

## **Efforts of the Lebanese Lexicographers in Authoring and Developing the Arabic Lexicon**

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### **Abstract**

*Lexicons are of core importance for the translator. As a result, we have conducted this study about the development of the Arabic lexicon in Lebanon and the developments devised by the lexicographers in this concern. This research tackles the efforts of the Lebanese lexicographers in authoring and the development of the lexicons in the modern age. It examined the vocabulary lexicons as well as semantics lexicons which appeared in the nineteenth century till mid-twentieth century. The research also underpins the additions they made to the modern Arabic lexicons. In fact, we in our time desperately need making use of these outstanding efforts by working seriously and sincerely in this direction. The research further showed the criticism movement to the ancient lexicons and the solutions proposed for authoring modern lexicons.*

**Keywords:** Arabic Lexicon, Lebanese lexicographers, Efforts by Arab lexicographers.

### **Introduction**

One of the most important reasons that motivated us to select this topic is the remarkable efforts of the Lebanese Linguists and the corrections and explorations of the old lexicons which they made as well as their serious attempt to write modern lexicons. It is worth mentioning that this research is confined to the efforts of the early lexicographers.

The research is centered on the following main points:

- 1- Reasons that made Lebanon's efforts precede other Arab countries.
- 2- Lebanese lexicographers' criticism of the ancient lexicons.
- 3- Lebanese vocabulary lexicons.
- 4- Lebanese semantics lexicons.
- 5- Solutions they proposed to come up with modern lexicons.

### **First: Reasons that made Lebanon's efforts precede Arab countries in Lexicon Composing.**

Nineteenth century is the starting point of the Arab renaissance. In this era, Arabs got aware of their extreme lagging position they were suffering from in all aspects life. Therefore, in this country, Lebanon, an active movement set forth to keep up with the vast advancement the European countries had achieved. However, reasons that prepared the renaissance climate in Lebanon are herein below briefly stated:

Political situations, spread of the national and foreign schools, printing, libraries and bookshops, journalism, scientific and literary societies, Orientalism movement contact between the East and the West, the theater, immigrants, scientific, literary and social renaissance.

During that period, a number of the outstanding scholars in Arabic language emerged. Most important of them are father Anstas Al-Karmali, Ahmad Fares Al-Shidyah, Butrus Al-Bustani, Naseef Al-Yaziji, and Yousef Al-Aseer. The efforts of these Lebanese scholars were focused on the Arabic language (1).

### ***Second: Their Criticism to the Ancient Lexicons:***

No doubt that our ancient lexicons have many limitations. For example, the lexicographers left out the dialects of many tribes. The Arabic language enlisted by these lexicographers was unique, spoken only by few tribes of the tremendous Arab Peninsula, which was called the Classical Arabic. Reasons for the shortcomings of these lexicons include negligence of these lexicons to the generated vocabulary and expressions. Remedy of these limitations can be made by consulting the poetry books, reviewing them and putting them into a scientific shape. Many meanings can be approached through the context they occurred in. Dr. Ahmad Mukhtar Omar ascribes reasons of complaint against the Arabic lexicons to the division method they followed, the order of the sections and chapters, as well as the collateral difficulties (2).

There is no ancient lexicon that followed the alphabetical order from the beginning of the word till its end, as done by the modern school. In addition, there is extreme confusion in placing many vocabularies, and repetition of many. Many linguists accused each other as being wrong, and differed in considering glottal stop (Arabic characters). Ibn Duraid stemmed most of his material from Al-Ein Lexicon. (Al-Ein is a uniquely Arabic alphabet that may not be found in most of the world languages). Ibn Fares clearly admits that he took from the books of ancestors, and namely he relied on five of these books: "Al-Ein" by Al-Khalil, "Islah Al-Mantiq" by Ibn Al-Sukait, "Al-Jamharah" by Ibn Duraid, and "Ghareeb Al-Hadeeth and Al-Ghareeb Al-Musannaf" by Abi Obaideh. "These five books were our source of dependency for getting the language standards (3).

Al-Jawahri also said that he cited from "Al-Ain" and "Al-Jawharah". Ibn Manthour stated clearly in his lexicon "Lisan Al-Arab" (Arabs Mother Tongue) that he made his lexicon entirely taken out of his ancestors. He mentioned "Al-Tahtheeb" by Al-Azhari, "Al-Mohkam" by Ibn Seeda, "Al-Hawashi A'la Al-Sihah" by Mohammad Barri, and "Al-Nihaya Fi Ghareeb Al-Hadeeth" by Ibn Al-Atheer. Dr. Hussein Nassar, deducted, from a comparison between a material in Al-Fairozabadi's lexicon and former lexicons, that he used to extract from "Al-Tahtheeb", "Al-Obab", "Al-Sihah", "Al-Mohkam", "Al-Jamharah" and "Al-Ain"(4).

Noticeable in this criticism to Al-Qamous Al-Moheet" is that Al-Shidyaq wanted to urge the Arab scholars to compose a lexicon that would be easily arranged, meeting the increasing needs of the age. He also criticized Al-Qamous Al-Moheet for that the derivatives in it do not follow a certain system, which leave the reader tired. In this concern, the reader would read all the material in order to come across the required thing. He further criticized Al-Fairozabadi for stuffing his book with many medicinal herbs, and elaborated in mentioning their benefits as if it was a medical dictionary. He also criticized filling his lexicon with the names of many scholars who had nothing to do with literature and language.

