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MORPHOLOGICAL FORMATION OF PILGRIMAGE TOURISM UNITS IN ARABIC

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Abstract
The article examines the morphological formation of pilgrimage (ziyarah) tourism units in Arabic, covering both the classical terms of Hajj and Umrah and the modern vocabulary of pilgrimage services. The study is based on the theory of derivation (al-ishtiqāq) developed in Arabic and Russian Arabic studies and on material from Muʿjam muṣṭalaḥāt al-ḥajj by ʿUmar al-Zubdānī and the Arabic and English guides of the Saudi Ministry of Hajj and Umrah. The paper describes root-based word families, derived verb forms, verbal nouns (maṣdar), participles, nouns of place and time, the fiʿāla pattern of service nouns, suffixation, broken plurals and naḥt-like derivation from ritual formulas. It is shown that forms I, II and IV are the most productive verb forms, that the maṣdar is the main source of ritual terms, and that the same classical patterns are reused to name modern tourism services (مُطَوِّف, تَفْويج, مُعْتَمَد, الطِّوافة). The results confirm that morphological derivation remains the leading internal resource of Arabic pilgrimage tourism terminology and can be applied in lexicography, translation and the teaching of Arabic.

Keywords: Arabic, pilgrimage tourism, Hajj and Umrah, morphological derivation, ishtiqāq, root, pattern (wazn), maṣdar, participle, noun of place, terminology.

INTRODUCTION

Pilgrimage to Makkah and Madinah is the oldest and the largest form of religious travel in the Islamic world. In recent decades it has become a fully organised branch of international tourism, with visas, transport, accommodation, guiding

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services and digital platforms. The vocabulary that serves this field has two layers: a classical layer of ritual and legal terms (حَجّ ḥajj, عُمْرَة ʿumra, طَوَاف ṭawāf, إِحْرَام iḥrām) and a modern layer of service and tourism terms.[1] Both layers are formed mainly from Arabic's own resources, and morphology is the principal of these resources.

The morphological way of word formation is considered the most productive and widespread way of enriching Arabic with new lexical units. In this way new terms are created from words of the same root and are regarded as derivatives.[2] Arabic terminology systems actively use the full range of derivational models, and the terminology of pilgrimage tourism is no exception. However, the morphological structure of pilgrimage tourism units has so far been described mostly for individual ritual terms, while the continuity between classical patterns and modern service vocabulary has not received enough attention.

The relevance of the topic is determined by three factors. First, the number of pilgrims and the range of services offered to them are growing, and new units constantly enter Arabic. Second, these units are translated into many languages, including Uzbek, and translators need a clear picture of their structure. Third, the morphological description of pilgrimage tourism vocabulary is necessary for compiling specialised dictionaries and teaching materials. The novelty of the study lies in treating the classical ritual terms and the modern service vocabulary as one system formed by the same derivational models.

The aim of this article is to describe the main morphological models by which pilgrimage tourism units are formed in Arabic. The tasks are: (1) to summarise the main approaches to morphological derivation in Arabic and Russian Arabic studies; (2) to identify the most productive verb forms and verbal-noun patterns; (3) to describe nominal patterns used for persons, places, services and plurals; (4) to show how classical patterns are reused in modern pilgrimage tourism vocabulary.

[1] Umurzakova A.U. Lexical and semantic analysis of terms related to Hajj and Umrah // Modern American Journal of Linguistics, Education, and Pedagogy. – 2025. – Vol. 1, No. 6. – P. 559–562. – URL: https://usajournals.org/index.php/6/article/view/1341
[2] Гринев С.В. Введение в терминоведение. – М.: Московский лицей, 1993. – С. 56.

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LITERATURE REVIEW

There is no single classification of morphological term formation, because each language and each terminology system has its own features. In Russian Arabic studies, B.M. Grande distinguished three types of derivation: by affixes (suffixes, prefixes and infixes), by internal inflection, and by other internal changes of the word.[3] V.M. Belkin named three ways: re-shaping of the stem by internal inflection according to existing models; affixation, especially suffixation, which does not destroy the morphological structure of the base; and the joining of stems or the creation of a new stem from elements of different words (naḥt).[4] G.Sh. Sharbatov considered suffixation, internal inflection, infixation, the infix-suffix method and prefixation.[5]

In general terminology studies, S.V. Grinev distinguished six types of morphological term formation: conversion, abbreviation, phonetic-morphological formation, suffixation, prefixation and prefix-suffix formation.[6] Studies of special fields of Arabic terminology followed similar lines. Yu.P. Gubanov, working on Arabic military terminology, identified affixation, compounding of stems, conversion and semantic shift of existing Arabic words.[7] I.V. Skvortsova, analysing economic terminology, found suffixation, prefixation, their combination, lexicalisation and conversion to be the most productive types.[8] M.E. Nedospasova described the specific verb and maṣdar formulas most frequently used in forming Arabic terms.[9]

In the Arabic linguistic tradition, the part of grammar that studies the derivation of words is called الاشتقاق al-ishtiqāq. The term itself is a verbal noun of form VIII from the root sh-q-q ‘to split’ and literally means ‘taking a part of something’, that is, ‘taking a word from a word’.[10] Ibn Jinnī distinguished the ‘lesser’

