The Syntactic and Semantic Analysis
of the Generation of the Arabic Sentence[(*)]

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It was reported that Ibn Al-Anbāri said :

The philosopher and translator Al-Kindi (Yaᶜqūb Ibn Isḥāq) went to see Al-Mubarrad (abu l-abbās) [A well-known medieval Arab Grammarian], and said to him "I find too much redundancy in the speech of the Arabs." To this, Al-Mubarrad replied "Where exactly do you find this?" Al-Kindi replied "I see that the Arabs say

(a) $\dfrac{\text{ᶜabdullāh i}}{\text{ᶜabdullāh i}} \quad \dfrac{\text{qā?imun}}{\text{standing}}$

ᶜabdullāh i   is   standing

(b) $\dfrac{\text{?inna}}{\text{[Comp}} \quad \dfrac{\text{ᶜabdullāh i}}{\text{ᶜabdullāh i}} \quad \dfrac{\text{qā?imun}}{\text{standing]}}$

(c) $\dfrac{\text{?inna}}{\text{[Comp}} \quad \dfrac{\text{ᶜabdullāh i}}{\text{ᶜabdullāh i}} \quad \dfrac{\text{la - qā?mun}}{\text{comp standing]}}$

Thus different forms express the same meaning." Al-Mubarrad replied "No, these are different meanings expressed by different forms: (a) informs us that ᶜabdullāhi is standing (b) is a reply to a question whether ᶜabdullāhi is standing or not and (c) is a response to a statement denying that ᶜabdullāhi is standing. So the multiplicity of forms is due to the multiplicity of meanings." It was reported that the philosopher Al-Kindi was then at a loss as to what to say.

If this matter was beyond Al-Kindi's grasp to the extent that he had to travel to inquire and question, then what would you espect of the layman for whom matters such as this one do not even cross his mind? (Aj-jurjāni (d. 1078); Dalā?il ?al-?iᶜjāz, p. 206, ed. 1962).

1. Introduction

I shall explain in this paper some contemporary Arabic and Western theoretical issues as applied to the basic sentence in Arabic. Then I shall show that these theoretical frameworks are not adequate enough to capture the exact nature of the basic structures in the Arabic sentence. In order to analyze the internal structures of the basic sentence realistically, I tried to fuse the traditional framework within the contemporary

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ملخص البحث

لعل من نـافلة القول أن «الاقتراض اللغوي» ظاهرة تتميز بها كافة لغات البشر إذ لا تكـاد تخلو لغة من ألفاظ دخيلة. وواضح أيضـا أن نسبة الألفاظ الدخيلة تتفاوت تفاوتا كبيرا من لغـة إلى أخرى. ويعزى ذلك التفاوت في رأي الكثيرين إلى عوامل غير لغوية مثل عاملي القومية والدين دون التطرق إلى الدافع الرئيسي وراء ذلك والذي يتلخص في نظرنا في عدد من العوامل اللغـوية. ولا يقتصر البحـث على ذلـك بـل يتنـاول بـالانتقاد بعـض جوانـب ظاهـرة الاقتراض عمومـا بالاستناد إلى اللغتين العربية والانجليزية. يضاف إلى ذلـك تقييم البـاحث لكتـاب آثه جفـري Arthur Jeffrey (1938) الذي يحمل عنوان **الألفاظ الدخيلة** في القرآن The Foreign Vocabulary of the Quran وذلك بإلقـاء الضـوء عـى مقدمـة الكتـاب ومنهجية المؤلف في تصنيف تلـك الألفاظ ونخلص في أن عدد تلك الألفاظ أقل بقليل مما يفترض جفري. ثم يتنـاول البحـث مـوضـوع الكلمات العربية الـدخيلة في اللغـة الإنجليزيـة بشيء من التمحيـص. ولا يشاطر الباحث الرأي القائل بـوجود عشرة آلاف كلمة عربية في اللغـة الإنجليزيـة أو إرجاع الإنجليـزية إلى اللغـة العـربيـة كما فعل محمـد أحمد مظهـر. إلا أن الكـم الهائل من الألفاظ العربية والإنجليزية المتفقـة هيئة ومعنـى جديـر بالإهتمام؛ وهـذا ما حـاول الباحـث تعليله في ضوء معطيات علم اللغة الحديث.

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4. The paper questions the validity of the claim that "borrowing" is a linguistic necessity.

5. By carefully scrutinizing Jeffery's list of foreign vocabulary of the Quran the researcher has found out that the scope of these "borrowed" lexical items is far less than has been suggested. This result is justified both by linguistic and extra-linguistic factors.

6. In discussing Arabic words in English, while the researcher agrees to Taylor's list which is well documented, he maintains that thousands of other words which are similar both formally and semantically cannot be attributed to borrowing as is suggested by some linguists. Instead, he agrees with advocates of the monogenesis approach in interpreting this phenomenon.

7. Finally the paper suggests some recommendations which might help learners of English enrich their vocabulary.

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3. The Celtic people, whom the Greeks called Keltoi, got that name from the Akkadian Kilatu (community).

4. Asia would come from Asu (rising of the sun), Europe from Erebu (West), Africa, which in Aramaic, a later semitic language had already become A fra derives from the Akkadian Eperu (territory). Hellas or ancient Greece come from Ellatu (group of similar or confederated peoples).

Belgium, a country which faces what the Hebrews called a Peleg, or channel or canal, had its derivation in the earliest Akkadian word Palgum which also had the same meaning. The word German is of unknown origin, supposedly Celtic. According to Semerano, it is instead derived from the Akkadian germu (to be hostile, to make war) or it also could have referred to roving war-like tribes who travelled in caravans since the Akkadian for that kind of movement was gerru. Rome, the name, finally has regained its old meaning of foundation, says Semerano, who thus would lay to rest the latin myth of Romulus (and Remus) as being the co-founders and name-lender. "It is from the Akkadian ramu meaning to found, to establish. Philology still ignores the original meaning of the Greek word amar, or emar, meaning day. Well, a mar comes from the Akkadian a maru, meaning to see. Even the name Homer is derived from Zammeru, the singer, or the chanter and the Greek word kassiteros, which has baffled the scholars and which means tin, had its origin in combination of two Akkadian words, Kasitu (mix, melt) and eru (copper).

The Akkadian-Sumerian language, Semerano explains, is our oldest system of writing, and like the late-comers, the Etruscans of the eight century BC, wrote from right to left. Akkadian was written in cuneiforms and when it was flourishing around 3,000 BC, it was spoken from the Mediterranean to the 'Persian' Gulf. "The Indo-European solution, or way of categorising our language origins, was but another German invention" says Semerano. 'It is disproved by Etruscans, who could not have dropped down in central Italy from the heavens, and much of their language, like our own dead living languages, had many roots in Akkadian.

