

Language's Borrowings: The Role of the Borrowed and Arabized Words in Enriching Arabic Language

Abdulhafeth Ali Khrisat* and Majiduddin Sayyed Mohamad

Department of English and Translation, Faculty of Sciences and Arts, Khulais, King Abdulaziz University, P.O. Box 80200 Jeddah 21589, Saudi Arabia

* Corresponding author

Borrowing is entering Arabic language. Researchers focus on the origin of the borrowed words and their meanings without analyzing the syntactic and semantic changes of these words. This paper focuses on Arabic language's borrowings from other languages. Moreover, it studies the meaning of 'Arabization' and the role of Arabized and borrowed words in enriching Arabic language, the difference between the Arabized words and the borrowed ('*dakheel*') ones by examining and analyzing samples for every type. Arabic words are derivatives from the base form, which is applied to "wazen", three-letter, 'fa', 'a', and 'la', three-syllable and three-sound word. The words, which will be studied, are used among speakers of Arabic, and have equivalents in Arabic, besides they follow Arabic rules in a variety of methods, syntactically, morphologically and phonetically. In the process of Arabization, these words show that a change happens by an addition of a letter, deletion or replacement of a letter, or by a change in the manner of articulation. Moreover, they exist in more than one phonetic form which permits Arabic language to adopt one of these forms and Arabize it.

Key Words: Language's borrowings, Arabic language, phonetic system, lexical borrowing, Arabic lexicon

Introduction

In his study on Korean language's borrowing of English, Prihantoro (2009) confirms that loanwords, everywhere in the world, coexist with the native language; their usage, violation and shift are likely to happen "resulting in various word formation processes." Languages borrow from each other for the lack of such terms in the original language. Two or more languages use interchangeably a code switching where pieces of one language are used. According to Fasold (1984, p.180), when new concepts are introduced to a culture, there is a constant need of new terms and when there are words, the phenomenon is called 'borrowing'. Cortes, et al. (2005) have conducted a study to explore the impact of English on the Spanish lexicon, specifically nouns in the food domain in Puerto Rico. Spanish has borrowed many words from Arabic during the Arab's annexation of Spain between 901-1492. Many Arabic loan words in Spain include what was originally the Arabic definite article *-al-* but are monomorphous in Spanish: 'albani' ('mason'), Arabic (*'bana'*), 'alcoba', 'alcove', (Arabic *'qobbah'*), 'vault', 'vaulted chamber', 'alcohol' (Arabic *'kuhl'*).

Arabic Language and Other Languages

Arabic has its impact on other languages like Turkish, Spanish and English. The first study regarding certain features in the phonetic adaptation of Arabic loan words in mostly colloquial Ottoman Turkish was conducted by Lucciano Roc'chi in 2011 in his publication of Arcangelo Carroadori's seventeenth century Ottoman Turkish Dictionary. In 2012, Stacbaowski focuses in his analysis on the phonetic adaptation of Arabic and Persian loan words in Ottoman Turkish. According to Mengü (2009), some borrowed Arabic words exist diphthongization. Mengü confirms that the diphthong of words in English is similar to the potential diphthong for the Turkish words which were borrowed from Arabic like: '*aidat*', ('dues') '*daima*', ('always') '*sair*' ('etc.') and '*nihai*', ('final').

As long as there is contact between cultures, there is borrowing of words and terms. English has been a fertile source for borrowing words despite the differences in structure and phonetics. Obviously whether the words are borrowed or loaned from English, they have undergone change both in form and meaning. The English phonological system is different from the Arabic one. In certain cases,

Arabic is more likely to adopt English words and preserve their original sounds whereas English is more likely to adapt certain Arabic sounds by replacing them with similar English sounds. The English language serves as a source of borrowings for many other languages. English contains many words, for example, 'sugar', ('*sukkar*'), and 'cotton', ('*qutn*'), derived from Arabic through other European languages, particularly Spanish and Italian. More recognizable words are found in English like 'algebra', ('*al-jabr*'), 'alcohol', ('*al-kuhul*'), 'alchemy', (the Arabic borrowed the word '*kimiya*', from Greek ('*chymia*') meaning 'melting metals').

Many Arabic loan words are connected with Islam: '*dhimi*', '*hafiz*', '*khutuba*', '*madrasah*' or ('*madrasa*'), '*muezzin*', '*murshid*', '*waqf*' (or '*wakf*') are transliteration of Arabic originals; Deformation of Arabic words has occurred in the case of the words beginning with '*al*' which represents the Arabic word for the definite article, 'the'. The word 'almanac', for example, derives from '*al-manakh*' (the almanac calendar). So when one says, 'the almanac', he is, in a sense, really saying, 'the the almanac'. Other words also fall in the same category that has reached English in the Middle Latin such as 'algebra', 'algorism', and 'algorithm'.

According to Armstrong (2005, p.143), borrowing is "one of the ways in which a language reviews its lexicon." This method depends on the transference of a word from one language into another at different levels with varying degrees, 'phonological', 'morphological', 'lexical', 'semantic', 'orthographic', and 'phraseological' (Humbley and Mene cited in Capuz-Gomes, 1997, p.84). Salloum and Peters (1996) argue:

Arabic was the intellectual and scientific language of the entire scholastic world. The men of letters and science had to know Arabic if they wanted to produce works of arts and science [...]. Arab Andalusia by itself produced more works in Arabic than were produced in all the languages of Europe (23).

