

Manifestations of Semantic Evolution in Ibn Faris's Language Metrics (d. 395 AH)

Manifestations de l'évolution sémantique dans les métriques linguistiques d'Ibn Faris (d. 395 AH)

Leila RAHMANI 

University of AbouBekrBelkaid-Tlemcen/ ALGERIA
leila.rahmani@univ-tlemcen.dz

Received: 22/04/2024,

Accepted: 24/03/2025,

Published: 04/06/2025

Abstract:

Semantic evolution represents a critical domain within semantics and contemporary linguistics, highlighting a fundamental characteristic of linguistic vitality. Regardless of its richness, a language cannot flourish without active utilization and dissemination among its speakers, thereby linking its present to its historical roots. As societies progress and as discoveries and innovations emerge, the necessity to coin new terms for previously undefined concepts becomes a pivotal driver of semantic evolution. Early Arabic lexicography predominantly concentrated on delineating the etymology and evolution of word meanings, sometimes observing that original usages become obsolete as cultural contexts shift. Noteworthy early Arabic treatises on semantics were often structured as "dictionaries." For example, Ahmad Ibn Faris's "Language Metrics" (d. 385 AH) engages in detailed discussions on the semantic progression of words, at times explicitly and at times implicitly, yet often without specific citations or evidence. This study endeavours to distinguish between robust and tenuous arguments, and between more and less credible viewpoints, drawing upon two primary sources: the perspectives of esteemed scholars and the precise, eloquent evidence they provide. The objective of this research is to trace the linguistic developments and transformations that lexicographers have endeavoured to elucidate words that encapsulate a phase in the dynamic evolution of the Arabic language to accommodate the communicative needs of its users.

Keywords: Ibn Faris; Language Metrics; Evolution; Semantics.

Résumé :

L'évolution sémantique représente un domaine critique au sein de la sémantique et de la linguistique contemporaine, mettant en évidence une caractéristique fondamentale de la vitalité linguistique. Quelle que soit sa richesse, une langue ne peut s'épanouir sans une utilisation et une diffusion actives parmi ses locuteurs, liant ainsi son présent à ses racines historiques. À mesure que les sociétés progressent et que des découvertes et des innovations émergent, la nécessité d'inventer de nouveaux termes pour des concepts auparavant indéfinis devient un moteur essentiel de l'évolution sémantique. La lexicographie arabe ancienne se concentrait principalement sur la définition de l'étymologie et de l'évolution du sens des mots, observant parfois que les usages originaux deviennent obsolètes à mesure que les contextes culturels changent. Les premiers traités arabes remarquables sur la sémantique étaient souvent structurés sous forme de « dictionnaires ». Par exemple, "LanguageMetrics" d'Ahmad Ibn Faris (mort en 385 AH) s'engage dans des discussions détaillées sur la progression sémantique des mots, parfois explicitement et parfois implicitement, mais souvent sans citations ni preuves spécifiques. Cette étude s'efforce de faire la distinction entre les arguments solides et ténus, et entre les points de vue plus ou moins crédibles, en s'appuyant sur deux sources principales : les perspectives d'universitaires estimés et les preuves précises et éloquentes qu'ils fournissent. L'objectif de cette recherche est de retracer les

développements et les transformations linguistiques que les lexicographes se sont efforcés d'élucider, des mots qui résument une phase de l'évolution dynamique de la langue arabe pour s'adapter aux besoins communicatifs de ses utilisateurs.

Mots-clés : Ibn Faris ; Mesures linguistiques ; Évolution ; Sémantique.

* **Corresponding author:** Leila RAHMANI

Langues & Cultures / © 2025 The Authors. Published by the University of Adrar, Algeria.

This is an open access article under the CC BY license (<http://creativecommons.org/licenses/by/4.0/>)

Introduction

Language functions as a social phenomenon and a vital medium of communication among individuals. For a language to sustain longevity and remain relevant, it must contain elements that address the communicative demands of its users, specifically the need for words that encapsulate new concepts and meanings.

As words are finite while concepts and meanings proliferate and evolve with societal developments, a language must continuously adapt and integrate new lexemes into its existing corpus. This linguistic dynamism often results in words expanding to encompass broader meanings, narrowing to denote specific concepts, or transitioning between different semantic fields.

