabar

Department of Foreign Languages, Faculty of Modern Languages and Communication, Universiti Putra Malaysia, 43400 Serdang, Selangor, Malaysia

ABSTRACT

The Dictionary Maqāyīs al-Luġah, developed by Ibnu Fāris (d.395H/1004A.D), is one of the most applicable dictionaries in the Arabic language, relying on the idea of derivation in its construction. Some Arabic linguists argue that derivation in the dictionary is a semantic derivation, whereas others claim it is verbal. Al-Suyuti sees small as the only type of derivation. Meanwhile, Muḥammad Jabal states that axial semantics derivation is what the Ibnu Fāris dictionary was built on. This study examines the lack of consensus among linguists on the derivation basis of Ibnu Fāris' dictionary (d.395H/1004A.D) proposed by al-Zajjāj (d.311H/923A.D), who defined Derivation as "every two words that share common letters." On the other hand, al-Ramani (d.384H/994A.D) defined it terminologically as "deducting a branch from an origin." This disagreement over derivation concepts sparked a debate among Arabic linguistic scholars, particularly in determining the type compatible with the derivation concept. It is inconclusive which derivation was applied in building Ibnu Faris' Dictionary. Thus, the current study was proposed in response to the ongoing controversy. This research applied the descriptive approach. Based on the selected corpus, this study explored small derivation and axial semantics types compatible with the derivation concept, and both types were found in the dictionary. Small derivation meets the derivation criteria in terms of construction, order, and broad connotation, whereas axial semantics controls the internal semantic framework of the linguistic root. Other non-derivations, such as big, bigger, and biggest, are also deemed linguistic phenomena.

Keywords: Arabic, derivation, Ibnu Fāris, origin, semantic derivation, verbal derivation

INTRODUCTION

The classical Arabic dictionaries provide a complete inventory of all the known words and illustrate their usage in painstaking detail. Arab linguists made it their life's purpose to collect words and build dictionaries, yet "considered the word and the meaning as two separate entities" (al-Ğābrī, 2009, p. 41). It was until Ibnu Fāris (d. 395/1004) came and changed this approach by connecting the linguistic root with the general semantic meaning of the root. He was the first to realize the importance of derivation in the development of Arabic and incorporated it in his dictionary, *Maqāyīs al-Luġah* (the standards of language). In the introduction, he stated,

> the Arabs derive some words from others [other languages]; for example, the word *jinn* (demon; spirit) is derived from the word '*iğtinān*, and the two letters of the root, *ğīm*, and *nūn*, always refer to *sitr*, which means hiding or disappearing. (Ibnu Fāris, 1979, p. 41)

The derivation is one of the characteristics shared by all Semitic languages, including Arabic. It is one method to generate new words to enrich a language and ensure healthy development and growth. However, among the Semitic languages, Arabic occupies a unique position due to the accuracy of its created word forms and the broadness of its generation rules (ʿAbdū, 1991). The derivation is one of the sources of linguistic diversity and richness because it helps generate new words. Every language constantly needs new words to describe the new realities that its speakers experience. The etymological nature of Arabic is "a way through which [the language] can enrich itself by expanding its vocabulary, express new ideas more effectively and accurately, and keep pace with modernity" (Raūf, 2002, p. 22).

Ibn Fāris built his dictionary on two main concepts. The first is the root letters, and the second is coining words around which revolve the concept of derivation (Naṣṣār, 1988). Nevertheless, Arab linguists disagree on the derivation and whether it applies to the Arabic language (Rāšīd, 2014).

This study investigates the asymmetry of opinion among linguists over the identified derivation from Ibnu Faris's dictionary and the limitations placed on it by their respective fields of expertise. Al-Zajjj, Al-Ramani, al-Suyuti, Muhammad Jabal, and more are a few examples. In addition, this study aims to investigate the types of derivations and see how much of each type was used to create the most well-known dictionary in this sector.

Arab Scholars' Views on the Concept of Derivation

Arabic linguistic scholars such as al-Zajjāj (d.311A.H/923A.D), Al-Ramani (d.384A.H/994A.D), al-Suyuti (d.911A.H/1505A.D), Muḥammad Ḥasan Jabal, and Abdullah Amin argued over how these differences could be used to identify the different types of derivation, and the extent to which the concept of derivation corresponds with the type of derivation

Ibn Fāris used in his dictionary (Kāẓim & ʿAnād, 2014).

Based on Arab linguists and the constants of their areas of expertise, four categories of verbal derivation are built around them. On the other hand, other people, including Dr. Hassan and Abdul Karim Jabal, thought that Ibn Faris' dictionary was founded on the fundamental meaning of the words.

Ibn Fāris wrote, "*Šīn* and *Qāf* are one sound root that indicates a crack in a thing, as we say "*Šaqaqtu al- šayʾa, ašuqquhu šaqqan*," as "*Ṣadaʿtuhu*," which means "I cracked it" (Ibnu Fāris, 1979, p. 170). It is also found that the first to touch on the concept of derivation was Al-Khalil Ibn Ahmed (died 175 A.H) in his dictionary "Al-Ain," in which he mentioned that derivation is "taking." Al-Mubarrad followed him in mentioning the forms of the word "Ištiqāq" derivation (ʿAli, 2017). As for Al-Ramani (died 384 A.H.), he defined it terminologically by saying, "Deducting a branch from an origin by which the letters of this branch revolve around that origin" (Rāšīd, 2014, p. 387).

