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The Contributions of Prominent Lexicographers to the Development of Arabic-Arabic Dictionaries

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Abstract

Keywords:

Contributions,
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And Arabic
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This research investigates the contribution of lexicographers in the development of Arabic-Arabic dictionaries through significant classical works. The main problem addressed is the lack of comprehensive studies that highlight the role of lexicographers in shaping the structure, methodology, and sustainability of Arabic lexicography. The purpose of this study is to examine how their works contributed to the compilation, development, and preservation of the Arabic language across different periods. The study focuses on prominent figures such as Al-Khalil ibn Ahmad with *Kitab al-Ayn*, Fairuzabadi with *Al-Qamus al-Muhit*, and Ibn Manzur with *Lisan al-Arab*. Employing a qualitative approach with library research as its primary method, this research collects data from classical dictionaries, relevant scholarly books, and academic articles. This approach enables an in-depth analysis of lexicographers' contributions in terms of methodology, systematization, and linguistic enrichment. The findings reveal that these lexicographers not only pioneered the organization of Arabic lexicons but also provided foundational systems that influenced subsequent dictionary compilers. Their methods, although varied, maintained rigorous analysis of meanings and usages, thereby establishing a strong tradition in Arabic lexicography. The contribution of their works lies not only in enriching Arabic vocabulary but also in preserving the language as a cultural and intellectual heritage. This study contributes to a

better understanding of the historical and linguistic significance of Arabic-Arabic dictionaries.

Abstrak

Kata Kunci:
Kontribusi,
Leksikografer,
Dan Kamus
Arab.

Penelitian ini mengkaji kontribusi para leksikografer dalam perkembangan kamus Arab-Arab melalui karya-karya klasik yang signifikan. Masalah utama yang diangkat adalah minimnya kajian komprehensif yang menyoroti peran para leksikografer dalam membentuk struktur, metodologi, serta keberlanjutan leksikografi Arab. Tujuan penelitian ini adalah untuk menelaah bagaimana karya-karya mereka berkontribusi terhadap penyusunan, pengembangan, dan pelestarian bahasa Arab pada berbagai periode. Tokoh-tokoh penting yang menjadi fokus penelitian antara lain Al-Khalil ibn Ahmad dengan Kitab al-ʿAyn, Fairuzabadi dengan Al-Qamus al-Muhit, dan Ibn Manzur dengan Lisan al-Arab. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan. Data diperoleh dari kamus-kamus klasik, buku-buku ilmiah, serta artikel akademik yang relevan. Pendekatan ini dipilih karena memungkinkan analisis mendalam mengenai kontribusi leksikografer dalam penyusunan kamus Arab-Arab. Hasil penelitian menunjukkan bahwa para leksikografer tidak hanya menjadi pelopor dalam pengorganisasian leksikon Arab, tetapi juga meletakkan sistem dasar yang memengaruhi penyusun kamus berikutnya. Metode mereka, meski beragam, tetap konsisten dengan analisis makna dan penggunaan yang rinci, sehingga membentuk tradisi leksikografi Arab yang kuat. Kontribusi karya mereka terletak pada pengayaan kosakata Arab sekaligus menjaga bahasa Arab sebagai warisan budaya dan intelektual.

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Introduction

One of the most important fields in the study of language and literature is lexicography, or the science of dictionary compilation. Considering the complexity and richness of the Arabic language, lexicography plays a vital role. Throughout its long history, the Arabic language has undergone numerous changes and cultural influences, making it a language of great depth and diversity. As a product of lexicography, dictionaries serve to preserve the cultural heritage and linguistic knowledge of a nation, while also helping people understand word meanings.

In English, the word “dictionary” originates from the Arabic word *qâmûs*, which literally means “ocean” or “sea.” According to Hans Wehr (1960: 790), *qâmûs* and *kamus* both signify the vastness of an ocean, symbolizing that a dictionary contains an abundance of words and meanings, like rivers merging into a sea. Many Arabic words that entered the Indonesian language underwent phonetic adaptation, such as the change of the sound /q/ to /k/. For example, *taqdir* became *takdir*, *maqshûd* became *maksud*, *qiyamah* became *kiamat*, *akhlaq* became *akhlak*, and so on. This phenomenon is also explained by Balabaki in *Mu'jam al-Mushthalahat al-Lughawiyah* (1990) and Al-Qasimi in *Ibn al-Lughah wa Shina'ah al-Mu'jam* (1975: 9) (Junanah, 2020: 23).