[3]Гранде Б.М. Курс арабской грамматики в сравнительно-историческом освещении. – М.: Издательство восточной литературы, 1963.
[4]Белкин В.М. Арабская лексикология. – М.: Изд-во МГУ, 1975. – С. 59.
[5]Шарбатов Г.Ш. Современный арабский язык. – М.: Наука, 1961. – С. 92–94.
[6]Гринев С.В. Введение в терминоведение. – М.: Московский лицей, 1993. – С. 128.
[7]Губанов Ю.П. Структурно-семантическая характеристика арабской терминологии: автореф. дис. … канд. филол. наук. – М., 1974. – С. 16.
[8]Скворцова И.В. Особенности экономической терминологии современного арабского литературного языка (на материале арабской прессы начала XXI века): автореф. дис. … канд. филол. наук. – М., 2009. – С. 68.
[9]Недоспасова М.Е. Вопросы развития современной арабской терминологии: автореф. дис. … канд. филол. наук. – М., 1964. – С. 12–15.
[10]محمد حسن حسن جبل .علم الاشتقاق نظريا وتطبيقيا – .القاهرة :مكتبة الآداب، – 2005. ص.96 .

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derivation (الاشتقاق الصغير), in which the order of root consonants is preserved (كَتَبَ → كِتاب، كاتِب، مَكْتَبة), from the 'greater' derivation (الاشتقاق الكبير), in which the same consonants appear in different orders (جَبَذَ / جَذَبَ 'to pull').[11] Modern Arab scholars add al-ishtiqāq al-akbar, the replacement of one root consonant, and naḥt, the blending of two or more words into one (بَسْمَلَ 'to say bismillāh').[12]

M.H. Jabal called derivation 'the secret of the Arabic language and the key to understanding it' and argued that Arabic philology cannot be studied without it.[13] ʿAbd al-Qādir al-Maghribī compared derivation to natural reproduction (التوالد) and Arabicisation of loanwords to 'naturalisation' (التجنّس), stressing that derivation is the language's own way of growth.[14] Ṣabrī Ibrāhīm al-Sayyid divided derivation into morphological derivation (الاشتقاق الصرفي), which uses all patterns of place, instrument and agent nouns, and lexical derivation (الاشتقاق المعجمي).[15] The scale of this resource is impressive: according to ʿAlī al-Qāsimī, Arabic has 12,952 triliteral roots, of which 7,597 are in active use, and up to a hundred words can be derived from a single root.[16] Ḥasan Fahmī estimated that about 400 words can be formed from one triliteral verb.[17] Medieval scholars in linguistics, mathematics, medicine and fiqh already used derivation to create terms.[18]

Arab language academies established an order of preference for creating new terms: first derivation (ishtiqāq), then semantic extension (majāz), then blending (naḥt), and only as a last resort Arabicisation of a foreign word (taʿrīb).[19] ʿAlī al-Qāsimī stresses that a well-formed term should be short, derivable and consistent with existing patterns, so that further derivatives can be formed from it.[20] This principle explains why the modern vocabulary of pilgrimage services is built mainly on native roots and patterns, even when it names new realities such as visas, transport and digital permits.

[11] علي القاسمي. مقدمة في علم المصطلح – .القاهرة :مكتبة النهضة المصرية، – .1987 ص.98 .
[12] محمد حسن حسن جبل .علم الاشتقاق نظريا وتطبيقيا – .القاهرة :مكتبة الآداب، – .2005 ص.73–45 .
[13] محمد حسن حسن جبل .علم الاشتقاق نظريا وتطبيقيا – .القاهرة :مكتبة الآداب، – .2005 ص.3 .
[14] عبد القادر المغربي .الاشتقاق والتعريب – .القاهرة :دار المعرفة، – .1946 ص.7–6 .
[15] صبري إبراهيم السيد .المصطلح العربي :الأصل والمجال الدلالي – .القاهرة :دار المعرفة الجامعية، – .1996 ج – .1 .ص.12 .
[16] علي القاسمي .مقدمة في علم المصطلح – .القاهرة :مكتبة النهضة المصرية، – .1987 ص.380 .
[17] حسن حسين فهمي .المرجع في تعريب المصطلحات العلمية والفنية والهندسية – .القاهرة :مكتبة النهضة المصرية، – .1961 ص.20 .
[18] محمود فهمي حجازي .الأسس اللغوية لعلم المصطلح – .القاهرة :مكتبة غريب، – .1993 ص.39 .
[19] محمود فهمي حجازي .الأسس اللغوية لعلم المصطلح – .القاهرة :مكتبة غريب، – .1993 ص.35 .
[20] علي القاسمي .مقدمة في علم المصطلح – .القاهرة :مكتبة النهضة المصرية،.1987

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In Uzbek Arabic studies, D.J. Makhmudova classified Arabic affixes by their position relative to the root and gave their Arabic names: prefix (سابقة), suffix (لاحقة), infix (داخلة), circumfix (محيطة), transfix (تكسير) and others.[21] Modern reference grammars describe the same system in terms of roots and patterns (wazn) and stress its high productivity in the formation of technical vocabulary.[22]

MATERIALS AND METHODS

The material of the study consists of three groups of sources. The first is the specialised dictionary Muʿjam muṣṭalaḥāt al-ḥajj (‘Dictionary of Hajj Terms’) by ʿUmar Anwar al-Zubdānī, which arranges terms into temporal, spatial and ritual-legal sections and gives their lexical and legal meanings.[23] The second is the Arabic editions of the official guides of the Saudi Ministry of Hajj and Umrah, Dalīl al-ḥajj and Dalīl al-ʿumra wa-l-ziyāra,[24] together with the English edition of the Umrah guide.[25] The third is the author’s earlier corpus of Hajj and Umrah terms.