Pedagogic insights

The researcher suggests the followings recommendations which will hopefully help Arab learners of English enrich their vocabulary:

1. Students should be provided with a list of Anglicized Arabic words along with the original froms of these borrowed elements especially those still in current use. (The Concise Oxford Dictionary includes 405 of these words, of which 283 are of sufficient importance to be included in the Pocket Oxford Dictionary).

2. While learning vocabulary, students should be trained to notice the similarities between their mother tongue and the target language particularly in the area of vocabulary where there are correspondences both formal and semantic between Arabic and English which cannot be attributed to recent borrowing. A list of 10,000 words would, undoubtedly, greatly help students enrich their vocabulary.

Conclusion

In this paper the researcher came out with the following results:

1. The researcher agrees that the term 'borrowing' or 'loan-words' is amisnomer since the appropriateness of this term might be debated. In fact, it has been pointed out that since the borrowing language incurs no obligation to return anything "stealing" might be a better term, except for the fact that the lending language does not feel offended by having something taken from it and, in fact, has not lost anything. The term 'adoption' in my view, may well serve the purpose.

2. The paper provides counter examples to the suggestion that the donor language never gets its 'loaned' words back.

3. The paper accounts linguistically for the fact that languages vary radically as to the proportion of borrowed lexical items in their lexicons.

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Hypothetical Genealogy of Modern Languages*.
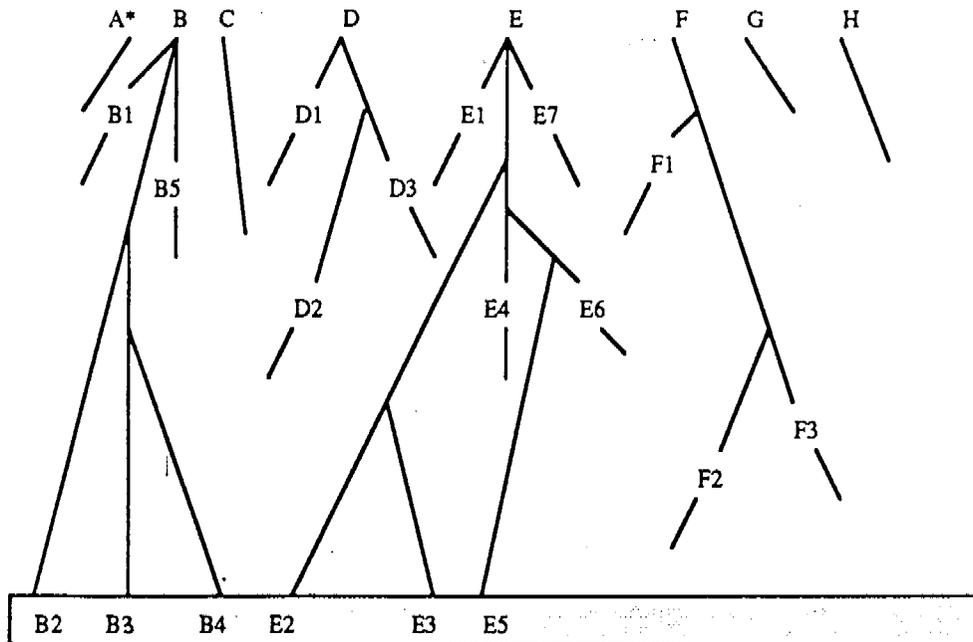
* Languages A through H represent possible original languages of man; the shaded area encloses the surviving descendants.

He has found that the origins of many European words are not what etymologists have stated, or guessed, them to be. The roots lie deeper in the past than Athens or Rome. They are in the Tigris-Euphrates velley, and in the Akkadian language of 3000 B. C.

According to professor Aldo-Neppi-Modona, one of Italy's leading authorities on the Etruscans, and co-editor of the review, Studi Etruschi, the coming publication of the Semerano theories "is going to revolutionise our views of language - I'm convinced of that".

Some examples of the links Semerano has found, at least to his satisfaction, between Akkadian

(sometimes called Assyrian, which was in fact a dialect of Akkadian) and European language are:

1. The Etruscan Ampiles (one of their eight months, corresponding roughly to April-May or when the dry season began) is derived from the Akkadian A bil (dry).

2. Britain comes from Biritu (land surrounded by water), and Atlantis, Italy and Aetolia, all come from A talu (sunset, twilight), for that is where the sun set for the ancients.

Neck	/ςunuq/
(originally nock)	
Nude	/nada:/
Ophio	/?afςa:/
Poor	/buːr/
Quean	/qain/
Refute	/rafad/
Rotten	/ratin/, /natin/
Sept	/sabςa/
Serene	/rasi:n/
Shackle	/ʃaka:l/
Shatter	/ʃatar/
Shawl	/ʃail/
Shame	/ʃain/
Shark	/qirʃ/
Shrick	/Sari:x/
Sleek	/zali:q/
Tail	/δail/
That	/δaik/
Tall	/Tuːl/
Thick	/Kaθ/
Wine	/wain/
Waist	/wasaT
Whim	/wahm/

It may very well be stated that these striking similarities cannot be attributed to borrowing and it is far to suggest that they are chance similarities. But hom can one then justify this phenomenon?

Monogenesis or Polygenesis?

In the light of modern linguistic research there is reason to assume that the monogenesis theory may be of some help in this highly controversial area. Bolinger (1975) has devoted a whole chapter entitled 'The Origin of Language', where he rightly states that not many years ago this chapter would have been forbidden ground since origins were not to be talked about because they could not be investigated, only guessed at. He goeson to say that known linguistic traces go back to about 5000 B.C., but beyond that nothing is recoverable. The hypothesis of a single primordial language, however, persists like the story of Adam and Eve, the single pair from whom all other human beings have sprung. The

*f*act that many divergent languages today can be traced back to one ancestor-Russian and Czech., for example, to common slavic – suggests that if one were to go back far enough all lines allowing for intermarriage, only two individuals at the outset could account for the whole human family tree. But even assuming that at no time was there just one language, it would still be possible for all the languages spoken today to have descended from a single ancestor, and it is still more possible, even probable, that all those languages spoken today are descendants of a relatively few of those spoken in the past.

In other words, that today's languages have a higher degree of kinship than we have imagined. Bolinger (1976:321) gives the following figure which shows how this could have.