Al-Shidyaq also criticized the traditional way that limits the classical Arabic vocabularies by the Pre-Islamic and Umayyad Eras only that is about three hundred years; not taking into consideration the poetry of the period after these eras. He demanded that the classical language era should not be defined or confined by a certain time. As for Al-Fairozabadi, he, in the view of Al-Shidyaq, used to mention the word without inviting attention to. In this concern, Al-Shidyaq maintained that it is established that the linguists do indicate whether the word/s is/are classical language or not, the strange, unfamiliar, abandoned, ignored, vilified, forged, corrected, trusted words and the like. They also used to mention the names from whom they quoted, quite contrary to Al-Qamous's author, who mentioned the words in an absolute manner without any hint or attribution to others, save in very rare cases."

(4)Father Anstas Al-Karmili (1866-1947) was one of those who were keenly interested in Arabic, and abundantly examined it, especially in the Arabic lexicons. As for his authored works, they were mostly essays or articles published in the language magazines, and very often, he comments on the language mistakes in which the lexicographers fell. A certain event is worth noting was a language debate held among three of the language masters: Abdullah Al-Bustani, Abdelqader Al-Maghribi, and Anstas Al-Karmili, which continued for eleven months, from Nov. 30, 1921 until Oct. 30, 1922. In that debate they investigated and explored many linguistic research works, which were gathered and published by Husam Eddin Al-Qudsi, and printed in one book in Cairo 1937. Father Anstas Al-Karmili had a unique point of view on the development of the lexicons when he said: "We are in agreement to consider the letter additives in the lexicons as if they were original, in order to save time, and make the end of each word as its origin."

One of the pioneer Lebanese lexicographers, who were alert about the difficulty of the ancient Arabic lexicons, was Butrus Al-Bustani.

With the spreading of education in the Arab world, Al-Bustani noticed students' suffering with the old Arabic lexicons which consume students' much effort and time to obtain what they wanted of these lexicons. He illustrated that the reason he authored the lexicons by "we saw it is useful to add this work among the lexicons to be an easy access and a torch for the students to reveal what is confusing in the language vocabularies." (6)

In short, all the Lebanese lexicographers criticized all the ancient lexicons, such as Al-Qamous Al-Muheet, Lesan Al-Arab, Tahtheeb All-ugha, Al-Mukhassas, Al-Obab, and underlined their errors. Lebanese Vocabularies Lexicons, as for the vocabulary lexicons, are the ones that explain the language words, how they occurred in use, after being arranged according to a certain method, for instance, Lesan Al-Arab.

- 1- One of the pioneer lexicons composed by the Lebanese scholars was "Ahkam Al-I'rab A'n Loghat El-A'arab", by Germanos Farahat (1670-1732). Rashid Al-Dahadah (1813-1889) (7) was the first who printed it. This lexicon is a brief of Al-Qamous Al-Muheet, which Farahat arranged according to the letter that ends the word, taking into consideration the rhyme system, and he opted brevity over redundancy. In the introduction of the lexicon, he criticized Al-Qamous Al-Muheet by Al-Fairoozabadi when said: "My Goodness, Al-Qamous is a Qaboos, states the origins as branches and branches as origins, then it releases one from the other by conjunction, and releases a rhythm from the other by a known simile. As a result it ignored things for particular understanding, and accepted "the much the former had left to the later"; it elaborated and lengthened, and preventing its "lovers" to continue. Therefore, my humble fortitude made me summarize what it lengthened and brief what it made in abundance, and explain what is ambiguous (8).

Farahat added to Al-Qamous Al-Muheet many things. When he completed what he gathered he named the lexicon "Bab Al-I'rab A'n Loghat El-A'arab". The Interesting thing in his lexicon is that he started using symbols, for instance, Dh means that the verb follows the verb balance Dharaba-Yadhribo and Lam-Al'il (last letter of the three letter-verbs) follows the verb balance A'l-ima-Ya'alamo, (M) means that the word is known, and Jeem (for plural).

- 2- (Ahkam Bab Al-I'rab A'n Loghat Al-Arab), by Rashid Al-Dahdah. The printing of Germanos Farahat's lexicon was the most important works Rashid Al-Dahadah (1813-1889) had done. Al-Dahdah, in his introduction, explains that when Farahat saw the limited usefulness of Al-Qamous for everybody, he wrote his own brevity on the original titled "Bab Al-I'rab A'n Loghat El-A'arab". He arranged it well, and he intended to leave the most common words so as to leave a space in the brevity book and produce a brief one, in order to make it easy to hold and deal with. Rashid corrected the mistakes that came in the copy of Bab Al-I'rab, depending on comparing the copy of Al-Qamous with the Bab Al-I'rab copy.