The following methods were used: the method of root and pattern analysis, which identifies the root (جَذْر) and the pattern (وَزْن) of each unit; the descriptive method; the derivational-modelling method, which groups units with the same pattern; and the comparative method, which compares Arabic units with their English and Uzbek equivalents. For convenience, the patterns are given with the conventional root f-ʿ-l (ف ع ل), as is customary in Arabic grammar.[26]

The analysis was carried out in three stages. At the first stage, units naming rites, places, times, participants and services of the pilgrimage were extracted from the sources. At the second stage, each unit was reduced to its root and pattern, and its part of speech and derivational base were established. At the third stage, units with the same pattern were grouped into models, and the productivity of each

[21]Maxmudova D.J. Arab tilida morfologik usulda so‘z yasalishi: filol. fan. nomz. diss. avtoref. – Toshkent, 2023. – B. 33–34.

[22]Ryding K.C. A Reference Grammar of Modern Standard Arabic. – Cambridge: Cambridge University Press, 2005. Versteegh K. The Arabic Language. – 2nd ed. – Edinburgh: Edinburgh University Press, 2014.

[23]عمر أنور الزبداني. معجم مصطلحات الحج / مراجعة سليمان اليعقوبي – الدوحة، 1425 هـ. 2004 /

[24]وزارة الحج والعمرة. دليل الحج والعمرة (Ministry of Hajj and Umrah. Hajj Guide, Arabic edition). – URL: https://www.haj.gov.sa وزارة الحج والعمرة. دليل العمرة والزيارة (Ministry of Hajj and Umrah. Umrah and Visit Guide, Arabic edition). – URL: https://www.haj.gov.sa

[25]Ministry of Hajj and Umrah of the Kingdom of Saudi Arabia. Umrah and Visit Guide. – URL: https://www.haj.gov.sa

[26]Ryding K.C. A Reference Grammar of Modern Standard Arabic. – Cambridge: Cambridge University Press, 2005.

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model was assessed by the number and variety of units it produces in the classical and modern layers.

RESULTS

1. Root-based word families

Most pilgrimage terms belong to a small number of root families. The root ḥ-j-j alone produces a whole terminological nest: حَجَّ ḥajja ‘to perform Hajj’, أَحَجَّ aḥajja ‘to send someone on Hajj’ (form IV), حَجّ ḥajj ‘Hajj’, حاجّ ḥājj ‘pilgrim’, حاجّة ḥājja ‘female pilgrim’, حُجّاج ḥujjāj and حَجِيج ḥajīj ‘pilgrims’, مَحَجّ maḥajj ‘place of pilgrimage’, and the phrases الحَجّ الأكبر ‘the Greater Hajj’ and الحَجّ الأصغر ‘the Lesser Hajj, i.e. Umrah’. Similar nests are formed by ʿ-m-r (عُمْرَة، اِعْتَمَرَ، مُعْتَمِر), ṭ-w-f (طافَ، طَوَاف، مَطاف، مُطَوِّف، طِوافة) and z-w-r (زارَ، زِيارة، زائِر، مَزار). Such nests make the terminology transparent: a speaker who knows the root can understand a new derivative from its pattern.

Table 3. Main root nests of pilgrimage tourism vocabulary

Root	Classical derivatives	Modern service derivatives
ح ج ج	حَجّ، حاجّ، حُجّاج، حَجِيج، مَحَجّ، أَحَجَّ	مراكز خدمات الحُجّاج ‘pilgrims’ service centres’, تصريح الحَجّ ‘Hajj permit’
ع م ر	عُمْرة، اِعْتَمَرَ، مُعْتَمِر	تأشيرة العُمْرة ‘Umrah visa’, منصة نسك عُمْرة ‘Nusuk Umrah platform’
ط و ف	طافَ، طَواف، مَطاف، طائِف	مُطَوِّف ‘pilgrims’ guide’, الطِّوافة ‘guides’ institution’
ز و ر	زارَ، زِيارة، زائِر، مَزار، زُوّار	العمرة والزِّيارة ‘Umrah and visit’, خدمة الزُّوّار ‘visitor service’
ن س ك	نُسُك، مَنْسَك، مَناسِك، ناسِك	تطبيق نُسُك / منصة ‘Nusuk platform / app’
ح ر م	حَرَم، إحْرام، مُحْرِم، مَحْرَم	قطار الحَرَمَيْن ‘Haramain train’

Table 3 shows that the same roots serve both layers. The root n-s-k is a striking example: the classical نُسُك ‘rite, act of worship’ has become the name of the national digital platform for pilgrims, منصة نسك, and of its mobile application.[27] In this case a classical maṣdar is turned into a proper name without any formal change, and new phrases are then formed around it.

