WRITING TOOLS (BETWEEN SPECIFICATION AND DEFINITIONAL LIMITS) -- A TERMINOLOGICAL STUDY

أدوات الكتابة (بين التحديد والحدود) –دراسة مصطلحية

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submission date: 00/00/2026Acceptation date: 00/00/2026Published date: 00/00/2026

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Abstract:

Today, the threshold, in the proper approach, begins with numerous studies aiming to define the limits of writing for the purpose of its automatic recognition and development of linguistic generation capacities. It is believed that the reasons for which researchers have been interested in theorizing writing, discovering its secrets, eliminating the ambiguity and confusion related to it, can be explained by two reasons.

The first factor is educational: writing organizes the communicative medium through theorizing and regulating the system of processes and mechanisms of linguistic achievement. In all of the above, it is our obligation to be precise in formulation, as well as clear and accessible.

The second factor is cognitive: it views writing as a means to remove ambiguity and confusion) Analysis of its structures is carried out in order to determine its semantic dimensions and the functions it actually serves.

Can linguistic achievement be limited on books only? Or either be limited on heritage too? And what, indeed, are the secrets of writing?

***key words**:* Writing, Language, Tools, Education.

ملخص باللغة العربية:

تعتبر –العتبة- اليوم في النهج السليم، تبدأ مع الأبحاث الكثيرة التي تسعى إلى وضع حدود للكتابة بغرض التعرف الآلي عليها، وكسب القدرة على التوليد اللغوي، ويبدو أن الذي حرك الباحثين للتنظير للكتابة ومحاولة الكشف عن أسرارها، وإزاحة الغموض الذي يعتريها، وفك اللبس الذي يصيبها.

العامل الأول: تعليمي، فالكتابة تنظم الوسيلة التواصلية بالتنظير والتقنين لنسق العمليات وميكانيزمات المنجز اللغوي، فيجدر بنا أن نلتزم في كل ذلك بالدقة في الطرح، والسهولة والوضوح.

العامل الثاني: معرفي، ينظر للكتابة لإزالة اللبس والغموض، فيتناول أنساقها بالتحليل لتحديد أبعادها الدلالية، والوقوف على ما تؤديه من وظائف حقيقية.

هل يمكن حصر المنجز اللغوي في الكتب؟ وهل يمكن حصر اللغة في التراث؟ وما هي أسرار الكتابة؟

الكلمات المفتاحية: الكتابة؛ اللغة؛ أدوات؛ التعليم؛ التحديد والحدود.

Introduction

The poet Mahmoud Darwish states:

He says: I am from there. I am from here

But neither am I there, nor here.

I have two names. They meet and they depart....

And two languages, I have forgotten in which I used to dream.

I have an English language for writing,

obedient in its vocabulary

And I have a language from the dialogue of heaven with Jerusalem,

silver of the well, but it does not obey my imagination

The poet strives to find the common features between Edward and all those who have been exiled from their homelands. He individualizes the character in order to portray its integration with the collective. And he grants the individual his collective quality)

Like most narrative characterizations, Mahmoud Darwish's narrative elegiac poetry is marked by the positioning of the poem around situations that highlight the character of the subject of the elegy, offering his vision of life through suggestive perspectives. These give the protagonist a dramatic presence, shaped by his utterances, actions, and situations that reveal his vision.

A complex knot awaits resolution;

a language born of a dialogue between heaven and Jerusalem.

The discharge of the climax, as the conflict rises to its peak , the silver of the well, but it does not obey my imagination

seizing the reader's attention.[1]

I. Education:

1- The Linguistic Level:

Ibn Manẓūr in Lisān al-ʿArab, under the root ʿilm (knowledge), writes: "Knowledge is the opposite of ignorance . One says ʿalimaʿilman: he came to know knowledge. And ʿaluma: he became possessed of knowledge. One calls a man ʿālim or ʿalīm; and in both cases, the plural is ʿulamāʾ." Ibn Jinnī adds: "It is not so at the moment of first entry into it; for if it were so, one would be termed a knower (ʿālim) rather than merely a learner (mutaʿallim). This is because knowledge is often acquired through long practice and close association with it, so it comes to resemble an innate disposition.[2]