Rashid Al-Dahdah commended this lexicon saying: "This book, i.e. Ahkam Bab Al-I'rab, is made significant, neat, stylish, neither too elaborated nor ambiguously briefed." Rashid Al-Dahdah added to this lexicon, for every verb, all its nouns, types of its meanings, methods of making it transitive as well as its proper nouns; to every noun its verb and types of its plurals whether regular (standard) or irregular, especially the irregular plural (Jam'a Al-Takseer). He also underlined the antonyms and peculiars of the plurals and other items; the masculine and feminine plurals and what may be both of these two. He mentioned a number of the false Arabic proverbs, names of the famous people, praising or defaming; put the accents on the letters in order to remove their ambiguity; but still, he did not change any thing in the origins of the lexicon by Farahat (9).

- 3- Lexicons of Butrus Al-Bustani (1819-1883). Butrus Al-Bustani authored the following lexicons: (Moheet Al-Moheet), (Qutr Al-Moheet), (Da'erat Al-Ma'aref)

The reason for composing these books that the ancient Arabic lexicons became difficult in our time and do not serve in generalizing the language among people.

- A- (Moheet Al-Moheet) is the first Arabic lexicon made in the nineteenth century in two parts. This lexicon includes words of Al-Fairoozabadi and many increments which he found in the language books.

He stated in the introduction: "For those who are inevitably seeking to learn about the terms of science and arts, we named this book "Moheet Al-Moheet". We concluded it with an Index in which we included, by the order of the letters of the lexicon, names of the famous places, people and tribes, especially those mentioned in the Arabic works; with one intention is to generalize its usefulness." Linguists were keenly interested in "Moheet Al-Moheet" and considered it a reliable reference book because of the easy access to the purpose.

It is worth mentioning that the Lebanese lexicographers were widely impacted by "Al-Qamous Al-Moheet" by Al-Fairoozabadi. This influence was clear in "Moheet Al-Moheet" and "Qutr Al-Moheet" by Butrus Al-Bustani. Al-Shartouni, in authoring his lexicon "Aqrab Al-Mawarid Fi Faseeh Al-Arabia Wa-Shawared" (literary means: Closes Sources in the Arabic Classical and Peculiarities), referred and cited from many lexicons, but the main one was Al-Qamous Al-Moheet (10). Dr. Al-Samerra'i sees that the lexicon "Moheet Al-Moheet" is the first Arabic Lexicon in the modern age, arranged by the order of the alphabets, as the manner of Al-Mo'jam Al-Waseet (11).

**B-** Qutr Al-Moheet (Ocean Perfume) .He named it as so because its size is proportional to the circle circumference, meantime he named the former "Moheet Al-Moheet (literary meaning circumference of the ocean), because it was a large volume. The book was completed in 1869, and printed in Beirut in two parts. This lexicon is a brief of Moheet Al-Moheet, with certain additions.

**C-** Da'erat Al-Ma'aref (Encyclopedia):

Butrus Al-Bustani was an encyclopedic scholar. He wrote Daerat Al-Ma'aref, which is a general comprehensive lexicon for every art and purpose. It was printed in twelve parts, the last of which was printed in 1900, and included the following: divine and philosophical sciences, civil and political sciences, historical sciences, Educational sciences, such as arithmetic, algebra, geometry...etc. mechanical and chemical sciences, medical sciences, physical sciences such as geography, metals and plants, literature science, crafts and arts. Al-Bustani spent extraordinary efforts, because he saw that the Arabic library lacked an Arabic encyclopedia, contrary to the European libraries that have the encyclopedias. Ismail Pasha "the ten Ruler of Egypt) was the precedent in this help and he subscribed for one thousand books of each part of this encyclopedia. He further presented the author a large library of the printed matters in Egypt to extract from them. He announced that this lexicon is necessary for the nation. Al-Bustani died after the issuance of six volumes, and was about to print the seventh. So his son, Saleem Al-Bustani, took the burden after him and completed it until the ninth part. After his death, Suleiman Al-Bustani took charge, with the assistance of his two brothers, Naseeb and Najeeb, who completed the tenth and eleventh parts and issued them in 1900 (12).

**4-** (Al-Faraed Al-Hisan Min Qalaed Al-Lesan) by Ibrahim Al-Yaziji (1847-1906) is one of the most important works of this prominent scholar, and a true proof of his exquisite mastering of the language. He began work in this lexicon in 1870 with the aim of getting the student make use of it; "because there are lengthy lexicons in Arabic that meet those who want to expand and immerse deeply in the language and its arts; yet did not meet the requirements of the students, as the needs are varying: what is easy to these is not to the others (13)". Even though, Al-Yazji was not able to complete this work and he stopped at the "Kh" alphabet section (7<sup>th</sup> in the Arabic Alphabets). Ibrahim Al-Yaziji was well characteristic of the accurate observation and distinction between the origins and branches and accuracy in controlling the plurals and explanations.

**5-** (Aqrab Al-Mawarid Fi Faseeh Al-Arabia Wal-Shawared) conducted by Said Al-Shartouni Al-Shartouni (1849-1912) in 1889 and issued in 1893. It is a language lexicon in three volumes and appendix. He wrote this lexicon for the students.

Al-Shartouni divided the Lexicon into two parts:

**First:** In the pure language vocabularies.

**Second:** In the scientific terms, the devised vocabularies and bibliographies .As for the appendix, it included three things (14):

**First:** Mentioning what he intentionally left out in the beginning of the book, or missed by oversight throughout the sections.

**Second:** Mentioning what he corrected of the language, and the crest of what he took from the trustworthy former books.