[27] وزارة الحج والعمرة. دليل العمرة والزيارة (Ministry of Hajj and Umrah. Umrah and Visit Guide, Arabic edition). – URL: https://www.haj.gov.sa

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2. Derived verb forms

Of the fifteen forms of the Arabic verb, about ten are in active use in the modern language. In the terminology of Hajj and Umrah six forms are attested (Table 1), and form IX, which denotes colours and physical defects, is not used at all.[28]

Table 1. Verb forms in Hajj and Umrah terminology

Form	Pattern	Example	Meaning
I	فَعَلَ faʿala	نَحَرَ naḥara	to slaughter a sacrificial animal
II	فَعَّلَ faʿʿala	لَبَّى labbā	to recite the talbiya (‘Labbayka…’)
IV	أَفْعَلَ afʿala	أَحْرَمَ aḥrama	to enter the state of iḥrām
V	تَفَعَّلَ tafaʿʿala	تَضَلَّعَ taḍallaʿa	to drink Zamzam water to one’s fill
VIII	اِفْتَعَلَ iftaʿala	اِعْتَمَرَ iʿtamara	to perform Umrah
X	اِسْتَفْعَلَ istafʿala	اِسْتَلَمَ istalama	to touch or kiss the Black Stone, or point to it

The most frequent forms are I, II and IV. Form I gives the basic ritual actions: حَجَّ ‘to perform Hajj’, طاف ‘to circumambulate’, سَعَى ‘to walk between Ṣafā and Marwa’, رَمَى ‘to throw pebbles’, حَلَقَ ‘to shave the head’. Form II, with its causative and declarative meaning, names ritual utterances and actions: لَبَّى ‘to say labbayka’, سَبَّحَ ‘to say subḥāna Allāh’, قَصَّرَ ‘to shorten the hair’. Form IV expresses entering a state or causing an action: أَحْرَمَ ‘to enter iḥrām’, أَشْعَرَ ‘to mark a sacrificial animal’, أَتَمَّ ‘to complete the rites’. Forms V, VIII and X are less frequent, and forms III, VI and VII are rare. Quadriliteral verbs of the pattern فَعْلَلَ also occur, for example بَسْمَلَ ‘to say bismillāh’.

The same verb forms are productive in modern service vocabulary. Form II, which in Arabic often has a causative or intensive meaning,[29] is used to name organisational actions performed on groups of pilgrims: فَوَّجَ ‘to dispatch in groups’ (from فَوْج ‘group’), صَعَّدَ ‘to move pilgrims up to ʿArafāt’, طَوَّفَ ‘to guide pilgrims in ṭawāf’. Form IV gives أَسْكَنَ ‘to accommodate’ and أَصْدَرَ ‘to issue’ (a visa or permit), and form X gives اِسْتَقْبَلَ ‘to receive’ (pilgrims at the airport).

[28]Скворцова И.В. Особенности экономической терминологии современного арабского литературного языка (на материале арабской прессы начала XXI века): автореф. дис. … канд. филол. наук. – М., 2009. – С. 69.
[29]Ryding K.C. A Reference Grammar of Modern Standard Arabic. – Cambridge: Cambridge University Press, 2005.

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3. Verbal nouns (maṣdar)

The verbal noun is the main source of ritual terms, because a rite is naturally named as an action. In the material, maṣdars of forms I, II, IV, V, VIII and X are used (Table 2). Many of them are recorded as separate entries in al-Zubdānī's dictionary, for example طَواف, سَعْي, رَمَل, قِران and تَمَتُّع.[30]

Table 2. Verbal nouns of Hajj and Umrah terminology by verb form

Form	Maṣdar pattern	Classical ritual terms	Modern service terms
I	فَعال، فَعْل، فُعُول	طَواف، سَعْي، رَمْي، وُقُوف، رَمَل	نَقْل 'transport'، حَجْز 'booking'
II	تَفْعِيل، تَفْعِلة	تَقْصِير، تَلْبِيد، تَلْبِية	تَفْوِيج 'group dispatch'، تَصْعِيد، تَصْرِيح 'permit'، تَأْشِيرة 'visa'
IV	إِفْعال	إِحْرام، إِشْعار، إِفْراد	إِصْدار 'accommodation'، إِسْكان 'issuance'
V	تَفَعُّل	تَمَتُّع، تَضَلُّع، تَحَلُّل	تَنَقُّل 'getting around'
VIII	اِفْتِعال	اِشْتِراط، اِضْطِباع	اِنْتِقال 'transfer'
X	اِسْتِفْعال	اِسْتِطاعة، اِسْتِلام	اِسْتِقْبال 'reception'

Two features are noteworthy. First, form II maṣdars in تَفْعِيل dominate the modern layer: تَصْرِيح العمرة 'Umrah permit', تَأْشِيرة 'visa' and تَفْوِيج الحجاج 'dispatching of pilgrims in groups' are formed by the same pattern as the classical تَقْصِير and تَلْبِيد. Second, the maṣdar easily becomes concrete: تَصْرِيح 'permission' denotes the document itself, and إِسْكان 'housing' denotes the accommodation service. The Arabic guides use these nouns as headings of service sections, e.g. الحصول على التأشيرة 'obtaining the visa' and تصريح العمرة 'Umrah permit'.[31]

4. Participles and agent nouns

Active and passive participles are less productive than maṣdars but name the main participants and states of the pilgrimage. The pattern فاعِل gives حاجّ 'pilgrim', زائِر 'visitor' and قارِن 'pilgrim performing qirān'. Participles of derived forms name persons in a particular state: مُحْرِم 'person in iḥrām' and مُفْرِد 'pilgrim performing ifrād' (form IV), مُعْتَمِر 'Umrah pilgrim' (form VIII). Passive participles of the

[30] عمر أنور الزبداني. معجم مصطلحات الحج / مراجعة سليمان اليعقوبي – الدوحة، 1425 هـ – 2004. / ص.61–51 .