Around 8000 words from Arabic, say Salloum and Peters, are transmitted to other European countries. English language has borrowed intensively from many different languages since the British Empire was so widespread. During the Middle Ages, the Renaissance, the European audience have come into contact with the Islamic and Arabic world. This contact has led to include borrowing of vocabulary from Arabic and Arabic's borrowing from European languages.

Borrowing some terms or incorporating them into the language is a means to denote objects or concepts in the other language. During the Ottoman Turks' rule of the Arab world from the fifteenth century to the early twentieth century, Arabic culture has continued its contact with other foreign cultures and therefore borrowing from other languages has

continued its path. The European, English and French, colonization of Arab countries in the nineteenth and twentieth centuries has created an exposure to the Western culture and technology, particularly with the new developments in media. In the twentieth century, arabized and borrowed words have been arranged according to their root system and collected in *al-Mu'jam al-Wasit* (1960 (al-Wasit Dictionary) by Arabic Language Academy in Cairo (al-Badri, 1986). The Arab world can't isolate himself from other people's cultures and he is part of the international community; the Arab world begins to realize that it is important to accommodate itself to the terminology needed to participate in the modern world.

Arabic Language and Borrowing

Winford (2002) states that language mixture doesn't require speakers of different languages to have actual social context. Lexical borrowing can be maintained through book borrowing by writers, lexicographers, teachers and others who pass the new vocabulary via religious texts, literature distinctions and so on. Arabic, one of the Semitic languages, is the language of the Qur'an, Muslim's holy book. Arabic has a significant impact on Islamic countries. Although Arabic hasn't been influenced in structural and linguistic rules, it has borrowed words from other languages and arabized others. The language develops through two processes: internal restructuring and borrowing. Borrowing isn't limited to words only but it can extend itself to sounds, grammatical morphemes, syntactic patterns and semantic associations

According to Hitti (1976), no people in the world manifest such enthusiastic admiration for literary expression and moved by the word, spoken or written, as Arabs. Hardly any language seems capable of exercising over the minds of its users such as irresistible influence as Arabic (90). Whoever knows Arabic and is acquainted with lexicography, grammar, rhetoric, Arabic poetry and prose recognizes *ispo facto* supremacy of the Qur'an (Ibn Khaldoun, 2010, 375). In fact, the Qur'an has helped to expand the scope of Arabic as it was known in the early seventeenth century. Islam and Qur'an have helped to open new horizons and fields of study including philosophy and linguistic forms.

Borrowing and Arabic Lexicon

Borrowing in Arabic is a phenomenon that comes about as a result of the intimate contacts with other people and the urgent need for expanding the Arabic lexicon in order to meet the exigencies in various

fields of modern life. These words that are introduced and borrowed from other languages have undergone a process that is called 'Arabization'. According to *The American Heritage Dictionary of English Language* (2009), the word 'arabize' means to 'make Arabic in form', style, or character' or to 'bring under Arab influence or control'. Arabization is a practical means of proving and growing of the language. It is a clue that points out that languages affect each other. It is a sign of a living language.

In Arabic, 'Arabization' is called '*ta'reeb*' or 'transcription.' It is a method used by speakers of Arabic in old times: writing the letter that has no equivalent in Arabic or writing a letter that comes close to Arabic pronunciation and sound. The arabized words are treated as if they were original Arabic words and that is why derivatives are drawn from them. Borrowing a certain word from another language, says Seebawaih (1966), is '*ira'bin*'. '*Ta'reeb*' means 'transliteration'. Al-Khafji (1952) calls such word '*dakheel*'. During the process of borrowing, sounds of the words are dropped or switched into Arabic sounds in order to comply with the Arabic language.

Arabization is the process that localizes a foreign text or a term and reshapes it to match Arabic mentality. In this case of arabization, the elements of the Arabic language are used but not the literal translation. There are a number of Arabic words that have been used in English and English words that have been used in Arabic. The English terms or words have undergone this process of arabization.

Arabization is also used in the socio-political sense. It is a policy enforced by the Arab North African countries, like Algeria and Morocco, aiming to spread the use of Arabic by the suppression of French as well as other languages as colloquial Arabic and Tamazight. The aim of arabization is to strive for a monological nation (Buhani, 2010). Arabization in Algeria and Morocco has been a reaction to colonial domination.¹ Arabization involves the performance of expression of foreign words and terms into Arabic in their original linguistic form, after making minor phonetic and/or morphologically changes where necessary. In some cases morphological modifications are applied and in other cases they are left as they are. In some Islamic countries like Indonesia, says Buhani, the influence of globalization is related to arabization: "a process of adopting Arab culture and traditions". Buhani relates the term 'arabization' to the different aspects of culture including language.