Recently, linguists and language observers have begun to worry about the possible extinction and loss of authenticity of the Arabic language due to cultural shifts and the rise of colloquial varieties (*'amiyah*). Dictionaries serve as a crucial tool to safeguard the purity of the language. When discrepancies in word meanings occur, dictionaries act as a treasury and a means of preserving language that can withstand the test of time. Dictionaries can be seen as the first and final step in language preservation; by consulting a dictionary, one can find the accurate meaning of a word, even when it is often mistranslated in everyday use (Dian Syahfitri, 2020: 39).

Compiling Arabic-Arabic dictionaries is a complex process that involves various resources and multiple stages. Its main goal is to provide a reference tool that helps users understand the meaning, usage, and spelling of words in Arabic. Many influential figures have made significant contributions to the history of Arabic dictionary compilation. Arabic lexicographers have developed various techniques and approaches for creating dictionaries, from the classical to the modern era. They not only define words but also discuss their etymology, usage, and relevance in literature and daily life.

Notable lexicographers who have greatly contributed to the development of Arabic-Arabic dictionaries include Al-Khalil ibn Ahmad with *Kitab al-'Ayn*, Ibn Manzur with *Lisan al-'Arab*, and Al-Firuzabadi with *Al-Qamus al-Muhit*.

Their works have become important references and continue to influence dictionary compilation to this day. The methodologies and innovations they introduced are still used in modern lexicography.

Despite the crucial contributions of these Arab lexicographers, comprehensive research on their roles remains limited. Most studies focus on the final dictionary products rather than the processes and the people behind them. Therefore, this study aims to fill this gap by identifying and analyzing the contributions of key Arab lexicographers in compiling Arabic-Arabic dictionaries.

By studying the roles and contributions of these lexicographers, we can better appreciate the linguistic heritage they have left behind and draw valuable lessons for the future development of dictionaries. This study will explore the profiles of the main figures, the methodologies they employed, and the long-term impact of their works on Arabic lexicography.

Method

This study employs a qualitative approach as it is considered the most appropriate for examining the contributions of Arab lexicographers in the compilation of Arabic-Arabic dictionaries. The qualitative approach was chosen because it allows for a deeper understanding of the processes, methodologies, and innovations introduced by classical lexicographers. Through this approach, the researcher not only investigates the technical aspects of dictionary compilation but also explores the historical, cultural, and linguistic contexts that shaped these works.

The research method applied is library research. The data collection technique involves a comprehensive review of written sources, including scholarly books, academic articles, and classical dictionaries compiled by renowned lexicographers. Among the key works studied are *Kitab al-'Ayn* by Al-Khalil ibn Ahmad, *Al-Qamus al-Muhit* by Fairuzabadi, and *Lisan al-Arab* by

Ibn Manzur. Other relevant dictionaries and modern studies were also consulted to provide comparative insights and broaden the scope of analysis.

For data analysis, the researcher used descriptive and analytical techniques. The descriptive analysis aimed to present the characteristics, structures, and methodologies applied in the dictionaries, while the analytical component focused on identifying patterns, innovations, and their impact on later lexicographic traditions. This dual strategy enabled a comprehensive understanding of how Arab lexicographers contributed not only to the enrichment of the Arabic lexicon but also to the preservation and systematization of the Arabic language across generations.

Result and Discussion

The History of the Development of Arabic Lexicography

Arabic dictionaries are known by various terms, such as *Fihris*, *Mausu'ah* (encyclopedia), and *Musrid* (index or glossary), in addition to *Al-Mu'jam* and *Al-Qamus*. These terms generally refer to collections of vocabulary accompanied by meanings and explanations intended to clarify information related to the words. However, each term has specific distinctions. A dictionary is a book containing a large number of words along with their meanings and explanations, whereas an encyclopedia provides information about various topics across different fields of knowledge, often complemented by explanations, illustrations, images, and other supporting media. This differs from an index or glossary, which specifically explains concepts relevant to certain activities or academic disciplines (Hidayah & Qomariah, 2020: 45).

