

## **Rooting the Term "Recreation" in Arabic Dictionaries and Lexicons (An Analytical Study)**

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### **Introduction and Research Problem:**

No one would be far from the truth if we said that classical Arabic is the language of a living human civilization that has evolved and continued to evolve over many centuries, contributing to the development of thought and science. These openings to other civilizations and sciences created the need for the term (Raziqa, 2018, p. 2).

The term has been and continues to be a fertile field frequented by many scholars and researchers due to its importance and the significant role it plays in the exchange of knowledge among people, keeping pace with the development and progress of nations. It is inconceivable that a nation would advance without terminology that meets the needs of its people to understand its various sciences and enable scholars to communicate with one another. However, the rapid development of human knowledge poses a stumbling block to the term, and it fails to fulfill its expected role. Terminologists find it difficult to develop new terms that suffice for this vast number of new concepts (Al-Qasimi, 1985, p. 10).

Terminology is the identity of science, with all its cognitive (philosophical/communicative) connotations. Without a grasp of terminology, science cannot be grasped, nor can its breadth and depth be understood. Every science has a subject, a goal, a method, and terminology. Therefore, terminology has a significant place in establishing sciences and in composing dictionaries, both specialized and non-specialized, to collect them and preserve the language. Therefore, terminology is a science that explores the relationship between scientific concepts and the linguistic terms that express them. It is unlike other independent sciences, as its structure and content focus on various sciences, and specialists in various sciences and technologies benefit from the fruits of this science (Raziqa, 2018, 3).

We are in an era called the clash of cultures, a time of intellectual invasion and attempts at containment. Toynbee says that the six remaining civilizations in the current era, after the absence of more than twenty civilizations, are breathing their last breaths and revolve in the orbit of Western civilization and are exposed to disintegration and disappearance in the orbits of this civilization. In order to confront this sad fate and refuse its temptation, we must fortify ourselves in our civilizational particularities and cling to its active elements and components capable of continuity and its promising signs of participation in destiny. This will not happen if we do not possess a comprehensive approach to studying this science and our special culture (Imad, 2005, 8).

The word recreation in its Arabic pronunciation is rarely used in Arabic social literature. Rather, other terms such as leisure, amusement, and play have been used in its place. In the language, it is derived from the verb raha, meaning pleasure and joy. The term recreation is derived from the Latin root "Recreation." It was initially used to define human activity that is chosen for personal reasons in general. However, opinions have differed regarding the meaning of recreation due to the lack of a specific definition for it in accordance with contemporary trends in the educational and social field (Darwish, Al-Hamahmi, 1997 AD 54).

The researcher believes that the foundation of social, cultural, and intellectual communication is built on mutual understanding, and thanks to the latter, various cognitive circles move. Mutual understanding is a

universal law instilled by God in all beings. It is governed by two aspects: a realistic aspect that appears in the behavior of the human group, from human transactions and social relationships that ensure social communication between people. Another aspect relates to verbal communication, namely knowledge of the word or term. This is where the cognitive aspect of communication is reflected, through which intellectual communication occurs between nations and generations, and from which benefit and exchange between human knowledge occur. A term has two aspects, which are expressed in modern linguistics as the signifier and the signified. The signifier is the word, while the signified is the meaning, concept, or mental image it carries. Many scholars in various fields have endeavored to provide a concept for definition, based on viewpoints dictated by the intellectual references of each scholar.

After the scientific renaissance and the influx of modern knowledge and sciences, the Arabs were amazed by the scientific progress achieved by the West, especially in linguistic studies. They transferred their sciences and translated their terminology. In response, two trends emerged: one called for There is a cognitive gap between heritage and modern linguistics, and they prefer to renew terminology. The second is to invest in the terminology of linguistic heritage and to establish it by returning to it, i.e., using heritage terms to convey new concepts that differ from those in heritage, or comparing old concepts of the term with modern ones (Mahmoud Hijazi, 1993, 228).