While it may be true that a common ancestor for languages A through H can never be reconstructed, it may still be possible to reach far back into prehistory and recapture an early dialect of language E – which could even turn out to be the ancestor of all living languages, assuming that language B had no survivors. Mary Le Cron Foster, a comparatist who believes that something like this may be possible, sees kinships among Asiatic and New World Languages along with proto-Indo-European, that have never been considered to be related (Bolinger 1976:320). Her technique is to hypothesize sound – changes that will account for differences in primitive roots, and to test the resulting model for consistency and productivit. As with all theoretical models, there comes a point where the predictive power can hardly be due to chance, and then we can be fairly sure that we have at least a shadow of the truth.

The monogenesis approach is further advocated by an Italian scholar, a classicist and author of other works on early European civilisation and the former superintendent of the National Libraries in the Florence area. According to Giovanni Semerano (see the Guardian, Saturday December 15, 1979, P. 9) the assumption that most of the European languages, ancient and modern, belong to a convenient category known as Indo-European, may not be quite right.

Arabic words in English

In a forword to valeric Adams book **An Intro-duction to Modern English word-Formation** (1973:V), Randolph Quirk writes:

> English is the text-book example of a language that expands its vocabulary by unashamedly raiding other languages. For a thousand years new words have, like dockside imports, often borne an easily readable stamp of their country of origin.

That English has borrowed the greatest number of non-Indo-European loan words from Arabic is clearly manifested in Taylor's excellent piece of work **Arabic words in English** (1933) in which it is stated that there are about a thousand main words of Arabic origin in English and many thousand derivatives from those words. Taylor adds that of the main words, two thirds are either obsolete or rare; and of the remaining third one-third are technical so that about 260 of the thousand are in everyday use. Besides, the author gives the dates after the words to indicate the first use recorded in the Oxford English Dictionary (O.E.D.), the Shorter Oxford English Dictionary (S.O.E.D.), or elsewhere.

Sulaiman Abu Ghoush, on the other hand, claims that English has 10.000 loan-words of Arabic origin; but no date as to when these words were first cited in English is given. Furthemore, some exaggerators like Mazhar (1967) Traces, English back to Arabic. The present researcher, however, tends to disagree with the above mentioned views for the following reasons:

1. Abu Ghoush's study lacks, in our opinion, sufficient scientific evidence since most of the examples provided cannot be justified in terms of borrowing. For one may wonder why English should borrow words like ?ard, 'earth', maradʒ 'merge' Kursiyy 'chair', Kahf 'cave' among thousands others.

2. Mazhar's English Traced to Arabic (1967) represents an extremist view since clear historical evidence is yet to be discovered.

3. A careful study of borrowings reveals that verbs are seldom borrowed.

4. Robins (1967:183) observes:

> The history of a language is traced through recorded variations in the forms and meanings of its words, and languages are proved to be related by reason of their possession of words bearing formal and semantic correspondences to each other such as cannot be attributed to mere chance or to recent borrowing.

Despite the fact that Arabic and English are said to be genetically unrelated since they belong to Semitic and Indo-European groups respectively, the researcher could cite thousands of Arabic and English words bearing formal and semantic correspondences to each other.

The following list along with the transcription of each Arabic word is only given as a sample example:

Burg	/burdʒ/
Cave	/kahf/
Chair	/kursiyy/
Cell	/xaliyya/
Chase	/kasa/
Clog	/ɣalaq/
Cod	/qadd/
Coma	/?iɣma:?/
Collect (Originally Con + lect)	/laqaT/
Crack	/xaraq/
Cube	/kaҫb/
Cup	/ku:b/
Degree	/daradʒa/
Earth	/?ard/
Elite	/ҫiljat/
Err	/ҫirr/
Fee	/fai?/
Filth	/farθ/
Fur	/farw/
Furnish	/faraʃ/
Horn	/qarn/
Hurry	/haraҫ/
Lenity	/li:n/
Less	/lais/
Lick	/laҫaq/
Manoeuvre	/muna:wara/
Mild	/?amlad/
Merge	/maradʒ/
Nag	/naqq/

mu:sa	Moses
nu:h	Noah
ha:ru:t	Harut
ma:ru:t	Marut
ha:ru:n	Aaron
ha:ma:n	Haman
ja?dʒu:d	Gog
ma?dʒü:d	Magog
jahja	John
jahu:d	The jews
ja8qu:b	Jacob
ju:suf	Joseph
ju:nus	Jonah*

b) Words recognized as foreign:

By consulting al-Jawāliqi's Mu8arrab, the researcher found that the words: ?abb, ?adʒr, ?ibli:s, ?istabraq, tannu:r, dʒahannam, dirham, di:nar, rabba:nijju:n, zu:r, sidʒi:l, sura:diq, sundus, ʃahr, salawa:t, tu:bai, Tu:r, firdaus, qist, qista:s, gufl, qinTa:r, ka?s, ka:fu:r, kanz, miʃka: and mann are also recognized as being foreign without giving any sort of justification.

It is noteworthy here that, unfortunately, neither Jeffrey nor al-Jawāliqi has paid any attention to the possibility that these words may very well be cognates as is the case of the next category recognized by some Semitists like G.Bergsträsser.

?assas	Founded
?aslam	Surrendered
?aiman	believed
bara?	Created
baʃʃar	Announced goodnews
baTal	To be in vain, false
ta:b	repented
tadʒallai	lai Appeared in glory
haSad	Reaped
daras	Studied
ðakka:	Made ceremonially clean
ra8a:	beheld
zaka:	Became pure
sabbah	Praised
sahar	Enchanted
saTar	Wrote
sakan	Dwelt
Salab	Crucified
Taba8	Sealed
Tahhar	made pure
8aʒʒaʒ	helped

falaq	split
katab	wrote
kafar	denied the grace or existence of God

Further linguistic remarks on Jeffery's list:

1. Contrary to what Jeffery, Sprenger and Leben claim, the form fu8la:n is one of the established Arabic morphoseman themes. It consists of the base + the suffix-a:n.

2. The fact that the word dʒund has no verbal root cannot, in our view, be a clear evidence that the word is foreign. Even augmented verbs can sometimes be derived without the intermediation of the basic form fa8ala e.g. ?abhara 'to sail', '?ajjada', 'to support', 8a:naqa 'to embrace' 'ha:raba 'to fight against' etc.

3. 'ribh' is a noun not an adjective as claimed by the author.

4. 'Sadʒada' means to prostrate not to worship

5. is misspelled as

6. su:q means market not street.

7. ʃirk is a noun not a verb, meaning 'polytheism'.

8. The word ma0a:ni is cognate because numbers 1-10 are all cognates according to Bergstrasser (1982:209)

9. Mursa:, masdʒid, and miqla:d are nouns of place and instrument respectively and are therefore Arabic since they have their verbal roots.