**Third:** Mentioning what he found of mistakes in his book after having reviewed it (15). He arranged it alphabetically, made controls of the words, mentioned the standard forms and introduced the prominent scholars.

- 6- (Al-Daleel Ila Muradef Al-A'ammi Wa-Ddakheel) by Rasheed Atiyya (1881-1956). Rasheed Atiyya made this lexicon by including vocabularies chosen from the public sayings. He arranged them by the lexicon letters. He removed out what he thought ambiguous, and completed this work in 1898 and printed in 1899 in Beirut. It was made in 362 pages and deemed a small sized dictionary. The reason for writing this dictionary was that he saw that Arabic is in need for a lexicon that combines the outsider vocabularies with their synonyms of the classical Arabic, so that the Arabic book would have no excuse (16). However, there were some criticisms emerged on that work, such as the outsider words are more and more frequently in use and well acquainted, and yet the equivalent classical Arabic words are alienated and unfamiliar. Some scholars corrected the origins of the non-Arabic outsider words which were mentioned in this dictionary.
- 7- (Mo'ajam Al-Taleb) "Student's Dictionary", by Jerjes Hammam (1856-1912). Jerjes Hammam issued his lexicon in 1907, which is a brief school lexicon, with wealthy material, impartial vocabularies, easy to look up in and understand, cheap priced, quite enough for the language student and suffices without looking up in the lengthy lexicons. It is small sized with about one thousand eight hundred pages containing more than thirty thousand words. It contains both the common words and modern scientific terms, which he explains to students and readers (17).

It is ordered alphabetically according to the acronyms of the original words to make it easy to students getting their target as soon as possible. The reason for writing this lexicon was that students are complaining against the derivatives in the old lexicons and that they are void of modern and scientific terms (18). For the modern terms, he arranged them in a table annexed to the book.

- 8- (Fakihat Al-Bustan) "Orchard Fruits", by Abdullah Al-Bustani; (1854-1930). A language lexicon for school students. It is a brief version of his former lexicon "Al-Bustan "Orchard". The author's reason for making this lexicon was that there was a very strong need for making this students' lexicon. He stated in the introduction: "As the American Printing Press saw a need for a language lexicon containing words needed by school students, of different grades and levels, of cheap price, within the access of everybody, I drove the attention of Shaikh Abdullah Al-Bustani, whom I delegated to compose the lengthy lexicon titled "Al-Bustan "Orchard", to summarize it to the extent that will meet the students' needs. He honored my request of making this book, and gave it the title (Fakihat Al-Bustan) "Orchard Fruits" (19).
- 9- (Al-Munjid) "Savior" by Louis Al-Ma'alouf, (1863-1947). Louis Al-Ma'alouf issued his lexicon, Al-Munjid, in 1908. It is a small school lexicon, easy to handle, saves students' time and effort in obtaining the meanings of the words. It is the first Arabic lexicon with drawings and pictures. It was printed in many editions, particularly in its 5<sup>th</sup> edition in 1927, which was adorned with more than one thousand pictures. In 1956, the Munjid appeared with a new title "Al-Munjid Fi Allughah Waladab Walo'loum) "Savior in Language, Literature and Sciences". It is one of the important lexicons in the modern age. It had been printed many times.

As for the order of the vocabularies, he based it on the first letter of the original word (without any additions) and followed the way of Al-Zamakhshari in the latter's book "Asas Al-Balagha". He began with the first letter, then the second and the third of each word, respectively. Dr. Hussein Nassar praised this lexicon saying: "The nearest accessible sources, are the lexicons the more words they gather, and "Al-Munjid" is the best in method, order and system" (20) Al-Ma'alouf introduced pictures into his lexicon as well.

Anyway, this lexicon gained a wide fame and very widely spread much more any other lexicon. Importantly, in this lexicon, the author added many vocabularies which were recently Arabized, such as phonograph (Al-Haki), soup (Al-Hisaa), and press (Sahafa). Its most important addition was that any student both of schools and universities could easily benefit of it. It saved their time and efforts. Undoubtedly, Louis Al-Ma'alouf was a renovator and developer of the Arabic Lexicon both in form and content.

#### Semantics Lexicons

By the term "Lexicons of Meanings or Topics" I mean those lexicons which arranged the language vocabularies by their meanings or themes. For instance in the material "Nabat" "Botany or Plants", all the names of plants and plant-related words are included. One of the old lexicons of this type is "Al-Mukhassas" by Ibn Sayyedah.

The Lebanese composed the meaning/semantics lexicons, such as:

- 1- (Naj'at Al-Ra'ed and Shir'at Al-Wared) by Ibrahim Al-Yaziji (1847-1906). This lexicon had been arranged by the sections of meanings and printed in 1904. The author followed a manner similar to that of "Al-Alfath Al-Kitabiyah" by Al-Hamathani, and Fiqh Al-Tha'alib. The lexicon is of three parts, where only two were printed. Ibrahim Al-Yaziji, in this lexicon, had collected language synonyms and their compounds. It was a very great service for Arabic language. He arranged its vocabularies by meanings and made them into three classified sections contained in many chapters. All these sections revolve around the human and human traits, deeds and other relative things that interest humans, as well as the affairs and conditions that arise in life. (21).
- 2- "Najdat Al-Yara'a", by Said Al-Shartouni (1849-1912). It is a lexicon arranged by the order of the meaning sections and printed by the Lebanese Printing Press in 1905. It contained 144 pages. It was targeted for the students to assist them in their school works and writing proposals. He called it "Najdat Al-Yara'a" as a simulation to "Al-Munjid". It had three parts:  
Part One: Paragraphs for the rhetoricians who focused on writings, and were particularly collected from Al-Qirawani books.  
Part Two: In the Antonyms  
Part Three: In writings and proverbs.  
The book consisted of 98 sections (22). He appended the book with a dictionary that interprets the strange words it contained. It is a school lexicon so he added accents (in Arabic "Harakat") to all the letters of the words.
- 3- (Mo'ajam Al-Hayawan "Animals) by Dr. Amin Al-Ma'alouf (1871-1943). He gathered the words related to animals. He mentioned the Arabic, English and French names of the animal. It was arranged alphabetically with relevant indexes. Dr. Hikmat Kashli says: "The most important reference books he relied upon were the zoo, followed by books of famous foreigners who were very familiar with Arab countries, who detected their animals, and wrote down their scientific names. They further wrote the relevant Arabic names in classical or colloquial Arabic, such as Forscale, Dresser and Boast among others. He further referred to some contemporary Arab scholars such as Father Anstas, Ahmad Fares Al-Shidyaq, Ahmad Kamal Pasha, Ahmad Nada and Al-Idrisi, among the ancient scholars." (23). As a result, it is deemed a lexicon of the scientific terms of animals, and is one of the best books written in zoology.
- 4- (Al-Mo'jam Al-Falaki) "Astronomy Lexicon", Dr. Amin Ma'alouf, (1871-1943)  
A specialized lexicon. He made his lexicon titled "Astronomy" wherein he included names of the stars, their pictures, and the most important terms of their masses, orbits etc. The book was 144 medium to small size pages, printed in Cairo in 1935. The writer said at the end of its introduction: "This is a small work, yet it is innovational in Arabic.(24).

We can easily notice the wide activity which took place in Lebanon, particularly, among the Arab countries. We also find that side by side to the authoring of the lexicons, another criticism movement arose and thrived. The main purpose was to criticize and refine these lexicons, underline the bright sides as well as the pitfalls. No sooner a lexicon is issued than a speedy criticism book is made to amend and correct it. In this concern, some criticism works were made such as:

A- Ibrahim Al-Yaziji's remarks on "Moheet Al-Moheet" by Al-Bustani. Al-Yaziji further criticized "Aqrab Al-Mawared" by Said Al-Shartouni. All these critical remarks are derived from the ancient language lexicons, which indicate their mastering and high command of language as well as their wide knowledge in the materials of the lexicons. We believe that writing a lexicon requires the efforts of more than one person; it is a group rather than an individual work. Among the Lebanese critics appeared Shaikh Ahmad Reda (1872-1953) who corrected the errors found in "Aqrab Al-Mawared" by Said Al-Shartouni. To sum, Lebanon, in the nineteenth century and early twentieth century witnessed a lexicon writing movement resulted in the existence of many vocabulary lexicons as well as meanings lexicons, which was accompanied by a critical movement either.

This movement continued until the first half of the twentieth century. In this latter period, other lexicons were written such as: "Al-Mo'tamad" by Georgi Shaheen (1883-1945) which was printed in Beirut in 1927 in "1018" pages. The aim of this book was to help students looking up the meanings in an easy manner. The lexicon is alphabetically ordered according to the acronyms of the origins of the words. He used letters to show the state of the word, "Jeem " to indicate the word is plural, and "Jeem-Jeem" to indicate plural of the plural. Yet this lexicon is characterized by easy use, clear meanings, and that it had served the Arabic language to a great extent and at the same time helped the students to understand the difficult meanings (25).

Among these lexicons are Abdullah Al-Bustani's lexicons (1854-1930) such as "Al-Bustan "Orchard", which he completed in 1930. The other one he wrote was "Fakihat Al-Bustan "Orchard Fruits" which was a language lexicon for the school students and a brief version of the first lexicon "Al-Bustan". Abdullah Al-Bustani arranged these lexicons according to the first letter of the original word (26). A script of Father Anstas Al-Karmili titled "Mo'jam Al-Mosa'ed "Assistant Lexicon". Korkis Awwad and Abdel-Hamid Al-Alouji issued its first part in Baghdad in 1972 and are deemed one of the important reference books in learning Arabic and its secrets (27). (Matn Al-Lugha "Text of the Language" by Shaikh Ahmad Reda (1872-1953) is a language encyclopedia in which Ahmad Reda tried to introduce modern vocabularies and terms. It was issued after his death in 1958 and was ordered alphabetically according to the origins of the words.