This fluidity has propelled scholars to examine the semantic nature of words, striving to comprehend the modifications they undergo and the underlying reasons for these changes. While semantic studies are not a contemporary innovation, they possess deep-seated roots in Islamic scholarship.

Muslim scholars have historically contributed extensive literature to establish the foundational principles of semantic analysis. Their treatises have illuminated pathways for later generations, notably in works like Ibn Faris's "Language Metrics" (d. 395 AH).

This seminal text is celebrated for its systematic exploration of the connections between the various meanings of a single linguistic root, tracing them to their origins and elucidating these relationships, a methodological enhancement over predecessors such as Al-'Ain and Al-Jamharah. Ibn Faris's comprehensive approach significantly advanced the discourse on semantic phenomena, capturing scholarly attention and setting a precedent in lexicographical studies. (Al-Yasiri & Haider, n.d, p. 11)

Developing this topic and making our discussion more clear is motivated, first and foremost, by our desire to examine Ibn Faris's contributions to the field of semantic evolution in his seminal work, "Language Metrics." We also want to assess the reliability and validity of his claims, whether they are accepted as fact or as a hypothesis, and lastly, by the fact that there aren't many researchers who have looked into this field. Persistent questions drove our will to find answers to these problems, which in turn drove this inquiry. We shall attempt to elucidate, for instance, how Ibn Faris explained the semantic evolution of words and how linguists came to understand his ideas. Conversely, we aim to ascertain if Ibn Faris mostly adhered to the customs set forth in his seminal work or if he instituted novel approaches. One of the things we thought would be helpful to clarify is the nature of the underlying assumptions of his theories.

1. Scholarly Opinions about Ibn Faris

Ibn Faris demonstrated a meticulous focus on semantic evolution within his lexicographical work, "Metrics," a focus that emerged not as his initial intent but as a byproduct of his broader ambition to trace etymologies back to their roots. This endeavour to uncover emergent meanings of words generally aimed at delineating only their primal meanings.

Fayez Al-Dayah offers insights into ancient linguists' fascination with the dynamics of semantic evolution, specifically highlighting Ibn Faris's contributions: "In this context, we reference Ibn Faris's meticulous efforts in 'Metrics,' where he frequently provided one or two foundational meanings from which various metaphorical and semantic branches evolved."

For instance, Ibn Faris elucidates: "(finger) Sad, ba, and 'ayn form a single root, which is then metaphorically extended (Al-Dayah, 1996, p. 232). The primary meaning is the human finger, and metaphorically, it extends to "a finger: a beautiful trace" (Ibn Faris, 1979, pp. 330-331). Indeed, Ahmad Ibn Faris possessed a profound theoretical understanding of word semantics.

His treatise, "Language Metrics," delves into the intricate relationships between words and their meanings across multiple dimensions; it stands as a quintessential exemplar of dictionaries that delve deep into the meanings of words and trace their etymological roots.

Armed with a formidable linguistic acumen, Ibn Faris crafted a dictionary that not only compiled various aspects of semantic evolution but also elucidated the mechanisms through which meanings transition. His work transcends mere derivation, contrary to the claims made by Ibrahim Anis (Anis, 1999, p. 199), embodying a distinctive semantic exploration that traverses temporal and spatial boundaries, captivating both his contemporaries and modern scholars alike.

The discerning scholar, who applies modern theoretical frameworks to the ancient contents of "Metrics," discovers that Ibn Faris not only referenced these theories within his dictionary but also extensively elaborated on them, articulating the connections between proximate and distant meanings, and clarifying the processes and stages through which meanings evolve.

If a root's meaning deviates from the metrics he meticulously derived, he recognized its anomaly or confessed his lack of understanding of its origin. Through "Metrics," Ibn Faris achieved a mastery of language, unveiling its secrets and grasping its foundational elements; his success in tracing the meanings of diverse linguistic expressions back to their common semantic roots was truly remarkable. (Al-Yasiri & Haider, n.d, p. 11)

Among linguists, Ibn Faris is distinguished by his unique contributions, having neither direct predecessors nor successors in this specific scholarly endeavor. It seems that Abu Bakr Muhammad Ibn al-Hassan Ibn Duraid (d. 321 AH) inspired him with this ingenious approach.