10. ha:wija one of the names of hell is an agent derived from the verb hawaja meaning 'to fall'.

11. jaqi:n is a noun not an adjective.

12. wazi:r is and adjective noun of which is wizr 'burden' an verb is jazir 'to shoulder responsibility'.

"Verily we have made it an Arabic Quran". The majority of imams including Al-Shafi'i Ibn Jarir, Abu 'Ubaidah and Ibn Faris are against the occurrence of such words therein. To support their view the following arguments are given:

1. The Quran in many passages refers to itself as an Arabic Quran. To account for the fact that the early authorities had great difficulty in explaining certain words which they were forced to conclude must be of foreign origin, the advocates of this view reply that the Arabic language is so rich and copious that it is particularly beyond the powers of any ordinary mortal to encompass all its varieties, so it is no wonder if certain words were strange to the interpreters. To illustrate this they refer to a tradition that Ibn Abbas was uncertain about the meaning of the word fa:Tir 'originator', until one day he overheard two desert Arabs quarreling over a well, when suddenly one of them said ?ana: faTartuha, and immediately its meaning became clear.

2. If asked how the prophet could have known all these words, they quote the dictum of Al-Shafi'i "none but a prophet thoroughly comprehends a language".

3. It is assumed that these so-called foreign words are odd cases of coincidence where Arabic and these other tongues i.e. Hebrew, Syriac, Ethiopic etc., happened to use the same word for the same thing, but which in the case of Arabic happened to be used for the first time in the Holy Quran. This view is held by Al-Tabari and is seriously defended at the present day by the ultra-orthodox.

4. It is also assumed that in cases where the two languges agree, it is the Abyssinian or Nabatean, or Syriac, or Persian which has borrowed from Arabic.

Advocates of the second camp, on the other hand, including Al--Suyüti maintain that the Quran is in plain Arabic containing no foreign words at all. For these so-called foreign words belonged to the language of the ancient Arabs in whose tongue the Quran was revealed, after they had contact with other languages through commercial affairs and travel in Syria and Abyssinia, whereby the Arabs took over foreign words altering some of them to conform to the phonological system of Arabic. Thus these words were foreign but the Arabs made use of them and Arabicized them; so from this point of view, they are Arabic. Besides, the presence of a few foreign words therein no more makes it non-Arabic than the presence of many Arabic words in a Persian ode makes the ode non-Persian. In any case the reference of "a plain Arabic Quran" is to the Quran as a whole, and not to individual words in it.

A careful study of Jeffery's above list of 'foreign' words shows that they fall into three categories:

a) Proper names,
b) recognized by some Arab Linguists, and
c) Cognates.

a) Proper names:

This category comprises the following names of prophets and places that occur in the Holy Quran and which are recognized as foreign by al-Jawaliqi who states that all prophets names except Adam, Saleh, Shuaib and Muhammad are foreign.

bra:hi:m	Abrahm
?idri:s	Idris
?:zar	Azar
?isha:q	Ishaq
?israil	Israel
?isma:8i:l	Ismail
?ilja:s	Elijah
?aljasa8	Elisha
?indʒi:l	Gospel
?ajju:b	Job
babil	Babil
taura:	The Torah
dʒa:lu:t	Goliath
dʒibri:l	Gabriel
da?u:	David
?arru:m	The Romans
Zakarijja	Zachariah
Saba?	Saba?
?assa:mirijj	The Samaritan
Sulaima:n	Solomon
Saïna:?	Mt. Sinai
Ta:lu:t	Saul
8imra:n	Imran
8i:sa:	Jesus
MiSr	Egypt
fir8aun	Pharash
qa:ru:n	Korah
Lu:T	Lot
?al-madʒu:s	The magicians
marjam	Mary

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يَعْقُوب	/jaʕquːb/	Jacob
يَغُوث	/jaɣuːθ/	Yaghuth
يَقِين	/jaqiːn/	A gourd
يَمّ	/jamm/	Certain
		Sea, flood, river
يَهُود	/jahuːd/	The Jews
يُوسُف	/juːsuf/	Joseph
يُونُس	/juːnus/	Jonah

The researcher, however, thinks that the scope of foreign vocabulary in the Holy Quran is probably smaller than has been suggested by Jeffery. The following remarks both extra-linguistic and linguistic may very well justify our assumption.

A. Extra-linguistic remarks:

In his lengthy introduction to the above mentioned book, Jeffery claims the following:

1. That prophet Muhammad (p.b.u.h) was brought up in the midst of Arabian paganishm and had practised its rites himself. This leads the author to conclude that Islam had its roots deep down in this old Arabian paganism.
2. That acursory reading of the Quran makes it clear that Muhammad drew his inspirations not from the religious life and experiences of his own land and his own people, but from the monotheistic religions which were pressing down into Arabia in his day. To justify this claim, he states that most of the personages who move through the pages of the Quran, viz. Ibrahim, Musa, Nuh, are wellknown Biblical characters.

3. That Quran is man-made when he writes:

One of the principal difficulties before us is to ascertain whether an idea or expression was Muhammad's spiritual property or borrowed from elsewhere, how he learnt it and to what extent it was altered to suit their purposes.

4. That Muhammad is said to have been particularly skilled in Ethiopic

The above mentioned claims cannot, in our view, stand argument since there are no clues whatsoever neither in the prophet's biography nor in any book on the history of Islam to support the first and fourth claims. Regarding the second claim, while the present researcher quite agrees that some proper names occurring in the Holy Quran are non-Arabic, he tends to disagree with Jeffery's view that the occurrence of such names is an evidence that Muhammad drew his inspirations from Jaudaism and Christianity. In fact, a muslim cannot be muslim unless he believes in all prophets as reads the following Quranic verse:

The Apostle believeth in what hath been revealed to him from his Lord, as do the men and faith. Each one (of them) believeth in God, His angels, His books, and His apostles (285:11).

As for the third claim, a careful reading of the Holy Quran, as was done even by non-Muslims such as the famous French surgeon, Maurice Bucaille, who wrote **The Bible, The Quran and Science** (1981) in which the Holy scriptures are examined in the light of modern knowledge, clearly shows that the Holy Quran is divine.