[31] وزارة الحج والعمرة. دليل العمرة والزيارة (Ministry of Hajj and Umrah. Umrah and Visit Guide, Arabic edition). – URL: https://www.haj.gov.sa

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pattern مَفْعُول express legal evaluation: مَحْظُور ‘forbidden’ (محظورات الإحرام), مَبْرُور ‘accepted (Hajj)’, مَقْبُول ‘accepted’.[32]

In the modern layer the same patterns name professions and official statuses. The form II participle مُطَوِّف muṭawwif ‘pilgrims’ guide’ and the form IV participle مُرْشِد ‘guide’ name service professions. The form VIII passive participle مُعْتَمَد ‘approved, authorised’ has become a key word of regulatory texts: الوكيل الخارجي المعتمد ‘authorised external agent’, مقدمو خدمات معتمدون ‘approved service providers’.[33] The noun ضَيْف ‘guest’ in the plural forms the official title of pilgrims, ضُيُوف الرَّحْمٰن ‘Guests of the Most Merciful’.

5. Nouns of place and time

Patterns of place and time are especially important, since pilgrimage is a movement through sacred places and fixed days. The pattern مَفْعَل gives مَطاف ‘place of ṭawāf’, مَسْعَى ‘place of saʿy’, مَزار ‘shrine, place of visit’ and مَنْسَك ‘place or act of a rite’ (plural مَناسِك). The pattern مَفْعِل gives مَشْعَر ‘sacred site’ (المشعر الحرام), and the pattern مِفْعال gives مِيقات ‘appointed place or time of entering iḥrām’.[34] Participial forms also function as place names: مُحَصَّب, the valley where pilgrims stay after leaving Minā,[35] and مُلْتَزَم, the part of the Kaʿba wall between the door and the Black Stone.[36] Temporal terms are formed by phrases with يَوْم ‘day’ and a maṣdar: يوم التَّرْوِية, يوم النَّحْر, يوم النَّفْر.[37]

The modern layer uses the same patterns for new service places: مَطار ‘airport’ (مَفْعَل from ṭ-y-r ‘to fly’), مَحَطّة ‘station’, مَكْتَب ‘office’, and the form II passive participle مُخَيَّم ‘camp’, which in the Hajj guides denotes the tent camps of Minā and ʿArafāt.[38] Thus a speaker interprets مَطاف and مَطار, or مِيقات and مَوْعِد, through the same model of place and time.

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[32] عمر أنور الزيداني. معجم مصطلحات الحج / مراجعة سليمان اليعقوبي – الدوحة، 1425 هـ – 2004. / ص. 63.
[33] وزارة الحج والعمرة. دليل العمرة والزيارة (Ministry of Hajj and Umrah. Umrah and Visit Guide, Arabic edition). – URL: https://www.haj.gov.sa
[34] عمر أنور الزيداني. معجم مصطلحات الحج / مراجعة سليمان اليعقوبي – الدوحة، 1425 هـ – 2004. / ص. 29, 9.
[35] عمر أنور الزيداني. معجم مصطلحات الحج / مراجعة سليمان اليعقوبي – الدوحة، 1425 هـ – 2004. / ص. 27.
[36] عمر أنور الزيداني. معجم مصطلحات الحج / مراجعة سليمان اليعقوبي – الدوحة، 1425 هـ – 2004. / ص. 31.
[37] عمر أنور الزيداني. معجم مصطلحات الحج / مراجعة سليمان اليعقوبي – الدوحة، 1425 هـ – 2004. / ص. 11–10.
[38] وزارة الحج والعمرة. دليل الحج (Ministry of Hajj and Umrah. Hajj Guide, Arabic edition). – URL: https://www.haj.gov.sa

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6. The fiʿāla pattern of service nouns

The pattern فِعالة denotes a profession, office or function. In the pre-Islamic and early Islamic period it named the honorary offices connected with serving pilgrims: سِقاية ‘providing water to pilgrims’, رِفادة ‘providing food to pilgrims’, سِدانة ‘custodianship of the Kaʿba’ and حِجابة ‘keeping the keys of the Kaʿba’.[39] The same pattern is used today for institutions of the pilgrimage service: الطِّوافة ‘the profession and institution of pilgrims’ guides’ and الوِفادة ‘receiving delegations’. In this way one classical pattern links the oldest and the newest layers of pilgrimage service vocabulary, which supports the view that Arabic pilgrimage tourism terminology develops by continuity rather than by replacement.