Mundhir Al-Ayashi (2007, 11) points out that one of the challenges he faced in translating terminology was the lack of Arabic equivalents for Western terms. The terminology is numerous and requires an equivalent in Arabic. While some exist—although few exist and are unstable in their formulation and meaning—most do not exist. Indeed, many of them do not exist, not only at the level of language and pronunciation, but also at the level of contemporary Arabic linguistic thought itself.

Today, as the Arab nation has witnessed a scientific renaissance and its language has grown thanks to the fruitful and constructive efforts made by linguists and scholars during the twentieth century, it has become desirable to create new terms and this is no longer a problem. Had it not been for this, hundreds of scientific dictionaries and cultural

terms would not have been published across the Arab world (Matloub, 2009, 7).

Arab civilization realized the importance of terminology in understanding various sciences. Regarding this, Al-Tahnawi says, "The most important thing needed in acquiring written sciences and the arts promoted by professors is confusion over terminology. Each science has its own specific terminology, and if this is not known, it will be difficult for the legislator to find a way to it." Therefore, they developed terminology that best expresses the concepts for which they were intended. They also began to collect the scattered terms and compile them into numerous works, their concern being to collect and unify them, especially after they had become widespread on people's tongues and scattered throughout heritage books without any governing rules. These works have been comprehensive, paving the way for researchers. However, these books are not without flaws, such as digression, which distracts researchers (Al-Qutiti, 2010, p. 40).

Despite the efforts of scholars to resolve the problem of terminology, despite its various forms, it still persists, and there is no solution except through the cooperation of scholars and officials. Scholars develop the appropriate term for the concept, while others promote and disseminate it among the people. So that the term does not remain ink on paper, worthless as it is now (Mahmoud Hegazy, 1993, 16).

Anyone who browses the various definitions of the term "recreation" will inevitably realize the breadth of its scope and its connection to numerous fields of knowledge, including linguistics, philosophy, and other disciplines. This has led to different starting points for defining the term. Some have based their definition on truth, others on the word, others on allusions and symbols, and many scholars interested in defining it have based their definition on definitions and definitions. These different starting points have led to a rich and diverse definition.

Gordon (1976, 88) believes that recreation refers to the activity and activities undertaken by an individual or group during free time. While Paul Folke (1978, 203) defines it as a time during which we are not forced

to perform a specific professional activity, and each of us can spend it as he or she pleases.

From the previous presentation of the term "recreation," the disagreement among scholars regarding the concept of this term is clearly evident, most of which are foreign to Arab culture. The issue does not stop at the conceptualization of terminology, but rather, through these concepts and definitions, some ideas and contents are disseminated that contradict the concepts of Arab civilization.

This prompted the researcher to conduct this research to remove ambiguity and disentangle these terms and concepts, and to establish the origins of the term "recreation" in Arabic dictionaries and glossaries.

### **Importance of the Research:**

1. Establishing a common language among specialists in the field of recreation.
2. Purifying terminology from Western concepts that are inconsistent with Arab culture and Eastern thought.
3. Establishing terms with Arabic origins and meanings that deepen the linguistic heritage of recreation specialists.

### **Research Objectives and Questions:**

The current research aims to answer the following question:

1. What is the origin of the term "recreation" in Arabic dictionaries and glossaries?

### **Terminology Used in the Research:**

**Endogenesis:** Origination in language is derived from the root word "asli," which means "the lowest of everything," and the plural of "asli," meaning "the highest." The word "a'la" means "the highest." To establish something means to kill it scientifically and thus know its origin. Establishment is to return to the origins and foundations of something upon which it is built (Ibn Manzur, 16).

It is the science of establishing words and is concerned with researching the history of linguistic forms from their earliest origins, while

identifying the various developments that Semitic establishments have undergone (Abdul Ghani, 2020 AD, 1231).