B. Linguistic remarks:

The question of whether the Holy Quran contains foreign vocabulary or not has been one of the most highly controversial issues. Muslim scholars are divided into two camps regarding this matter: The first camp strenuously denies the occurrence of such words and believes that whoever claims that there is in the Quran any foreign words has made a serious charge against God and they quote the verse:

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مُـهَـيْـمِـن	/muhaimin/	That which preserves anything
مَـوَاخِـر (مَـاخِـرة)	/mawa:xir/	Ships
مُـؤْتَـفِـكَة	/mu?tafika/	That which is overthrown or turned upside down
مُـوسَـى	/mu:sa:/	Moses
مِـيكال	/mi:ka:l/	Michael
نَـبِـيّ	/nabijj/	Prophet
نُـبُـوَّة	/nubuwwa/	Prophecy
نُـحاس	/nuha:s/	Brass
نَـذْر	/nadr/	A vow
نُـسْـخَة	/nusxa/	A copy, or exemplar
نَـصَـارَى	/naSa:ra:/	Christians
نَـمارق	/nama:riq/	Cushions
نُـوح	/nu:h/	Noah
نُـون	/nu:n/	Fish
هَـارُوت ومَـارُوت	/ha:ru:t wa ma:ru:t/	Harut and Marut are the two fallen angels at Babylon who teach men magic
هَـارُون	/ha:ru:n/	Aaron
هَـامَـان	/ha:ma:n/	Häman
هَـاوية	/ha:wija/	One of the names of Hell
وَثَـن	/waθan/	An idol
وَرْدَة	/warda/	Rose
وَزِير	/wazi:r/	A Minister, Counsellor
يَـأْجُـوج ومَـأْجُـوج	/ja?dʒu:dʒ wa ma?dʒu:dʒ/	Gog and Magog
يَـاقُـوت	/ja:qu:t/	Ruby
يَـحْـيَـى	/jahja/	John the Baptist

مَـاعُـون	/maːʕuːn/	Help
مَـالِـك	/maːlik/	
مَـثَـانِـي	/maθaːniː/	
مِـثْـقال	/miθqaːl/	A measure of weight
مَـثَـل	/maθal/	Parable
الـمَـجُـوس	/almadʒuːs/	The magians, or Zoroastrians
مَـدْيَـن	/madjan/	Midian
مَـدِينة	/madiːna/	A city
مُـرْجان	/murdʒaːn/	Small Pearls
مُـرْسَـى	/mursaː/	Harbour, Haven
مَـرْيَـم	/marjam/	Mary
مِـزَاج	/mizaːdʒ/	Tempering
مَـسْـجِـد	/masdʒid/	Place of worship/Mosque
مِـسْـك	/misk/	Musk
مِـسْـكِـين	/miskiːn/	Poor
مَـسِـيح	/masiːh/	Messiah
مِـشْـكَاة	/miʃkaːt/	A Niche in a wall
مِـصْـر	/miSr/	Egypt
مُـصَـوِّر	/muSawwir/	One who fashions
مَـعِـين	/maʕiːn/	A Fountain or clear flowing water
مِـقْـلاد	/miqlaːd/	Key
مِـلَّـة	/milla/	Religion, Sect
مَـلَـك	/malak/	Angel
مَـلِـك	/malik/	A king
مَـلَـكُـوت	/malakuːt/	Kingdom, Dominion
مَـنّ	/manna/	Manna
مُـنَـافِـقُـون	/manaːfiquːn/	Hypocrites
مَـنْـفُوش	/manfuːʃ/	Teased or carded (as wool)
مِـنْـهَاج	/minhaːdʒ/	Pathway

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قِسْط	/qisT/	Justice, equity
قِسْطاس	/qisTa:s/	A balance
قِسِّيسُون	/qissi:su:n/	Priests
قَصْر	/qaSr/	Castle
قِطّ	/qiTT/	A judge's sentence
قَطْران	/qaTra:n/	Pitch
قُفْل	/qufl/	A lock
قَلَم	/qalam/	Pen, or the reed from which pens are made
قَمِيص	/qami:S/	Shirt
قِنْطار	/qinTa:r/	A measure
قِيامة	/qija:ma/	Resurrection
قَيِّوم	/qajju:m/	Self-subsisting
كَأْس	/Ka?s/	Cup
كَافُور	/Ka:fu:r/	Camphor
كَاهِن	/Ka:hin/	A soothsayer
كِبْرِيَاء	/Kibrija:?/	Glory
كَتَبَ	/Kataba/	To write
كُرْسِيّ	/Kursijj/	Throne (It has no verbal roof, though some have endeavoured to connect it with (of Raghib, Mu Fradat, 441) a connection which is hardly possible.
كَفَرَ	/Kafara/	To deny the grace or existence of God
كَنْز	/Kanz/	Treasure
كُوب	/Ku:b/	A Goblet
كَيْل	/Kail/	A measure
لَات	/la:t/	There was not
لَوْح	/lawh/	A board or plank
لُوط	/lu:T/	Lot
مَائِدَة	/ma:?ida/	Table

عِلِّيَّون	/ɕillijjuːn/	The name of a place in (the upper part of the heavens or the name of it itself
عِماد	/ɕimaːd/	A column or pole
عِمْران	/ɕimraːn/	Imran, the father of Moses, Aaron and Marian
عَنْكَبوت	/ɕankabuːt/	Spider
عِيد	/ɕiːd/	A Festival
عِيسَى	/ɕiːsaː/	Jesus
فَاجِر	/faːdʒir/	Wicked
فَاطِر	/faːTir/	Creator
فَتْح	/fath/	Judgement, decision
فَخَّار	/faxxaːr/	Pattern clay
فُرات	/furaːt/	Sweet river water
فِرْدَوْس	/firdaws/	Paradise
فِرْعَوْن	/firɕawn/	Pharash
فُرْقان	/furqaːn/	Discrimination
فَلَقَ	/falaqa/	To split or cleave
فَلَك	/falak/	Ship
		the root falak to have rounded breasts (lane, Lex, 2443)
فِيل	/fiːl/	Elephant
قَارُون	/qaːruːn/	Korah
قُدُس	/qudus/	Purity, Sanctity
قُرْآن	/qurʔaːn/	A reading from Scripture
قُرْبان	/qurbaːn/	A sacrifice or gift offered to God
قِرْطاس	/qirTaːs/	Parchment, or papyrus
قَرْيَة	/qarja/	A village
قُرَيْش	/quraiʃ/	Quraish