In his book "Al-Ishtiqaaq," Ibn Duraid endeavored to trace the etymologies of names associated with Arab tribes, their subdivisions, leaders, poets, knights, and rulers back to the linguistic roots from which these names were derived.

It is noteworthy that Ibn Faris modeled his scientific, literary, and authorial pursuits on those of Ibn Duraid. He either directly drew upon Ibn Duraid's insights or strategically diverged from them in his composition of "Metrics."

Ibn Faris states, "With divine guidance: The Arabic language is structured on precise metrics and roots, from which diverse branches stem. Numerous scholars have compiled extensive works on language, yet they have scarcely illuminated these metrics or roots.

The subject we broach here holds significant scholarly importance. We have prefaced each chapter with its fundamental root, from which its related issues branch out, ensuring that the summarized content thoroughly covers the distinctions, and the responses to inquiries are succinctly and precisely articulated, addressing the expanded topic". (Ibn Faris, 1979, p. 1)

One of the inherent challenges Arabic dictionaries face is the reluctance to delve deeply into the foundational semantic meaning that underpins various related terms. Often, it is considerably simpler and more straightforward to list a word alongside its contextual usages rather than engaging in a rigorous examination of its comprehensive meaning and the etymological derivation of related words.

Unraveling the history of word meanings presents a formidable challenge, especially for ancient terms, compounded by the antiquity of the language and the relative scarcity of surviving texts. Ibrahim Anis comments on this complexity, stating, "Our assertion that the term 'rattannah,' now meaning speech in a foreign language, originated from 'rattannah,' meaning a gathering of camels, is fundamentally a hypothesis.

This hypothesis is supported by the observed semantic link between these two meanings. However, we lack conclusive evidence to definitively affirm this transition; the history of words is often shrouded in obscurity, and the intricate historical paths of their semantic evolution are typically forgotten, making it challenging to accurately trace such transitions". (Anis., n.d, p. 163)

Even when there is a unanimous agreement among linguists regarding the semantic evolution of a term, such consensus should not be misconstrued as definitive proof, as it remains susceptible to error. Hence, caution should be exercised, especially when contradictory evidence exists.

Al-Jahiz provides guidance on this matter: "It is important to recognize the areas of uncertainty and the conditions that foster doubt; this allows one to identify the zones of certainty and the conditions that facilitate it. One should learn to question what appears dubious, for if nothing else, recognizing the need to verify and then confirming is essential". (Al-Jahiz, 1967, p. 35)

It is essential to note that criticizing such scholarly statements does not question the integrity of these respected, proven, and impartial scholars. Semantic evolution is not a narrative whose validity depends on the narrator's reliability but rather is understood through the inductive, historical, and comparative analysis of texts.

In cases where evidence is lacking, preference is given to interpretations most widely accepted by linguists, since the opinions of language experts and their leading figures hold significant authority. Ibn Jinni echoes this perspective in "On the Consensus of Arabic Speakers as Proof," suggesting that while scholarly consensus can guide interpretations, it does not guarantee absolute certainty. (Ibn Jinni, 1952, pp. 189-190)

Understanding semantic evolution involves discerning both the true and metaphorical meanings of a word, where references to scholarly opinions are used to inform preferences rather than to establish certainties.

In the subsequent sections, we will present selected words from "Language Metrics," noted for their evolved meanings. These terms have been chosen over others due to their appearance in ancient Arabic poetry and most dictionaries, where they undergo rigorous verification and confirmation.

2. Examples of Semantic Evolution in the Language Metrics Dictionary

Ibn Faris exhibited a keen awareness of the signs of semantic evolution, often alluding to these through indicative phrases. Ghazi MukhtarTlaimat notes, "Ibn Faris meticulously tracked these changes and accounted for them" (Tlaimat, 1990, p. 74). A notable concept within this context is what we refer to as "semantic expansion," which denotes "an increase in the number of concepts a word refers to or a broadening in its range of applications compared to before". (Hassan Jabal, 1997, p. 232)