7. Suffixation

Two suffixes are especially productive. The suffix ـة -a forms nouns of instance and of single action on the pattern فَعْلة: وَقْفة ‘a stand’ (the standing at ʿArafāt), نَفْرة ‘the departure from ʿArafāt’, and also abstract nouns such as عُمْرة. The relative suffix ـِيّ -iyy (nisba) forms classifying adjectives: دِينِيّ ‘religious’ in سِياحة دينية ‘religious tourism’, شَرْعِيّ ‘legal’ in الرخص الشرعية ‘legal concessions’,[40] and the modern تَرَدُّدِيّ in النقل الترددي ‘shuttle transport’.[41] The nisba suffix is also added to borrowed stems, producing hybrid forms such as إِلِكْتْرُونِيّ ‘electronic’ (التأشيرة الإلكترونية ‘e-visa’, الدفع الإلكتروني ‘electronic payment’). This shows that Arabic morphology integrates loans into its own system.[42]

8. Broken plurals

Internal (broken) plurals form a large group of pilgrimage terms, often with a collective meaning. The pattern فُعّال gives حُجّاج ‘pilgrims’ and زُوّار ‘visitors’; فَعِيل gives the collective حَجِيج; مَفاعِل gives مَناسِك ‘rites’ and مَشاعِر ‘sacred sites’ (المشاعر المقدسة); مَفاعِيل gives مَواقِيت ‘the mīqāt stations’ and مَحاظِير ‘prohibitions’. Sound plurals are typical of participles: مُعْتَمِرُون ‘Umrah pilgrims’, مُطَوِّفُون ‘guides’. In

[39] عمر أنور الزيداني. معجم مصطلحات الحج / مراجعة سليمان اليعقوبي. – الدوحة، 1425 هـ. – 2004. / ص. 54–52 .
[40] وزارة الحج والعمرة. دليل الحج (Ministry of Hajj and Umrah. Hajj Guide, Arabic edition). – URL: https://www.haj.gov.sa
[41] وزارة الحج والعمرة. دليل العمرة والزيارة (Ministry of Hajj and Umrah. Umrah and Visit Guide, Arabic edition). – URL: https://www.haj.gov.sa
[42] Holes C. Modern Arabic: Structures, Functions, and Varieties. – Rev. ed. – Washington, DC: Georgetown University Press, 2004.

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the modern guides broken plurals also appear in service terms: فَنادِق ‘hotels’ (from the old loan فُنْدُق), مَطارات ‘airports’ and حافِلات ‘buses’.[43]

9. Nouns of instrument and vehicle

Classical instrument patterns are represented by مِفْعَل and مِفْعال: مِحْجَن, the staff with a curved end with which the Prophet touched the Black Stone during ṭawāf,[44] and مِيزاب, the water-spout of the Kaʿba.[45] In the modern layer the patterns فاعِلة and فَعّالة are used for vehicles and devices: حافِلة ‘bus’, طائِرة ‘aircraft’, سَيّارة ‘car’ (سيارات), عَرَبة ‘cart’ (عربات كهربائية ‘electric carts’ in the Sacred Mosque), الأجرة ‘taxis’).[46] The noun حافِلة is a good example of the policy of the academies: an old active participle ‘full, crowded’ was given the new meaning ‘bus’ and replaced the colloquial loan باص in official texts.[47]

10. The dual as a term-forming means

The dual number is used to name pairs of sacred places and objects: الحَرَمان ‘the Two Holy Mosques’ (in the oblique case الحَرَمَيْن, as in قطار الحرمين and خادم الحرمين الشريفين), الأَخْشَبان ‘the two mountains of Makkah’ and المِيلان الأَخْضَران ‘the two green markers’ between which pilgrims hasten during saʿy.[48] The dual turns two separate places into a single conceptual unit, and in this function it becomes a term-forming device.

11. Naḥt and derivation from ritual formulas

A special group consists of verbs and nouns derived from whole religious formulas. لَبَّى and its maṣdar تَلْبِية come from the formula لَبَّيْكَ اللّٰهُمَّ لَبَّيْك; بَسْمَلَ / بَسْمَلة from بِسْمِ الله; كَبَّرَ / تَكْبِير from اللهُ أَكْبَر; هَلَّلَ / تَهْلِيل from لا إلهَ إلّا الله. These are formed either by naḥt or by the form II pattern, which often creates verbs meaning ‘to say a certain formula’.[49] This model is highly characteristic of pilgrimage terminology, in which the recitation of formulas is itself a ritual act.

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[43] وزارة الحج والعمرة. دليل العمرة والزيارة (Ministry of Hajj and Umrah. Umrah and Visit Guide, Arabic edition). – URL: https://www.haj.gov.sa

[44] عمر أنور الزيداني. معجم مصطلحات الحج / مراجعة سليمان اليعقوبي. – الدوحة: 1425 هـ – 2004. / ص. 62.

[45] عمر أنور الزيداني. معجم مصطلحات الحج / مراجعة سليمان اليعقوبي. – الدوحة: 1425 هـ – 2004. / ص. 31.

[46] وزارة الحج والعمرة. دليل العمرة والزيارة (Ministry of Hajj and Umrah. Umrah and Visit Guide, Arabic edition). – URL: https://www.haj.gov.sa

[47] Holes C. Modern Arabic: Structures, Functions, and Varieties. – Rev. ed. – Washington, DC: Georgetown University Press, 2004.

[48] عمر أنور الزيداني. معجم مصطلحات الحج / مراجعة سليمان اليعقوبي. – الدوحة: 1425 هـ – 2004. / ص. 32.

[49] محمد حسن حسن جبل. علم الاشتقاق نظريا وتطبيقيا. – القاهرة: مكتبة الآداب، – 2005. ص. 73–45.