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صَـدَقَـة	/Sadaqa/	Alms, Tithes
صِـدِّيق	/Siddi:q/	Person of integrity
صِـراط	/Sira:T/	A way
صَـرْح	/Sarh/	Tower
صَـلَـبَ	/Salaba/	To crucify
صَـلَوات	/Salawa:t/	Places of worship
صَـلَّـى	/Salla:/	To pray
صَـنَـم	/Sanam/	An idol
صُـوَاع	/Suwa:ç/	A drining cup
صَـوْمَـعَـة (صَـوَامِـع)	/Sawmaça/	A Cloister
صُـورَة	/Su:ra/	Form, Picture
صَـوْم	/Sawm/	Fasting
طَـاغُـوت	/Ta:ɣu:t/	Idolatory
طَـالُـوت	/Ta:lu:t/	Saul
طَـبَـعَ	/Tabaça/	To seal
طَـبَـق	/Tabaq/	Stage or degree
طَـهَّـرَ	/Tahhara/	To make clean or pure
طُـوبَى	/Tu:ba:/	Good fortune, happiness
طُـور	/Tu:r/	Mt. Sinai
طُـوفَـان	/Tu:fa:n/	The deluge
طِـين	/Ti:n/	Clay
عَـالِم	/ça:lim/	The world, the Universe
عَـبْـد	/çabd/	A Worshipper
عَـبْـقَـرِيّ	/çabqarij/	A kind of rich Carpet
عَـتِـيق	/çati:q/	Ancient
عَـدْن	/çadn/	Eden
عَـرُوب	/çaru:b/	Pleasing
عَـزَّرَ	/çazzara/	To help
عُـزَيْـر	/çuzair/	Ezra
عِـفْـرِيت	/çifri:t/	Demon

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سَطَرَ	/saTara/	To write
سِفر	/sifr/	A large book
سَفَرَة	/safara/	Scribes
سَفِينة	/safi:na/	A ship
سَكَر	/sakar/	Intoxicating drink
سَكَنَ	/sakan/	To dwell
سِكِّين	/sikki:n/	knife
سَكِينَة	/saki:na/	Tranquility
سَلَام	/sala:m/	Peace
سِلسِلَة	/silsila/	Chain
سُلطان	/sulTa:n/	Power, Authority
سُلَّم	/sullam/	Ladder
سَلوَى	/salwa:/	Quail
سُلَيْمان	/sulaima:n/	Solomon
سُنبُل	/sunbul/	Ear of corn
سُندُس	/sundus/	Fine silk
سِوَار	/siwair/	Bracelets
سُورَة	/su:ra/	Sura
سَوْط	/sawT/	A Scourge
سُوق	/suiq/	Astreet
سِيمَا	/si:ma:/	Sign, Mark, Token
سِينَاء	/saina:?/	Mt. Sinai
شِرك	/ʃirk/	To give Gode a partner, To associate anyone with God
شِعْرَى	/ʃiɡra:/	Sirius, the Dog Star
شَهْر	/ʃahr/	Month
شُهَداء	/ʃuhada:?/	Witnesses
شَيْطان	/ʃaiTa:n/	Satan
شِيعَة	/ʃi:ça/	Sect or Party
الصَّابِئُون	/aSSa:bi?u:n/	The Sabians
صِبْغَة	/Sibɣa/	Baptism
صُحُف	/Suhuf/	(a) Pages of writing

12

زَرَابِيّ	/Zara:bij/	Rich carpets
زَكَرِيَّا	/Zakarijja/	Zachariah
زَكَى	/Zaka:/	To be pure
زَكْوة	/Zaka:/	· legal alms
زَنْجَبِيل	/Zand3abi:l/	ginger
زَوْج	/Zawd3/	A pair, species, kind, sex, couple, companion, spouse
زُور	/Zu:r/	Falsehood
زَيْت	/Zait/	Olive Oil
زَيْتُون	/Zaitu:n/	Olive Tree
سَاعة	/sa:ça/	Hour
السَّامِرِيّ	/assa:mirij/	The Samaritan
سَاهِرة	/sa:hira/	Referring to the last day
سَبَا	/saba?/	Saba'
سَبْت	/sabt/	Sabbath
سُبات	/suba:t/	Rest
سَبَّحَ	/sabbaha/	To praise
سَبِيل	/sabi:la/	Away, Road, Cause, Reason
سَجَدَ	/sad3ada/	To worship
سِجِلّ	/sid3ill/	
سِجِّيل	/sid3i:l/	Lumps of baked clay
سِجِّين	/sid3i:n/	The lowest earth
سُحْت	/suht/	Unlawful
سَحَرَ	/sahara/	To enchant, bewith, use sorcery
سِرَاج	/sira:d3/	A lamp or torch
سُرَادِق	/sura:diq/	An Awning, Test cover
سِرْبال	/sirba:l/	Garment
سَرْد	/sard/	Chain armour, i.e. work of rings woven together

ذَاوُود	/da:ʔu:d/	David
دَرَسَ	/daraSa/	To study earnestly
دِرْهَـم	/dirham/	A dirham
دهاق	/diha:q/	Full
دِين	/di:n/	Judgement, religion
دِينَـار	/di:na:r/	A dinar
ذَكَّى	/dakka:/	To make ceremonially clean
رَاعِـنَا	/ra:ɕina:/	Behold us
رَبَّ	/rabb/	Lord, Master
رَبَّـانِي	/rabba:ni/	Rabbi
رِبْـح	/ribh/	To be profitable
رِبِّيُون	/ribbijju:n/	Myriads
رُجْـز	/rudʒz/	Wrath
رَجِـيم	/radʒi:m/	Stoned, pelted, driven away by stones, execrated
الرَّحْـمَـٰن	/ʔarrahma:n/	The Merciful
رَحِـيق	/rahi:q/	Strong wine
رِزْق	/rizq/	Bounty
رَقَّ	/raqq/	a volume, or scroll or parchment
الرَّقِيم	/ʔarraqi:m/	
رُمَّـان	/rumma:n/	Pomegranate
رَوْضَـة	/rawDa/	Orich, well watered meadow (a luxurious garden)
الـرُّوم	/arru:m/	The Byzantine Empire
زَاد	/Zad/	Provision for a journey
زَبَـانِـيَة	/Zaba:nija/	The guardians of Hell
زَبُـور	/Zabu:r/	The Psalter
زُجَـاجَـة	/Zudʒa:dʒa/	A glass vessel
زُخْـرُف	/Zuxruf/	Anything highly embellished