As for the meaning of derivation in modern dictionaries, it is noted that there is a development to a more specific and accurate meaning than the inherited meaning. For example, in the modern *al-Muʿğam al-wasīt* dictionary, the following definition: "[In Arabic language sciences] the formulation of the word from another is according to the rules of morphology" was mentioned in the old dictionaries (Academy of the Arabic Language in Cairo, 2004, p. 489).

Most classical Arabic dictionaries follow the same pattern in explaining the derivation, which suggests that the meaning of the derivation was only developed recently. "The developers of the dictionaries focused on preserving the language as they found it in previous works. They relied more on the knowledge of their predecessors than they trusted the writers of their own time" (Muḥammad, 2002, p. 395). On the other hand, it is found that Arab linguists defined derivation strictly within the scope of their specialization. For instance, the morphologist al-Zajjāj (d.311A.H/923A.D) defined derivation as:

> ... every two words sharing common letters … even though one of them has fewer letters than the other; for example, the word *rajul* is derived from the word *rağl*, and the word *ʿaql* is derived from the word *ʿuqūl*, and this is all according to the clarity of the meaning among the two derivative words. (Muḥammad, 2002, p. 405)

As for the understanding of later scholars, al-Ṣuyūṭī (d.911A.H/1505A.D; 2004) explained it as "relating a word to another as both have the same root letters, and both are matching in meaning" (p. 65).

Ibn Fāris himself did not explain the theoretical concept of derivation, except in his other work, al-Ṣāḥibi, where he dedicated one section to it. He wrote:

> …does it work analogically? Furthermore, is it what the Arabs say of words being derived from each other? The Arabic linguists unanimously

agreed that the Arabic language has an analogy and that the Arabs derive some words from others, namely that the name *ǧinn* is derived from the word *'iǧtinān*, and that the two letters root *ǧīm* and *nūn* always refer to sitr, which means hiding or disappearing. (Ibnu Fāris, 1997, p. 35)

As for the Arabic rhetoricians, they studied the topic of derivation extensively. For example, al-Zamaḫšarī (d.538A.H/1144A.D; 2009) noted, "derivation means that one meaning is represented by two words or more" (p. 26), and al-Ǧurǧānī (d.471A.H/1078A.D; 2004) defined the derivation as "forming a word from another, on the condition that they match each other in structure and connotation; however, they are different in terms of their forms" (p. 26).

Al-Zamaḫšarī's definition is included in his book *al-Kaššāf*, and it is found that his definition of derivation—taking into consideration that he is the founder of the rhetorical lexical semantic—focuses on the common meaning of the two words, whether as fact or metaphor.

It is found that the morphologists looked at the derivation in terms of its functional meaning of the original and additional letters in its construction, unlike the lexicographers who looked at the word itself, regardless of its different forms (Ḥassān, 1994).

Modern Arabic linguists have offered their definition of derivation. For instance, M. Ǧabal (2006) defined it as follows:

After studying derivation and its many definitions, it is concluded …that derivation is the creation of a word taken from another word to express a new meaning that fits the literal meaning of the original word; or to express a new molded meaning of the literal meaning. (p. 10)

As for Ṣubḥī al-Ṣāliḥ, it is found that he understands derivation as being based on the root and its original meaning and the common meaning shared by the original and the generated word. He explained it as the "generation of some words from others, and relating them to a single origin that defines their forms and reveal their common, original meaning and revealing their new, special meaning" (Sanūsī, 2016, p. 164).

Western linguists understand derivation as corresponding to etymology, which means the scientific study of the historical development of a word. On the other hand, Dr. Abdullah Amin sees it as "taking a word from another word or more words, with a proportionality between the taken and taken from in the construction and the meaning" (ʿAli, 2017, p. 388). As for Dr. Abdul-Sabour Shaheen, he sees that what is taken from is called "the derived" (ʿAli, 2017).

The term derivation means to take one word from another; conversely, the term etymology is a tool for knowing the historical origin of the word, understanding its historical relation and classification, and the study of these linguistic phenomena to arrive at logical conclusions (Janhunen, 2015).

Hence, there is an overlap in these two concepts of derivation and etymology, which makes the matter more complicated. Where does derivation end, and where does etymology begin? It is found that some morphologists have taken the lexicographic approach, "getting away from the constructions of the forms, and their suffixes and prefixes that have a functional meaning, in an attempt to create common ground" (Ḥassān, 1994, p. 169). It is also understood that most definitions and concepts neglect the creational aspect of the original root while highlighting another aspect, which is the correlative relationship between the derived word and its origin (M. Ğabal, 2006). Also, most derivation concepts were related to specific ideas, such as taking, extracting, generating, creating, and carving out (ʿAli, 2017).