The Lebanese wrote lexicons of the classical language words and underlined the alien words. One of these was "Mo'ajam Atiyya" which was devoted for the colloquial and alien words by Rashid Atiyya (1881-1956). It was printed in Brazil in 1944 and divided into two parts: one including colloquial words which the author explained their meanings and referred them to their origins by mentioning the equivalent classical word. The second part was for foreign words and phrases in Portuguese, English and French languages in the various modern sciences and inventions; against which he put Arabic terms. It could be said that Arabs took "Ranah" of the Indian vocabulary "Danak", so there is no meaning in using Danak as long as we have a better Arabic substitute. As they say "Abu Al-Rokab" , they also say Influenza (the same pronunciation in Arabic as that of the English) (Rashid Atiyya, Mo'ajam Atiyya Fi Al-A'ami Wa-Aldakhil", p. 173). He further explained the names of "Homma" "fever", which are of many types and terms, and here we mention names of some of them in foreign language with their Arabic equivalents, and leave the other types to the medical lexicons:

Homma Nafed = Fever Agne

Al-Homma Al-Safra'a= Fever Bulam

Al-Homma Al-Raje'ah= Fever Relapsing (28).

The reason for writing this lexicon, as he said, was that he saw the lexicographers at his time were unable of making a large lexicon that includes what we are in need for of the new vocabularies of the modern nomenclatures. It was printed in 1952, and if there is a deviation such as inversion, or change, the author indicates to it. In Colloquia, there are words which the hearer thinks of as alien to the classical Arabic, but in fact, they are known and un-abandoned. Examples are: "Tamazza" for Tamazzaq (meaning torn out) "Ba'aja, Inba'aja" (meaning cracked and being cracked), "Hoss for Sah" (meaning keep silent), or "Jawz for "Zowj" (meaning both husband, couple, or pair). Examples of these in Ahmad Reda's lexicon "Radd Al-A'ammii Ila Al-Fasih": he says in the matter of: "A T M " "Atama Al-Khait, Artamahoo wa Qartamaho and Hartamaho (All mean cut or tore the thread by teeth, hands or any other method); and the colloquial use is Atamaho or most frequently Qatamaho, meaning cut it. If he/she cut it from the terminals, they say Qartamaho or Artamaho, but if broken or smashed, then they say Hartamaho. In classical Arabic, Atama (transitive verb) means cut, and Atm (noun) means cutting. Al-Saghani said: Al-Fatq (rupture), and Qartam, meaning cut it, with M added. Similarly, Hartamaho, meaning tore it up, thus the colloquial use is almost very close to the classical. As for Hartamaho, the r is additive, the original Hatamaho, as was added to the verb Shabakaho to become Sha"r"bakaho (29).

The third lexicon (Mo'ajam Al-Alfath Al-A'ammiah Fi Al-Lahja Al-Lubnaniah "Lexicon of the Colloquial Words in the Lebanese Dialect") by Anees Fraiheh, which was printed in Beirut in 1947. He collected the colloquial words in Lebanon, interpreted them and attributed some to the Semite languages (30).

The fourth lexicon is (Al-Fusha Fi Al-A'ammia "Classical in Colloquial Language" ) by Jubran Jabbour. It appeared in 1943 and was ordered alphabetically. It was easy to handle with small size. It was called "pocket dictionary" (31).

Among the modern lexicons that appeared in Lebanon was "Al-Marje' "Reference Book" by Abdullah Al-Alaili, in which he started with an introduction explaining what motivated him to research in Arabic was that some linguists unfairly treated it, and accused it as being "very old with all its waters depleted", does not accommodate thought, does not take up with the current civilization, lagging behind, panting", as well as that other linguists followed a severely strict type of conservativeness (32).

The newness of this lexicon is that the writer arranged many of its vocabularies by the way they are vocalized, which is a new method in the modern Arabic lexicon. Arabs used this method in the past but they avoided it.

"Maktoob (written)" in meem section (33), then this way –vocalization- appeared in the last sixties by the Lebanese linguists. In this concern, Al-Alaili set a part of his lexicon "Al-Marje' (Reference Book)" in 1963, and arranged the nouns, without their forms/tenses of verbs, as per pronunciation (34).

His method was characterized by the following (35):

- 1- He mentioned the terms in their position on pronunciation, i.e. as they are vocalized not by their roots. An arrangement was only for the terms without their forms/tenses of verbs.
- 2- He followed the implication of the same one word in the different sciences, gathered all the scientific terms he had come across accompanied with brief definitions, making his lexicon rather "scientific, historical, geographical, social terms" one, in addition to established or proposed terms."
- 3- He designated the new "artificial or generated" and dated back its history to the modern European renaissance, and the old "artificial" by the history before the seventeenth century.
- 4- He used a number of signs to indicate the verb sections, the artificial and the alien, feminine and masculine as well as the noun... etc. In order to make it easy for readers, he included the signs of the text into the page footnote, the way used in foreign lexicons, which was for the first time in the history of Arabic lexicons.
- 5- His lexicon was a "five-in-one" lexicon: Arabic as the original one, Arabic-French, Arabic-English, French-Arabic, and English-Arabic, with the guide enclosed with each. Al-Alaili was uniquely pioneer in such new advantages, which we aspire as principles to be followed and applied by those coming thereafter. It includes renovated methods in lexicography, as he arranged terms as they are spoken, and left the verbs arranged as per the alphabetical order. One of the lexicographers who followed this method was Jubran Masoud, born in Lebanon in 1930, in his work titled "Al-Ra'ed "herald" lexicon. The properties of his method were as follows (36):

- 1- He classified all the words (nouns or verbs) according to the first letter of every word, not considering the root. For example "Arsala" (sent) in "Hamza " section; "Tarasala" (communicated with) in "Ta'a " section; and "Resala" (message/letter), in "R " section. He used to put three letters against many nouns and vowel verbs and verbs with their first letters different, to indicate the origin before additions or having a vowel letter.
- 2- He enriched the Arabic language with many new vocabularies and terms in various sciences and arts.
- 3- He made good use of printing advancement, paid attention to the direction, and wrote the words he wanted to explain in saturated red ink.
- 4- He explained the vocabularies in an easy manner.