Arabization can be divided into four aspects. First, arabization of abstracted forms: it includes Arabic letters that are in compliance with Arabic standards of '*wazen*'. Arabic words are derivatives from the base form, which is applied to '*wazen*', three-

letter, '*fa*', '*a*', and '*la*', three-syllable and three-sound word. For example, '*bastarah*' entered the language from 'pasteurization'. Then the arabized '*bastarah*' becomes part of the vocabulary in Arabic and undergoes derivation. Therefore, derivatives such as present verb '*youbaster*', past tense '*bastara*', order form, '*bester*', and by adding a suffix pronoun, first person singular, to the verb, it becomes '*bastertu*' ('I pasteurize'), plural male pronoun, '*bastaru*' (they, the men or the boys pasteurize), or plural female pronoun, '*basterna*' (they, the women or the girls pasteurize). There are other derivatives in Arabic from this word: '*mobastar*' (the thing that is pasteurized) an adjective, and '*mobaster*' (the agent, the thing that performs pasteurization); this is the passive participle. Second, arabization of sounds: this depends upon the alteration of the sounds of the word to comply with Arabic standards of '*wazen*'. For example, the word 'pasteurization' can be pronounced in Arabic as '*pasteraization*'. Third, derivative arabization: this is the most common method used by the speakers of Arabic. It aims at finding an Arabic equivalent as a counterpart to the foreign word and it embodies and represents the meaning. The best example on such method is the word '*mostaqbil*' (a receiver). Finally, inclusive arabization: it consists of the three above-mentioned forms. If there is a foreign word that needs to be arabized, it can be 'translated into Arabic'; if it isn't possible to be translated, an 'Arabic word can be used' to replace it or it can be arabized according to its sounds. The two Greek words, 'tragedy' and 'comedy' entered Arabic language as '*m'asah*' for 'tragedy' and '*malhah*' for 'comedy' (Arab Society of World Translators, 2008).

Reasons for Borrowing

Borrowing words occurs in Arabic. The borrowed words are used to exploit their derivational flexibility to produce further forms of classes as verbs, adjectives, participles, etc. Nouns are commonly used in Arabic. The foreign words are adapted to the phonological and morphological systems of Arabic. If these borrowed words have unfamiliar sound structure, they are most likely to go through this adoptive process of arabization. The large number of borrowings is nouns; therefore, non-native verbs are only derived but not borrowed into the language. This lack of borrowing foreign verbs is blocked by structure-based constraints of Arabic verbal methodology. The word 'telephone' is borrowed as a noun; a verb is derived from this noun, '*ytelfin*' (present tense 'to make a call') and '*telfan*' (past tense 'called').

According to Al-Najjar (1989): *Foreign signifiers transferred into Arabic as loanwords or loanblends [...] will either testify to how much the receptor*

language is culturally indebted to the source language from which those loans have been borrowed or to how much the receptor culture has progressed to catch up with world scientific and cultural progress (90).

Not only foreign signifiers enter Arabic language but also words are borrowed. Borrowing takes place for a variety of reasons.

Borrowing occurs when people look up to the language with a higher status. Minority language borrow words from dominant languages as spoken in the same typical place like the Turkish who live in Germany borrow from German or the Punjab in Britain borrow from English. It should be noted that the English also have borrowed 'pork' for ('pig meat') and 'beef' for ('cow meat') from the French for prestige. Furthermore, borrowed words are modeled to fit phonological and morphological structure of the borrowing language. In the Arab world, some people speak foreign words like English to show that they are class 'bourgeois'. This takes place very often in the media through the television scenes and interviews. Their use of such English words gives them competence and seems classy.

Borrowing is entering Arabic in more domains than just media, science and technology. Franklin, et al. (2003) notes that "borrowing words from other languages is an important source of new words. Borrowing occurs when one language adds a new word or a morpheme from another language to its lexicon" (512). It is the need for users of one language to draw material from another. Graddol (2004) says that the "world's language system is undergoing rapid change because of demographic trends, new technology, and international communication. These changes will affect both written and spoken communication." Since language is man's means to communicate with others, borrowing becomes unavoidable.

There may be words for objects, social, political and cultural institutions and events or abstract concepts

which are not found in the Arabic culture.² The speakers of Arabic can acquire some new concepts from other languages. Since there is a need to bring these concepts into their own language, these concepts are internalized. There is a semantic motivation: how products and inventions such as Internet, mail, and computer, have their original terminology in English. Therefore, Arabic language needs a thorough testimony to be coined for the purpose of teaching technology and science. It needs to be enriched in its vocabulary and in some cases Arabic uses many words to explain one word in English. This sometimes leads to a more confusion and impreciseness. The borrowed words undergo certain phonological patterns and they are accommodated if they don't conform to the native philological patterns. This process of accommodation is usually done by addition, deletion or combination of certain sounds to fit the structure of the borrowing language. Obviously, loan words are remodeled to accommodate an aspect of the philology of the borrowing language. They are usually adapted to fit the morphological patterns of the borrowing language. In the borrowing, linguistic process takes a certain foreign linguistic element and incorporates it into the other language. Arabic is now faced with an influx of borrowing in which the language has to incorporate new cultural words and idioms.

There is a vocabulary that didn't exist in Arabic, such as political words, ('imperialism' = '*imperyaliyah*', 'ideology' = '*ideologia*'), words of arts, ('romanticism' = '*ar-romanciyah*', 'philosophy' = '*philsaphah*'), and words of technology, ('laser' = '*lazer*', 'remote control' = '*ar-remote*', 'lap top' = '*labtob*', 'iPod' = '*ibad*'). Some of the words remained the same as in their original language with a minimal change in sound or letter as shown in table (1).