METHODOLOGY

Derivation has been the subject of numerous Arabic books and journal articles. However, few have concentrated on the idea of derivation and the extent to which its types correspond to its idea through the dictionary *Maqys al-Lugah*. Therefore, the corpus of books, theses, and research articles about the research was examined as part of this study.

To define the concept of derivation as a linguistic phenomenon and to determine how it was understood and applied by Ibnu Fāris and other scholars, this study used the descriptive approach as a method of scientific analysis related to a well-defined and recurring phenomenon, which helps in objectively achieving results and is in line with the available primary data. Furthermore, it was done to examine the different definitions of derivation and to discuss and compare the different opinions.

This research also employed the derivation theory as presented by Kāẓim and ʿAnād (2014) in classifying the types of derivation (Figure 1).
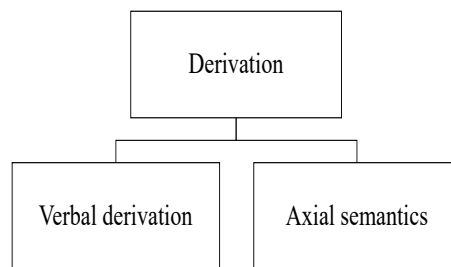

Figure 1. Derivation types by Kāẓim and ʿAnād (2014)

Verbal derivation targets the word only by creating another word in a new form that fits the original meaning of the lexical root. The addition in this derivation becomes the meaning of the template, that is, the formula only. On the other hand, semantic derivation targets the meaning, where the derived word has a meaning equal to the new meaning derived from the meaning of the root (M. Ğabal, 2006).

The semantic analysis of some linguistic roots was based on Ibnu Fāris' dictionary *Maqāyīs al-Luġah* (1979) to determine the extent to which those types match the standards of derivation and to what extent they conform to this methodology. Due to the research focus on one phenomenon of the Arabic language, this research used IJMES symbols to romanize the Arabic orthography.

ANALYSIS AND DISCUSSION

According to the classical Arabic linguists, until the end of the fourth Islamic Hijri/ tenth century, the concept of derivation was associated with verbal derivation represented in the symmetry of the derivative and the derived form and alphabetical order (M. Ğabal, 2006). Relating the word to its original root contributes to knowing its basic components and defining its connotation based on specific relations (Ḥaydar, 2012). This proportionality between the roots must have standards and rules, which is why Ibn Fāris dedicated his dictionary (*Al-Maqāyīs*) to introduce the standards of those origins to facilitate those after him the concept of attributing words to each other based on the concept of derivation. As he said, "the Arab language has standards" (Ibnu Fāris, 1997, p. 35). Those standards are necessary for derivation, "today, it is not for us to invent or say anything other than what they said, nor to create standards that they did not have" (p. 36).

The originality of the concept of derivation in Arabic made Arab linguists search for those relations and types. However, these early linguists did not mention a specific number of types of derivation; some counted two types and others more. However, the different linguistic schools or approaches can be identified concerning how they studied the concept of derivation: verbal and semantic derivations (Kāẓim & ʿAnād, 2014).

Verbal Derivation

The derivation is one of the greatest advantages of the Arabic language, as it allows flexibility in developing and generating new words (Darqāwi, 2015). It also allows the language to keep pace with changes and developments. Languages are not static and do not come into existence immediately. They grow and develop and adapt according to the needs of their speakers (Sanūsī, 2016). Therefore, a verbal derivation is nothing but "the generation of some words from others, and relating them to a single origin that defines their forms and reveals their common, original meaning as well as revealing their new, special meaning" (Ḫūyā, 2014, p. 108). Based on this generative aspect, many types of derivation arise, differing in their names according to the derivation type. Some linguists distinguished between small and large derivations; for example, Ibnu Ğinnī (1955b), in his book *al-Ḫaṣāʾiṣ*, said, "the derivation for me is of two types: large and small" (p. 135). The derivation is based on four types: small *(ṣaġīr)*, big *(kabīr)*, bigger *(ʾakbar)*, and biggest (*kubbār; Al-Ṭayyib*, 2017).

Small Derivation (The General Derivation), (ʾIštiqāq Ṣaġīr). Small derivation (*ʾishtiqāq saġīr*) is considered the most important section for morphologists and the most widely used among Arabs (Rāšīd, 2014). Therefore, the concept of small derivation is not much different among contemporary linguists compared to past linguists. Arabic language books and

dictionaries contain numerous references to the small derivation (*ʾishtiqāq ṣaġīr*). Perhaps Ibn Al-Sarrāǧ (d.316A.H/928A.D), the student of al-Mubarrad (d.284A.H/898A.D), was correct when he argued that derivation was the beginning of the grammaticalization trend. He wrote a separate treatise on this subject. Ibnu Ǧinnī (1955b) mentioned it in his *al-Ḫaṣāʾiṣ*: "it is the smallest derivation, and Abu Bakr, may Allah have mercy on him, presented it in his treatise perfectly, so there is no need to repeat it here; Abu Bakr spared no effort to make it perfect, in all its aspects" (p. 134). Ibnu Ǧinnī is considered the first scholar to discuss the topic of derivation in full. He followed a single approach which was "to abide by the same way of letters sequence, without changing or distorting it" (Ibnu Ǧinnī, 1955a, p. 13).