Solutions Proposed by Lebanese Lexicographers to Develop the Arabic Lexicon.

Lebanese lexicographers managed to develop the Arabic lexicon in the following aspects:

- 1- The ancient Arabic lexicons were two large, although some are relatively small, but majority of the original lexicons were almost huge books, such as "Lesan Al-Arab", "Al-Qamous Al-Moheet", "Taj Al-Arous", "Tahtheeb Al-Lugha", and "Al-Muhkam". The reason for that was the unclear method followed, so these lexicons took the track of expansion and comprehensiveness to the extent they grew into encyclopedias rather than lexicon. For instance, "Lesan Al-Arab" included the meanings of the words, and the various knowledge disciplines, such as language, jurisprudence, grammar, morphology, interpretation of Holy Quran, explanation of the sublime Prophetical tradition, poetry, habits, ruling, history and geography, as if it was a general or historical lexicon instead of being a language lexicon.

Thus, the ancient Arabic lexicons remained that way, so their volume grew greater and greater, which made the Lebanese lexicographers feel this problem as well as the difficulty in finding the meanings from these lexicons.



Thanks to the spread of knowledge and education in the Arab countries, these scholars recognized the difficulty that students encounter to make use of these large lexicons. They began a trend of making smaller sized lexicons, although in the beginning they were unable to fully free themselves of the dependence on the old lexicons, but tended to be moderate, such as "Moheet Al-Moheet", by Butrus Al-Bustani; "Al-Bustan", by Abdullah Al-Bustani, and "Matn Al-Lugha", by Ahmad Reda. As a result, we saw that Butrus Al-Bustani found his lexicon "Moheet Al-Moheet" which was made in two large parts, is rather lengthy for the school students, and thus he compacted it into one part and named it "Qutr Al-Moheet" He left out explanations of certain materials, added to others, and still dealt in other things (37).

Louis Al-Ma'alouf took attention of this problem and removed some evidential phrases, narration, anecdotes and the like, which were of no need in his lexicon "Al-Munjid "Savior". Still any work, regardless of the degree of accuracy and deliberation and success level it reaches, will never reach perfection, as perfection is God's, solely. Of the mistakes this lexicographer fell in was that he "excessively relied on "Moheet Al-Moheet" so that we find that "Al-Munjid" is its summarized version; (38). Not only had this, but Fouad Afram Al-Bustani, the then rector of the Lebanese University, even more summarized the "Munjid" naming it "The Alphabetical Munjid" (39).

Accordingly, we believe that the solution to this problem lies in the diversification of the lexicons, so there will be small size lexicons directed to the schools and universities students as well as the ordinary public. At the same time, we have to maintain and preserve all the Arabic words, those in use, the abandoned and the strange, but in separate lexicons, targeted for literary scholars, poets and language specialists.

And for approaching the aim of a modern Arabic lexicon, suitably sized, he suggests that, as an initial step, we do without or decrease to the minimum extent possible the encyclopedic information, which is deemed as a type of digression that is beyond the accurate language explanation of the words, such as biographies, occasions, historical events, geographical sites, detailed descriptions, grammatical rhetorical or morphological digressions, and the like. We have to distinguish between the encyclopedia and the language lexicon which is totally designated for interpretation of the words only, because it is too far difficult, if not impossible, as maintained by Philip Kauf (lexicon expert) to integrate both the lexicon and the encyclopedia in one book or volume (40)." Louis Ma'alouf offered this solution and issued "Al-Munjid" in one volume of two parts, one he named "Al-Munjid Fi Al-Arabia", and the second named "Al-Munjid Fi Al-Adab Wa Al-Oloum (Savior in Arabic Language and Savior in Literary and Sciences, respectively).

- 2- The Lebanese lexicographers developed the Arabic lexicon by avoiding the rhyme method in ordering the words and followed the alphabetical order in all the lexicons they wrote. We also know that some Arab lexicographers employed this method, but recently this method had been followed rather than other methods, and was also applied by most of the Lebanese lexicons at later times, such as: "Aqrab Al-Mawared", by Said Al-Shartouni; "Al-Bustan" by Abdullah Al-Bustani; and "Al-Munjid" by Louis Al-Ma'alouf, and others.
- 3- Shaikh Abdullah Al-Alaili in his lexicon, "Al-Marje' "Reference Book", devised a new method in arranging the terms by the way they are pronounced, i.e. the word remains as it is without depriving it of any letter. He put the original material of the word against the word he arranged according to the pronunciation method. This method may open the gate wide for horizons before the lexicographers in arranging the vocabularies, especially those designated for science, which will make it easy to look up the term meaning without any reference to the origin of the word.
- 4- Lebanese lexicographers started introducing the alien words as they came in their mother tongue, such as French, English and Portuguese. So, Abdullah Al-Alaili put the term and its English or French equivalent.
- 5- Through my follow-up to the lexicography movement in Lebanon, I found a distinctive activity in this direction. The Lebanese lexicographers studied the colloquial words in Lebanon and attributed them to their classical Arabic origins, such as Atiyya's Lexicon "Al-Ammi Wa Al-Dakhil "Colloquial and Alien", by Rashid Atiyya; "Radd Al-A'mmi Ila Al-Fasih" "Attributing the Colloquial to the Classical", by Ahmad Reda; "Mo'ajam Al-Alfath Al-A'amiah Fi Al-Lahja Al-Lubnania" "Colloquial Words Lexicon in the Lebanese Accent", by Anis Fraihneh; and "Al-Fusha Fi Al-Ammiah" "Classical Arabic in the Colloquial Language", by Jubran Jabbour.