In *Maqāyīs al-Lugha*, Ibn Fāris notes, under the same root, that the letters ʿayn, lām, and mīm constitute a single, sound origin, signifying a trace or mark by which a thing is distinguished from what lies beyond it.[3]

Among the related meanings associated with this root is what appears in al-Zamakhsharī's*Asās al-Balāgha*: "I had no knowledge of your news," that is, "I was unaware of it"; and "al-Khalīl was the great authority (ʿ*allāma*) of Baṣra.[4]

The Cultural Level

A. Proverbs and Wisdom Sayings:

Al-ʿaylam is said to denote the sea, and it is also said to refer to a well abundant in water.[5]

One may say: "He is among the standards of knowledge that fly high, and among the towering standards of religion." Likewise, "And he is a landmark of goodness, and from its landmarks—i.e., from its sources." It is also said: "the landmarks of the road have vanished," meaning the traces by which it is known have faded. One may describe a knight as muʿlam (distinguished, marked). And one says: "know well that the matter is such."

B. Poetic Verses:

He said:

"Learn that there is no bird except

for one who takes omens,

and that is ruin".[6]

2- The Religious Level

Among the attributes of Allah—Exalted is He—are al-ʿAlīm (the All-Knowing), al-ʿĀlim (the Knower), and al-ʿAllām (the Omniscient).[7]

Allah, the Most High, says:

{Is not He who created the heavens and the earth Able to create the likes of them? Yes, [it is so]; and He is the Knowing Creator.}[8]

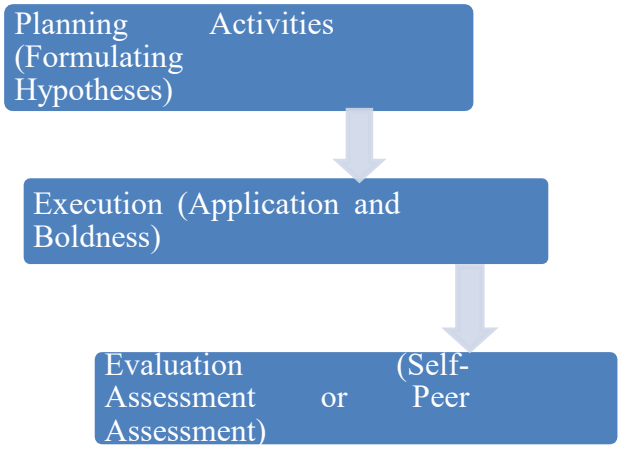
And He says in the Noble Revelation:

{He is Allah, than Whom there is La ilahailla Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen (open). He is the Most Beneficent, the Most Merciful.}[9]

And He, Exalted, says:

{Know they not that Allah knows their secret ideas, and their Najwa (secret counsels), and that Allah is the All-Knower of the unseen.}[10]

A Scheme Illustrating the Learner's Role in the Educational Process



II. Writing

1- The Linguistic Level

Ibn Manzur says in Lisan al-'Arab under the root 'ktb': 'Writing (al-kitabah) is for those who have it as a craft, like goldsmithing and tailoring... and a man is a scribe (katib), the plural is kuttab and katabah, and his profession is writing (al-kitabah), and al-kuttāb are the scribes (al-katabah.[11]

Ibn Manẓūr, in his Maqāyīs al-Lugha, describes that the letters kāf, tāʾ, and bāʾ, combined, form a single sound, and this word means to bring or join one thing to another. The word kitāb, or book, and kitāba, or writing, are derived from this. One says, "katabtu al-kitābaktubuhukatban" or I wrote the book, writing it. The word kataba means beads, as they are strung together, and "kutub" means this type of beads.[12]

Among the related meanings given in al-Zamakhsharī'sAsās al-Balāgha are: kataba al-kitāb (he wrote the book), iktatabahulinafsihi (he transcribed it for himself), and maktab or muktib, meaning someone who teaches writing or who provides texts to be copied. One could say: kattabtu al-ghulāmwaaktabtuhu (I taught the boy to write), or aktibnīhādhihi al-qaṣīda (dictate this poem to me)[13].