Table (1) Borrowed Words that have Minimal Change

Foreign Word	Source	Arabized	Denotation
zunnar	Greek	'zunnar'	belt
cuminoon	Hebrew	'cummoon'	cumin
boyagh	Turkish	'boyah'	paint
knoshta	Hebrew	'kaneese'	synagoge
fahrest	Persian	'fahress'	index
bassmag	Turkish	'bassmah'	finger print
amen	Hebrew	'ameen'	let it be so
baroot	Hebrew	'barood'	gunpowder
shatrunj	Persian	'shatranj'	chess
sheeshah	Persian	'sheeshah'	nargile
drachma	Greek	'derham' ³	money coin
bakht	Persian	'bakht' ⁴	luck
tomback	Persian	'tomback' or 'tonback'	tobacco

Arabization and Its Role in Enriching Arabic Language

Omran (1988) remarks that the Qur'an establishes a precedent for lexical borrowings as a means for languages to enrich themselves since it contained words of non-Arabic origin. It is "one of the most innovative aspects of the Qur'an." Early Arab scholars such as al-Shafi, Ibn Jarir, Ibn Faris and Abu 'Ubayda, al-Qadi, and Abu Bakr reject the theory that some of the words in the Arabic language of the Qur'an aren't of "Arabic origin" (al-Seyyuti, 2009, I, pp. 138, 136). The belief of the purity of Arabic rises from the view that the existence of foreign words implies an inadequacy of the language. Al-Seyyuti quotes Ibn Awas saying: "If the Qur'an had contained anything other than Arabic, then it would be thought that Arabic was incapable of expressing those things in its words" (136). Among other later scholars, al-Seyyuti remarks that the adoption of some non-Arabic words and lexical borrowing in the Qur'an has taken place because such words denote ideas or objects for which no Arabic words were readily available. Examples include the borrowing of Persian words: *'istibruq'* (a thin silky brocade), *'ibriq'* (a water jug); Nabatean words: *'akwab'* (goblets); the Aramaic *'isfar'* (a large book); Hebrew *'rahaman'* (merciful); Syriac words: *'zayt'* (olive oil) and *'zayton'* (olive tree).

The Qur'an includes foreign words borrowed from other languages. According to al-Seyyuti (2009): *Undoubtedly the Qur'an has several hundred such foreign borrowings. According to the earlier generation of Muslim scholars, such words were either archaic Arabic words which aren't in use until the revelation of the Qur'an or such words were borrowings introduced into Arabic long time ago before the revelation which had since then maintained an Arabic pattern (I, p. 137).*

Al-Seyyuti has exerted a lot of effort in his attempt to study the arabized and the borrowed words in the Qur'an. In 1490, he has included more than one hundred and twenty words in his *al-Muhathab feema Waqa' min al-Qu'ran min al-Mu'arub*. (The Borrowed and the Arabized in the Qur'an). Al-Seyyuti has studied the origin of these non-Arabic words.

In the Qur'an, non-Arabic names don't take certain morphological case markings as in Arabic names. Ederer (2011) says that most of the prophets' names belong to such category because "the prophets were not Arabic and their names are not Arabic." The arabization of these names in the Qur'an is made to relate to them.

Early Arab linguists compiled dictionaries in response to two needs: to protect the language of

Qur'an from the influence of other nations' languages who have become part of the Islamic world and to provide a tool for learning and reference about Arabic language for new converts of Islam. During the eighth century, Arabic grammarian scholar, al-Faraheedy (1986) compiled the general Arabic dictionary, *Kitab al-'Ain* (The Book of al-'Ain) in which he listed words according to their sounds. However, borrowing vocabulary from other languages has continued between the speakers of Arabic and other people who use non-Arabic language. Regarding technical vocabulary related to medicine, astronomy, geometry, law, history, poetry, etc. al-Khawrzmi compiled *Mafatih al-Ulm* (A Key to Sciences) in the tenth century. Foreign words introduced to Arabic have been compiled in a dictionary by al-Jawaleeqi (1962) entitled *Kitab al-Mu'arrib min al-Kalam* (A Book of Arabized Words).

In the borrowed words, there are phonological adjustment mechanisms: segmental or individual sound that includes the consonantal and vocalic elements and the syllabic level which involves sound patterns and sequences of both consonants and vowels. Foreign sounds of the source language have been dropped, modified or replaced by equivalents or near equivalents of Arabic sounds. Borrowed words reflect the phonetic and philological interference between the Arabic and the other languages. Foreign items are adapted as both segmental as well as syllabic. Like other languages, Arabic depends upon its two major linguistic levels to build new vocabulary. Arabic is a highly inflected language. This inflection is demonstrated by changing the vowel patterns as well as by adding a variety of prefixes and suffixes.

In the process of adoption and assimilation, some changes have taken place in the pronunciation of the borrowed words due to linguistic and phonetic constraints of the Arabic language. The adaptation of borrowed words reflects the areas and the effect of phonetic and phonological interference between the two languages in contact. The borrowed words, which will be examined, haven't been selected randomly but for a number of reasons. First of all, these words are very popularly used among speakers of Arabic. Moreover, the selected words have equivalents in Arabic besides they follow Arabic rules in a variety of methods, syntactically, morphologically and phonetically. Many arabized and borrowed (*'dakheel'*) words are Persian which reflect the interaction between Arabic and Persian since these two languages are from the same Semitic origin. Finally, these words exist in more than one phonetic form which permits Arabic language to take one of these forms, arabize it and therefore makes it part of its vocabulary.