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12. Semantic derivation: from lexical to ritual meaning

Besides formal derivation, Arabic scholars recognise semantic derivation (الاشتقاق الدلالي), in which a word acquires a new, specialised meaning while keeping its form.[50] Al-Zubdānī's dictionary follows exactly this logic: each entry first gives the original lexical meaning of a word and then its meaning in the language of sharīʿa and fiqh.[51] For example, الإهلال originally means 'raising the voice' and in the ritual sense denotes raising the voice with the talbiya when entering iḥrām.[52] The main semantic shifts are shown in Table 5.

Table 5. Semantic derivation of key pilgrimage terms

Term	Original lexical meaning	Ritual / terminological meaning
ḥajj حَجّ	'aiming at, heading for' (القَصْد)	pilgrimage to the Kaʿba at the fixed time with fixed rites
ʿumra عُمْرة	'visit' (الزّيارة)	the 'lesser pilgrimage' that can be performed at any time
iḥrām إحْرام	'entering a state of prohibition'	the ritual state in which certain acts become forbidden
ihlāl إهْلال	'raising the voice'	reciting the talbiya aloud when entering iḥrām
ṭawāf طَواف	'going around something'	seven circuits around the Kaʿba
nusuk نُسُك	'worship, devotion'	a rite of Hajj; today also the name of a digital platform

Table 5 shows a two-step process. First, a common word is narrowed to a ritual meaning in the early Islamic period; second, in the modern period some ritual terms are extended again to name services and brands (نسك as a platform, ضيوف الرحمن as an official title of pilgrims). Semantic derivation thus works together with formal derivation and gives the terminology both stability and flexibility. The lexical and semantic features of the terms ḥajj and ʿumra, which share the

[50] Ibid.

[51] عمر أنور الزبداني .معجم مصطلحات الحج / مراجعة سليمان اليعقوبي – .الدوحة،1425 هـ.2004 /

[52] Ibid.

Modern American Journal of Linguistics, Education, and Pedagogy
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basic meaning of ‘visit’ but differ in their religious, social and cultural content, are analysed in a separate study.[53]

13. Gender and feminine forms

Agent nouns and participles regularly form feminine counterparts with ـة: حاجّة ‘female pilgrim’, مُعْتَمِرة ‘female Umrah pilgrim’, زائِرة ‘female visitor’, مُحْرِمة ‘woman in iḥrām’. These forms are important in legal texts because some rules of iḥrām differ for men and women; the guides therefore address women separately when describing clothing and permitted acts.[54] In service texts, feminine forms also name women’s facilities and staff, which reflects the growing role of women in pilgrimage tourism.[55]

14. Derivation from new and borrowed stems

The newest layer of pilgrimage tourism vocabulary shows that Arabic patterns are applied not only to old roots but also to new and borrowed stems. Old loans are fully integrated: from فُنْدُق ‘hotel’ come the plural فَنادِق, the relative adjective فُنْدُقِيّ ‘hotel (adj.)’ and the noun الفَنْدَقة ‘hotel industry’, formed on the quadriliteral pattern فَعْلَلة. The same pattern produces words for processes of the digital age: رَقْمَنة ‘digitalisation’ (from رَقْم ‘number’) and حَوْسَبة ‘computerisation’ (from حاسُوب ‘computer’), which describe the transfer of pilgrims’ services to platforms and applications.[56] Relative adjectives are formed from loans as well: رَقْمِيّ, إِلِكْتْرُونِيّ ‘digital’ in الخدمات الرقمية ‘digital services’.[57]

These units confirm al-Maghribī’s idea that derivation is the natural ‘reproduction’ of the language: a foreign stem, once accepted, is ‘naturalised’ and begins to produce Arabic derivatives.[58] For pilgrimage tourism this means that even the vocabulary of visas, hotels and applications is gradually drawn into the root-and-pattern system.

The main nominal models described above are summarised in Table 4.

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[53] Umurzakova A.U. Lexical and semantic analysis of terms related to Hajj and Umrah // Modern American Journal of Linguistics, Education, and Pedagogy. – 2025. – Vol. 1, No. 6. – P. 559–562. – URL: https://usajournals.org/index.php/6/article/view/1341

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[55] وزارة الحج والعمرة. دليل العمرة والزيارة (Ministry of Hajj and Umrah. Umrah and Visit Guide, Arabic edition). – URL: https://www.haj.gov.sa

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[57] وزارة الحج والعمرة. دليل العمرة والزيارة (Ministry of Hajj and Umrah. Umrah and Visit Guide, Arabic edition). – URL: https://www.haj.gov.sa

[58] عبد القادر المغربي. الاشتقاق والتعريب. – القاهرة: دار المعرفة، 1946. – ص. 6–7.