Scientific (Epistemological) Level

Ibn al-Aʿrābī said: The scribe (al-kātib) among them is the knowledgeable one (al-ʿālim) It is written in a letter to the people of Yemen: "I have sent to you a kātib from among my companions," meaning a knowledgeable person. This is because those who possessed the skill of writing were also those who possessed knowledge and learning. The writer, thus, is someone of distinction and rarity among them. Moreover, kitāb could also mean obligation, judgment, or destiny.[14]

2- The Cultural Level

A. Customs:

The children would go to al-makātib and al-katātīb. It is also suggested that al-kuttāb might be the children themselves rather than the place. One might say: kātabaṣadīqahu (he corresponded with his friend), and takātabā (they exchanged letters).[15]

B. Proverbs and Wisdom Sayings:

In one of the Hadiths: "Whoever looks into his brother's book without permission, it is as though he were looking into the Fire." Ibn al-Athīr said: 'This is a metaphor/analogy, meaning just as one fears the Fire, so should he fear this act)It was also suggested that this means looking at what would incur the punishment of the Fire. He said: And it is possible that he meant the punishment of the sight.[16]

Among figurative uses: kutibaʿalayhikadhā— "And God decreed the term -of life- and provision, and He wrote/decreed obedience upon His servants and mercy upon Himself" "This is the Book of God" can mean His decree or preordainment.

It is also said: And he 'wrote' the mule (kataba al-baghlah) or 'wrote upon it' (kataba ʿalayhā) when he joined its two lips with a ring.[17]

C. Poetic Verses:

Abū al-Najm said:

"I came away from Ziyād like one half-dazed,

my feet tracing an uneven script,

inscribing along the road the shape of lām–alif."

It is also stated that al-kitāb may be the term for fate or destiny[18].

Al-Jaʿdī stated:

"O daughter of my uncle, the Book of God has led me away from you;

and who can withhold what God has decreed?[19]

And some North Africans asked me while we were in tawāf (circumambulation) about destiny, and I said: 'It is in heaven written (maktūb) and upon the earth earned (maksūb." And: "I enumerated and recorded the thing," that is, I confined and delimited it.[20]

The Religious Level

Allah, the Most High, says:

{And if any of those ˹bondspeople˺ in your possession desires a contract ˹to buy their own freedom˺, make it possible for them, if you find goodness in them.} [21]

Allah, the Most High, also says:

{Or have they [knowledge of] the unseen, so they write [it] down?}[22]

The word mukātib means the servant who enters into a contractual agreement with his master for his own emancipation. Its root is kitāb, which means writing, referring to the contractual agreement between them.[23]

Among the connotations of this root is the meaning of kitāb as prescription. Allah, Exalted be He, says:

{O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun.[24]

The term kitāb may also mean judgment or ruling. The Prophet (peace be upon him) said:

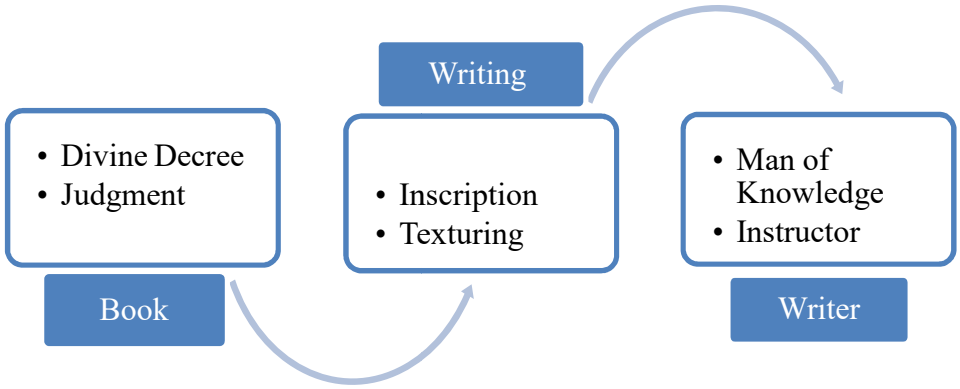
{I shall certainly pronounce judgment between you in accordance with Allah's Book.}