An illustrative example from "Metrics" involves the word (الأسير) "captive". Ibn Faris explains, "(أسر) alif, seen, and raa form a single root, a consistent measure, signifying to detain or to hold. From this semantic root derives 'captive,' where originally it referred to those who were bound by the foot, known as 'isar.' Consequently, anyone captured, even if not physically restrained, is termed a captive (أسير). The Arabs also use the phrase 'he restrained his pack,' meaning he tied it up". (Ibn Faris, 1979, p. 97)

Ibn Faris's exploration of the term (الأسير) "captive" provides a vivid illustration of semantic evolution, as he traces its etymology back to notions of detention and restraint, enriching our understanding of its nuanced usage. Al-Jawhari elaborates on this evolution, stating, "It is said, 'I detained (أسرت) the man, thus he is detained (أسرا) and imprisoned (إسارا), and so he is a captive (أسير) and detained (مأسور)". (Al-Jawhari, 1990, p. 578)

This explanation showcases the dynamic process of semantic derivation—a key aspect frequently highlighted in "Metrics." Ibn Faris's methodology was not overly rigid but contextually driven, allowing for clarity through the natural flow of language, without insistence on explicitness when the intent was sufficiently clear.

In his analysis, Ibn Faris subtly underscores the original meaning of being physically bound, from which he then extends the term to encompass any form of detainment. Initially, the verb (أسر) carried the connotation of tying rather than imprisoning, a distinction that supports his interpretation when linked to the emerging broader meaning.

His refined articulation of these shifts emphasizes both the historical and evolved senses of 'captive':

- **Old Meaning:** Captive = Captured + Physically Restrained
- **New Meaning:** Captive = Captured, regardless of physical restraint

This expanded understanding reflects a significant semantic expansion, where the term now includes a broader range of scenarios under the concept of captivity. It is likely that Ibn Faris was influenced by his scholarly predecessors, as suggested by references in Ibn al-Sikkit's "Improvement of Logic" about Al-Asma'i (Ibn Al-Sikkit, n.d, p. 318), a work Ibn Faris acknowledged as one of his primary resources in developing "Metrics". (Ibn Faris, 1979, p. 5)

We did not find evidence of the word 'الأسير' being used to denote an unbound captive or one confined in a prison without physical restraints. However, we did find evidence of its usage in the sense of a bound captive, as illustrated by Amr Ibn Kulthum: (Al-Zirikli, 2002, pp. 84, 187, 341)

*He will surely strip bodies bare and whites***And captives in iron, bound together.*

This refers to those bound, as he states: 'in iron, bound together.

Al-A'sha also says: (Al-Dabbi, n.d, pp. 157-158)

*And the ties of kinship indeed wise know***And the freeing of captives from shackles.*

This again refers to those bound, as indicated by 'from shackles.'

It is evident from the above that the Arabs knew the term 'الأسير' only as the bound captive, and their practice of imprisonment was solely through binding, whether after war or upon return. If the later meaning of 'الأسير' is a captive in general, even if not bound (Kamal El-Din, 2008, p. 50), then by what means were they detained?

Indeed, the Muslim Arabs employed various methods to detain captives and others, and anyone detained by these means was called a captive, thus broadening its semantic scope.

In contrast to this expansion, we find a specification or narrowing of meaning, which we define as the original meaning of a word being general and then specified to a narrower context than originally. (Saad Mohammed, 2002, p. 104)

An example of this in the Metrics is the word 'الحج' (pilgrimage), about which Ibn Faris said: 'حج, the letters Ha and Jim have four roots, the first being intent, and every intent is a pilgrimage, he said:

*And I witness many settlements from 'Awf*** They pilgrimage to the striped Zibarqan,*

Then this name became specifically associated with the intent toward the Holy House for religious rites (Ibn Faris, 1979, p. 29).' Ibn Faris mentioned four roots for this word, the first being intent, and he emphasized it due to the clear correlation and its numerous derivatives, as is evident from the complete discourse (Ibn Faris, 1979, p. 95). Here, the meaning of intent is not what is understood today as the gist or aim of speech but its denotation 'to deliberately go towards something.'