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Table 4. Nominal derivational models: classical and modern examples

Model	**Pattern**	**Classical ritual term**	**Modern service term**
Verbal noun of form II	تَفْعِيل	تَقْصِير ‘shortening the hair’	تَفْوِيج ‘group dispatch’
Verbal noun of form IV	إِفْعال	إِحْرام ‘state of iḥrām’	إِسْكان ‘accommodation’
Active participle (II)	مُفَعِّل	مُلَبٍّ ‘one who says talbiya’	مُطَوِّف ‘pilgrims’ guide’
Passive participle (VIII)	مُفْتَعَل	مُلْتَزَم (place name)	مُعْتَمَد ‘authorised’
Noun of place	مَفْعَل	مَطاف، مَسْعَى	مَطار ‘airport’
Passive participle (II) as place	مُفَعَّل	مُحَصَّب	مُخَيَّم ‘camp’
Office / service noun	فِعالة	سِقاية، رِفادة	الطِّوافة، الوِفادة
Relative adjective	فِعْلِيّ / -iyy	شَرْعِيّ ‘legal’	إلكترونيّ, تَرَدُّدِيّ ‘shuttle’
Vehicle / instrument	فاعِلة، فَعّالة	مِحْجَن (مِفْعَل)	حافِلة ‘bus’، سَيّارة ‘car’

DISCUSSION

The results show that pilgrimage tourism units in Arabic are formed by a limited set of highly productive models. Among verbs, forms I, II and IV dominate; among nouns, the maṣdar is the main source of ritual terms, followed by participles, nouns of place and broken plurals. These findings agree with observations on other Arabic terminology systems, where suffixation, maṣdar formation and the patterns of agent and place nouns are the most productive.[59]

At the same time, pilgrimage terminology has its own features. First, form II has a specific ‘utterance’ meaning (لَبَّى، كَبَّرَ، هَلَّلَ) that is rare in other fields. Second, nouns of place and time are unusually frequent, since the ritual is bound to specific sites and days. Third, classical patterns are reused for modern services: مُطَوِّف and الطِّوافة, تَفْوِيج and تَصْعِيد, مُخَيَّم and مُعْتَمَد are formed by the same models as ancient ritual terms. This makes the modern vocabulary transparent to Arabic speakers and explains why official texts prefer derivation to borrowing.[60]

[59]Скворцова И.В. Особенности экономической терминологии современного арабского литературного языка (на материале арабской прессы начала XXI века): автореф. дис. … канд. филол. наук. – М., 2009. – С. 68. Недоспасова М.Е. Вопросы развития современной арабской терминологии: автореф. дис. … канд. филол. наук. – М., 1964. – С. 12–15.

[60]Holes C. Modern Arabic: Structures, Functions, and Varieties. – Rev. ed. – Washington, DC: Georgetown University Press, 2004.

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For translation into Uzbek and English, morphological analysis helps to choose equivalents. Classical ritual terms are best kept as established Arabisms (ehrom, tavof, sa'y, miyqot), while modern service terms are rendered by their function: تَفْوِيج as guruhlab jo'natish 'group dispatch', مُطَوِّف as ziyorat yo'lboshchisi 'pilgrims' guide'. In teaching Arabic, presenting such units in root nests and pattern tables helps students to see the system and to guess the meaning of new words; this approach agrees with innovative methods of foreign language teaching.

On the basis of the material, the productivity of the models can be ranked as follows: (1) verbal nouns of forms I, II and IV; (2) active and passive participles; (3) nouns of place and time; (4) broken plurals; (5) relative adjectives in -يّ; (6) the fiʿāla pattern and formula-based derivation, which are less numerous but highly specific for the field. This hierarchy differs from that of economic or military terminology, where suffixation and relative adjectives occupy the first place.[61] The difference is explained by the nature of pilgrimage: it is first of all a sequence of actions, places and times, and these meanings are expressed in Arabic by the maṣdar and the patterns of place and time.

The results also have practical value for lexicography. A derivational dictionary of pilgrimage tourism could present each root as a nest that includes the verb forms, maṣdars, participles, nouns of place and modern service terms, together with English and Uzbek equivalents. Such an entry would show the user, for example, that مَطاف, طَواف, مُطَوِّف and الطِّوافة belong to one family, which is not visible in an alphabetical dictionary of Hajj terms.

The Uzbek material provides an interesting parallel. Many Arabic pilgrimage terms entered Uzbek long ago as whole words (haj, umra, ehrom, tavof, ziyorat, hoji), but Uzbek does not borrow the Arabic patterns themselves. Instead, it builds derivatives with its own suffixes: ziyoratchi 'pilgrim, visitor', hojilik 'the status of a pilgrim', ziyoratgoh 'shrine' (with the Persian suffix -goh). As a result, one Arabic root nest corresponds in Uzbek to a set of separate loans and hybrids, and the translator has to restore the connection between them. Knowledge of Arabic

[61]Скворцова И.В. Особенности экономической терминологии современного арабского литературного языка (на материале арабской прессы начала XXI века): автореф. дис. … канд. филол. наук. – М., 2009. – С. 68. Губанов Ю.П. Структурно-семантическая характеристика арабской терминологии: автореф. дис. … канд. филол. наук. – М., 1974. – С. 16.

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patterns therefore makes it easier to translate new units consistently, for example مَزار ↔ ziyoratgoh, زائِر ↔ ziyoratchi, مُعْتَمِر ↔ umra ziyoratchisi.

CONCLUSION

1. Morphological derivation is the leading internal resource for forming pilgrimage tourism units in Arabic. Most units belong to a few root families (ḥ-j-j, ʿ-m-r, ṭ-w-f, z-w-r).
2. Six derived verb forms are attested, of which forms I, II and IV are the most productive; form IX is not used.
3. The maṣdar is the main source of ritual terms, while participles, nouns of place and time, the fiʿāla pattern, suffixation with ـة and ـِيّ, broken plurals and formula-based derivation form the other important models.
4. Classical patterns are reused to name modern pilgrimage services, which ensures the continuity and transparency of the terminology.

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