Allah, the Most High, also says:

{A Messenger (Muhammad (Peace be upon him)) from Allah, reciting (the Quran) purified pages [purified from Al-Batil (falsehood, etc.)].}[25]

That is, writings containing just and sound judgments. Moreover, kitāb may also mean destiny or divine decree.

A Conceptual Scheme of Writing



A Table Illustrating the "Secrets of Writing"

Pre-Writing Stage				Writing Stage	Post-Writing Stage (Evaluation)
(A) Generating ideas for the topic	(B) Planning the introduction	(C) Planning the main topic	(D) Planning the conclusion	A- Introduction B- Development (Body) C - Conclusion	

III. Language

1- The Linguistic Level

It is mentioned in Lisān al-'Arab under the root 'lgh': Al-Azharī said: 'Al-lugha (language) is one of the defective nouns (al-asmāʾ al-nāqiṣah), and its origin is lughwah, the verb laghā: "to speak."

According to al-Azharī, it is one of the defective nouns. Al-Kisāʾī writes: laghāfī al-qawlyalghā—he spoke. Others say yalghū. Also:

laghiyayalghālughatan and laghāyalghūlaghwan—all meaning "to speak." And language (al-lughah) is the tongue (al-lisn), and it is a fiʿlah from laghā (I spoke), and it is said its origin is laghy or laghw. And the hāʾ is a substitute, and its plural is lughā like barrah and barā, and in al-Muḥkam: the plural is lughāt and lughūn.[26]

In his Maqāyīs al-Lugha, Ibn Fāris writes: The root of the word carries two meanings. One refers to something negligible and without any consequence. The second refers to the persistence or attachment to a word of speech.[27]

Al-Zamakhsharī, in his book "Asaas al-Balagha", mentions similar expressions: laghāfulānyalghū (someone spoke idly), and takallama bi-l-laghwwa al-laghā (he uttered vain or trivial speech). One may also express: laghawtubikadhā— "I uttered it" or "spoke of it."[28]

Ibn Khaldūn says:

"Know that languages are all habits akin to crafts; they are faculties rooted in the tongue for expressing meanings. Their excellence or deficiency depends on the completeness or imperfection of this faculty. Not on the words themselves."

Ibn Ḥazm says:

"Expressions by which meanings and named entities are conveyed, each community possessing its own language.[29]

2- The Cultural Level

A. Customs:

Language is the greatest human achievement on the face of the earth. Without language, no civilization would have arisen for humanity, nor would cities have emerged. And the sanctification of language and the magnification of its status have been fixed in people's minds since ancient times. And sanctity reached [its peak] among primitive peoples, as language was associated with the power of utterance and the magic of the word.

Modern scholars have recognized the relationship of language to the society in which it lives, and the extent of its influence on it and being influenced by it And they recognized the connection between language and the human psyche, and its coloring by the colors of emotions and feelings in human beings.[30]

Yaḥyā ibn Muʿādh states:

"The heart is like a pot within the chest, boiling with whatever it contains, and its ladle is the tongue. Wait until a man speaks, for his tongue scoops out for you what is in his heart—whether sweet, sour, bitter, or pungent—revealing to you the flavour of his innermost thoughts.[31]

. Just as you taste with your tongue what is in the pot of food, so too do you perceive knowledge in its truth through language, you taste what is in his heart through his tongue just as you taste what is in the pot with your tongue.