Academically, Arabic dictionaries began to be studied as comprehensive linguistic works in the second century of the Hijri calendar. Al-Khalil ibn Ahmad al-Farahidi (100–170 H) is renowned as a master of Arabic grammar and linguistics, as well as the originator and systematizer of *'Ilm al-'Arudh* (the science of Arabic poetic meter). *Kitāb al-'Ain*, the first Arabic dictionary ever compiled, was the product of exceptional *ijtihad lughawi* (linguistic scholarship)

for its time. It was organized systematically and scientifically based on the *makhraj al-huruf* (articulation points of letters), beginning with the letter /‘ain/, which is articulated from the deepest point in the throat. Furthermore, Al-Khalīl employed a method of “reverse construction” to systematically arrange the dictionary entries, which significantly limited redundant word forms.

Broadly speaking, there are three important phases in the codification and systematization of Arabic dictionaries. The first phase was the recording of words without systematic rules or detailed explanations. By the end of the first Hijri century, several treatises on *Gharib al-Qur’an* (unfamiliar Qur’anic vocabulary) had appeared, such as the work of Abī Sa’īd al-Bakrī (d. 141 H) and *Kitāb al-Nawādir*, authored by scholars such as Abū ‘Amr ibn al-‘Alā’ (d. 157 H), Yūnus ibn Habīb (d. 182 H), and al-Kisā’ī (d. 198 H) (ad-Dāyah, 1999: 13). During this period, field observations and the documentation of linguistic data were carried out as foundational efforts to expand the Arabic lexicon.

The second phase was the compilation of vocabulary into smaller books (pocket dictionaries) focusing on specific themes and arranged according to certain letters. This phase occurred in the early to mid-second Hijri century. During this time, several encyclopedic works on antonyms were also produced, such as *Kitāb al-Adhdad* by al-Ashmu’i, Ibn al-Sikkīt (802–858 CE), and Abū at-Thayyib (d. 351 H).

The third phase marked the compilation of more comprehensive dictionaries or encyclopedias. Al-Khalīl’s *Kitāb al-‘Ain* is recognized as the first comprehensive dictionary in the Islamic intellectual tradition (Wahab, 2017: 24)

Biography of Khalil ibn Ahmad al-Farahidi

Khalil ibn Ahmad al-Farahidi was born in Basra in 100 Hijri with the full name Abū ‘Abd al-Raḥmān al-Khalīl ibn Aḥmad ibn ‘Amr ibn Tamīm al-Farāhīdī al-Azdī. From a young age, he devoted himself to the study of ḥadīth, Islamic jurisprudence (*fiqh*), and the Arabic language. His most influential teachers were ‘Īsā ibn ‘Amr and Abū ‘Amr ibn al-‘Alā’. Al-Khalīl also showed

great interest in non-Arab sciences, especially mathematics. He was a close companion and admirer of Ibn al-Muqaffa', having read all of Ibn al-Muqaffa''s translations and writings, including those related to Greek musical theory. His mastery in the field of music was so remarkable that Ishāq al-Mūṣilī cited him as a key reference in his own musical treatises. Al-Khalīl was renowned for his exceptional intellect (Rizani, 2014: 223).

As a child, his family moved him to Basra where he was raised and received his primary education. Al-Khalīl came from pure Arab lineage, belonging to the Azd tribe, hence the attribution *al-Farāhūdī*, although some historians link the name to Farhūd. From an early age, he enriched his knowledge by attending scholarly circles led by prominent scholars in ḥadīth, *fiqh*, linguistics, and grammar. He dedicated much of his time to learning under 'Īsā ibn 'Amr and Abū 'Amr ibn al-'Alā'. Moreover, he eagerly learned from scholars outside the Arab community, particularly in the field of mathematics (Noor & Miolo, 2019: 148).

Basra's remarkable intellectual and scientific atmosphere deeply influenced Al-Khalīl, who spent his entire life in this city. At that time, Basra was considered an ideal center for learning sciences, language, and Islamic knowledge. Its reputation attracted non-Arabs who contributed to the city's educational and economic growth. This cultural diversity brought various perspectives, lifestyles, and beliefs, fostering an inquisitive mindset among Basran scholars and students, which in turn produced numerous distinguished intellectuals grounded in research and empirical inquiry (Alkiyumi, 2023).