Some words are borrowed from Persian: '*bairuq*' (flag), '*balkoun*' (balcony), '*bakht*' (luck), '*kamar*' (belt), '*tumbil*' (lazy or dull), '*booze*' (the front of the mouth and lips in case of anger), '*teqayeh*' (pillow), '*zinzaneh*' (cell in a prison), and '*tabour*' (queue). '*tousht*' (a wide round container that is open at the top, used for washing hands or/and clothes), '*farsakh*' (8 km.), '*soukook*', singular of '*suck*' (admitting in writing of taking money), '*herba*' (a reptile), '*khanduq*' (a ditch), '*daboose*' (a pin), '*daftar*' (a notebook), '*doulab*' (a machine that revolves around an axle), '*zarfeen*' (a small rounded circle used for locking a door), '*shaweesh*', (a sergeant), '*maristan*' (hospital), '*danba barah*' '*tanboar*' or '*rababa*' (a musical instrument), and '*qabban*' (scale for weighing heavy weights).

These borrowings are used in Arabic although many of these words remained as they occur in their original language with a slight change in pronunciation, deletion or addition of a certain sound in order to be in consistency with the Arabic phonetic and morphological patterns. Therefore, since these words become parts of the Arabic vocabulary, speakers of Arabic use derivatives and deal with them as if they are originally Arabic, introducing morphological changes where necessary. The speakers of Arabic use these words as they heard them although they have different sounds from Arabic. They try to produce some sounds in Arabic closer to the original ones, and/or drop others in order to meet the standard patterns of Arabic. Such words are fully-integrated into the Arabic lexicon. There are urgent issues concerning the Arabic language regarding the borrowed words and new concepts to ensure that Arabic could be used in all sciences.

Difference between Arabized and Borrowed ('dakheel') Words

What is called in Arabic '*dakheel*' is borrowed from other languages, used and become part of the vocabulary. Borrowed words depend on two factors. First, change of letters by deleting or adding some letters, for example, '*bernameh*' (program) becomes '*bernamej*', and '*banafsheh*' becomes '*banafsaj*' (purple). Second, replacement of the foreign letter by

an Arabic one, for example, '*ferdasa*' becomes '*ferdous*' (paradise), or change of the '*wazen*' in order to comply with Arabic rules and standards of pronunciation and writing.

How does one know the borrowed words, '*dakheel*', in Arabic? Borrowed words differ from Arabic ones in what is called and known in Arabic as '*wazen*', (Arabic words have '*wazen*'), referring to the base form _ for all derivatives_ of the three-letter word, consisting of three syllables and producing three sounds, '*fa'ala*', '*fa*' '*a*' and '*la*'. Borrowed words are modified to meet the '*wazen*', if not, they'll be used the same; for example, '*jebreel*' (name of a person) and '*khorasan*' (parts of Iran, as well as parts of Afghanistan, and parts of the modern Central Asian states of Turkmenistan, Uzbekistan and Tajikistan.)

In Arabic, there are no words that begin with '*na*' and '*ra*' as '*fa*' and '*a*' such as '*nerjess*' (a flower) and '*nard*' (incense tree). Moreover, Arabic words do not end in '*da*' and '*za*' such as '*muhandez*' (an engineer) becomes '*muhandess*' and they do not include '*ja*' and '*qa*' such as '*menjaneeq*' and '*al-jawqah*'. The basic letters of main letters of the Arabic word should not exceed four or five in without including the following: '*ma*', '*ra*', '*ba*', '*za*', '*fa*', and '*la*'. Thus arabized words can have morphological and/or syntactical change whereas borrowed words, '*dakheel*', can be used as they occur in their original language. A question may be raised: how can arabized and borrowed words contribute to the enriching of the Arabic language? The use of arabized and borrowed words in Arabic is not to show off or due to the lack of or shortage of vocabulary, but Arabic, like other languages, can borrow words for enriching its language and meeting all the new developments in various fields.

Samples of Arabized Words

An investigation of some arabized words (table 2) shows that a change is made in the foreign word in order to meet the Arabic language standards. The change can happen by an addition of a letter, deletion or replacement of a letter, or by a change in the manner of articulation.

Table 2. Arabized words and their change to meet Arabic language standard

Change in the manner of Articulation		Deletion or Replacement of a Letter		Addition of a Letter	
Foreign	Arabized	Foreign	Arabized	Foreign	Arabized
kaboose	'gaboose' (a man's name) (al-Jawaleqi, 127)	burdah	'burdaj' (women taken as spoils of war) (al-Jawaleqi, 9)	ibreeze	'ibreeq = a jug (Shair, 6).
khisrow	'kissra' (a man's name) (al-Jawaleqi, 147)	baloodah	'faloodaj' = a kind of sweet (al-Jawaleqi, 8)	abashi	'awbash' = a group of people (Shair, 7)
qwala	'Jawaleg' (a bowl)	nabharah	'nabharaj' = the wrong (al-Jawaleqi, 30)	berzin	'berzown' = an animal (Shair, 19)
ziywah	'ze'baq' (Shair, 75)	ass-sard	'al-bared' = the cold (Shair, 105)	bizbar	'bissbaseh' = a tree (Shair, 22)
mowzah	'mowzij' (the right) (Shair, 67)	ad-diryag	'at-tiryag' = the poison (Shair, 104)	bahramah	'bahraman' = buds (Shair, 29)
jarah	'yarag' (a bracelet) (Shair, 63)	dewbag	'debaj' = a textile (al-Jawaleqi, 39)	sherwal	'serwal' (Sing.) 'seraweel' (Plural) = pants (al-Khafaji, 13; al-Jawaleqi, 8)

Some arabized and borrowed words that have been included in the Arabic vocabulary (table 3) show how

these words are pronounced without any major changes in their original language's form.