جِبْرِيل	/dʒibri:l/	Gabriel
جَبِين	/dʒabi:n/	The temple or side of forehead
جِزْيَة	/dʒizja/	Tribute
جَلَابِيب	/dʒala:bi:b/	Wrappers
جُنَاح	/dʒuna:h/	Sin, wrong, crime
جَنَّة	/dʒanna/	Garden
جُنْد	/dʒund/	Host, army, troop, force
جَهَنَّم	/dʒahannam/	Hell
جُودِي	/dʒu:di/	The name of the mountain where the Ark rested
حَبْل	/habl/	Rope, Cord/cable
حِزْب	/hizb/	A party or sect
حَصَدَ	/haSada/	To reap
حِصْن	/hiSn/	A fortress
حِطَّة	/hiTTa/	Forgiveness
حِكْمَة	/hikma/	Wisdom
حَنَان	/hana:n/	Grace
حَنِيف	/hani:f/	A hanïf
حَوَارِيُّون	/hawa:rijju:n/	Disciples
حُوب	/hu:b/	Crime, Sin
حُور	/hu:r/	The Houries, or Maidens of paradise
خَاتَم	/xa:tam/	A seal
خُبْز	/xubz/	Bread
خَرْدَل	/xardal/	A mustard seed
خِزَانة	/xiza:na/	Treasury, Storehouse
خَطِيء	/xaTi:?/	To do wrong, sin
خَلَاق	/xala:q/	A portion or share
خَمْر	/xamr/	wine
خِنْزِير	/xinzi:r/	Swine, pig
خَيْمَة	/xajma/	Tent, Pavilion

بَعْل	/baʕl/	Baal
بَعِير	/baʕiːr/	Ba'ir. A full grown Camel
بِغال	/biɣaːl/	Bigha'l. Mules
بَلَد	/balad/	Country, region, territory
بَنَّاء	/bannaːʔ/	A builder
بُنْيان	/bunjaːn/	a building or construction

Sprenger, Leben, i, 108, has noted that words of this form are un-Arabic, e.g.

بُهْتان	/buhtaːn/	Slander, Calumny
بَهِيمَة	/bahiːma/	Animal
بُور	/buːr/	Ignorant
بِيَع (بيعة)	/biːça/	A place of worship
تَاب	/taːba/	to repent towards God
تَابُوت	/taːbuːt/	An ark, or chest
تُبَّع	/tubbaç/	title of the Kings of the Himyarites
تَتْبِير	/tatbiːr/	Utter destruction
تِجَارة	/tidʒaːra/	Merchandise
تَجَلَّى	/tadʒallaː/	To appear in glory
تَسْنِيم	/tasniːm/	Name of a fountain in Paradise
تَفْسِير	/tafsiːr/	An explanation or interpretation
تَنُّور	/tannuːr/	Oven
تَوَّاب	/tawwaːb/	The relenting one
تَوْرَاة	/tawraː/	The Torah
تِين	/tiːn/	Fig
جَابِية	/dʒaːbija/	A ceistern
جَالُوت	/dʒaːluːt/	Goliath
جُبّ	/dʒub/	A well, or cistern
جِبْت	/dʒibt/	Jibt

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أَسْبَاط	/ʔasbaːT/	The Tribes
إِسْتَبْرَق	/ʔistabraq/	(ʔistabraq) Silk brocade
إِسْحَاق	/ʔishaːq/	(Isḥäq)
إِسْرَائيل	/ʔisraːʔiːl/	Isra⁼ïl
أُسِّسَ	/ʔussissa/	Founded
أَسْلَمَ	/ʔaslama/	To submit, to surrender
إِسْمَاعِيل	/ʔismaːɕiːl/	(Ismä'ïl)
الأَعْرَاف	/al-ʔaɠraːf/	(Al-A'räf) the wall which separates paradise from hell
الله	/ʔ allaːh/	God
اللَّهُمَّ	/ʔallaː humma/	(Allähumma)
إِلْيَاس	/ʔiljaːs/	(Ilyas) Elijah
اليَسَع	/aljasaɕ/	(Al-Yasa) Elisha
أُمَّة	/ʔumma/	(Umma)
أَمْر	/ʔamr/	(Amr)
أَمْشَاج	/ʔamʃaːdʒ/	(Amshäj) mingled
آمَنَ	/ʔaːmana/	(Ämana)
إِنْجِيل	/ʔindʒiːl/	(Injïl) Gospel
آيَة	/ʔaːja/	(Aya) A sign
أَيُّوب	/ʔajjuːb/	Job
بَاب	/baːb/	(Bab) a door or gate
بَابِل	/baːbil/	Bäbil
بَارَكَ	/baːraka/	To bless
بَرَأَ	/baraʔa/	To create
بَرْزَخ	/bardʒax/	(Barzakh) a barrier or partition
بُرْهَان	/burhaːn/	(Burhan) an evident proof
بُرُوج	/buruːdʒ/	Towers
بَشَّرَ	/baʃʃara/	To announce good news
بَطَلَ	/baTala/	To be in vain, false

7

Is borrowing then a linguistic necessity?

One could assume that lexical borrowing is never a linguistic necessity since language uses finite means to express the infinite. Thousands of native neologisms are coined simply by applying certain morphological processes such as derivation, compounding, blending, antonomasia etc. to basic vocabulary, that is, words which are not derived like rich, joy, ape, man to mention only few.

The way in which native eologisms are generated can be schematically summarized as follows:

Basic lexical items   Morphological   Neologisms
(finite primitive)   processes   (Infinite)

Figure 1.

The English words studio, ice cream, and academic, which are said to be difficult to find Arabic equivalents to, can, in our view be rendered as masdʒal (The place where recording is done), muoalladʒ and and 8ilmiyy respectively. The following Graeco-Latin lexical items in English among thousands others that are Anglicizable, serve as another case in point:

biology	lifology
geology	earthology
phonology	soundology
morphology	formology
anthropology	manology

Ullmann (1972: 111-12) observes that there are frequent hesitations about the pronunciation, meaning and use of foreign terms, precisely because they are unmotivated, without roots in the language, and without any of those invisible threads that knit words together in the human mind.
Furthermore, one could claim that even proper names could be translated if need be, since they do not come out of the blue but are listed in dictionaries as lexical items.