Al-Khalīl was known for his asceticism, piety, and humility. According to al-Anbārī (1985), he earned widespread respect for his sharp intellect and insightful ideas, and was regarded as one of the most brilliant minds of his era (Abū al-Ṭayyib al-Lughawī, 1974). It is narrated that he once spent an entire night conversing with Ibn al-Muqaffa'. When asked about his opinion of Ibn al-Muqaffa', Al-Khalīl remarked, "I see that his knowledge surpasses his wisdom." His stature was highly praised by classical scholars and modern

linguists alike. For example, al-Sirāfī (1966) stated that Al-Khalīl memorized half of the Arabic language, while others claimed he memorized a third (al-Hamawī, 1933) (Ab Hadi & Lubis, 2023a: 66).

Khalil ibn Ahmad al-Farahidi's Contributions to Arabic Lexicography

According to various accounts, al-Farahidi played a pivotal role in developing foundational theories in several scientific disciplines, particularly in Arabic grammar and literature. Notably, he made an exceptional contribution to the development of 'Arūd, the science of Arabic poetic metre. A well-known story narrates that during his pilgrimage to the Holy Land, he prayed to be granted knowledge that had never before been attained by previous generations. Shortly after departing from the Holy Land, God inspired him with the idea. While walking through the marketplace, he heard a distinctive rhythmic sound, which prompted him to devise the metrics of Arabic poetry, ultimately laying the foundation for the science of 'Arūd (Ab Hadi & Lubis, 2023b).

One of al-Khalīl's monumental works is the *Kitāb al-'Ayn*, recognized as the first Arabic dictionary to compile an extensive lexicon organized systematically based on the articulation points (*makhārij al-ḥurūf*). He arranged the entries beginning with sounds produced from the deepest part of the throat (*al-ḥalq*), followed sequentially by the sounds articulated by the tongue, the oral cavity, and finally the lips (*al-fam*).

The order of the letters based on their articulation points in *Kitāb al-'Ayn* is as follows (from right to left) :

In this work, al-Khalīl described in detail the phonetic features of speech production, such as *hams* (whispered sound), *jahr* (voiced sound), *shiddah* (plosiveness), *rakāwah* (friction), *isti'lā'* (emphatic articulation), and *istifāl* (non-emphatic articulation), as well as *ishmām*, *imālah*, and *raūm*. He pioneered the use of diacritical marks (*shakl*) and vowel notation, as well as rules for phonological changes within words, including *qalb* (metathesis), *ḥadhf* (elision), *i'lāl* (modification), *ibdāl* (substitution), and *idghām* (assimilation). For instance,

he marked the *ḍammah* (u sound) with a small *wāw* above the letter, the *fatḥah* (a sound) with a horizontal *alif*, and the *kasrah* (i sound) with a small *yā'* written beneath the letter (Nisa & Hum, n.d.: 32).

Despite its monumental significance, *Kitāb al-'Ayn* has been the subject of scholarly debate. Some scholars, such as Ibn Jinnī and Abu 'Alī al-Qālī, argued that the version of *Kitāb al-'Ayn* currently available may contain interpolations or contributions from other authors. According to al-Qālī, certain sections on syntactic meanings (*ma'ānī al-naḥw*) attributed by Sībawayh to al-Khalīl actually reflect the views of Kufan scholars, which contradicts the Basran school that supported al-Khalīl's original framework (Noor & Miolo, 2019: 32).

Scholars have presented five perspectives regarding the authorship of *Kitāb al-'Ayn*:

- 1) **Abū Ḥātim al-Sijistānī's view:** Al-Khalīl never authored *Kitāb al-'Ayn*, and the dictionary is unrelated to him because it lacks any authentic transmission (*sanad*) linking it to al-Khalīl or to the Basran linguists.
- 2) **The second view:** Al-Khalīl had the initial idea for *Kitāb al-'Ayn* but did not participate in its actual writing.
- 3) **The third view:** Scholars such as Abū al-Ṭayyib al-Lughawī, Abū Bakr al-Zubaydī, and Yūsuf al-Ish contend that *Kitāb al-'Ayn* includes references to contemporaneous figures like Abū 'Ubaydah and Ibn al-A'rabī. They argue that although most of the content originated from al-Khalīl, its completion and some parts were continued by al-Layth ibn al-Muẓaffar. The final sections and certain inconsistencies suggest additions by later hands.
- 4) **The fourth view:** According to Ibn al-Mu'tazz, the original manuscript authored by al-Khalīl was destroyed by fire and later reconstructed by his student al-Layth.
- 5) **The fifth view:** Ibn Durayd and Ibn Fāris affirm that *Kitāb al-'Ayn* was indeed authored by al-Khalīl. They argue that the lack of awareness

among al-Khalil's students and other Basran scholars about this work does not negate his authorship (Mivtakh, 2022: 37)