Therefore, the concept of small Derivation was not much different among contemporary linguists from past linguists. The small derivation, or the general derivation as modern Arab linguists call it, is understood as "deriving a word from another word, as long as they match in the meaning, number of letters, and order of letters" (Al-ʿAbdulillah, 2020, p. 161). Others define it as "deriving a word from another word that has a different form, as long as they are matching in meaning and the original letters, and their order" (Al-Ṭayyib, 2017, p. 396).

This type of derivation was called 'small' or 'general' due to its clarity and frequent use by the Arabs. It was formed by combining the multiple meanings of the same origin (Sanūsī, 2016). The linguists described it as:

all words are related to one form, the root. For example, the word *ḍarb* refers to beating or hitting in general, while the derivative words *ḍārib*, *maḍrūb*, *yaḍrib*, and *ʾiḍrib* have more letters than the root and more connotations. However, the past verb form *ḍaraba* is equal to the letters of the root and is thus closer semantically. All these forms have the same root ḍ-r-b (*dal*, *ra*, and *ba*) and follow the same principles in their construction. (al-Ṣuyūṭī, 1998, p. 275)

Every tripartite root in Arabic carries a basic meaning reflected in every construed word form containing the same three letters. As long as these three letters remain in the same order as the original root, the basic meaning is retained (Ḫūyā, 2014). Therefore, this type of derivation must fulfill three conditions to be valid: (1) it has the same number of letters as the root, (2) it has the same order of letters as the root, (3) there should be a common connotation between the derived word and original (Sanūsī, 2016).

This derivation occurs either by adding one or more letters to the root as the additional letters (k-t-b), which results in words like *kataba*, *kātib*, and *yastaktib* or changing the vowels according to the morphological system, i.e., the root (*f-h-m*), which result in *fahima*, *fihm*, and *fāhim*), alternatively, even by removing one of the original letters such as in the root w-ʿ-d, which result in ʿid, and ʿidatun (Abu Sulimān, 1993). This type of word formation is unique as it is the most analogous in the language. It allows the speaker to create

new words by extension to express new ideas, yet without losing the connection to the broader, original meaning (Kāẓim & ʿAnād, 2014). It is agreed that the varying meanings of all derived words share a common connotation that is represented in the root, despite their different forms and constructions, as detailed by Ibnu Ğinnī in *al-Ḫaṣāʾiṣ* (Darqāwi, 2015).

Examining this type of derivation according to the approach taken by Ibnu Fāris, it is found that he did not state the types of derivation explicitly; instead, he acknowledged the concept of derivation as such. He wrote, "the Arabs derive some words from others. For example, the word jinn is derived from the word *ʾiğtinān"* (Ibnu Fāris, 1997, p. 35). Moreover, his dictionary *Maqāyīs al-Luġah* discusses words from the derivative and the linguistic perspective (al-Šanbarī, 2016).

For instance, as shown in Table 1, Ibnu Fāris gives the root of the word *bakr* as *b – r – k (bā, kāf, and rā)* and explains that it has two semantic branches: the first meaning is 'the beginning of,' the second meaning is derived from it, and the third is a simile. The first one is the word *bukra*, which means *ġadā* (early morning), with the plural *bukrun*, and the other three forms, which mean moving/walking early morning, which are *tabkīr*, *bukūr* and *ibtikār* (Ibnu Fāris, 1979, p. 287). It indicates that Ibn Fāris applied the concept of small or general derivation in building his dictionary and organized the word entries accordingly. He gives the example of the original word *bakr* and the derived word *bukra* and states that both carry the same connotation, namely 'the beginning of.' Furthermore, both words contain the same three letters of the root (*b-k- r*) in the same order as all the derivational variations.

Table 1

Small derivation (the general derivation)[1]

Base letters	Root	Root meaning	Derivative word	Word meaning	Patterns
ب + ك + ر B + K + R	بكر Bakra	أول الشيء وبَدؤه The begging of something and the first of it	بُكْرَة Bukrah	**الغداة** *Al-Ġadāt* The time between dawn and sunrise	فُعْلَةْ Fuʿlah
			بُكَرْ Bukar	جمعٌ للغداة Plural of word al-ġadāt	فُعَلْ Fuʿal
			تَبْكِير Tabkīr	المضي في ذلك الوقت المبكِّر Go on at early of that time	تَفْعِيلْ Tafʿīl
			بَكُورْ Bakūr	المضي في ذلك الوقت Go on at early of day	فَعُولْ Faʿūl

[1] Based on small derivation, "deriving a word from another word, as long as they are matching in the meaning, number of letters, and order of letters" (Al-ʿAbdulillah, 2020, p. 161). Every derivative word contains the basic letters in the same order and shares the common thin link of the axil meaning of the time (Table 1).

Big Derivation (Permutation), (ʾIštiqāq Kabīr). It is the second and bigger type of derivation. It is achieved by rotating the position of the word's original root.