Table 3. Arabized and borrowed words: their usage and pronunciation.

Foreign words	Source of language	Arabized	Change in the sound and letter	Type of change	Denotation
nabharah	Persian	<i>albahrāj</i> ⁵	replacement of the letter	morph.	<i>al-ba'tel</i> (the wrong)
kahanam	Persian	<i>jahanam</i> ⁶	change in letters and sounds	morph.	hell
banfashah	Persian	<i>banafsaj</i> ⁷	change in letters and sounds	morph.	purple
ferdasa	Persian	<i>ferdaous</i> ⁸	change in letters and addition of 'al' article	morph. and syn.	paradise
drachma	Persian	<i>darham</i> ⁹ (vb), <i>muderham</i> (passive participle <i>muderhem</i> (active participle)	derivative of verb by change of sound	morph. and syn	currency, money
burdah	Persian	<i>bardaj</i> ¹⁰	change of letters and adding definite article 'al'	morph. and syn	hostage
hawari	Nabataean	<i>hawari</i> ¹¹	replacement of a letter	morph.	disciple
serm	Persian	<i>al-serm</i> ¹²	change of letters and adding article	morph.	leather belt
lejam	Persian	<i>al-lejam</i> ¹³	derivative of verb ' <i>aljama</i> ', ' <i>meljem</i> ' (active participle), ' <i>moljam</i> ' (passive participle); addition of 'la' a definite article	morph. and syn	bridle
istabrah	Persian	<i>istabraq</i> ¹⁴	change to comply with Arabic sound rules of <i>wazen</i> 'fe'al'	morph.	decorated clothing
veetamin	Latin	<i>veetamin</i> ¹⁵	change to comply with Arabic sound rules of 'wazen': 'fa'eel'	morph.	vitamin

Borrowed words, whether simple or compound, are not like arabized vocabulary. These borrowed words are different from the arabized ones. There is no change in the sound or the structure of the word like the arabized ones, although they sometimes sound

weird and their '*wazen*' is different from the Arabic one. Thus '*al-dakheel*' or borrowed words (table 4) keep their forms in Arabic as they occur in their original language with minimal change.

Table 4. Borrowed words with minimal or no change

Word	Source of Language	Reason	Denotation
<i>telfezyoun</i>	Latin	It has ' <i>wazen</i> ' with ' <i>fa'lelion</i> '; a weird one in Arabic but changed into ' <i>telfaz</i> (n.)', ' <i>wazen</i> ' with ' <i>tef'al</i> '; <i>telfazah</i> , (v); <i>mutalfaz</i> , (passive participle) <i>mutalfez</i> ¹⁶ (active participle)	' <i>telfezyoun</i> ', television
<i>khurasan</i>	Persian	different from Arabic ' <i>wazen</i> '; therefore, it is kept the same in Arabic.	<i>khurasan</i> , parts of Iran, of Afghanistan, of Central Asian states of Turkmenistan, Uzbekistan and Tajikistan.)
<i>nerjes</i>	Persian	its ' <i>fa</i> ' is ' <i>noon</i> ' and its ' <i>a</i> ' is ' <i>ra</i> '	<i>narjes</i> , ¹⁷ narcissus
<i>muhandez</i>	Persian	ending in ' <i>da</i> ' and ' <i>za</i> '	<i>muhandess</i> engineer
<i>telephone</i>	Latin	different from Arabic ' <i>wazen</i> '	<i>hatif</i> , telephone
<i>computer</i>	Persian	different from Arabic ' <i>wazen</i> '	<i>combuter</i> , <i>hasib aly</i> , <i>hasoub</i> , computer
<i>Jomrock</i>	Greek	different from Arabic ' <i>wazen</i> '	<i>junrock</i> , customs
<i>turjoman</i>	Greek	different from Arabic ' <i>wazen</i> '	<i>turjoman</i> , translator

Some borrowed words are formed as compounds when they are arabized; they can be used as they occur in their original language or they can be split into their component parts and joined together with some changes to fit into Arabic vocabulary. For example, the Persian compound word '*sinkwakal*' (crusty fossilized mud) is composed of two syllables, '*sink*' and '*wakal*'; when it is arabized, it is formed with some changes as a compound word of two syllables, '*sejjeal*'. The Persian '*bagthad*' ('idol's grant', city in Iraq) is made of two syllables, '*bag*' and '*thad*'; when it is arabized, the two parts are joined together to form one word, 'Baghdad' (al-Jawaleqi, 6, 10); and the Persian '*boyishtan*' (a place) consists of two syllables, '*boy*' and '*ishtan*' is changed into '*bustan*' (Shair, 22). Fourth, the Persian '*dajwara*' (darkness) is formed of two syllables, '*daj*' and '*wara*'; when it is arabized, the two parts of the word are joined together with the deletion of some letters and the change in the manner of articulation to form the Arabic word '*duja*' (60).