On Arthur's book

In his book entitled 'The Foreign Vocabulary of the Quran (1938), Arthur Jeffery unconvincingly gives the following enormous list of so-called foreign vocabulary comprising (326) words. The words along with their meanings and transliteration are listed below alphabetically:

أب	/ʔab/	Herbage
أبابيل	/ʔabaːbiːl/	Flocks
إبراهيم	/ʔibraːhiːm/	Abraham
إبريق	/ʔibriːq/	A ewer, or water jug
إبليس	/ʔibliːs/	devil
قسطاس	/qisTaːs/	justice
أجر	/ʔadʒr/	reward, wages
أحبار	/ʔahbaːr/	a Jewish Doctor of the Law
آدم	/ʔaːdam/	Adam
إدريس	/ʔidriːs/	Idris
أرائك	/ʔaraːʔik/	Couches
إرم	/ʔiram/	Iram
آزر	/ʔaːzar/	Azar - the father of Abraham
أساطير	/ʔasaːTiːr/	Fables, idle tales

treatment of foreign lexical items. In Ullmann's words (1977 : 112):

> In a flexible idiom, rich in compounds and derivatives, purism and linguistic chauvinism will find a more fertile soil than in a language where such resources are sparingly used.

ii) Morphological restrictions on the forms of words

While some languages impose morphological restrictions on the forms of words, several others do not. Arabic, for instance, permits no more than five consonantal phonemes in a word, e.g. zabardʒad, chrysolite, zumurrud, 'emerald', safardʒal 'quince', etc., but English tolerates words like antidisestablishmentarianism, transubstantiationalism and honorificabilitudinitatibus. It is worth noting that **Lisa:n al-'arab** contains some 187 quinqueliteral roots only.

Weinreich (1964 : 61) remarks that:

> A language with many restrictions on the forms of words may be proportionately more resistant to outright transfer and favour semantic extension and loan-translation instead.

The morphological restrictions Arabic imposes on the forms of words hinder the process of assimilating borrowed words, particularly those from languages other than Semitic. This, however, does not mean a complete rejection of loan-words.

iii) Lexical composition

According to their lexical compositions, languages may be classified into:

According to their lexical compositions, languages may be classified into:

a) Homogeneous languages like Arabic, which depend more on their native resources to express new ideas and avoid foreign words.

b) Amalgamating languages which derive their higher terminology from the great carriers of culture, languages of great religious and profound philosophical thought. The development of the Romance languages is well-known. (classical Greek exercises an equally potent influence on the vocabulary of its descendants. The languages of the Islamic world other than Arabic rely heavily on Arabic for the development of vocabulary in as much the same way as English relies on the calssical languages. Persian in particular uses Arabic words in ways which could not be done in Arabic, viz. the uses of verbs and adjectives, i.e. Arabic la: uba: li 'I do not care' Persian la: uba:li 'careless'.

c) Heterogeneous or composite language such as English and Roumanian which link Teutonic group with Latin and Latin with Slavonic respectively. This type of languages offers the highest receptivity to foreign words. English, for instance, observes Jesperson (1978:75) differs from many languages, including European languages, in having a much greater propensity to swallow foreign words, raw, as it were, than to translating them. So extensive has it been that by far the greater part of the present day English vocabulary is made of borrowed rather than native words.

iv) Lexical Wealth

In its efforts to define the various forms of word-derivation, the Royal Academy of the Arabic Language in Cairo approached metaphoric extension as a useful way to provide new vocabulary for general as well as scientific use, particularly in cases where formal root derivation was difficult to apply, or where regional and colloquial and borrowed foreign terminology were sought to be replaced by terms obeying the classical word-molds (morphosemanthemes). It is held that new meanings should be given to archaic vocabulary preferably because such an approach, as rightly assumes Stetkevych (1970:30), would check the further increase of the already unruly wealth of the Arabic lexicon. This view is supported by statistical evidence wich shows that the number of basic roots in the famous Lisa:n al-'arab by Ibn Manzu:r (died 1311) distributed according to the number of radicals is as follows:

biliteral	(90)
triliteral	(6538)
quadriliteral	(2458)
quinqueliteral	(187)

Total	:	9273

(1977 : 181) rightly assumes that it is easier to borrow an existing word from another language than to make one up. Place names on the North American continent, such as Chicago, Kentucky, Michigan and Mississipi, to cite only few, are borrowed from Indian languages.

The paths of borrowing reflect to some degree the paths of cultural influence. As is the case with the great majority of the English words in Arabic such as telephone, megahertz, kilowatt, to mention only few, a large proportion of the Arabic words in English pertain to the realm of science: zero, cipher, zenith, alchemy, algebra, nadir, alcohol, bismuth and alkali. These borrowings, writes Langacker, attest to Arabic influence in science and mathematics during the early medieval period. This same view is held by Sapir (1921 : 194) who writes:

> There are just five languages that have
> had an overwhelming significance as
> carriers of culture. They are classical
> Chines, Sanskrit, Arabic, Greek and Latin.

After the Norman conquest of England, scores of French borrowed lexical items in such areas as government, the military, law and religion came into English reflecting the fact that the Norman French, as the conquerors, exerted predominant influence in these areas. Borrowed terms pertaining to military matters, notes Langacker, are battle, war, enemy, guard, force and "admiral". However, the etymology of the word 'admiral' adopted in 1205 according to OED, goes back to Arabic / ?ami : ru lbahr /"prince of the sea"

Proportion of borrowed lexical items

Languages vary radically as to the proportion of lexical items in their vocabularies that can be attributed to borrowing. English is often regarded as a language that has borrowed heavily from other languages. Some statistics show that seventy five percent of the English lexicon is of foreign origin. Arabic on the other hand, has flooded the vocabularies of Persian and Turkish for centuries, but has, in contrast, received little in return. Arabic words in Persian are estimated at fifty percent of its lexicon.

In his attempt to explain this phenomenon Sapr (1921 : 195) writes:

> It seems very probable that the
> psychological attitude of the borrowing

language itself towards Kinguistic material has much to do with its receptivity to foreign words.

While Langacker (1967 : 180) remarks:

> The reason why languages differ in this
> regard are no doubt more historical
> and cultural than linguistic.

The researcher thinks, however, that the above explanations are not altogether satisfactory or convincing. Rather, he believes in a linguistic justification of the above phenomenon. This is not to say, of course, that the role played by extra linguistic factors such as nationalism and religion in determining the proportion of foreign lexical items in the lexicon of a given language is to be totally ignored. The following linguistic factors, each of which will be dealt with briefly, account, in our view, for the different proportions of foreign lexical items in various languages:

    i) Morphological motivation
    ii) Morphological restrictions on the forms of words
    iii) Lexical composition
    iv) Lexical wealth

i) Morphological Motivation

While a great many words are entirely conventional, others are motivated in various ways. The motivation may lie in the sounds themselves, or in the morphological structure of the word, or in its semantic background. The three types of motivation (phonetic, morphological, and semantic) account between them for avery considerable proportion of the vocabulary: they include all onomatopoeic lexical items, derivatives, compounds and figurative expressions in the language. Only those words which are not motivated in either of the three ways can be put down as conventional.

A large category of words are motivated by their morphological structure. Derivatives and compounds are all transparent because they can be analysed into their component morphemes.

Far reaching conclusions have been drawn from the predominance of transparent or opaque lexical items. The preponderance of the transparent or the opaque type in a given language will have a direct bearing on the