> …by setting a common connotation of the triple origin and its six derivatives, in which the six structures …have a common connotation. If the meaning of one form is a bit far from the common connotation, it is interpreted as still being related to the origin. In this way the experts of derivation treat a single construction. (Ibnu Ǧinnī, 1955b, p. 136)

The axis of the derivative is the main connotation that combines all these alterations, as there will be a shared "similarity in the letters and the meaning, despite the different order of the letters" (ʿIyyād, 2015, p. 247). In other words, there is a logical connection between the derived forms and the origin. Ǧurǧāni gives the example of *ǧabaḏa* derived from *ǧaḏaba*.

The connotation of the derived forms should be related to the original connotation of the root, even if only metaphorically. Furthermore, the number of letters must be proportional, even if the order of the letters is different (Al-ʿAbdulillah, 2020). An example is the triple root (ǧ-b-r), as listed in *al-Maqāyīs* (Table 2).

Table 2

Big derivation (permutation)²

Base letters	Root	Base letters of the root	Root meaning
ر + ب + ج **ǧ + b + r**	جَبَرَ ǧabara	ǧ – b – r ج – ب - ر	It refers to a kind of greatness, highness, and exactitude.
	جَرَبَ ǧaraba	ǧ – r – b ج – ر - ب	Something that grows on the surface of something, like on the skin. A thing that contains another thing.
	بَجَرَ baǧara	b – ǧ – r ب – ج - ر	The intensity or complication of a matter.
	بَرَجَ baraǧa	b – r –ǧ ب – ر - ج	Appearance. A hiding place or a shelter.
	رَجَبَ raǧaba	r – ǧ – b ر – ج - ب	To support or strengthen something.
	رَبَجَ rabuǧa	r – b – ǧ ر – ب - ج	The confusion

² There is a logical connection in the big derivation between the Permutations or derived forms and the origin by rotating the position of the word's original root (ʿIyyād, 2015). By choosing three main letters, g, b, and r, as examples and looking at these basic letters in Ibnu Faris's dictionary, six roots can be found by rotating the position of the three basic letters. Besides that, there is a common meaning between these permutations.

Ibnu Ğinnī (1955b) confirmed it in his *al-Ḫaṣāʾiṣ*, where he explained that the root *ğ–b–r* carries a basic connotation, namely strength, and intensity. Having a look at the variations one by one, it is found that they all reflect different levels of strength and intensity and refer to different contexts. It is what he meant by "interpreted as related to the root" (Ibnu Ğinnī, 1955b, p. 134).

Table 3 shows the differences between derivation and big derivation (Permutation) based on the concept of big derivation and analyzing the Permutations. Also, Table 3 shows many differences between the big derivation and derivation.

According to Ibnu Ğinnī and others who followed his approach, this derivation is only reflected in a few words. According to Al-Suyūṭī, what encouraged Ibnu Fāris to mention this type of derivation was to prove his linguistic ability, and the possibility of combining many words around a common meaning, with his recognition and knowledge that this type of derivation is not the correct way of categorizing those forms. Their basic structures convey meanings different from the common meaning he claimed they were derived from. Moreover, the reason why the earlier linguists ignored this type is that the number of letters is limited, while the number of derived words is almost unlimited, so they allocated one meaning to each construct. (al-Suyūṭī, 1998, p. 275)

Contemporary Arabic scholars do not accept this type of derivation. For instance, Ibrāhīm Ānis and Ṣubḥī al-Ṣāliḥ criticized Ibnu Ğinnī for including this type of steady derivation. However, others have defended its inclusion as a part of phonetic development (Rāšīd, 2014). It is because

Table 3

Similarities between derivation and big derivation (permutation)³

Derivation (ʾištiqāq)	Big derivation (permutation) (ʾištiqāq kabīr)
Extract one word from another	Rotating the position of the base letters
Build two words in different forms	Build words in the same form
There is no difference in the order of the letters in the words	There is a difference in the order of the letters in the words
Participation in the same meaning and an increase in meaning by adding the word structure	There is a difference in the meaning
Extensive semantic relations	Limited semantic relations

³ Based on the concept of Big Derivation and analyzing the Permutations, it can be seen the process of constructing Big Derivation words, which appears in building the forms, specifying the basic letters, specifying the order of those letters, the meaning of each form, and the semantic relation between them, comparing it with the derivation as confirmed by Dr. Syed Mustafa (Muṣṭafā, 2017).

this type of word formation is based on the rotation of the root letters, originally the idea of al-Khalil bin Ahmed in an attempt to keep a record of the used and unused forms found in the language, in addition to the concept of general meaning as established by Abū ʿAlī al-Fārisī (Al-Ṭayyib, 2017). Also, Ibnu Ǧinnī himself admitted that his approach might be wrong. He wrote, "know that we do not claim that this applies to the whole language, just as we do not claim that the minor derivation is found in all cases" (Ibnu Ǧinnī, 1955b, p. 138).

Where Ibnu Fāris had problems relating the root to a general meaning, he gave it two different general origins. He did not list all the derivations of the word in question, instead related the derivations to the general origin. The goal of his dictionary was not to keep a record of the language and all its forms but rather to prove the analogy of the origin of the derived words (Šarīf, 2016). It is what prompted ʿAbd al-Salām Hārūn, the editor of Ibn Fāris's dictionary, to conclude that "the reason why Ibn Fāris titled his dictionary *Maqāyīs* is nothing but the big derivation, by determining the one root the origin to which all variations go back" (Ibn Fāris, 1979, p. 39).