The citation Ibn Faris provided without attribution, the second part of it in his general dictionary is attributed to the transitional poet Al-Mukhabbal Al-Sa'di, similarly, in the Metrics he states: 'The pilgrimage is the intent, and every intent is a pilgrimage(...) Then this name became specifically associated with the intent toward the House of God for religious rites.' (Ibn Faris., 1986, p. 221)

And Ibn Faris's interpretation of pilgrimage as intent does not imply they are equivalent; because they interpret the term by analogy and proximity, and the difference between them was clarified by Abu Hilal al-Askari, who said: The difference between intent and pilgrimage is that pilgrimage is the intent with steadfastness, and hence the intent of the house is called a pilgrimage; because one who intends to visit the house does not deviate to another.(Al-Askari, n.d, p. 126)

In Ibn Faris's earlier statement, there is an explicit indication of the semantic narrowing of pilgrimage from intent in general to the specific intent toward the House of God for religious rites, and he used the form 'every' to indicate generality, which Al-Zarkashi said: 'And its meaning is to affirm the sense of generality.' (Al-Zarkashi, 1992, p. 64)

And they specified it, saying: (Then it became specifically associated), which is a clarifying statement. The mathematical expression of this semantic evolution is:

- **Old Meaning:** Pilgrimage = Intent.
- **New Meaning:** Pilgrimage = Intent + The Ancient House + For Religious Rites.

Thus, the meaning of pilgrimage became more constrained by the additional qualifiers introduced. Ibn Faris says: 'Terms were transferred from one context to another with additions added and laws established; and so was the pilgrimage, for they had no other intent (...) Then the Sharia added what it added of conditions for pilgrimage and its symbols.' (Ibn Faris, 1997, pp. 44, 46)

Ibn Faris intended by the new meaning what Islam ratified, otherwise the intent toward the House of God for religious rites was known to the Arabs in their pre-Islamic era.

Linguists vary on the old and new meanings of pilgrimage, some being unrestricted and others restricted. For example, Al-Khalil said: 'And pilgrimage is the frequent intent towards whom one venerates (Al-Farahidi, 2003, p. 286), thus restricting it with two conditions: frequency and veneration, while Ibn Duraid made it unrestricted. (Ibn Duraid, 1987, p. 86)

Here we present whatever poetic evidence we have managed to gather on pilgrimage or related terms, to assess how they align with the previous linguists' statements on its old and new meanings, and its evolution from one to the other.

Auf bin Al-Ahwas stated: (Al-Dabbi, n.d, p. 174)

*Truly, by that which Quraysh pilgrimage *** Their sacred sites and what Hira gathered.*

This usage of pilgrimage pertains to the intent towards the Ancient House, a site of great veneration among the Arabs, hence its use in oath.

Al-A'sha remarked: (Al-A'sha, 1950, p. 191)

*By the life of the one to whom Quraysh pilgrimage their cloaks****

You nearly contrived the plan of a man unsupported.

Here, the swearing is by the entity to which the Quraysh make their pilgrimage, similar to the previous example.

Al-Mukhabbal Al-Sa'di stated: (Ibn Faris., 1986, p. 221)

They pilgrimage to the striped Zibarqan, adorned.

Ibn Faris cited this verse, fully in his Metrics, as demonstrating that pilgrimage is absolute intent, and Ibn Al-Sikkit, as previously mentioned, used it to argue that it signifies the frequency of variance, a notion closer to the original because the presence of the present tense verb collectively hints at the frequent and continuous intent of the pilgrims. Furthermore, the association of pilgrimage with the turban- a symbol of leadership and authority- suggests that the intended is greatly revered and honored.

While this example alone may not provide certainty due to its brevity, it might do so in conjunction with the statement of the historian Jawad Ali: 'The word pilgrimage is among the ancient Semitic words, found in the writings of various peoples attributed to the Semites. It also appears in places within the Torah, where it denotes the intent to visit a sacred place'. (Ali, 1993, p. 347)

This corroborates the view that restricts pilgrimage to frequent intent and the greatness of the intended by those who undertake it, indicating that the meaning of 'حج' did not narrow from general intent to the specific intent of visiting the Ancient House for rites; rather, this has been its implication before and after Islam, albeit with variations in rituals.