Biography of Ibn Manzur

The lexicologist's full name was **Muhammad bin Mukram bin Ahmad bin Habqah Al-Ansari Al-Afriki**, born in 630 AH (1232 CE). He was a descendant of Ruwaifi' bin Thabit al-Ansari, a highly esteemed figure who attracted numerous disciples, including Ibn Muqir, Murtadha Ibn Hatim, Abdur Rahim, and Ibn Tufail. Ibn Manzur passed away in 711 AH and is recognized as a prolific lexicologist who devoted his entire life to writing and compiling scholarly works.

From an early age, Ibn Manzur exhibited a keen interest in abridging extensive works, such as *Mukhtashar al-Aghani*, *Mukhtashar Tarikh Baghdad* (authored by Al-Khatib Al-Baghdadi), *Mukhtashar Tarikh Dimashq* (by Ibn Asakir), as well as *Mukhtashar al-Mufradat*, *Al-Dakhirah*, and *Baytar*. According to Shufdi, "*I have scarcely encountered any voluminous book that was not abridged by Ibn Manzur.*" His son, Qutbuddin, reported that his father's writings amounted to no fewer than 500 volumes. His scholarly productivity reached its zenith when he compiled his monumental dictionary, *Lisan al-Arab*, which surpassed previous lexicons both in scope and depth while preserving the foundational structure of earlier linguistic works.

In the preface to *Lisan al-Arab*, Ibn Manzur described his motivation for compiling the dictionary: "*I take great pleasure in studying linguistic texts and dictionaries. I also enjoy performing i'lal and tasrif of words and analyzing the works of renowned scholars.*" He emphasized that proper communication requires both systematic classification and coherent arrangement. A well-organized compilation is ineffective if the arrangement is inadequate, and vice versa. Thus, he sought to integrate these two strengths in his dictionary: comprehensive collection and systematic organization. He drew analogies with *Tahzib al-Lughah* and *Al-Muhkam* by Ibn Sidah. Although these works contained

highly detailed linguistic content, they often lacked systematic chapter arrangement. Motivated by this, he endeavored to enhance the structure and organization of his dictionary by consulting various authoritative sources, including *As-Sihah*

Ibn Manzur's Contribution to Arabic Lexicography

Lisan al-Arab has served as a foundational reference for the study of the Arabic language among lexicographers, philologists, and scholars. Modern dictionaries, linguistic research, and studies of classical texts have often relied on this work, which is highly regarded for its reliability as an authoritative source of information. Ibn Manzur is widely known for *Lisan al-Arab*, considered one of the most comprehensive and significant dictionaries in the history of the Arabic language. In addition to this monumental work, he produced several other writings, although most of them are less well-known compared to his principal dictionary.

Lisan al-Arab was regarded as the most complete dictionary of its time. It encompasses the contents of earlier dictionaries, such as *Al-Muhkam*, *Al-Sihah*, *Tahdhib al-Lughah*, *Al-Jamharah*, *Al-Nihayah*, and *Hashiyah al-Sihah*. Scholars have acknowledged that reading Ibn Manzur's dictionary is essentially equivalent to consulting these earlier works. It is considered the most comprehensive Arabic dictionary, containing more than 80,000 entries.

Furthermore, *Lisan al-Arab* provides valuable insights into the historical context and development of the Arabic language. By quoting words as found in older works, the dictionary aids in understanding linguistic evolution and the cultural interactions that have influenced it. However, according to Abed Al-Jabiri, *Lisan al-Arab*, despite its extensive volumes, does not include the names of various natural phenomena or business-related terms; nor does it cover a range of theoretical concepts and terminology that had already emerged during the 7th and 8th centuries AH and still exist today (da Costa & SS 2024:71).

Biography of Al-Fairuzabadi

In addition to being recognized as a prominent figure in Arabic language and literature, Al-Fairuzabadi was known as a humble and devout scholar. He was born in 729 AH/1329 CE in Kazrawan, a village near Shiraz, Iran. His full name was Abu Tahir Muhammad bin Ya'qub bin Muhammad al-Fairuzabadi. From an early age, Fairuzabadi pursued advanced studies in language and literature under the guidance of his own father, al-Qawwam bin Najm, as well as other renowned scholars in Shiraz, beginning at the age of eight. He showed a greater fondness for linguistic studies than his peers. In addition, he studied fiqh and thoroughly learned the *Sahih Bukhari* by listening to Muhammad bin Yusuf al-Zarandi's teachings.