However, this claim is not entirely true. It does not seem reasonable that Ibnu Fāris would build his dictionary based on a concept that he knew was not a common phenomenon in the language. However, looking into his approach to derivation more closely, it is found that the small type of derivation better fits the concept than the big derivation in terms of construction,

meaning, and analogy. Al-Tamīmī and al-Zabīdī (2015) have confirmed it. They argued,

> the link between these two types of derivation [small and large], may be the reason for the confusion among researchers …Ibnu Fāris did not work on it [the big derivation], but instead worked on the small derivation and expanded on it. (p. 221)

Bigger Derivation (Substitution), ('Ištiqāq Akbar). This type of derivation is called linguistic substitution. It is defined as:

> the extraction of a word from another as the derivation match in meaning and has the same number of letters, by substituting some of the letters that have similar articulation such as nahaqa and naʿaqa, baḫthara and *baʿthara*, and *ǧathā* and *ǧaḏā*." (Kāẓim & ʿAnād, 2014, p. 41)

It depends on the altered letter being phonetically proportional in the articulation to its substitution (Ibnu Ǧinnī, 1955b). If they are not similar in their articulation, then they cannot be called substitutes, as stated by Ibn Sīdah in his book *al-Muḫaṣṣaṣ* (Ibnu Sīdah, 1996).

Ibn Fāris acknowledged the existence of this type of derivation and wrote, "the Arabs used to substitute letters; for example, they say *madaḥahu* and *madahahu*, and *faras^{un} rifl^{un}* and *rifl^{an}*. This matter is well established in the literature" (Ibnu Fāris, 1997, p. 154).

As for the Bigger Derivation (Substitution), it was associated with the phonemic change in the phonemic group

that made up the word while maintaining the same phonemic arrangement that preserves the general concept of the connotation of the original root, with a convergence in the articulation and quality between the original and the substitute (Rāšīd, 2014), i.e., the substitution between the lam and the ra in words Hadīl and hadīr, in which both of them refer to a kind of "sound" (Table 4). However, the first is the sound of the pigeon, and the second is the sound of the camel. So, the two phonemes, *lām* and *rā*, have the same articulation, voiced letters, and the same quality lowered letters.

However, modern Arab linguists believe that the occurrence of this type of derivation—if it can indeed attribute to derivation—is due to phonetic development. In this respect, Ibrahim Anis considers that the substitution or variation of dialects,

especially if it occurs in the substitution of a letter or it is revealed in two words having the same meaning, it is likely that one of them is the origin and the other is a branch of it as a result of phonetic evolution (Kāẓim & ʿAnād, 2014). Perhaps this is due to the rhetorical transposition of similar letters, either in how they are shaped or pronounced (ʿAbbās, 2014).

Ibnu Ǧinnī differentiated between the bigger derivation and the other two types. Under the heading chapter on the similarity of words for the similarity of meanings, he discussed cases such as the word *'azza* as closely related to *hazza*. Both words have the same articulation and are close in meaning, where the letter *hamza* substituted the *hā* for its power (Ibnu Ǧinnī, 1955b). As for Ibn Fāris, he listed it in the substitution *ibdāl*, not derivation. Al-Suyūṭī followed him in

Table 4

Similarities between derivation and bigger derivation (substitution)[4]

Derivation ('ištiqāq)	Bigger derivation (substitution), ('ištiqāq akbar)
Extract one word from another	Replace a letter with another of the root base letters
Build two words in different forms	Build words in the same form
There is no difference in the order of the letters in the words	There is a difference in the letters
Participation in the same meaning and an increase in meaning by adding the word structure	There is a difference in the meaning
Extensive semantic relations	Limited semantic relations

[4] Bigger Derivation is the "extraction of a word from another as they match in meaning and have the same number of letters, by substituting some of the letters that have similar articulation" (Kāẓim & ʿAnād, 2014, p. 41). From this concept and the Derivation concept, it is found that replacing one basic letter with another in the root structure has a phonemic convergence, which affects semantic relations. This phonetic transition led to the semantic relationship's limitation because the root went from the original construction to secondary construction, which Dr. Syed Mustafa confirmed (Muṣṭafā, 2017).

that aspect in his chapter on substitution (al-Ṣuyūṭī, 1998). It suggests that this supposed type of derivation is indeed contrary to the nature of derivation (Rāšīd, 2014).

Biggest Derivation (Coining New Terms), ('Ištiqāq Kubbār). The early Arabs tended to shorten their speech and be as concise as possible in their statements. Al-Alūsī (1988) gave this as a reason for a particular type of new word formation: coin a term by inventing a new word or expression or using an existing term in a particular way for the first time. In this way, they were able to say what used to require several words in just one word.