Among the manifestations of semantic branching in the Metrics is the transition of meaning, defined as 'the shift of a word's meaning from its original, familiar sense to another, due to a relationship or relevance between the two meanings'. (Al-Khouli, 1982, p. 179)

Ibn Faris illustrates this in (ركض): (ركض) the letters ر, ك, and ض originally signify a movement forward or causing to move. It is said: a man spurred his mount by kicking it to move forward. This usage has become so prevalent that it is now said that the horse galloped, although this is not the original meaning'. (Ibn Faris, 1979, p. 434)

If the previous types of semantic evolution were linked to one of the meanings (either broader or narrower than the other), then the new meaning here is equivalent to the old one, neither more specific nor more general; that is, all types of metaphor where the entities are equal fall under this category.

The reason behind this might be the evolution of intellectual life; since the origin of meanings began with tangible things and then evolved into abstract meanings. As the mind develops and thought progresses, this leads to the adoption and application of abstract meanings in new areas due to the evolution of thought.

Numerous examples of meaning transfer exist, such as intelligence, originally meaning the intensity of a fire's blaze, which has come to mean acuteness and cunning." (Anis, 1999, p. 165)

Conclusion

In summary, the semantic evolution of numerous words in the Arabic language can be categorized into three primary modalities, each shaped by the contextual circumstances and underlying motivations that facilitated these changes. Scholars have extensively documented these evolutionary paths in their writings, although accessing original texts that showcase varied meanings- such as those employed in dialogues, metaphors, or everyday speech-remains exceedingly challenging.

This is compounded by the difficulty in identifying the initial adopters of these varied usages. Despite these challenges, the ongoing discovery of ancient Arabic inscriptions and texts continues to shed light on previously unknown facets of this venerable language. As the adage goes, "The speech of the Arabs can only be fully grasped by a prophet," indicating the depth and complexity inherent in mastering Arabic semantics.

From our investigations, we conclude that Ibn Faris utilized a variety of methods to document semantic evolution, ranging from explicit declarations to subtler implications. In laying down the theoretical groundwork, he embraced two distinct approaches: one that relied on accepting the declarations of his predecessors and another that utilized a comparative historical analysis, bolstered by his profound understanding of etymology. However, the occasional discord between him and other linguists concerning the interpretation of certain meanings, based on the same evidence, underscores that these interpretations were often conjectural rather than definitive, even though they are frequently presented as factual. It is important to remember that poetic texts sometimes supported, yet at other times contradicted, the foundational claims made in Ibn Faris's work; much of this poetic evidence was not referenced in "Metrics." It remains unclear whether he was aware of these poetic uses. Furthermore, the term (الأسير) "captive" likely evolved from denoting someone who was physically restrained to include anyone captured, reflecting a broader application as methods of detention evolved beyond physical restraints like ropes. This study also reveals that, both before

and during Islamic tradition, the term "pilgrimage" (الحج) retained its particular semantic scope, consistently pointing towards the House of Allah. Although some poets might have employed the term in a broader sense to underscore the significance of the destination, the pilgrimage has invariably been directed towards the House of Allah. Moreover, the study of semantics in the Arabic tradition is as ancient as the language itself, deeply ingrained within Islamic heritage. This is evident from the scholarly works that delve into this subject, such as those by Ahmad Ibn Faris. In conclusion, this research represents a preliminary step towards the development of a comprehensive dictionary of semantic evolution spanning the pre-Islamic and Islamic eras. The completion of such an ambitious project will require a series of detailed studies and collaborative efforts. However, as the saying goes, "the first of the rain is a drop, then it pours"; with successive studies, we aim to progressively reach our desired objective.

References:

1. Al-A'sha. (1950). *The Great Diwan of Ma'moon bin Qais*. Edited and explained by: M. Hussein.
2. Al-Askari, Abu Hilal. (n.d). *Linguistic Differences*. Edited and commented by: M. Ibrahim Salim. Cairo: Dar Al-Ilm wa Al-Thaqafah.
3. Al-Dabbi, Al-Mufaddal. (n.d). *Al-Mufaddaliyat* (6th edition). Edited and explained by: Ahmad Mohammed Shakir and Abdul Salam Haroun Cairo: Dar al-Ma'arifa.
4. Al-Dayah, Fayez. (1996). *Arabic Semantics: Theory and Application - A Historical, Foundational, and Critical Study* (2nd edition). Damascus: Dar al-Fikr.
5. Al-Farahidi. (2003). *Al-Ain* (1st edition). (vol.1). Arranged and edited by: Abdul Hamid Hindawi. Beirut: Dar Al-Kutub Al-Ilmiyah.
6. Ali, Jawad. (1993). *Detailed History of Arabs Before Islam* (Vol.6). (2nd edition). University of Baghdad.
7. Al-Jahiz. (1967). *The Animals*. (2nd edition).(Vol. 6). Edited and explained by: Abdel Salam Haroun & Mustafa Al-Babi AL-Halabi. Egypt: Dar of Scientific Books.
8. Al-Jawhari. (1990). *Al-Sihah* (Vol.2). (4th edition). Edited by: Ahmad Abdul Ghafour Attar. Beirut: Dar Al-Ilm for Millions.
9. Al-Khouli, Mohammed Ali. (1982). *Dictionary of Theoretical Linguistics*. Lebanon Library.
10. Al-Yasiri, Abdul-Kadhim, & Haider, Jabbar Aidan. (n.d). Ahmad Ibn Faris's Attention to Pivotal Significance in the Dictionary of Language Metrics. *Adab Al-Kufa Journal* (Issue 2).
11. Al-Zarkashi. (1992). *The Ocean of Seas in the Fundamentals of Jurisprudence* (Vol.3). (12th edition). Edited by Omar Sulaiman Al-Ashqar. Cairo: Dar Al-Safwa.
12. Al-Zirikli. (2002). *The Celebrities* (Vols. 4-5-7). Beirut: Dar Al-Ilm for Millions.
13. Anis, Ibrahim. (1999). *On Arabic Dialects*. Alexandria: Dar al-Fikr al-Arabi.
14. Anis., Ibrahim I. (n.d). *Significance of Words*. (5th edition). Cairo: Anglo-Egyptian Library.
15. Hassan Jabal, Abdul Karim Muhammad. (1997). *On the Science of Semantics - An Applied Study in Al-Anbari's Explanation of the Mufaddaliyat*. Al-Azharita: Dar Al-Ma'arif University.
16. Ibn Al-Sikkit. (n.d). *Improvement of Logic*. Explained and edited by: Ahmad Muhammad Shakir and Abdul Salam Haroun. Egypt: Dar al-Ma'arif.

17. Ibn Duraid. (1987). *Al-Jamharah* (Vol.1). (1st edition). Studied and edited by: Zuhair Abdul Mohsen Sultan. Beirut: Dar Al-Ilm for Millions.
18. Ibn Faris. (1997). *Al-Sahibi in the Jurisprudence of Language*. (1st edition). Commented by: Ahmad Hassan Basaj. Beirut: Dar Al-Kutub Al-Ilmiyah.
19. Ibn Faris. (1979). *Metrics of the Language* (Vols. 1-2-3-5). (2nd edition) Edited by: Abdul Salam Haroun. Damascus: Dar al-Fikr.
20. Ibn Faris. (1986). *Al-Mujmal* (Vol. 1). (2nd edition). Studied and edited by: Zuhair Abdul Mohsen Sultan, Beirut: Al-Risalah Foundation.
21. Ibn Jinni. (1952). *The Characteristics* (Vol. 1). (2nd edition). Edited by: Muhammad Ali Al-Najjar. Egypt: Egyptian Library.
22. Kamal El-Din, Hazem Ali. (2008). *Dictionary of Common Semitic Vocabulary in Arabic*. (1st edition). Cairo: Adab Library.
23. Saad Mohammed, Mohammed. (2002). *In the Science of Semantics*. (1st edition). Cairo: Zahraa Al-Sharq Library.
24. Tlaimat, Ghazi Mukhtar. (1990). *Observations on the Science of Semantics According to Ahmad Ibn Faris the Linguist, Annals of the Faculty of Arts*. (Annal 11, Message 68). Kuwait University: Scientific Publishing Council.

Author's biography:

L'auteure RAHMANI Leila est titulaire d'un doctorat en lettres arabes et est enseignante du département de la littérature arabe de l'université de Tlemcen. Elle est Maître de conférence A. Elle a à son actif plusieurs articles et encadrements. Elle enseigne, entre autres, la musique de la poésie arabe et la théorie du Rythme.