Other '*dakheel*' or borrowed words are different from Arabic '*wazen*' such as '*deenar*', [paper currency] (Greek), '*radyo*' [radio] (Latin), '*tarboush*' [cap] (Persian), '*bathenjan*' [eggplant] (Persian), '*fairouz*' [kind of jewelry] (Persian), '*mahrajan*' [festival] (Persian), '*shatranj*' [chess] (Persian), '*istabraq*' [silky clothes] (Persian), '*zanjabeel*'

[ginger] (Persian), '*sondus*' [silky carpet] (Persian), '*al-istrotomia*' [astrology] (Greek), '*al-arthamatiqa*' [geometry] (Greek), '*al-soukouk*' [legal contracts], (Persian), and '*dihleaze*' [corridor] (Persian). Other '*dakheel*' or borrowed words have equivalents in Arabic: radio = '*medhya*', telephone = '*hatif*', computer = '*hasoub*' or '*hasib aly*', mobile = '*jawal*' or '*mahmoul*', scanner = '*maseh dhou'i*', printer = '*tabe'ah*', toilet = '*hammam*', and tire = '*etar*'.

Conclusion

Arabization is a major factor that provides Arabic language with new vocabulary. Therefore, there are no guidelines or rules to be followed in this process. This is by no means that Arabic language has deficiency of borrowing. On the contrary, Arabic language, as has been mentioned earlier, has loaned a huge number of vocabulary to other languages like English, French, Italian, Spanish, Turkish and many other languages.

Since the arabized and the borrowed words play a significant role in enriching Arabic language, the number of these words is increasing. Borrowing of words can go between languages in contact. Arabic, like other languages, borrows words that undergo some changes since they are influenced by Arabic

phonetic system. Borrowing is entering Arabic in the fields of science, information and technology. Moreover, borrowing can be found in the social, political, and cultural aspects. These borrowed words exist in more than one phonetic form which permits Arabic language to take one of these forms and arabize it. Borrowed ('*dakheel*') words differ in Arabic from the arabized because the borrowed don't comply with Arabic '*wazen*', the use of the base form, '*fa'la*', '*fa*', '*a*', and '*la*', of three-letter word, consisting of three syllables and producing three sounds. In fact, the arabized and borrowed words play a significant role in the enrichment of Arabic language which could be clearly seen in the increased number of these words used by the speakers of Arabic.

Recommendations

In modern time, there is an urgent issue concerning Arabic language regarding words from other languages: to ensure that Arabic could be used in all sciences and could provide Arabic vocabulary for all new developments in technology, media and all cultural aspects. Therefore, the research recommends that more studies should be conducted in the borrowings from other languages. In these studies, emphasis should be made on the analysis of words syntactically, morphologically and phonetically. The results of these studies could be put together to come up with certain rules that might be followed in the adoption of these borrowings of Arabic from other languages. When these rules are stated, then it will be very convenient for Arabic speakers to make all necessary changes for newly-borrowed words.

Acknowledgment

This project was funded by the Deanship of Scientific Research (DSR), King Abdulaziz University, Jeddah, under grant no. (1433/857/343). The authors, therefore, acknowledge with thanks DSR technical and financial support.

Notes

1. For more on "Arabization Policy in Morocco", see Yearsous (2012), 1-12.
2. Arabic words lend themselves to borrowing and become ingrained in the English language. Lynch (2009) brings up the Arabic word '*jihad*' and says that this word hasn't been heard in English before September 11, 2001. '*Jihad*' becomes familiar now to English speakers.
3. Majdhoob (1980), 100.
4. Shair (1908), 17.
5. al-Jawaleeqi (1962), 86.

6. al-Siyyuti (1490).
7. Saleem (2011), 9.
8. Saleem, 19.
9. bin Jana (1999). Part I: 358-59.
10. al-Khafaji (1952), 61.
11. Mubarak (1983).
12. al-Jawaleeqi. (1962). 58.
13. Ibn Manzour (1955-1956), 60.
14. Iraqi Academic Forum (1987), 314.
15. 321.
16. 314.
17. 313.