Linguists called this type of derivation 'coining,' and Ibnu Fāris defined it as "to coin one word out of two words" (Ibnu Fāris, 1997, p. 209). He gives the example of 'saying the *basmala*' instead of 'saying *bismil-lāhir-raḥmānir-rahīm*' or *ḥayhala* instead of saying *ḥayya ʿala* (Table 5). This new word formation is:

> to combine two or more words with different meanings and shapes—there is no harm if they match in some letters, and they have a kind of similarity in meaning—and deliberately delete some letters from the two words. The remaining letters are used to create the new word. (Al-ʿAbdulillah, 2020, p. 164)

Table 5

Biggest derivation (coining new terms)[5]

Coining word	Meaning	Coining type	First root	First root meaning	Second root	Second root meaning	Third root	Third root meaning
صَلْدَم Ṣaldam	Strong horse	Coining from two roots	صلد Ṣalada	Hard rock	صدم Ṣadama	Hit the hard thing like it	-	-
السَّحْبَل Saḥbal	Wide valley	Coining from three roots	سحل Saḥala	Pour	سبل Sabala	الصبّ أو الامتداد Pour or Extension	سحب Saḥaba	الامتداد Extension
بَسْمَلَ Basmala	Saying bismil-lāhir-raḥmānir-rahīm	Coining from two words	اسم Ism	Name	الله Allah	Allah (God)	-	-
حَيْعَلَ Ḥayhala	Come on	Coining from two words	حيّ ḥayya	come	على ʿala	on	-	-

[5] "The biggest derivation is to coin one out of two words" (Ibnu Fāris, 1997, p. 209). This concept can be observed in the last part of each chapter letter in Ibnu Faris's dictionary, in which he built them on more than three basic letters. The coining occurs when a word is extracted from two words by deleting some of their letters, as in the word "Basmalah," or by taking a word that is consistent in construction from a group of word sounds so that each letter has its significance in the new word, such as the word "Saḥbal."

Ibnu Fāris created al-*Maqāyīs* based on two ideas, one of which is the concept of coining new terms, especially if the radicals consist of four or five letters (al-Ġāmdī, 2010). In his other work, *al-Ṣāḥibi*, he stated that "the Arabs used to call a strong horse *ṣillidm* that is taken from the two words (*ṣalad* and *ṣaḍam*). These terms are also included in *al-Maqāyīs*" (Ibnu Fāris, 1997, p. 210). Furthermore, wide valley *Saḥbal* is taken from the three words *Saḥala* (pour), *Sabala* (pour or extension), and *Saḥaba* (extension), which are also included in *al-Maqāyīs* (Ibnu Fāris, 1979).

The concept of forming new words by coining new terms was acknowledged by Ibnu Fāris when building his dictionary. He included several four-and-five-letter words that were coined in three different ways: (1) from two words that are correct in meaning and normal in form, (2) from one four-letter word that has gained an extra letter, and (3) following no particular pattern (Ibnu Fāris, 1997). However, standard Arabic forms should be taken into account in the coining process to ensure a kind of phonetic harmony between the letters (al-Ttamīmī & al-Zabīdī, 2015).

Looking at all the word entries as they appear in his dictionary, it is found that the number of newly coined terms is few and does not exceed sixty words (Amīn, 2000). In contrast, Ṣubḥī al-Ṣāliḥ alleged to have found more than five times this number. Upon completing a detailed statistical analysis, he found "no less than 300 coined words categorized under verbs and adjectives" (al-Ṣāliḥ, 2009, p. 258).

Table 6 discusses coining and the method of its construction, where it is found that it does not conform to the derivation conditions. It can be safely called a linguistic derivation in terms of extraction, but not from an idiomatic point of view. Ibnu

Table 6

Similarities between derivation and biggest derivation (coining new terms)[6]

Derivation (’ištiqāq)	Biggest derivation (Coining new terms)
Extract one word from another	Extract one word from two words or more
Build two words in different forms	Build the word in different forms
There is no difference in the order of the letters in the words	There is a difference in the letters
Participation in the same meaning and an increase in meaning by adding the word structure	There is a difference in the meaning
Extensive semantic relations	Limited semantic relations

[6] The concept of coining words has different rules that place it between derivation and coining new terms. For example, the biggest derivation is represented in extracting one word from two or more words, whereas derivation extracts one word from another. Moreover, the structure of the extracting word has different forms and basic letters in Biggest Derivation, which has a limited effect on the semantic relations due to building odd word structure based on the special language needs condition.

Fāris and others considered it as a type of shortening ("the Arabs coin one word out of two") rather than derivation in the sense of semantic expansion (Ibnu Fāris, 1997, p. 209).

Analyzing the biggest derivation (coining new terms), extracts one word from two or more roots, affecting the word's structure as the new word builds from selected letters, not all from each root. Besides that, it is found that the new word has a common meaning from all root meanings. This extraction of meaning has a limitation of semantic relations due to the odd way to build a new word, unlike derivation (*'Ištiqāq*).

Semantic Derivation (Axial Semantics)

This type of derivation was studied in detail by ʿA. K. Ğabal (2000) in his research on axial semantics in the *Muʾjam maqāyīs al-luġah* by Ibn Fāris. He found that Ibn Fāris considered this type of derivation as syntagmatic derivation, which determines the meaning through its axial semantics of the general meaning.