**Terminology:** Al-Jurjani (1408 AH, 13) defined it as a term that refers to an agreement among people to name something by a specific name, transferring its original position and transferring the word from one linguistic meaning to another based on a commonality between them.

### **Methodology Used:**

The researcher used the inductive method based on studying and analyzing information to arrive at reliable scientific generalizations.

### **Research Community and Sample:**

The research community was represented by Arabic dictionaries and lexicons. The research sample was determined from the dictionaries and lexicons used in this research, namely: Jamharat al-Lughah, Mu'jam Maqayis al-Lughah, Mukhtar al-Sihah, al-Maknaz al-Kabir, al-Mawsoo' al-Jadid li-Ulum al-Lughawi Asri, Mu'jam Lisan al-Arab, al-Ta'rifat, Mu'jam al-Ghani, al-Wafi, Mu'jam Wasit li-Lughiya al-Lughiya, al-Mu'jam al-Wajeez, Tahdhib al-Lughah, al-Lughiya al-Mu'asir, Mu'jam al-Ma'ani li-Mutaradat, al-Mutawarid, and al-Naqid, and al-Riyadh Dictionary.

### **The origin of the term "tarwih" in Arabic dictionaries and glossaries:**

The linguistic meaning of the word "tarwih" revolves around spaciousness, relaxation, the removal of fatigue, the return of energy to a person, and the instilling of joy in the soul after toil. A man is said to be "arrihi," meaning "generous and energetic." A man "arrahi" means "he regained his senses after exhaustion" (Ibn Manzur, 1414 AH, 2/455).

In a hadith, the Messenger of God, may God bless him and grant him peace, said: "O Bilal, establish prayer and give us rest through it" (Abu Dawud, 1414 AH, 480). A man of "arrihi" is someone who is generous and energetic (Abu Bakr al-Razi, 1416 AH, 261).

Abdullah Al-Bustani (1980, 3) points out that entertainment, amusement, play, and recreation are all terms that revolve around bringing pleasure to the soul through engaging in intellectual or physical activity, away from serious matters.

Based on this, the meaning of recreation in the Arabic language is to relieve the human soul after distress. Mukhtar Al-Sihah states, "Relieve your grievance, meaning relieve it" (Abu Bakr Al-Razi, 1416 AH, 247).

The meaning of recreation is also: "The thing that a person enjoys, distracts him, and then fades away" (Al-Jurjani, 1408 AH, 194).

The term recreation is derived from the root (rawwah), with the letters ra, waw, and ha, a large, continuous root that denotes spaciousness, spaciousness, and continuity. The root of all of these is wind. The root of the ya in wind is waw, but it was changed to a ya due to the kasra preceding it. The spirit is the human spirit, and it is derived from the wind, as is the case with the entire chapter. The spirit is the breeze. It is said that a person breathes (arāḥ) (arāḥ) (arāḥ) (arāḥ) (arāḥ) (arāḥ): Gabriel, peace be upon him. Allah, the Most High, said: "The Trustworthy Spirit has brought it down upon your heart" (Abu al-Husayn ibn Faris, 1392 AH, 2/454).

Rawāḥ and rahāḥah (rest) come from irāḥah (rest). The man, the camel, and others rested. He gave me rest, and gave me rest, so I rested (Ibn Manzur, 1414 AH, 2/461). Rawāḥ is the originator; it was named thus because of the spirit of the wind, as it performs two actions: one at a time and the other at a time. Ar-Rawwah is the one whose feet feel open. It is said: So-and-so was relieved by a good deed, if he felt comfortable doing it. The people were relieved: they entered into the wind. When a deceased person has passed away, it is said: "He has found rest." It is also said that a man has found rest when his soul has returned to him after exhaustion. Al-Khalil said: "Everything spacious is called 'rested'" (Abu al-Husayn ibn Faris, 1392 AH, 2/454, 457).