No doubt that studying colloquial vocabularies and comparing them with the classical is not an easy job, as the researcher needs an arduous effort in collecting and grouping the words, and testing them on the original classical words.

- 6- Butrus Al-Bustani made the encyclopedia, which contributed to our Arab renaissance in such a huge work, but death precluded completing this work. "This work is the most important of Al-Bustani projects, and the most important book, the like of which was not made in our country before by any scholar (41).
- 7- The Lebanese lexicographers were the first who introduced pictures and drawings to the Arabic lexicon, thus, Al-Munjjid "Savior" is the first that included pictures. Louis Al-Ma'alouf paid attention to the order and shape, imitating the European recent lexicons in this concern. He also introduced abundance of illustrative pictures, for the first time in the history of Arab lexicons (42).
- 8- Lebanese lexicographers place special care on the meaning, such as "Al-Haywan" "Animals", "Al-Mo'jam Al-Falaki" "Astronomical Lexicon", by Amin Al-Ma'alouf. He also wrote a lexicon for botany, but disease prevented him of completing this work.
- 9- It is worth mentioning here that the following lexicons were made and designated for the students, while the former lexicons were meant for the scientists and scholars: Moheet Al-Moheet, Qutr Al-Moheet, Aqrab Al-Mawared, Al-Bustan, Fakihat Al-Bustan, Al-Marje', and Al-Ra'ed. Furthermore, the Lebanese were the heralds in writing lexicons and directing them into a way much better than they formerly were, "to the extent that every person with good command and mastery in Arabic all over the world, if he/she come across a difficulty or ambiguity in language, inevitably, he/she will resort to a Lebanese lexicon (43)

We are quite convinced that writing lexicons should be a group rather than an individual works and efforts. In this concern, no wonder to indicate that some European lexicons, such as Laros Lexicon, were written by 295 participant scholars. Similarly, we have to follow this way in order to produce modernly developed lexicons, participated by the outstanding elites of the university professors of the different academic domains. Their efforts should be under cooperation with the language academies, institutions, and different scientific circles existing in the Arab world, with as much as perfect coordination among these parties. "This lexicon should be made through tremendous corporate efforts, and direction should be under cooperation of specialized scientific committees, adequately trained. The tasks and duties should be distributed over them, and they should work on many axels strictly adhering to a very precise, consistent, and integrated system, under methodical, sound supervision by the national language institutions... (44).

Furthermore, we ought to take into account that some of the forthcoming lexicons should be of small sizes with facilitated scientific terms and vocabularies, so that the students and lay readers make use of them. On the other hand, other large size lexicons are also recommended for the special groups such as language and literary scholars and specialists. In addition, we, Arabs, are in need for a historical lexicon to preserve all the ancient and modern language vocabularies, as well as the need for a modern and developed encyclopedia. We are in need for faithful and loyal works to upgrade our lexicons and approach the level approached by European countries.

### **Conclusion:**

The research came out with the following results:

- 1- Shaikh Abdullah Al-Alaili began arranging the terms as per the way they are vocalized, so the word remains as it without depriving any of its additive letters. He was followed by many other lexicographers who adopted this way too.
- 2- They tended to lessen the size of the lexicons, or the small size lexicons. We cannot deny that some ancient lexicons were of small size, but the Lebanese lexicographers focused on the small and moderate size lexicons, in order to benefit the students in this concern.
- 3- The Lebanese lexicographers directed their works to the students and scholars in general, while they were previously focused and directed to the scientists only.
- 4- They were contented to the clear meanings, avoiding the abandoned and strange vocabularies.
- 5- They made lexicons by topics.
- 6- They introduced photography and drawings to their lexicons.

- 7- Butrus Al-Bustani made an encyclopedia, as he perceived the fact that the Arabic library lacks such type of works.
- 8- They studied the Lebanese colloquial words and attributed some to the classical language; and they put the colloquial and alien words into separate lexicons, and sometimes within the classical language lexicons.
- 9- They underlined the foreign terms in their original languages, after arabizing some and explaining their meanings.
- 10- Arabic is in urgent need for modernly developed lexicons for vocabularies and meanings, so as to keep up with the modern developments in science and cultures, by introducing the new scientific words and terms which are approached by the language academies and scientific institutions, to be familiar and acquainted by lay people. Finally, we are in need for a historical lexicon, and an Arabic encyclopedia, because, we Arabs, are lacking such an encyclopedia.

**Notes:**

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