ʿA. K. Ğabal (2000) explained that Ibnu Fāris's use of the terms *al-aṣl* and *al-qiyās* to illustrate the concept of axial semantics upon which he built his dictionary. Ibn Fāris achieved this by referring to the general semantic origins of the linguistic root from which other connotations of words are derived (ʿA. K. Ğabal, 2000). This finding was confirmed by the subsequent research undertaken by Jawad Inad and Khalil Kazem, who concluded that the approach of Ibn Fāris does not include any verbal derivation, but rather, he deliberately related the branches of the linguistic root to an original general connotation (Kāẓim & ʿAnād, 2014).

Considering this, the root is the axis of the semantics, and then the rest revolves around this nucleus (Figure 2).

Alternatively, in Figure 3, the general connotation is the focus of the rest of the derivations, towards the connotation of the root Šaqq/ شق .
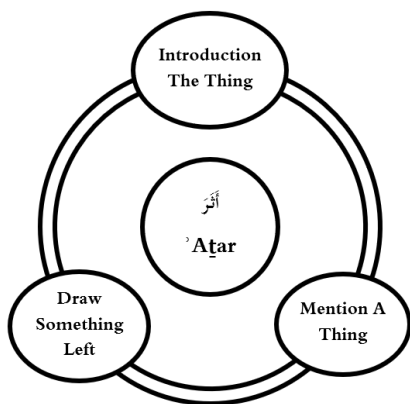

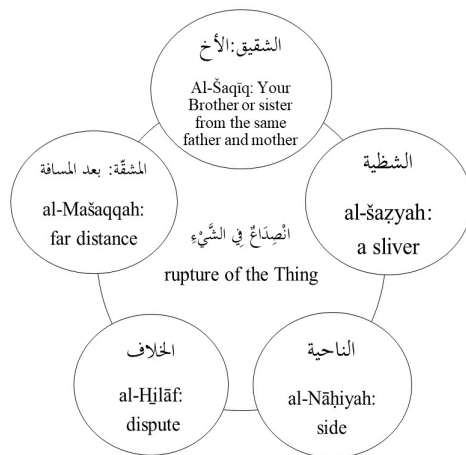*Figure 2.* The root is the nucleus

Figure 3. The axial semantic is the nucleus

The root is the basic nucleus of the derivation (Figure 2), and at the same time, the axial semantics are the nucleus of the derivation as well (Figure 3). There is no difference between axial semantics and derivation except in how the matter is viewed (Table 7). Considering the root, we can see that derivation is extracting one word from another in many different forms. It comes with a variety of meanings. On the other hand, if we look at axial semantics, the semantic derivation will be the nucleus of the derivation.

Table 7

Similarities between derivation and semantic derivation (axial semantics)[7]

Derivation (ʾištiqāq)	Semantic derivation (Axial semantics)
Extract one word from another	Extract multiple semantic derivations from the original meaning
Build two words in different forms	Build two words in different forms
There is no difference in the order of the letters in the words	There is no difference in the order of the letters in the words
Participation in the same meaning and an increase in meaning by adding the word structure	Participation in the same meaning and an increase in meaning by adding the word structure
Extensive semantic relations	Extensive semantic relations

CONCLUSION

The derivation has been identified based on the field of study and expertise. Al-Zajjāj defined derivation as based on the sharing of common letters. However, Al-Ramani sees it as a deducting procedure. Meanwhile, al-Suyuti posits that the derivation is "relating." Conversely, Muḥammad Ḥasan Jabal sees derivation as a "creation" process. Furthermore, Abdullah Amin sees it as "taking."

By testing some words and roots according to the types of derivation and comparing them with the concept of derivation, the small derivation and the axial semantic are used to construct Ibnu Faris's Maqys *Al-Luġah*, even though all sorts of derivations are described in the dictionary. It is due to the small derivation's limited ability to satisfy the construction, order, general connotation, and control root structure requirements of derivation.

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[7] There is no substantial difference between derivation and semantic derivation either in the form, basic letters, or semantic relations. However, the only difference is the focus of each of them, as derivation focuses on the verbal derivation of the word and the semantic link between the root and the derived word. In contrast, semantic derivation focuses on controlling the process of semantic derivation within the word by linking it to the original meaning of the root.

On the other hand, axial semantics governs the linguistic root's underlying semantic structure in a different meaning, where the axial derivative controls the roots' semantic internal connections, and the small derivative controls the morphological structure of the root. It confirmed the theory of derivation and its types presented by Kāẕim and ʿAnād (2014) and achieved the objectives of the study, thus reflecting the validity of its perspective, content, and structure.

The other sorts of derivation, such as big, bigger, and biggest, are found as linguistic phenomena but not derivations. For example, the big derivation (permutation) has no big similarity to derivation. The permutation type reflects different root levels and uses it to rotate the Arabic root. This reflection on the root letters' order, as different roots for the same root base letters, reflects on the root semantic. The roots that share the same base letter have different meanings, even if they are related. Also, the bigger derivation (substitution) does not exactly match the concept of derivation and its construction in terms of the same letters or meaning. Moreover, coining has been used for the odd word to make root standards.

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