Fairuzabadi can be described as an avid bibliophile, driven by an intense passion for reading, which became the motto of his life. He devoted significant resources to acquiring books, regardless of their high cost and scarcity. He was known to spend whatever amount necessary to obtain the books he desired. Whenever he travelled or resided elsewhere, he always brought his books along. He was often seen travelling with several chests filled with books. Each time he stopped to rest, he would read the book of his choice, then close it and continue his journey (Anon 2024).

Al-Fairuzabadi's Contribution to Arabic Lexicography

Al-Muhit is one of Al-Fairuzabadi's most renowned works in the field of Arabic lexicography, highly esteemed within the Islamic world and widely read by authors of his time. Several scholars have provided explanations (*sharh*), critiques (*naqd*), defenses (*difa'*), and abridgements (*ikhtisar*) of it. The publication of *Al-Qamus Al-Muhit* marked a historical milestone, as the term *qamus* (dictionary) originated from this work. Owing to the global reputation of *Al-Qamus Al-Muhit*, the term *qamus*, which had previously been known as *Mu'jam*, eventually became the standard term for "dictionary". The original meaning of the word *Qamus* is "deep ocean," alluding to the comprehensive and exhaustive content of *Al-Muhit*.

With its systematic structure and comprehensive approach, *Al-Muhit* set a high standard for the compilation of Arabic dictionaries. It subsequently served as a model for the development of other Arabic lexicons. The dictionary provides detailed explanations of Arabic words, their etymology, and examples of usage within relevant contexts. At the age of fifty, Fairuzabadi travelled extensively to various countries, including Syria, where he resided for some time. During his stay, many people took the opportunity to study with him, which further enhanced his reputation (Zubbir 2015:65).

The Role of Dictionaries in Learning the Arabic Language

Dictionaries play a vital role in learning Arabic, as they assist students in better understanding and mastering the language. Language itself is an essential component of a nation's life, serving to preserve its knowledge, culture, and even its religious heritage. This holds true for Arabic, which is the medium for a vast body of scholarly, cultural, and religious literature. Mastery of a language can reflect the strength or weakness of a nation, as proficiency enables individuals to develop creativity (*cipta*), emotion (*rasa*), and intention (*karsa*). These three elements are crucial for shaping individuals who can make significant contributions across various sectors of life. Societies that possess multilingual capabilities are able to communicate effectively at both local and international levels (Hermawan & Alwasilah 2011:268).

In the context of foreign language learning, Arabic dictionaries serve several key functions : **First**, they act as important guides, directing learners towards the correct usage and meanings of words or terms. **Second**, they preserve the authenticity of the foreign language being studied, as dictionary compilation undergoes rigorous selection and standardization processes. **Third**, they cultivate a scientific attitude among learners in their approach to foreign language study. **Fourth**, they facilitate easier acquisition of foreign language proficiency (Wahab 2017:19)

Conclusion

In conclusion, this study reaffirms that the three prominent figures in Arabic lexicography – Al-Khalil ibn Ahmad, Fairuzabadi, and Ibn Manzur – made remarkable contributions to the development of Arabic-Arabic dictionaries. Their pioneering efforts not only expanded the Arabic lexicon but also laid the foundation for systematic approaches to dictionary compilation. The frameworks they established provided guiding principles that shaped the trajectory of Arabic lexicography for centuries, ensuring the preservation and enrichment of the Arabic language.

One of the surprising findings of this research is the extent to which later lexicographers went beyond Al-Khalil's methodology by incorporating new dimensions into their works. They did not limit themselves to mere definitions; instead, they included etymology, usage in classical literature, contextual applications in daily life, and historical insights into word origins. This multidimensional approach reflects a deep intellectual engagement with the Arabic language and highlights the richness of their contributions in safeguarding linguistic and cultural heritage.

Nevertheless, this study has certain limitations, particularly regarding the relatively narrow scope of sources examined, which may not fully capture the diversity of Arabic lexicographical traditions. Future studies should expand the range of texts and lexicographers analyzed, employing both historical and comparative perspectives. Such efforts will enhance the comprehensiveness of the field and provide deeper insights into the enduring legacy of Arabic lexicography.

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