References

- al-Badri, N. (1986). The history of Arabic lexicography. *Exeter Linguistic Studies*, EVP: 36-43.
- al-Faraheedy, al-Khalil bin Ahmed (1986). *Kitab al-'Ain* (The Book of al-'Ain). Baghdad.
- al-Jawaleeqi, Abu Mansour (1962). *Kitab al-Mu'arub min al-Kalam* (A Book of Arabized Words). Edited by Ahmed Mohamed Shaker. Second Edition. Cairo: Dar al-Kutob.
- al-Khafaji, Shehab (1952). *Shefa' al-Qaleel fi Kalam al-Arab min al-Dakheel*. (The Borrowed Words that Meet the Needs of Arabic Language) Cairo: al-Muneeriyah Press.
- al-Najjar, M. (1989). Linguistic methods for translating non-Arabic signifiers into Arabic, In Abdullah Shunnaq, Cay Dollarup & Mohammed Saraireh (Eds.), *Issues in translation* (pp.77-94). Amman: Irbid National University and Jordanian Translators' Association.
- American Heritage Dictionary*. (2009). 4th Edition. New York: Houghton Mifflin Co.
- al-Seyyuti, Jalal Ed-Din (2009). *al-Itqan fi O'loum al-Qur'an*. (Precision in the Study of Qur'an) 2 Parts. Beirut: Dar al-Kitab al-Arabi.
- al-Seyyuti, Jalal Ed-Din (1490). *al-Muhathab feema Waqa' min al-Qur'an min al-Mu'arub*. (The Borrowed and the Arabized in the Qur'an) Cairo.
- Arab Society of World Translators. (2008) "*Maheyat at-Ta'leem*." (The Core of Education). Retrieved from: <http://www.arabswata.org/?p=14&wid=35>.
- Armstrong, N. (2005). Translation, linguistics, culture: A French-English handbook. Clevedon, Buffalo and Toronto: Multilingual Matters Ltd.
- bin Jana, Abu al-Fath Othman (1999). *al-Khasaes*. (The Characteristics) Part I. Cairo: al-Ha'yah al-Mesriyah lil Kitab.
- Buhani, A. N. (2010) Westernization vs. Arabization. *Jakarta Post*. Retrieved from: www.thejakartapost.com/news/2010/1/15/westernizti-on-vs-arabization.html
- Capuz-Gomez, J. (1997). Towards a typological classification of linguistic borrowing (illustrated with anglicisms in romance languages) *Revista Alicantina de Estudios Ingleses* 10: 81-94.
- Cortes, I., Ramirez, J., Rivera, M., & Fayer, J. (2005). Dame hamburger plain con ketchup y papitas. *English Today*, 82 (2): 35-42.

- Ederer, J. Y. (2011). "Balancing Arabization Series." Part 2. Sept. Retrieved from: www.suhaibwebb.com/ism-studies/history/balancing-arabization
- Fasold, R. (1984). *The sociolinguistics of society*. vol. I. New York: Basil Blackwell Ltd.
- Franklin, V., R. Rodman, and N. Hyams. (2003). *An introduction to language*. 7th Edition. Boston: Thomson Heide.
- Graddol, D. (2004). The future of language. *Science* 303, no. 5662: 1315. Feb.
- Hitti, P. K. (1967). *History of the Arabs*. 9th Edition. New York: McMillan.
- Ibn Khaldoun, Abdulrahman bin Mohamed (2010). *Muqaddimah*. (Prolegomenon), Vol. III. Cairo: al-Matba'ah al-Mesriyah.
- Ibn Manzour, Mohamed (1955-1956). *Lesan al-Arab*. (Arabic Speech) Part 16. Beirut: Dar Sader Press.
- Lynch, J. (2009). *The lexicographer's dilemma*. New York: Walker Publishing Co. Inc., 2009.
- Majdhoob, T. (1980). *al-Neqoud al-Arabiyyah: Isma'eha al-Ajnabiyyeh*. (Arab Currencies: Their Foreign Names) *Majalet al-Arabi* (al-Arab Magazine), 257: 100.
- Mengu, G. (2009) "Comparative frequency analysis of [ai] diphthongization in English and borrowed words which have been Arabic origin in English; A case study." *Folklore, Milli*, 21 (84): 139-150. Retrieved from: www.millifolklore.com
- Mubarak, A. (1983) "*al-Mu'arab min al-Qu'ran*." (The Arabized in the Qur'an) *Da'awat al-Haq*, 228. Retrieved from: www.habous.net/daouat-alhaq/item/5991
- Omran, E. M.H. (1988). "Islam. the Qur'an and the Arabic literature." *Al-Serat* 14 (1). Retrieved from: www.al-islam.org/al-serat/arabic.html.
- Prinhantoro, D. (2009) "English loan words in Korean." Retrieved from: <http://linguistics-prihantoro.blogspot.com/2009/04/english-loanwords-in-korean.html>.
- Saleem, F. (2011) *al-Lughah al-Arabiyyah wa Makanataha bain al-Lughat*. (Arabic Language: Its Position among Languages) Retrieved from: www.voiceofarabic.net/index.php?...
- Salloum, H. & Peters, J. (1996). *Arabic contributions to the English vocabulary: English words of Arabic origin*. Beirut: Librairie du Liban Publishers.
- Seebawaih, Amer bin Qamer. (1966). *al-Ketab* (The Book). Beirut: Bolaq Press.
- Shair, E. (1908). *al-Alfaz al-Fariseyyah al-Mu'arabeh* (Arabized Persian Vocabulary). Beirut: al-Matba'ah al-Katholeekiyah (Catholic Press).
- Stacbaowski, M. (2012). "On the consonant adaptation of Arabic (and some Persian) loanwords in Ottoman Turkish dictionary by Arcangelo Corradoiri (1650)." *Studi Linguistica Universitatis Iagellonicae Cracoviensis*, 129, *Supplementum*: 373-381.
- Winford, D. (2002). *An introduction to contact linguistics*. (New York: Blackwell Ltd.
- Yearsous, J. (2012). "French in the face of Arabization: language attitudes among high school students in Rabat." *UW-L Journal of Undergraduate Research* (25): 1-12.