Ibn Jinnī, a renowned scholar of great knowledge and insight, in his chapter on speech, states:

"As for its limits, they are sounds through which each people express their purposes.[32]

B. Proverbs and Wisdom Sayings

One is said to laghiya bi-l-shayʿyalghālaghan—that is, he became absorbed or preoccupied with it. Laghiya bi-l-sharāb means that he indulged excessively in drink, yet remained unsatiated.[33]

It is also said: "Listen to their idle talk (laghw), but do not fear their tyranny (ṭughwā)." From this root comes al-lugha (language). One could say: "The language of the Arabs is the most eloquent of languages, and its rhetoric the most complete of expressions."

The Arabs are said to yalghūnfī al-ḥisāb—they err in calculation. One could say: lāghaytuhu—I engaged him in jest; and yulāghīṣāḥibahu—he banters with his companion. "What is this mulāghāt (frivolous exchange)?" One could also swear a laghw al-yamīn—an unintentional or idle oath. And it is said: akhadhū al-ḥāshiyalaghan—they took the margin as negligible, not counting it in the blood-price.

Among its figurative uses: laghāʿan al-ṭarīqwa al-ṣawāb—he deviated from the path and from what is right.[34]

Poetic Verses

The primary meaning of laghw is that which is of no account, such as the young of camels, which are not counted in compensation. Al-'Abdī said:

"Or a hundred, whose offspring are deemed but negligible;

while the full hundred stand firm and unyielding.[35]

3- The Religious Level

Allah, the Most High, says in the Noble Qurʾān:

{And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful".They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise.He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the Ghaib (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?}[36] (Sūrat al-Baqarah, 2:31–33)

Muslim linguists have often referred to these noble verses as evidence that language came into existence along with humanity from the very start of creation. The "names" are the very essence of language, and through knowledge of them, Allah gave Adam supremacy over the angels. The "names" are a symbol for the words that are the very essence of all languages, whether ancient or modern. They are a reflection of the inner content of a nation's intellectual, cultural, religious, and scientific heritage.

This is why the Muslim scholars paid particular attention to lexicography, both specialized and general. The subject started with gharīb al-Qurʾān and gharīb al-ḥadīth, where the objective was to shed light on complex expressions, and then developed into general dictionaries for the preservation of the language and its heritage, for the benefit of both native and non-native speakers.

Allah, the Most High, also says:

{Allah will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allah is Oft-Forgiving, Most-Forbearing.}[37]

As for laghw in oaths, this means that which the heart does not intend, e.g., "No, by God" or "Yes, by God." Al-Farrāʾ describes laghw as follows, based on the statement of ʿĀʾisha: "What flows from the tongue without intent. This description matches the usage of the Arabs." Al-Shāfiʿī said: 'Al-laghw in the language of the Arabs is speech that is not bound by intention, and the sum total of laghw is error when it results from insistence,

anger, haste, and the binding of an oath) It has also been said that laghw means sin.[38]" (Ibn Manẓūr, 2005, s.v. "laghw")

It has also been said that laghw means "a man sees a man from a distance and swears by God that this is so-and-so, and he believes that, but then discovers that it is not so. His oath is laghw, for he did not intend falsehood.[39]" (Ibn Fāris, s.v. "laghw")

A Scheme Illustrating Language Skills



Conclusion

This intervention of ours on writing tools between delimitation and boundaries comes -as a topic- that every student of knowledge or researcher should master.) That is because writing is part of the glorious heritage, and we must take our role in understanding its secrets (asrār) and its contents) developing further an understanding of the present and a forward-looking perspective. writing is not achievable for anyone without understanding its secrets)

The study leads to the following findings:

- ✓ Writing is the conversion of mental ideas into written symbols.

- ✓ Writing is divided into mechanical/motor skills and cognitive skills
- ✓ Writing is divided into three main areas: calligraphy/penmanship, writing - as a skill- and written expression
- ✓ Language is a means of communication between individuals
- ✓ A means of accessing other cultures through reading
- ✓ A means of persuasion, influence, and conversation

Writing depends on terms, concepts, methodologies, and mechanisms that show that addressing our issue requires attention to what it demands of culture, knowledge, and sciences that oblige us to equip ourselves with them, and to dedicate the tools of artificial intelligence to continuing the journey and adding something new)

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