The word "soul" comes from "rest" and so does "comfort" (al-Razi, 1416 AH, 131). Al-Asma'i said: "Al-Rawh" means rest from the heart's sorrow (Muhammad Al-Azhari, 2001 AD, 5/139). It has several meanings: "He rested with something: he found consolation in it" (Abu Bakr Al-Azdi, 1987 AD, 1/526). Rest is the removal of hardship and fatigue, and "I rested him" means I relieved him of what he finds of his fatigue (Ahmad Al-Hamoudi, 1/243-244). From this is his saying, may God bless him and grant



him peace: "Give us rest with prayer" (Narrated by Abu Dawud in his Sunan (No. 4985), meaning I establish it so that doing it is a rest.

Naguib Iskandar (1971, 174) states that "rawwah" means "to breathe" from "tanfis" (venting), and from it "spiritual," "spiritual," "divine," "rabbani," "samawi," and "alayhi" (translated as "spiritual") are synonymous with any spiritual matter or value. The word "tarawih" is derived from the root "rawwah": to "relax" oneself. It also comes from "free time," meaning to fill one's free time. "To occupy someone from something" means to distract and divert him from it (Ahmed Mukhtar, 1420 AH, 249).

"Rawwah" means to move a fan to bring him a refreshing breeze. "Taraawaha" means to alternate between good deeds. Tarawih is the plural of Tarwiha, which is the name for the sitting area after four rak'ahs during the nights of Ramadan, where people metaphorically rest after every four rak'ahs (Academy of the Arabic Language, 1413 AH, 280). Tarwih 'an al-nafs means entertaining and amusing oneself: "Indeed, in conversation there is nourishment for the mind and a comfort for the heart" (Abdul Ghani, 2020).

The Contemporary Arabic Dictionary states: To refresh / to refresh / to refresh / to refresh (an) yuruwihan, tarwihan, so he is murawih, and the passive participle is murawih. A person returned home. To refresh his heart: to revive and comfort it. He returned to his home. He refreshed the people: he led them in the Tarawih prayer (a prayer performed in Ramadan after the Isha prayer). He fanned him with a fan or similar device: he moved it to bring him a fresh breeze. He refreshed himself: he gave him rest, and made him energetic and light (Muhammad al-Ashqar, 1415 AH, 955 AD).

And he refreshed himself: he refreshed himself. And he refreshed himself: he went to him in the evening. The spirit: that which brings life to the soul. Light-hearted: gentle in company (Jibran Masoud, 1992 AD, 406).

It is said: "I saw them cooling off in the morning," meaning they needed to cool off from the heat with a fan. Alternatively, "cooling off" can mean returning to their homes or seeking rest (Ibn Manzur, 1414 AH, 2/456). The Riyadh Dictionary states: "Tarwih: bringing comfort and joy to



the soul, provided that it is the intended means and goal" (Riyadh Dictionary).

### Conclusions:

In light of the research objectives and results, the researcher concluded the following:

- The term "tarwih" is derived from the root word "rawwah" (to cool off), and is attributed to what follows it.
- It means returning to the natural state of the person to whom it is attributed.
- The intended meaning of "tarwih" (for the soul) in Arabic is to relieve the human soul after distress.
- Entertainment, amusement, play, and recreation are all terms that revolve around bringing joy to the soul. Many dictionaries have relied on narratives to interpret the term "recreation" in Islamic civilization.
- Dictionaries have rooted the term "recreation" in the original Arabic language and its contemporary developments, confirming the continuity of the term and its original meaning.

### Recommendations:

In light of the research findings and conclusions, the researcher recommends the following:

- Raising awareness of the rooting of terminology in various sciences in order to preserve Arab identity.
- Raising awareness of the use of the term "recreation" with its Arabic meanings in narrative expressions that suggest its rules stemming from Arab culture.
- Conducting further studies to differentiate between amusement, games, and recreation in Islamic civilization.
- Establishing a dictionary of popular and foreign terms and their synonyms in the original language is essential in order to preserve the Arabic language, especially in sciences related to foreign languages.

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